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Carl Jung on the girl who could not hear her own footsteps (2016-04-05 06:44).....1514

Carl Jung: If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. (2016-04-06 05:22).....1516

An invitation to discuss Dr. Jung's "Green Dream" and "Green Christ Vision." (2016-04-06 09:54) . . 1518 Some Carl Jung Quotations XVII (2016-04-06 12:48).....1524

Carl Jung on "Eastern Philosophy - or Yoga (2016-04-07 04:17).....1543

Nietzsche: Physician, heal thyself: then wilt thou also heal thy patient. (2016-04-08 04:48) 1545

Carl Jung: This of course refers to the tarantula dance, the madness caused by the tarantula.
(2016-04-08 09:35) 1548

Carl Jung on symbolism of the eagle carrying the serpent round its neck (2016-04-09 02:09) 1550

Some Carl Jung Quotations XXVII (2016-04-09 17:14).....1552

Carl Jung: That is the real essence of witchcraft. (2016-04-10 03:31).....1568

Carl Jung on “Endurance.” – Anthology (2016-04-10 05:04).....1570

Carl Jung: The fact is that if one tries beyond one’s capacity to be perfect, the shadow descends into
hell and becomes the devil. (2016-04-12 03:49).....1573

Carl Jung: Young children have a consciousness which is remarkable. (2016-04-13 03:22) 1575

Carl Jung: People may even be destroyed by an archetype, their own existence wiped out forever.
(2016-04-14 05:06) 1577

Carl Jung: The eyes of the sphinx opened. (2016-04-14 14:59).....1578

Carl Jung: I once had a case of schizophrenia, a girl who was so caught by that redemption mystery ...
(2016-04-15 03:42) 1580

Some Carl Jung Quotations XVIII (2016-04-15 05:53).....1582

Carl Jung: According to the old view the soul is round and the vessel must be round too, like the heavens
or the world. (2016-04-15 08:24) 1604

Carl Jung: Most connections in the world are not relationships, they are participation mystique [mysti-
cal connection]. (2016-04-16 03:46) 1606

Carl Jung: It is the prerogative of our times to discover that woman has a psychology

(2016-04-16 15:28) 1608 Carl Jung: The machines which we have invented,

for instance, are now our masters.
(2016-04-17 03:47) 1609

Carl Jung: Anything experienced outside of the body has the quality of being without body;...
(2016-04-17 16:16) 1611

Carl Jung: The experience of Tao can happen at any time. (2016-04-18 03:00) . . . . . .

. . . . . 1613 Carl Jung on “Therapists: - Anthology" (2016-04-18 11:36) . . . . . .

. . . . . 1615 Carl Jung: Art is just a particular

way of decorating the nest in which you lay your eggs.
(2016-04-19 03:00) 1617

Carl Jung: Therefore individuation is a sin; it is an assertion of one particle against the gods,
(2016-04-20 04:06) 1618

Carl Jung Depth Psychology across the web. (2016-04-20 05:03) 1619

Carl Jung: Individuation is not an intensification of consciousness, it is very much more. 162
Carl Jung: When you get into a disagreeable situation where you see no opening... (2016-04-22 02:30) 1623 Some Carl Jung Quotations XXVIII (2016-04-22 03:00) 1625
Carl Jung: We must give nature a chance to fulfill itself. (2016-04-22 04:19) . . . . . 1651 Carl Jung and “Dragons” – Anthology (2016-04-23 02:30) . . . . . 1652 Carl Jung: In the redemption of the individual, the whole past will be redeemed, (2016-04-23 02:55) 1655 Carl Jung: That is like the magic use of the sacred symbols. (2016-04-24 02:30) . . . . . 1656 Carl Jung: „,we move in a world of images that point to something ineffable. (2016-04-24 02:30) . . 1659 Carl Jung: She deserved being called a saint. (2016-04-25 03:12) 1661
Carl Jung on “Yourself” – Anthology (2016-04-25 03:44) 1663

Carl Jung: An insect does by itself what it has to do after hatching. (2016-04-26 03:01) . . . . . 1671 Carl Jung: We are the object of the dream, not its maker. (2016-04-27 03:07) . . . . . 1673 Carl Jung on the importance of being Born (2016-04-27 03:41) . . . . . 1676 Some Carl Jung Quotations XIX (2016-04-28 02:30) . . . . . 1679 Carl Jung: Alchemy, with its wealth of symbols, gives us an insight intoan endeavour of the human mind... (2016-04-29 04:08) . . . . . 1695 2.5 May . . . . . 1696 Carl Jung: What, then, is a latent psychosis exactly? (2016-05-01 03:55) . . . . . 1696 Carl Jung: Man “possesses” many things which he has never acquired but has inherited from his ancestors. (2016-05-02 02:29) . . . . . 1698 Carl Jung: All knowledge of the psyche is itself psychic; (2016-05-03 01:24) . . . . . 1700 Carl Jung: ...He is still one with the animal psyche... (2016-05-04 03:50) . . . . . 1702 Carl Jung on “Silence” “Loneliness” and being “Alone” – Anthology (2016-05-04 04:58) . . . . . 1703 Some Carl Jung Quotations XXX (2016-05-04 12:10) . . . . . 1706 Carl Jung on “What is the myth you are living?” (2016-05-05 04:11) . . . . . 1731 Some Carl Jung Quotations XXXI (2016-05-06 02:30) . . . . . 1733 Carl Jung: Alchemy, with its wealth of symbols, (2016-05-06 03:11) . . . . . 1750 Carl Jung: Cleanse your interest of that collective sulphur which clings to all like a leprosy. (2016-05-06 03:35) . . . . . 1752 Carl Jung: “Surrender to God is a formidable adventure,” (2016-05-06 04:15) . . . . . 1754 Carl Jung: There are plenty of people who are not yet born. (2016-05-07 02:54) . . . . . 1757 Carl Jung: For you should leave some trace in this world which notifies that you have been here, that something has happened. (2016-05-07 03:11) . . . . . 1759 Some Carl Jung Quotations XXXI (2016-05-08 02:30) . . . . . 1761 Carl Jung: The saving factor is the symbol, (2016-05-09 02:30) . . . . . .

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Carl Jung: Too much of the animal distorts the civilized man, too much civilization makes sick animals.
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Carl Jung: There is a terrible spiritual famine in our world, (2016-05-13 02:30) . . . . . 1817 Carl Jung: Creative Power is Greater than its Possessor. (2016-05-13 13:42) . . . . . 1820 Carl Jung on a young woman who suffered from incurable insomnia (2016-05-14 03:40) . . . . . 1822 Carl Jung: Jung said, “Ja, you know, that is the temple we all build on." (2016-05-15 02:30) . . . . . 1825 Carl Jung: “The Mouse is a Soul Animal.” (2016-05-16 02:30) 1827

Carl Jung: “But remember what the Pope said: "The world should be more conscious of the presence of angels." (2016-05-17 02:30) 1830

Carl Jung: Creative Power is Greater than its Possessor (2016-05-17 02:30) . . . . . 1831 Some Carl Jung Quotations XXXIV (2016-05-18 02:30) 1833

Carl Jung on “The Frontiers of Knowledge” (2016-05-19 02:30) 1849

Carl Jung: Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious.. (2016-05-20 02:30) 1861

Some Carl Jung Quotations XXXV (2016-05-20 05:16) 1863

Carl Jung: As Freud says, dream-analysis is the via regia to the unconscious. (2016-05-21 02:30) . . . 1880 Carl Jung on “Longing” Anthology (2016-05-22 02:30) 1882

Carl Jung: The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the fourth is God the devil. (2016-05-23 02:30) 1885

Carl Jung: Such a fantasy can be the highest expression of the unity of a man’s individuality, (2016-05-24 02:30) 1887

Carl Jung: The technique of coming to terms with the animus is the same in principle as in the case of the anima (2016-05-25 04:13) 1889

Some Carl Jung Quotations XXXVI (2016-05-26 02:30) 1891

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Carl Jung: Carl Jung on “Complexes. (2016-05-27 04:03) 1923

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Some Carl Jung Quotations XXXIX (2016-05-30 02:30) 1946

Carl Jung: Hence we must strive to free the self from the God, so that we can live. (2016-05-31 02:30) 1963 Some Carl Jung Quotations [Red Book, Liber Novus] XXXI (2016-05-31 02:30) . . . . . 1968 Carl Jung: Hence we must strive to free the self

from the God, so that we can live. (2016-05-31 02:30) 1984

2.6 June 1988

Carl Jung: All psychotherapeutic methods are, by and large, useless (2016-06-01 02:00) . . . . . 1988 Some Carl Jung Quotations XL [Liber Novus, Red Book (2016-06-01 04:32) . . . . . 1993 CHRISTIANITY WITHIN By TONI WOLFF (2016-06-02 02:30) 2009

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Some Carl Jung Quotations XLII [Red Book, Liber Novus] (2016-07-01 02:30) . . . . . Carl Jung: ... Gnosticism has renewed its vitality with me recently... (2016-07-02 02:30) . . . . . Some Carl Jung Quotations XLIII (2016-07-02 02:30) . . . . . .
Roland Caen: Jung spoke of Freud always with much esteem and admiration (2016-07-03 02:30)
Carl Jung: The ego changes all the time, it has every kind of illusion,... (2016-07-04 02:30) . . . . Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical natur (2016-07-04 02:30)
. . . . . .
Carl Jung: It is always a naked figure because it shows man as he is without any veils, the true man.
(2016-07-05 02:30) 2275
Carl Jung: In men, Eros, the function of relationship, is usually less developed than Logos.
(2016-07-06 02:30) 2277

Carl Jung: In all these visions there is really not much blood. (2016-07-07 02:30) . . . . . 2280 Carl Jung on “Active Imagination” – Anthology (2016-07-08 02:30) . . . . . 2281 Peter C. Lynn: Emma Jung was still actively teaching at the Institute (2016-07-09 02:30) . . . . . 2284 Luella Sibbald: Memory of Toni Wolff (2016-07-10 02:30) 2287

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Jung got very angry and denounced those Europeans who went down to save perfectly happy and contented Africans... (2016-07-18 02:30) 2358

Carl Jung and Tibetan Ghost Traps (2016-07-19 02:30) . . . . . 2363 He [Jung] delightedly said that Miss von Franz had independently had the same dream when she slept on that spot. (2016-07-20 02:30) 2366

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Carl Jung: We don’t know whether the collective unconscious is conscious of its images,

but it might be. (2016-07-26 02:30) 2403

Miss Wharton: Would you call those prophetic dreams? (2016-07-27 02:30) . . . . . 2407 Carl Jung: One must remember, over the animal is the god; with the god, is the god's animal. (2016-07-28 02:30) 2408

Rabbi David Zeller: It Furthers One To See The Great Man. (2016-07-29 02:30) . . . . . 2412 Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. (2016-07-30 02:30) 2413

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Carl Jung: The Church means serving the community, therapy serves the individual. (2016-08-01 02:30) 2422 In her sixth or seventh year, she dreamt that God had promised her a golden fish. (2016-08-01 02:30) 2424

Carl Jung: Every real solution is only reached by intense suffering. (2016-08-02 02:30) . . . . . 2427 Carl Jung: my heartfelt condolences on the death of your mother. (2016-08-02 02:30) . . . . . 2430 Carl Jung: We must say here that the body has nothing to do with matter. (2016-08-03 02:30) 2432

Carl Jung: I have some insight into Indian psychology and have also analysed a Parsee, (2016-08-04 02:30) 2435

Carl Jung: Things that are neither useful nor beautiful usually have at least a meaning. (2016-08-05 02:30) 2437

Carl Jung: Death is a faithful companion of life and follows it like its shadow. (2016-08-06 02:30) . . 2440 Carl Jung: Lao tse speaks of our Original Nature. (2016-08-07 02:30) . . . . . 2441 Carl Jung: Gnosticism has renewed its vitality with me recently... (2016-08-08 02:30) . . . . . 2446 Carl Jung on The Tibetan Book of the Dead (2016-08-08 05:30) . . . . . 2449 Carl Jung: The dream you mentioned, you may remember, was a dream of the little mastodon. (2016-08-09 02:30) 2458

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Carl Jung on the “Artist.” – Anthology (2016-08-10 02:30) . . . . .) . . . . . Carl Jung: Love is like God: both give themselves only to their bravest knights. (2016-08-11 02:3

Carl Jung: The ego, therefore, is rather a find or an experience and not a creation. (2016-08-12 02:30) 2477 Carl Jung: intellect is a great sorcerer: it can make even itself disappear. (2016-08-13 02:30) . . . . . 2480 Carl Jung: I can’t wait for the dissertation "How is Death Possible?" (2016-08-14 02:30) . . . . . 2483 Carl Jung Letters to Karl Abraham (2016-08-15 02:30) 2485

Carl Jung: It is one of the most remarkable examples of such drawings I ever came across. (2016-08-16 02:30) 2489

Carl Jung: Occasionally there are even cases that can be cured. (2016-08-17 02:30) . . . . . 2492 Carl Jung: Zen is a true goldmine for the needs of the Western "psychologist." (2016-08-18 02:30) . 2494 Some Carl Jung Quotations XLVIII (2016-08-

19 02:30) 2496
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Carl Jung: With these words you have laid your finger on exactly what Jewish (2016-08-21 02:30) . . . 2532
Carl Jung and The Anima and Animus [Anthology] (2016-08-22 03:30) 2535
. . . . . sterilit
(2016-08-23 02:30) 2542
Carl Jung: He is Gargantuan in every respect and helpful like all fat people. (2016-08-23 02:30) . . . 2543
Carl Jung and “Eros” – Anthology (2016-08-24 02:30) 2546
Carl Jung: The purpose of nearly all rebirth rites is to unite the above with the below.
(2016-08-25 02:30) 2549

Carl Jung: You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche).
(2016-08-26 02:30) 2552
Carl Jung: We have no idea of absolute reality, because "reality" is always something "observed."
(2016-08-27 02:30) 2556
Carl Jung: Each person works on his own pillar, until one day the temple will be built. (2016-08-28 02:30) 2559 Carl Jung: There is little use in teaching wisdom. (2016-08-29 02:30) . . . . . 2564 Carl Jung: First of all, best thanks for your beautiful essay in Corona. (2016-08-30 02:30) . . . . . 2567 Carl Jung: As a matter of fact my first and most gifted pupils were Jews. (2016-08-31 02:30) 2570
2.9 September 2573
Carl Jung: I don’t know whether I am writing you banalities or hieroglyphics (2016-09-01 02:30) . . 2573 Carl Jung: Internal politics are to blame. (2016-09-02 02:30) . . . . . 2576 Carl Jung: My reference to China seems to have given rise to all sorts of misunderstandings.
(2016-09-03 02:30) 2578
Carl Jung: It is true that I fight Freud’s psychology because of its dogmatic claim to sole validity.
(2016-09-04 02:30) 2581
Carl Jung: I would like to take this opportunity to rectify the error that I come from the Freudian school.
(2016-09-05 02:30) 2584
Carl Jung: Therefore one always should ask whether a human being is with or without that flame,
(2016-09-06 02:30) 2586
Carl Jung: I would ask you to find the little book a discreet resting place in your writing desk.
(2016-09-06 02:30) 2588
Carl Jung: ...Freud previously accused me of anti-Semitism because I could not abide his soulless ma- terialism. (2016-09-07 02:30) 2590
Carl Jung: I have as little need to convince myself of how good the Catholic Church is for very many people. (2016-09-08 02:30) . . . . . .

2594

Carl Jung: I am no anti-Semite. (2016-09-09 02:30) 2596

Carl Jung: You should not imagine me enthroned above world events on snow-covered peaks.
(2016-09-10 02:30) 2598

Carl Jung: Thus the encounter of Christ with the devil is a classic example of the transcendent function.
(2016-09-11 02:30) 260

Carl Jung: There can be no doubt that Dr. X.'s statements are projections of his "Jewish" anima 260

Carl Jung: While I was there I sketched every morning in a notebook a small circular drawing, a mandala
(2016-09-13 04:00) 2609

Carl Jung: I firmly believe however that psyche is an "substance; essence". (2016-09-14 02:30) . . .

2610 Carl Jung: It is generally overlooked that the psyche cannot of necessity be based only on the instinct
of sexuality, (2016-09-15 02:30) 2614

Carl Jung: A physical fact never proves the existence and reality of the spirit. (2016-09-16 02:30) . .

2616 Carl Jung: Indeed, I have devoted a book, Paracelsica to the most important of his [Paracelsus] ideas.
(2016-09-17 02:30) 2620

Carl Jung: It is therefore a comfort to see that not a few seeds have fallen on fruitful soil.
(2016-09-18 02:30) 2622

Carl Jung: The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience. (2016-09-19 02:30) 2624

Carl Jung: From what psychic stratum do the immensely impressive ideas found in schizophrenia orig- inate? (2016-09-20 02:30) 2626

Carl Jung: ...prayer is not only of great importance but has also a great effect upon human psychology.
(2016-09-21 02:30) 2628

Carl Jung: Since physicists are the only people nowadays who would be able to deal with such a concept successfully, (2016-09-22 02:30) 2630

Carl Jung: ...the concept of the self cannot be described as a summum bonum. (2016-09-23 02:30) . 2632 Carl Jung: We have some discussions over here with physicists concerning this matter.
(2016-09-24 02:30) 2634

Carl Jung: I have devoted a whole chapter to the unconscious as a "multiple consciousness."
(2016-09-25 02:30) 2636

Carl Jung: I cannot tell you exactly why and under what circumstances Adler separated from Freud.
(2016-09-26 02:30) 2637

Carl Jung: I wonder which devil Karl Barth (with his absolute God) worships in practice.
(2016-09-27 02:30) 2639

Carl Jung: I do my own cooking and chop my own wood and raise my own potatoes. (2016-09-28 02:30) 2642 Carl Jung: The nature of the redeeming symbol is that of a child, (2016-09-29 02:30) . . . . . 2644 Carl Jung: ...they don’t know yet whether I should be condemned as a heretic or depreciated as a mystic. (2016-09-30 02:30) 2647

2.10 October. 2649

Carl Jung: ...I never expected such a gigantic outburst of abysmal horrors. (2016-10-01 02:30) . . . . .

surface of things. (2016-10-02 03:30) 265

2649 Carl Jung: Parapsychology plays a subtle part in psychology because it lurks everywhere behind the Carl Jung avoided a “Psychosis” – The Red Book (2016-10-02 10:30) 265

Carl Jung: I am not particularly fond of the famous potpourri: Psychology-Art Education. 265

Carl Jung: So easily it could have happened that the Germans would have invaded our country too.
(2016-10-04 02:30) 2658

Carl Jung: I am always profoundly impressed by the riches of Greek mythology, which have hitherto
been presented so paltrily. (2016-10-05 02:30)
. 2660

Some Carl Jung Quotations XLIX (2016-10-06 02:30)
. 2662

This is from Barbara Hannah in July 1933 at a conference in Berlin attended by Jung, Emma, Toni, Hein-
rich Zimmer and Barbara Hannah. (2016-10-07 02:30) 2678

Carl Jung: Nor is it the task of theory to paint a picture of life, (2016-10-07 02:30) . . . . . .

2679 Carl Jung: I’m very much interested in your new parapsychological enterprise which you promise.
(2016-10-08 02:30) 2681

Carl Jung: One must have one foot in the grave, though, before one understands this secret properly.
(2016-10-09 02:30) 2683
The Book that took Dr. Jung away from "The Red Book" aka "Liber Novus (2016-10-09 05:53) . . . . 2685 Carl Jung: One is forced to conclude 'that in your case the soul is only loosely seated in your body.
(2016-10-10 02:30) 2694
Richard Noll's 1992-1994 Letters to Sonu Shamdasani (2016-10-11 02:30) . . . . . 2697 [Carl Jung on "Dragons" – Anthology] (2016-10-12 02:30) 2703
Carl Jung: Particularly here in Switzerland we have the feeling that we can only live vertically.
(2016-10-13 02:30) 2705
Carl Jung: But I'm absolutely positive that his feelings are still liquid. (2016-10-14 02:30) . . . . . 2707 Some Carl Jung Quotations [LI] (2016-10-15 02:30) 2709
Carl Jung: My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power
of truth is great and will prevail]. (2016-10-16 02:30)
. 2726
Carl Jung on "Women" - Anthology (2016-10-17 02:30) 2728
Carl Jung: As nothing can happen without a pre-existing pattern, not even creation ex nihilo,...
(2016-10-17 02:30) 2730
Carl Jung: The transitus means carrying a heavy burden. (2016-10-18 02:30) . . . . . 2733 Carl Jung: The one after-another is a bearable prelude to the deeper knowledge of the side-by-side.
(2016-10-19 02:30) 2735
Carl Jung: Yes, in this case the animus, but in the disguise of the old man. (2016-10-20 02:30) . . . . 2737 Carl Jung: Is it not a nice time when food reigns supreme? (2016-10-21 02:30) . . . . . 2741 Carl Jung: We are following the exploits of the R.A.F. with the greatest admiration and we marvel at
the way the British people are carrying on. (2016-10-22 02:30) 2743
Carl Jung: After all, man cannot dissect God's primal thoughts. (2016-10-23 02:30) . . . . . 2745 Carl Jung: I have read your brilliant account of the Kore figure with the greatest interest.

(2016-10-23 02:30) 2751

Carl Jung: I think the night has descended upon Europe. (2016-10-24 02:30) . . . . . 2753 Carl Jung: If they [England & France] should lose the war, we also shall not escape the reign of the Antichrist. (2016-10-25 02:30) 2755

Carl Jung: Hitler himself (from what I heard) is more than half crazy. (2016-10-26 02:30) . . . . . 2757 Carl Jung: There is not the ghost of a plan for my going to America during the war. (2016-10-27 02:30) 2760 Carl Jung: ...Hitler is reaching his climax and with him the German psychosis. (2016-10-28 02:30) . . 2762 Erich Neumann: My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important (2016-10-29 02:30) 2764

Carl Jung on “Words” – Anthology (2016-10-30 02:30) 2767

Carl Jung on "Suffering" - Anthology (2016-10-31 02:30) 2770

2.11 November 2778

Carl Jung: In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through. (2016-11-01 02:30) 2778

Carl Jung on “Ghosts” – Anthology (2016-11-02 02:30) 2780

Carl Jung: In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia.. (2016-11-02 02:30) 2783

Carl Jung: As a matter of fact Freud was the far greater mind than Adler. (2016-11-03 02:30) . . . . .

2785 Some Carl Jung Quotations LII (2016-11-04 02:30) 2788

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. (2016-11-05 02:30) 2805

Carl Jung: Your ear troubles are very distressing. (2016-11-06 03:30) . . . . . 2807 Carl Jung: the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it. (2016-11-07 03:30) 2809

Carl Jung: Try to touch things that remind you of your·reality. (2016-11-08 03:30) . . . . . 2811 Carl Jung: You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do. (2016-11-09 03:30) 2813

Carl Jung: The animus is in this respect rather difficult to deal with because it is a plurality. (2016-11-10 03:30) 2815

Carl Jung: The dynamic principle of fantasy is play... (2016-11-10 03:30) . . . . . 2817 Carl Jung: She was due for a psychotic interval, not being born yet out of the mists of the Bardo life. (2016-11-11 03:30) 2818

Carl Jung: The Gothic style is also in a way hysterical... (2016-11-12 03:30) . . . . . .

. . . . . .

2821 Carl Jung: Something like a careful shaping of images, such as many patients paint or carve in wood or
stone. (2016-11-13 03:30) 2822

Carl Jung on “Human Body” – Anthology (2016-11-14 03:30)

. . . . . .

2824 Carl Jung: The dream you report, of a patient looking through a microscope at a lot of little worms that
cause her illness, (2016-11-14 03:30) 2837

Carl Jung: I cannot and shall not exclude non-Aryan speakers. (2016-11-15 03:30)

. . . . . .

2840 Carl Jung: Dr. Jung advised me to spend most of my time alone, have a separate room in the house to
be used for nothing but inner work, (2016-11-16 03:30) 2842

Some Carl Jung Quotations XLVII [RED BOOK] (2016-11-17 03:30)
. 2845

Edward F. Edinger: When the soul is born it drinks lethe so that it forgets its prenatal life.
(2016-11-18 03:30) 2862

Barbara Hannah: The friendly goddess told him that only her father, Proteus, could tell them how they
could get home. (2016-11-19 03:30) 2864

Carl Jung: The answer to human life is not to be found within the limits of human life.
(2016-11-20 03:30) 2868

Carl Jung: It is correct to say that women are more dependent on the idea and men more dependent
on the Primordial image. (2016-11-21 03:30) 2870

Carl Jung: Your dream is really the stuff artists work with. (2016-11-22 03:30)

. . . . . .

2873 Some Carl Jung Quotations LIII (2016-11-23 03:30) . . . . . .

2875

Carl Jung: That you find Kierkegaard "frightful" has warmed the cockles of my heart. (2016-11-24 03:30) 2892

Carl Jung: Jung maintained that no child is born a tabula rasa. (2016-11-25 03:30) 2894

Some Carl Jung Quotations LIV [ETH Lectures] (2016-11-26 03:30) 2897

Carl Jung: The Rose Window is a mandala and we come here to a curious analogy between East and West, (2016-11-27 03:30) 2910

Carl Jung on “Jews” “Anti-Semitism” – Anthology (2016-11-28 03:30) 2914

Carl Jung on "Diagnosing the Dictators" (2016-11-29 03:30) 2916

Carl Jung and World War II (2016-11-30 03:30) 2924

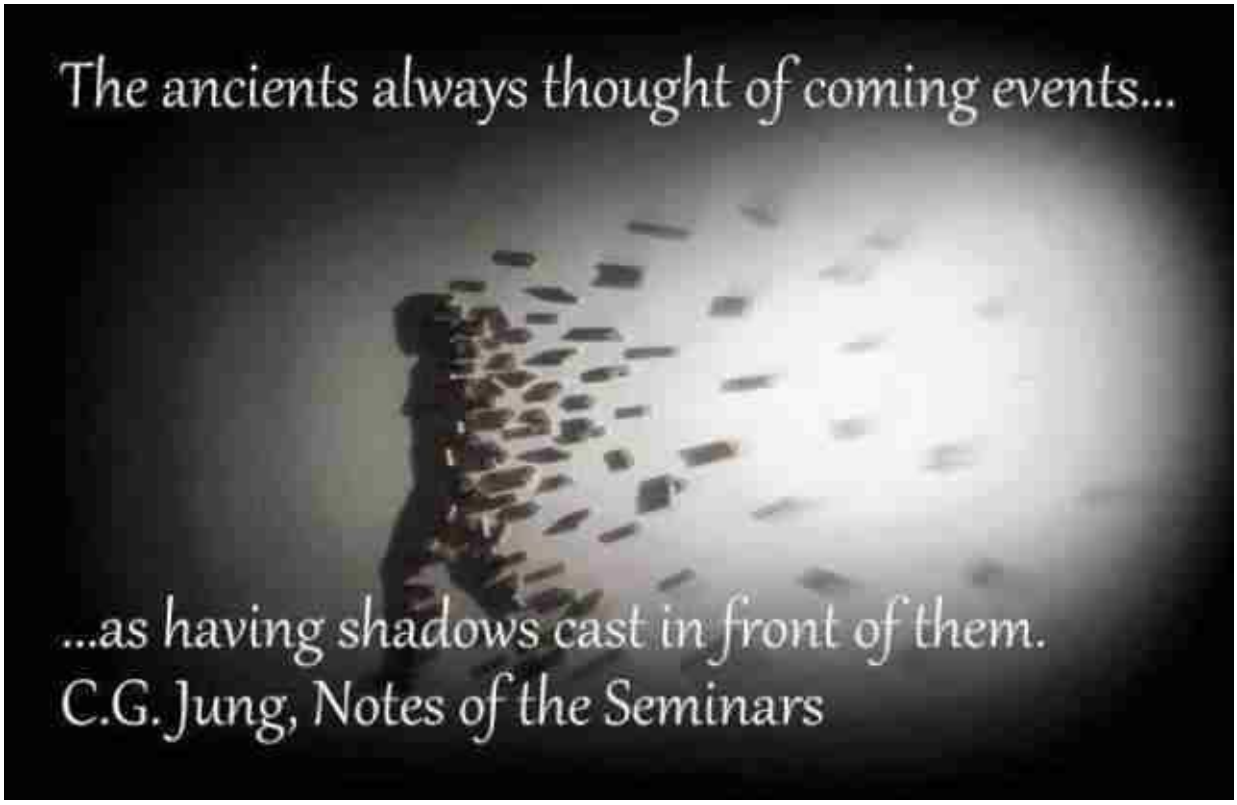
2.12 December 2926

An interesting story about the Dean’s wife at Yale University during Dr. Jung’s Terry Lectures. (2016-12-01 03:30) 2926

1. 2015

1.1 December

Carl Jung: One word more on the theme of immortality. (2015-12-01 05:29)



Dr. Jung: Yes, she was in fact dead.

I think you have got Noot, Billali, and Holly rightly placed, that is, as figures of the wise old man. Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo

was about to die. You spoke of a passage about a unicorn and a goose,

where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion

and the Crocodile. The goose had a spur on its head and I said it associated to the

unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated.

It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast

in front of them. Here we have an animal killed, a mythological animal

in fact—that is, instinct.

When it is killed, someone will become conscious.

In the story of Percival, the unconscious hero Percival becomes conscious through the

shooting of the swan. In She the heroes awake to a realization of the extraordinary

things ahead of them.

A bird is a mind animal, symbolically, so the unconsciousness is

in the mind. One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives. Carl Jung, 1925 Seminar, Pages 153-154

Carl Jung across the web:

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Red Book:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: Then you need the message of the old tamer of chaos. (2015-12-02 06:00)

If you remain within arbitrary and artificially created boundaries, you will walk as between two high walls: you do not see the immensity of the world.

But if you break down the walls that confine your view, and if the immensity and its endless uncertainty in- spire you with fear, then the ancient sleeper awakens in you, whose messenger is the white bird.

Then you need the message of the old

tamer of chaos. There in the whirl of chaos

dwells eternal wonder.

Your world begins to become wonderful.

Man belongs not only to an ordered world, he also belongs in the wonder-world of his soul.

Consequently you must make your ordered world horrible, so that you are put off by being too

much outside yourself. Your soul is in great need, because drought weighs on its world.

If you look outside yourselves, you see the far-off forest and mountains, and above them your vision climbs to the realms of the stars.

And if you look into yourselves, you will see on the other hand the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.

Just as you become a part of the manifold essence of the world through your bodies, so

you become a part of the manifold essence of the inner world through your soul.

This inner world is truly infinite, in no way poorer than

the outer one. Man lives in two worlds.

A fool lives here or there, but never here and there.

Perhaps you think that a man who consecrates his life to research leads a spiritual life and that his soul lives in / larger measure than anyone else's.

But such a life is also external, just as external as the life of a man who lives for outer things.

To be sure, such a scholar does not live for outer things but for outer thoughts-not for himself but for his ob- ject.

If you say of a man that he has totally lost himself to the outer and wasted his years in excess, you must also say the same of this old man.
He has thrown himself away in all the books and thoughts of others.

Consequently his soul is in great need, it must humiliate itself and run into every stranger's room to beg for the recognition that he fails to give her. Carl Jung, Liber Novus, Page 264.

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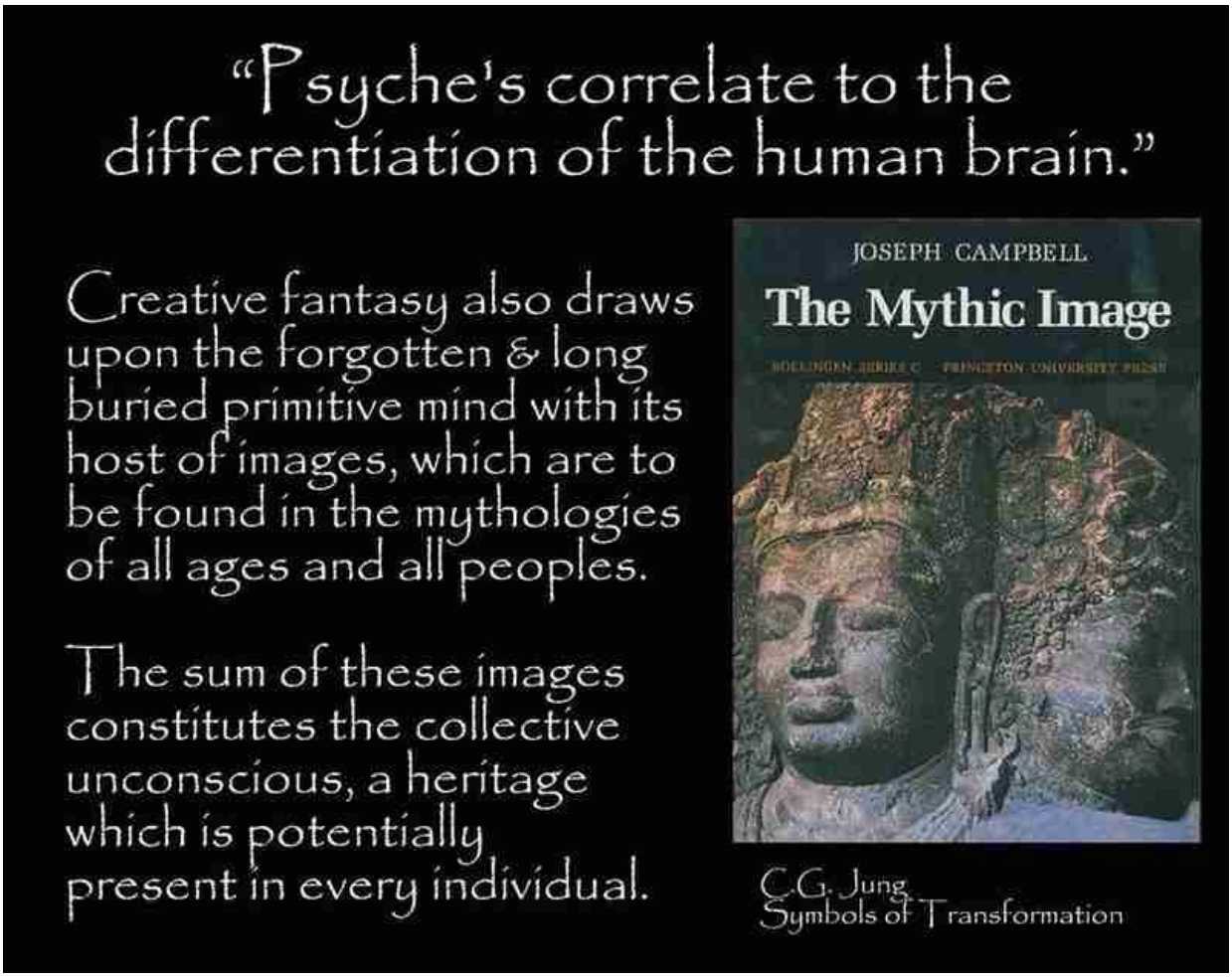
Carl Jung: It [Collective Unconscious] is the psychic correlate of the differentiation of the human brain.
(2015-12-03 05:21)


"Psyche's correlate to the differentiation of the human brain."
Creative fantasy also draws upon the forgotten & long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.
The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.
JOSEPH CAMPBELL
The Mythic Image
C.G. Jung
Symbols of Transformation

In this second edition the text of the book remains, for technical reasons, unaltered.

The reappearance of this book after twelve years, without alterations, does not mean that I did not consider certain emendations and improvements desirable.

But such improvements would have affected details only, and not anything essential.

The views and opinions I expressed in the book I would still maintain, in substance

and in principle, today. I must ask the reader to bear patiently with a number of

minor inaccuracies and uncertainties of detail.

This book has given rise to a good deal of misunderstanding.

It has even been suggested that it represents my method of treatment.

Apart from the fact that such a method would be a practical impossibility, the book is far more concerned with working out the fantasy material of an unknown young American woman, pseudonymously known as Frank Miller.

This material was originally published by my respected and fatherly friend, the late Theodore Flournoy, in the Archives de psychologie (Geneva).

I had the great satisfaction of hearing from his own lips that I had hit off the young woman's mentality very well.

Valuable confirmation of this reached me in 1918, through an American colleague who was treating Miss Miller for the schizophrenic disturbance which had broken out after her sojourn in Europe.

He wrote to say that my exposition of the case was so exhaustive that even personal acquaintance with the patient had not taught him 'one iota more" about her mentality.

This confirmation led me to conclude that my reconstruction of the semi-conscious and unconscious fantasy processes had evidently hit the mark in all essential respects.

There is, however, one very common misunderstanding which I feel I ought to point out to the reader.

The copious use of comparative mythological and etymological material necessitated by the peculiar nature of the Miller fantasies may evoke the impression, among certain readers, that the purpose of this book is to propound mythological or etymological hypotheses.

This is far from my intention, for if it had been, I would have undertaken to analyse a particular myth or whole corpus of myths, for instance an American Indian myth-cycle.

For that purpose I would certainly not have chosen Longfellow's Hiawatha, any more than I would have used Wagner's Siegfried had I wished to analyse the cycle of the younger Edda.

I use the material quoted in the book because it belongs, directly or indirectly, to the basic assumptions of the Miller fantasies, as I have explained more fully in the text.

If, in this work, various mythologems are shown in a light which makes their psychological meaning more intel- ligible, I have mentioned this insight simply as a welcome by-product, without claiming to propound any general theory of myths.

The real purpose of this book is confined to working out the implications of all those historical and spiritual factors which come together in the involuntary products of individual fantasy.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primi- tive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in ev- ery individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological images are able to arise spontaneously over and over again, and to agree with one anothernot only in all the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an

individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with rela- tively minor variations, functions everywhere in the same way. Kiisnacht /Zurich, November, 1924 C. G. Jung Carl Jung, CW 5, Symbols of Transformation, Pages xviii - xvix

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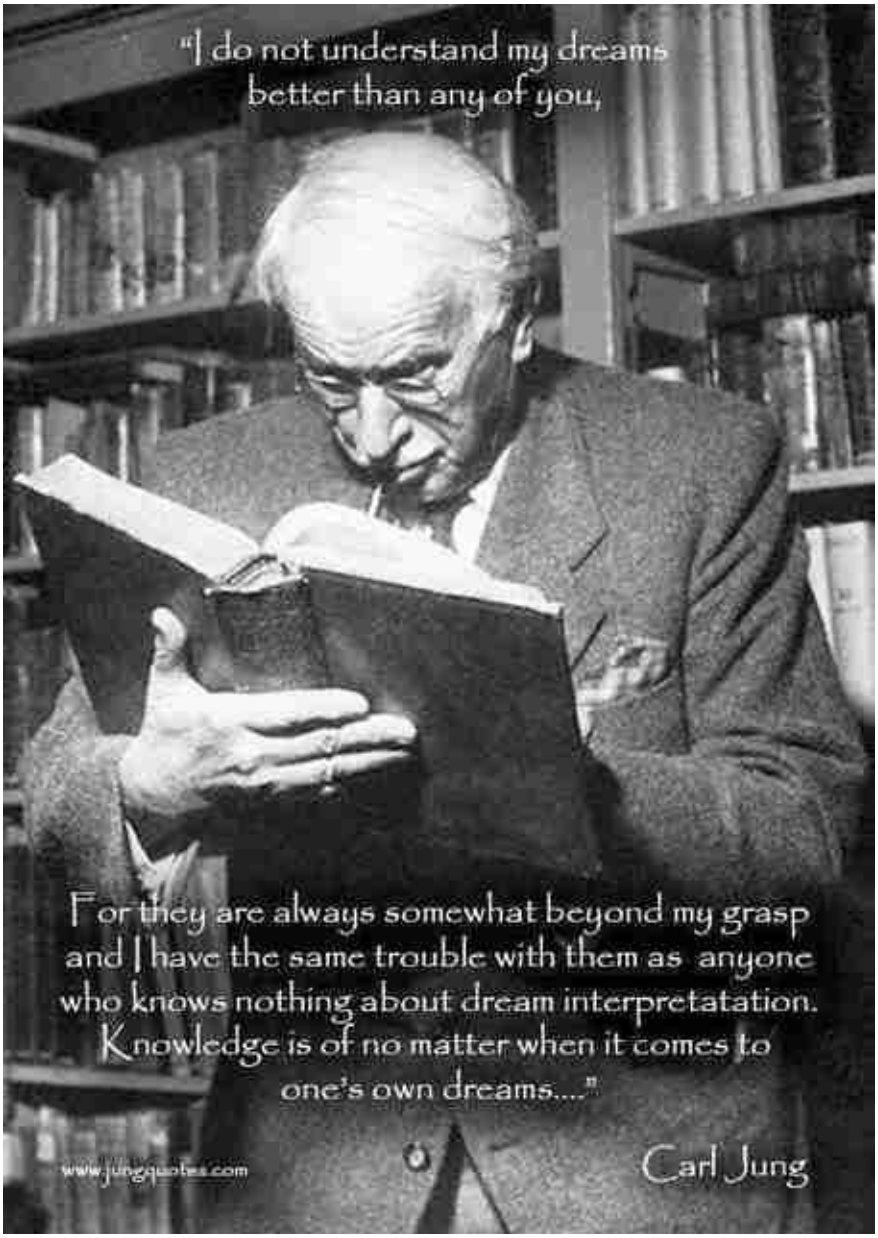
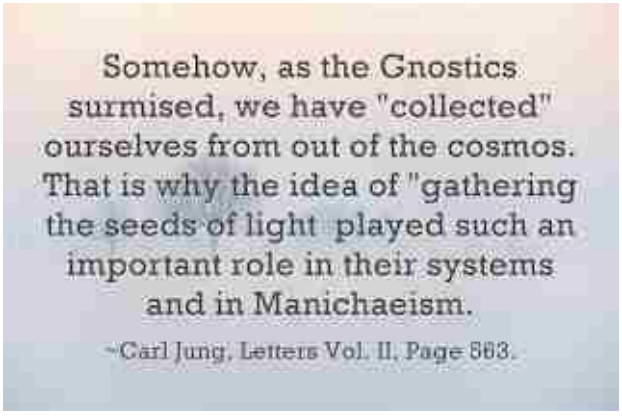
Some Carl Jung Quotations [XI] (2015-12-03 06:26)


"I do not understand my dreams
better than any of you,
For they are always somewhat beyond my grasp
and I have the same trouble with them as anyone
who knows nothing about dream interpretatation.
Knowledge is of no matter when it comes to
one's own dreams...."
www.jungquotes.com
Carl Jung

[1]


Somehow, as the Gnostics
surmised, we have "collected"
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That is why the idea of "gathering
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~Carl Jung, Letters Vol. II, Page 563.

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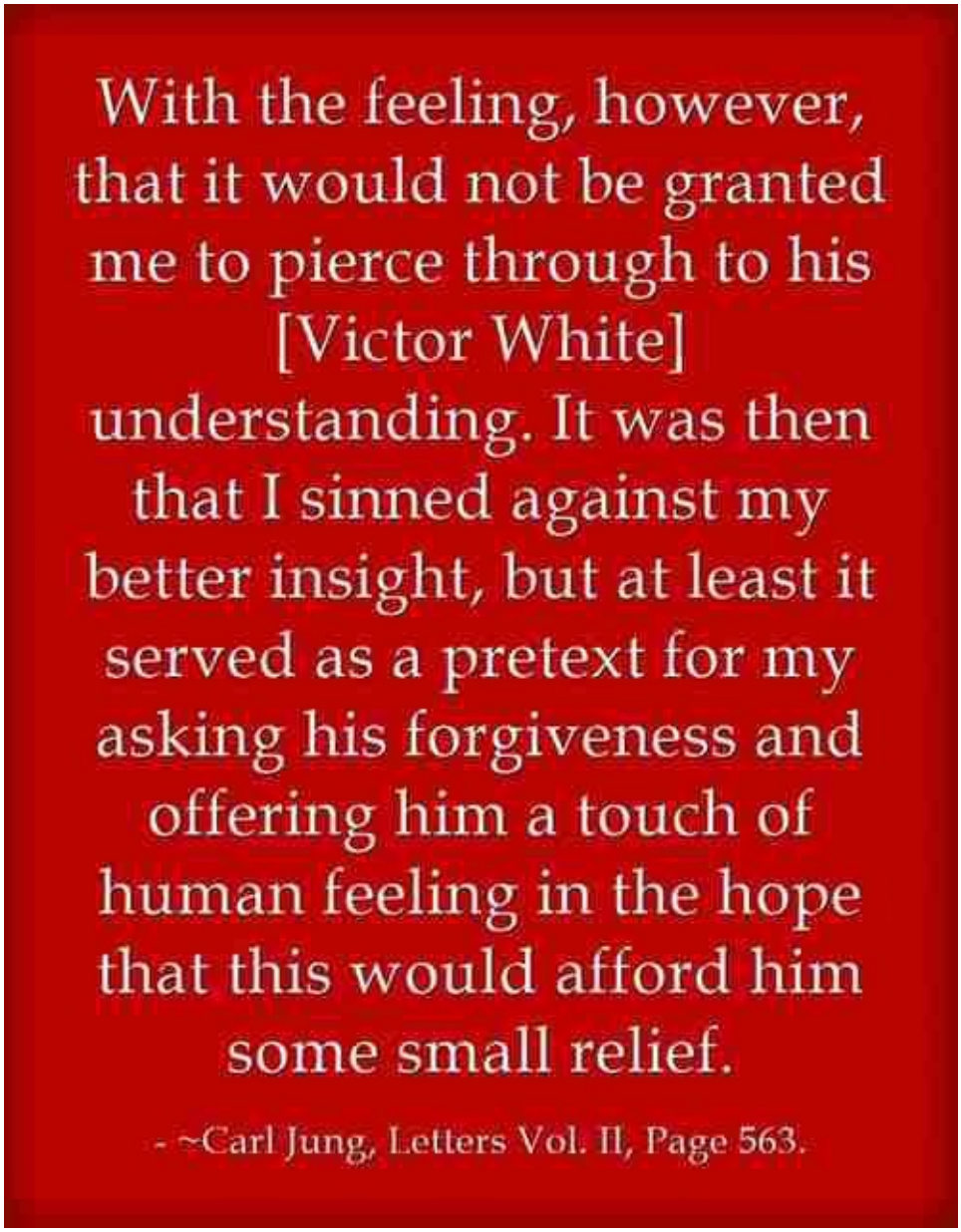
With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief.
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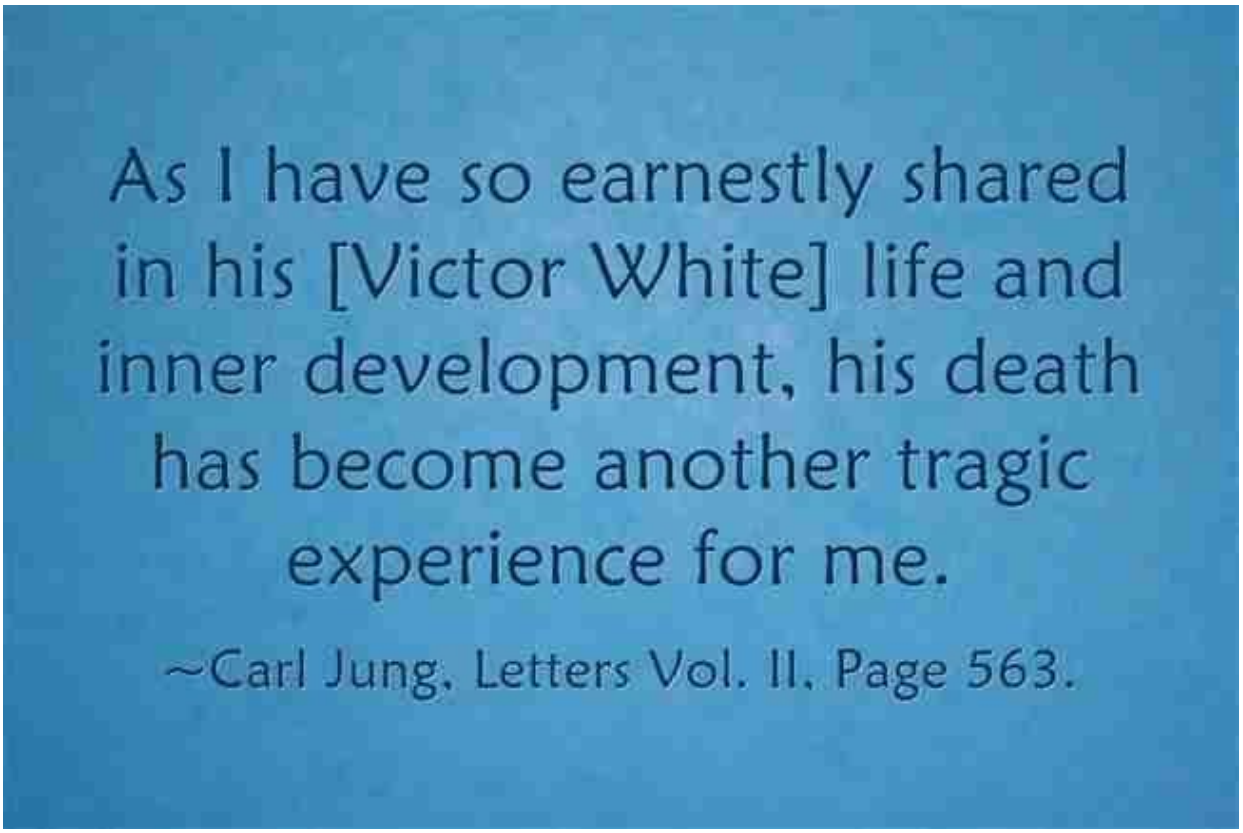
As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me.
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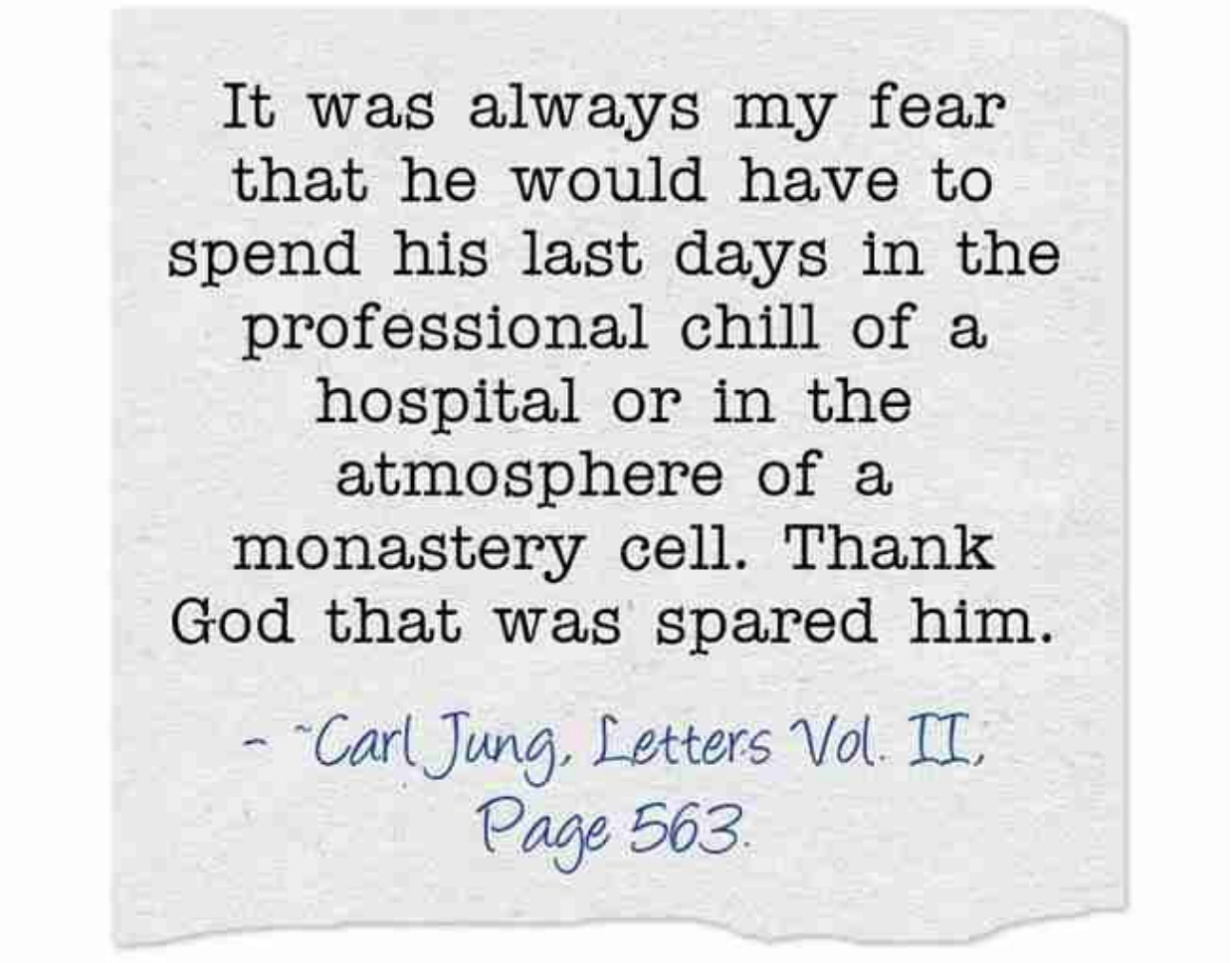
It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him.
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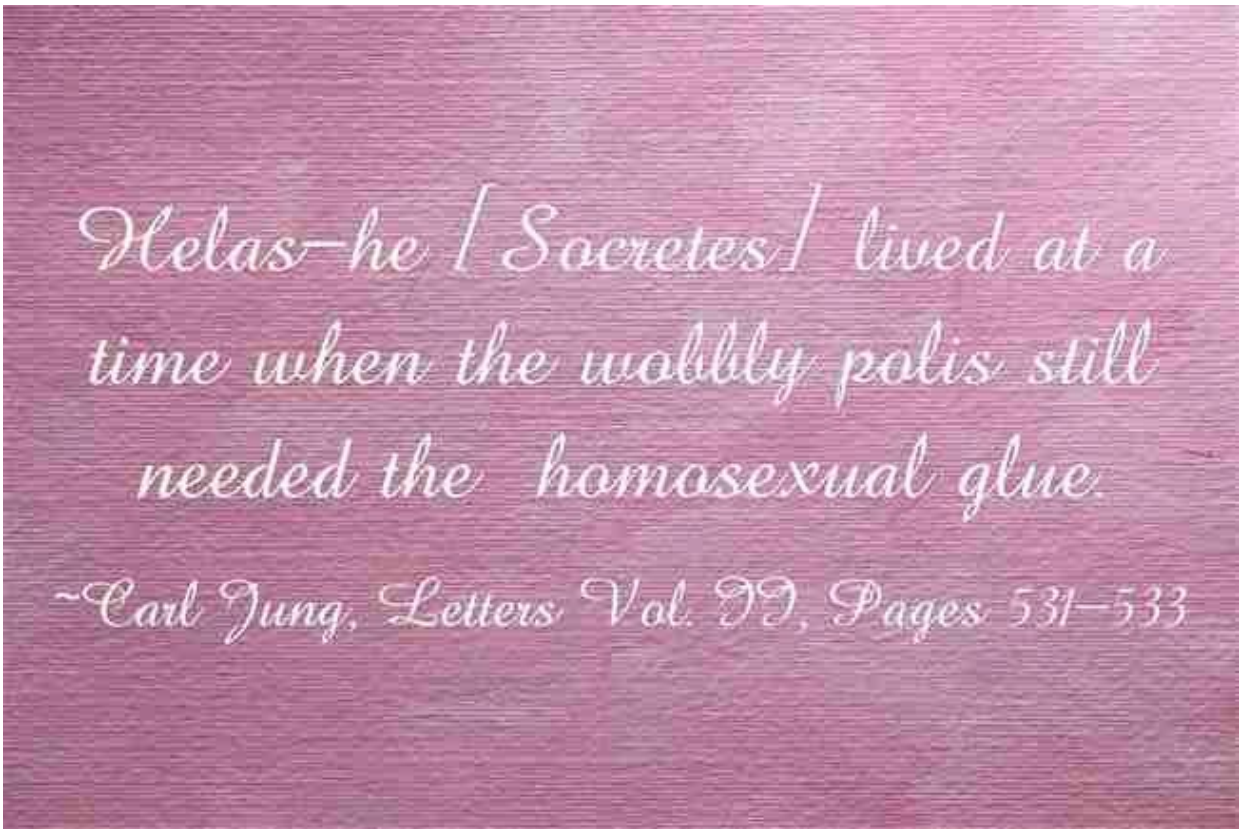
Helas-he [Socretes] lived at a
time when the wobbly polis still
needed the homosexual glue.
~Carl Jung, Letters Vol. II, Pages 531-533

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Socrates' "naivete" is his greatness, still greater than ours. His humbleness is the ideal we have not reached yet.
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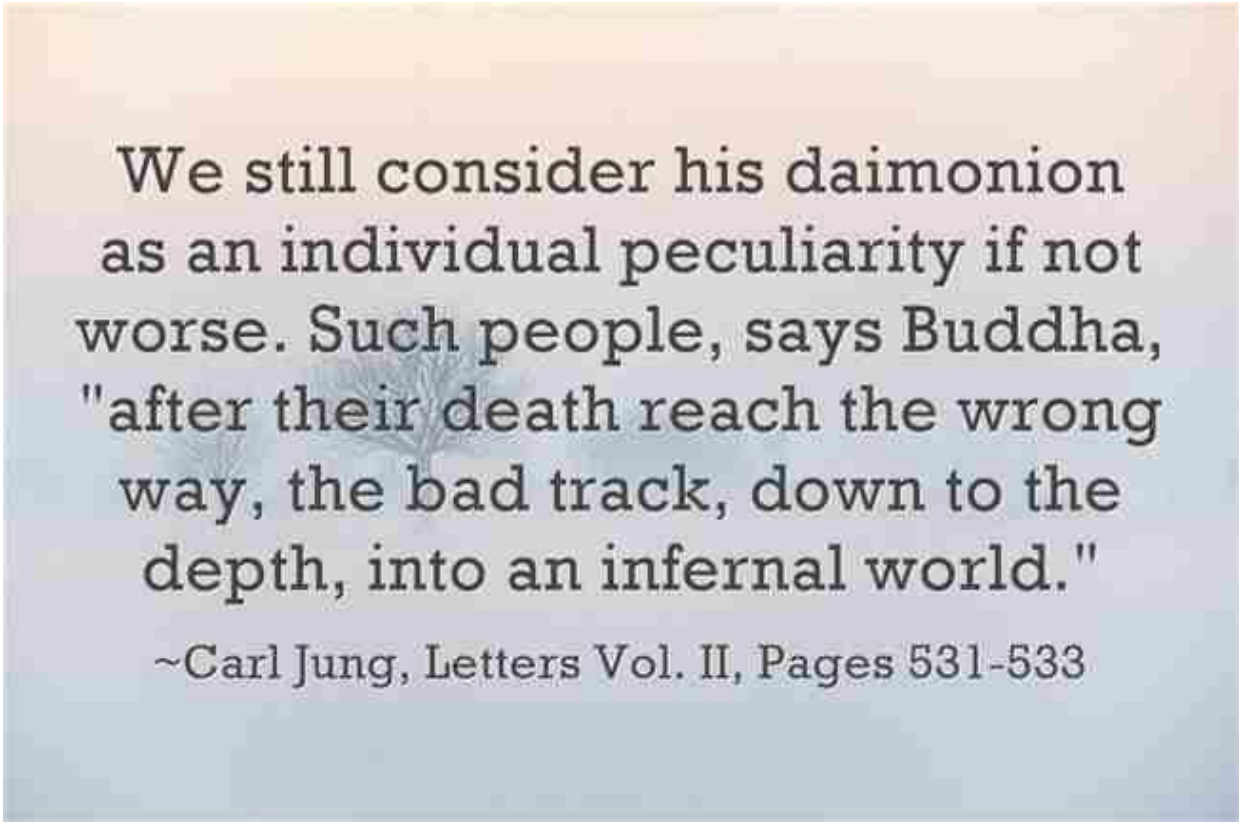
We still consider his daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."
~Carl Jung, Letters Vol. II, Pages 531-533

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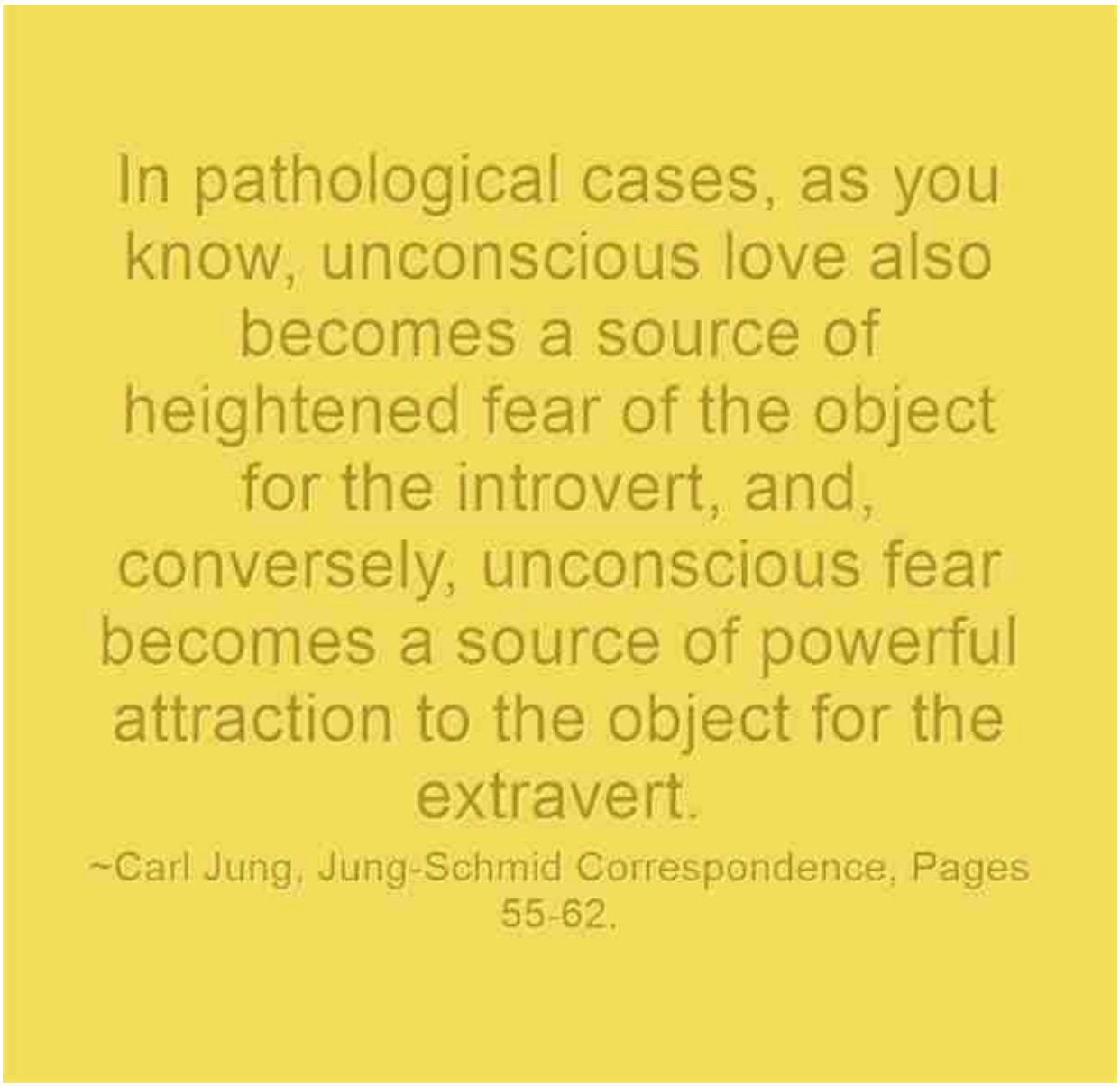
In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert.
~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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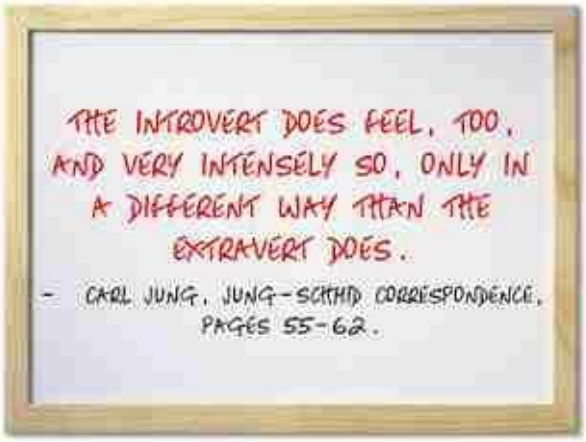
THE INTROVERT DOES FEEL, TOO,
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A DIFFERENT WAY THAN THE
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- CARL JUNG, JUNG-SCHMID CORRESPONDENCE,
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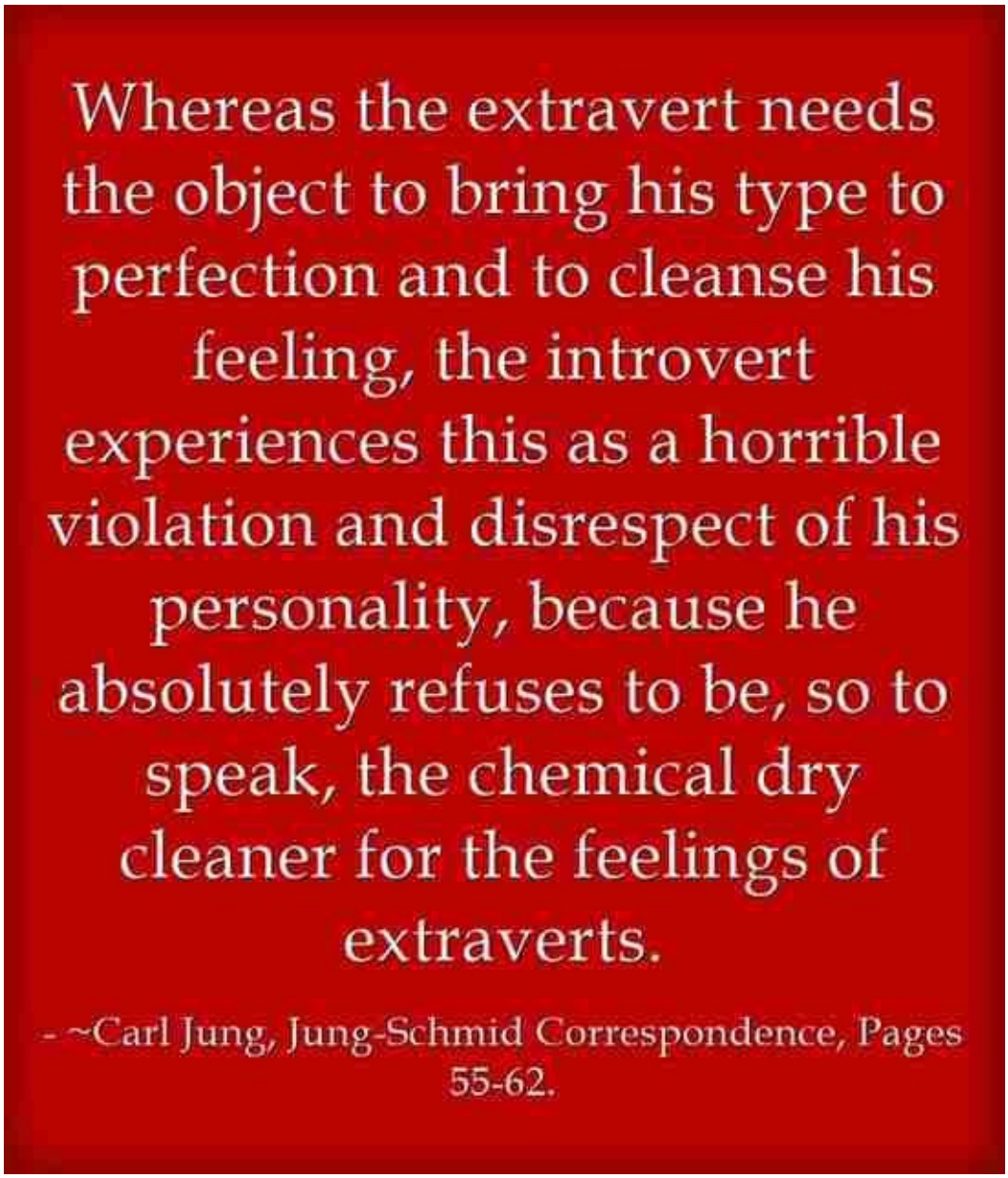
Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts.
- ~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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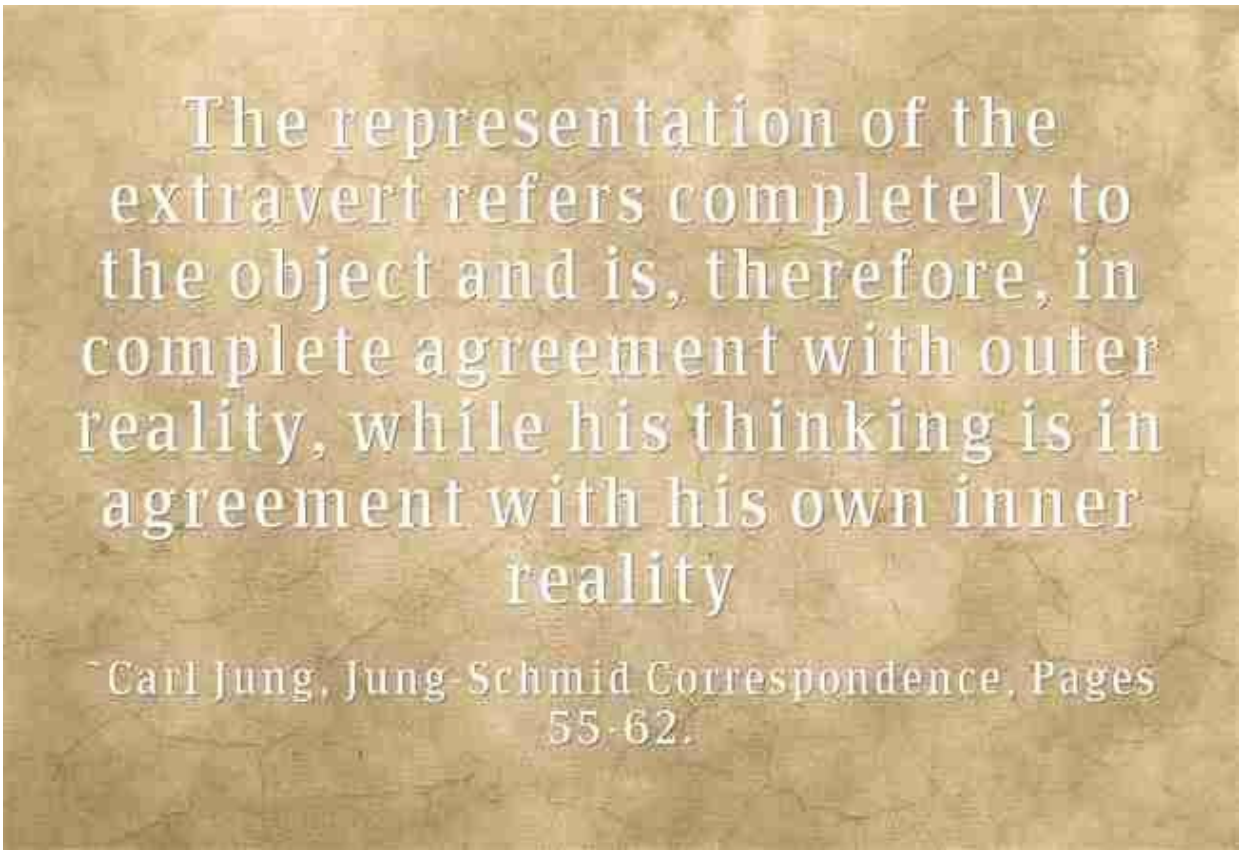
The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality
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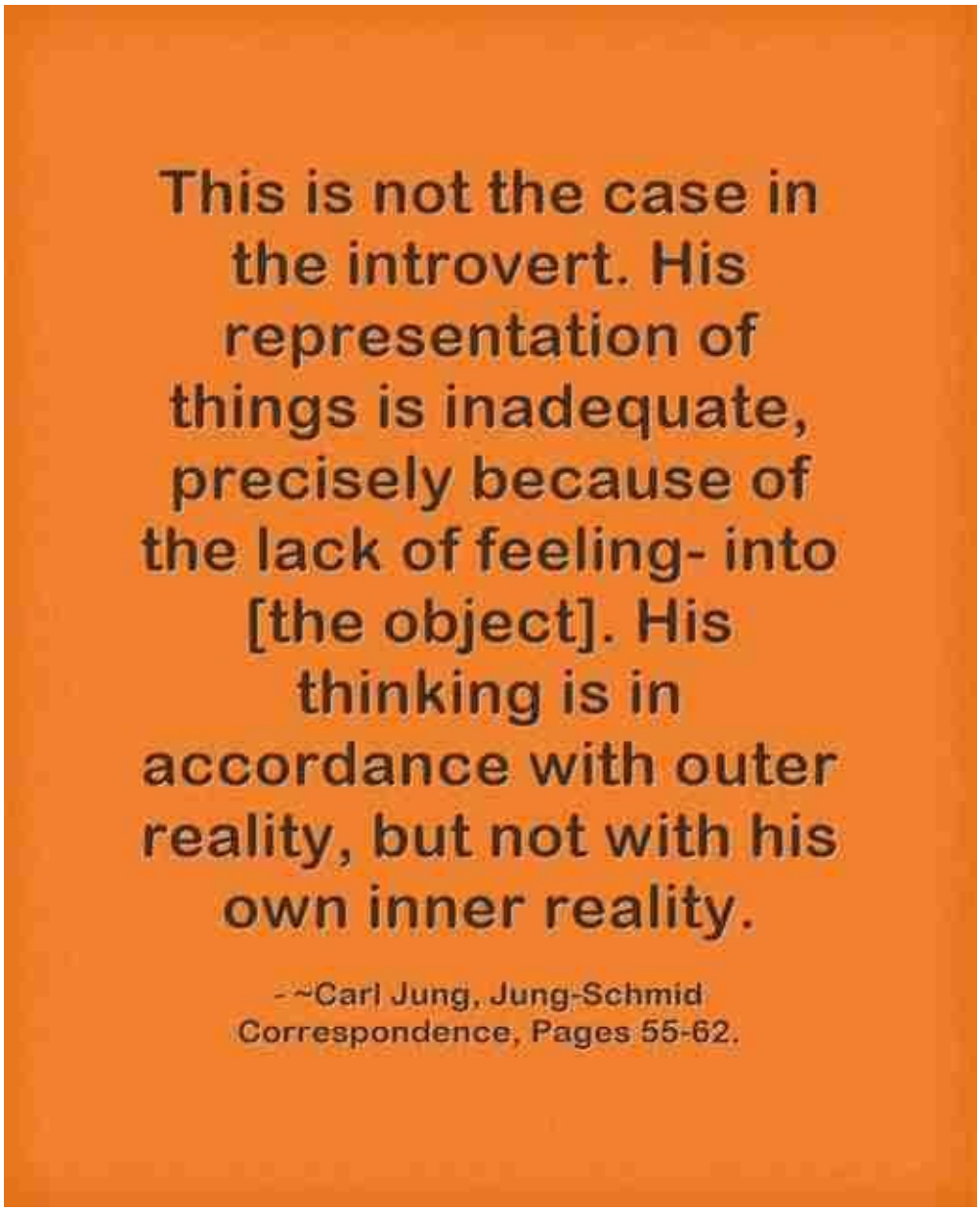
This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality.
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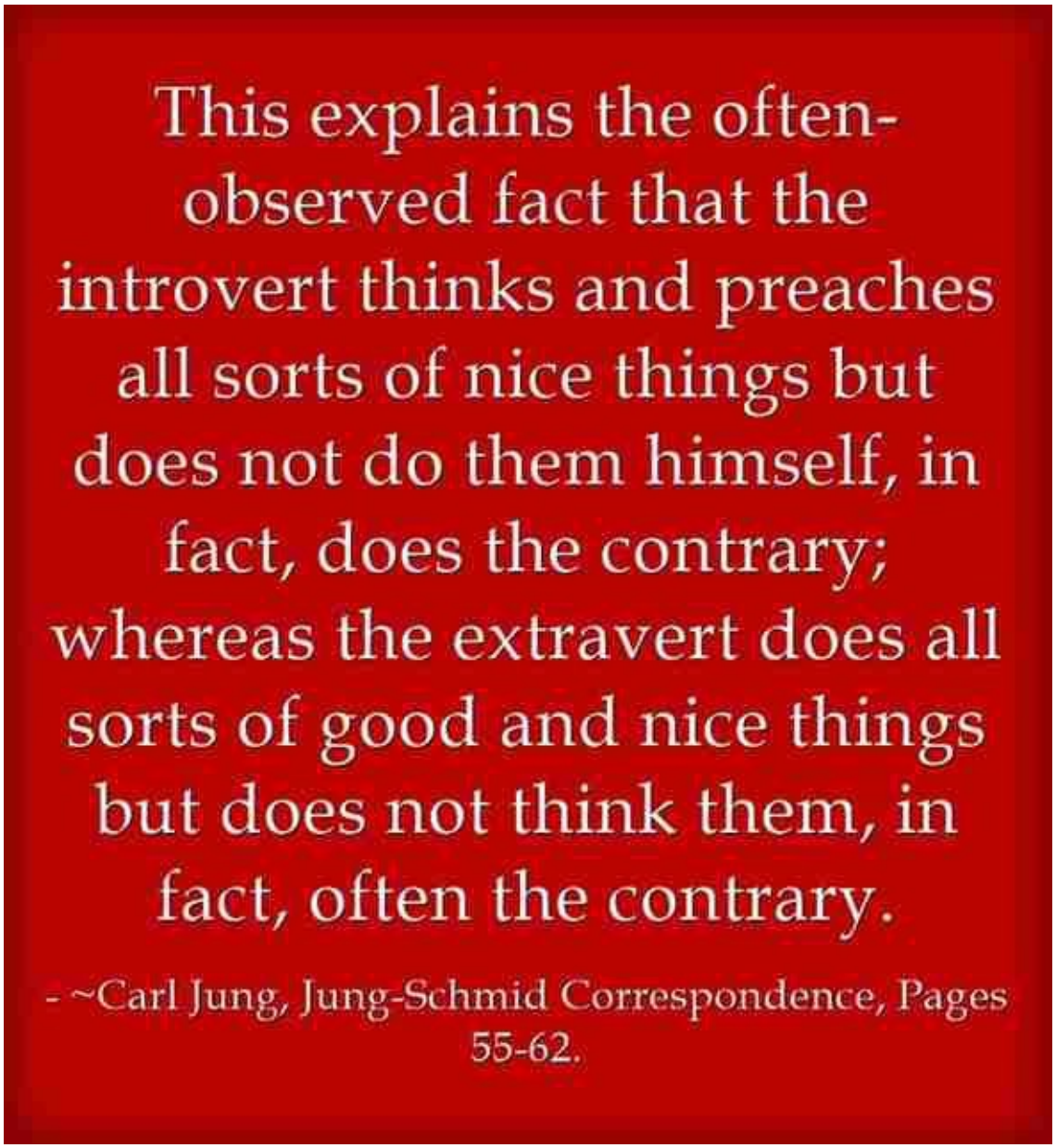
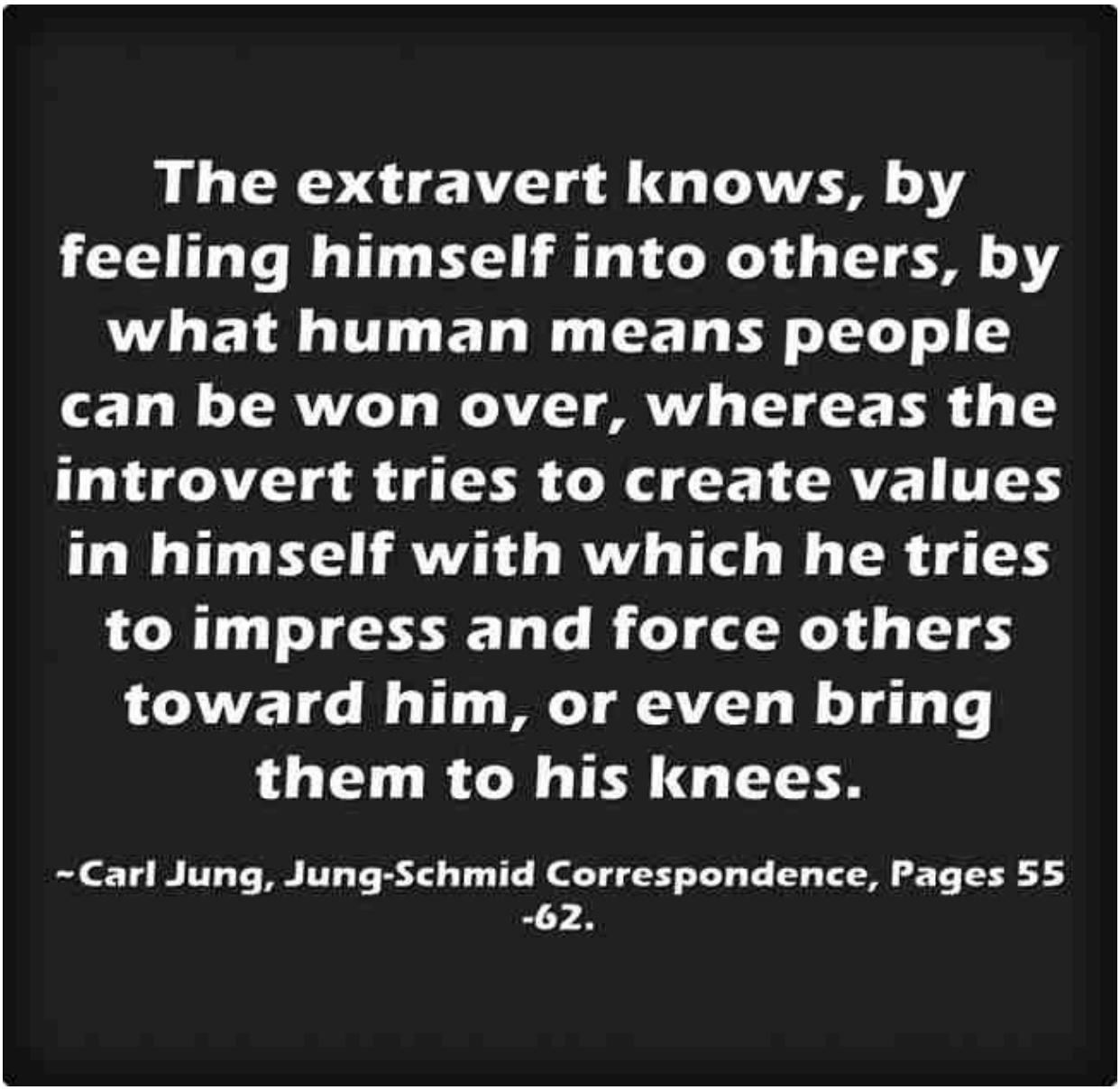

This explains the often-observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary.
- ~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.


The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees.
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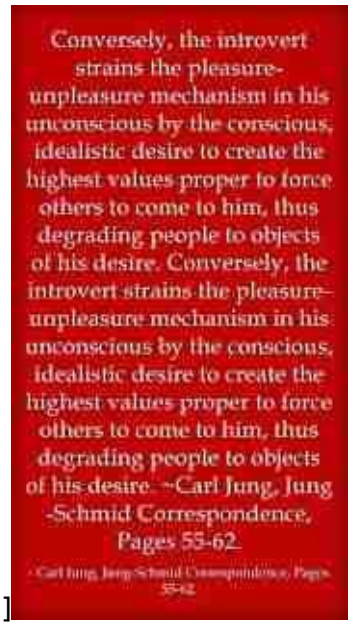
Conversely, the introvert strains the pleasure-unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Conversely, the introvert strains the pleasure–unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. ~Carl Jung, Jung -Schmid Correspondence, Pages 55-62
[3]

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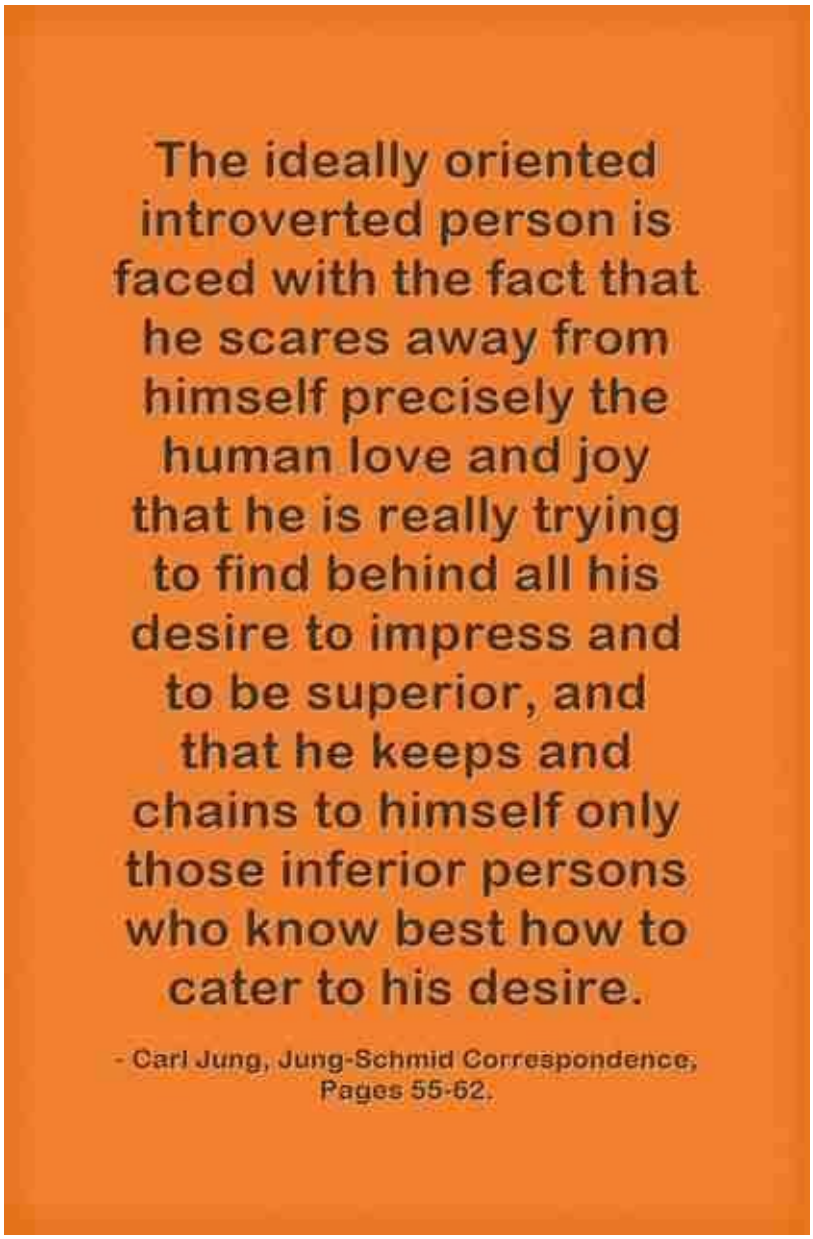
The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire.
- Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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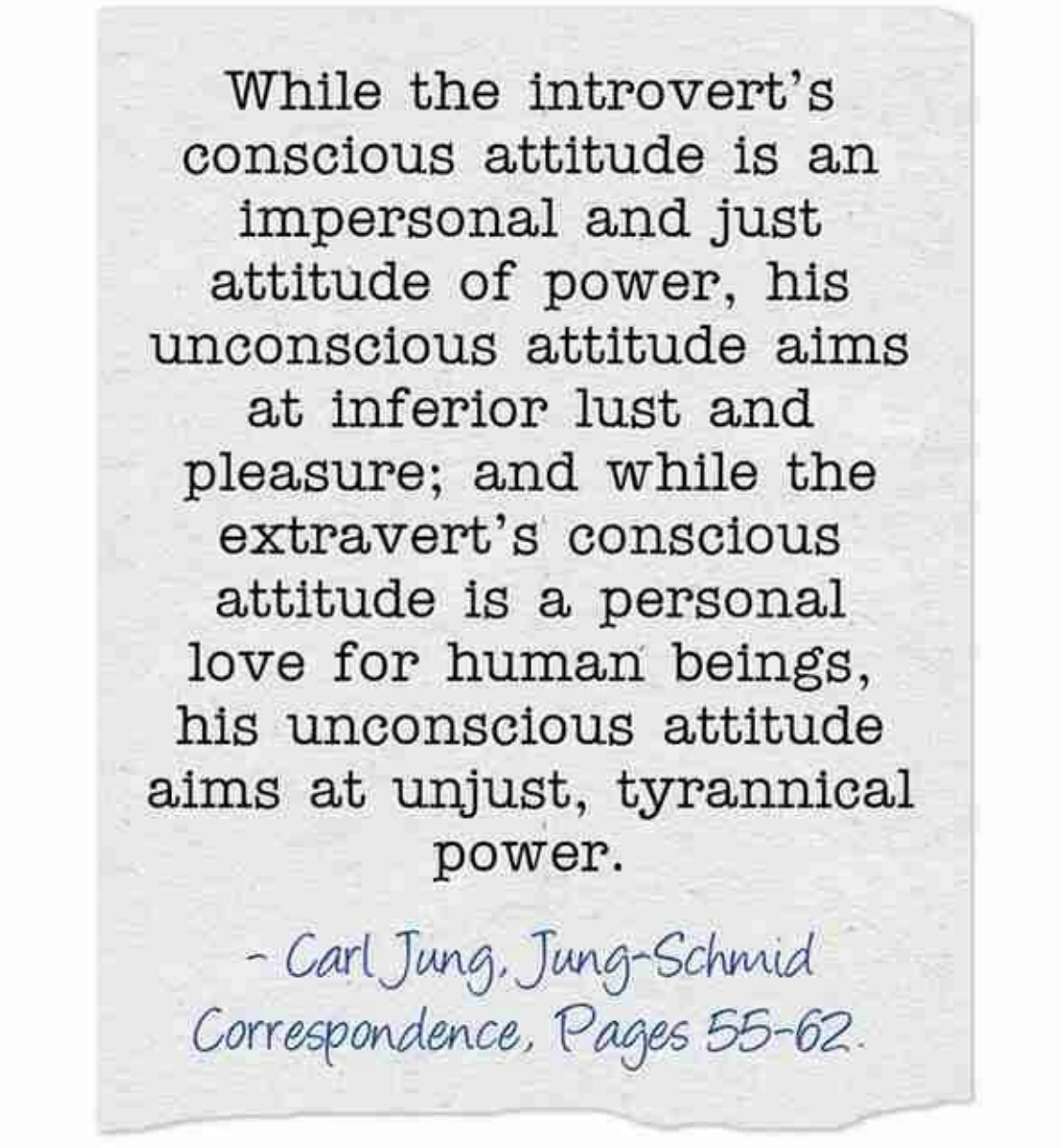
While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power.
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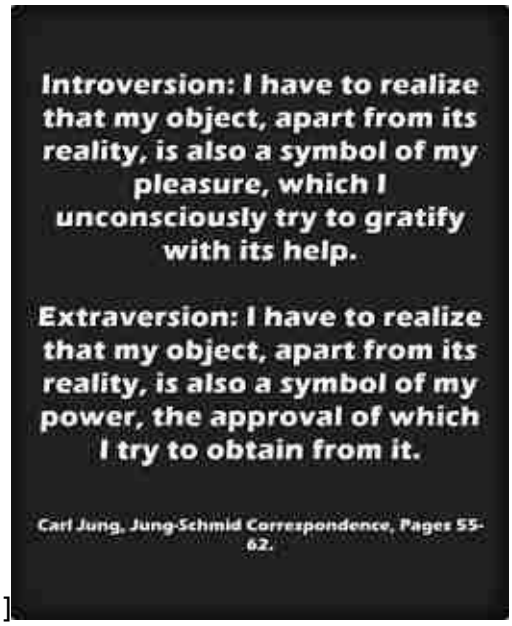
[4] 
Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.
Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it.
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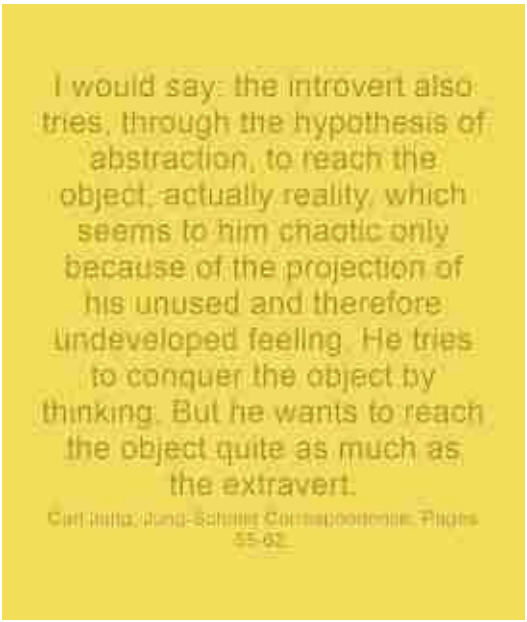
[5] 
I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert.
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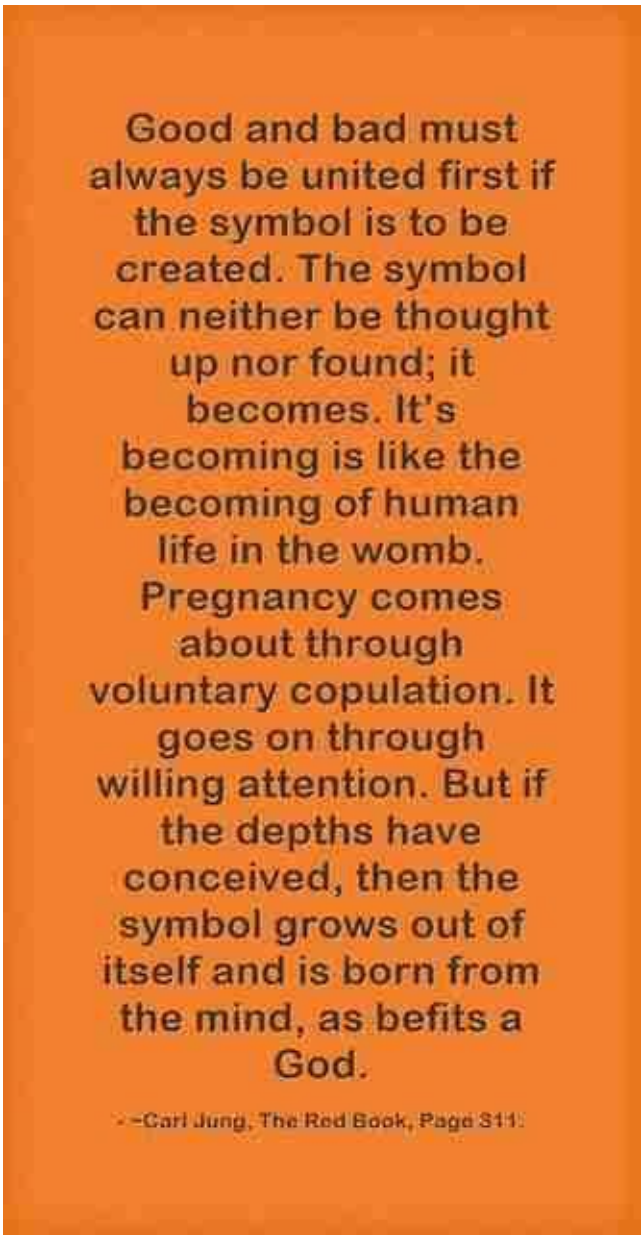
Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. It's becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God.
--Carl Jung, The Red Book, Page 311

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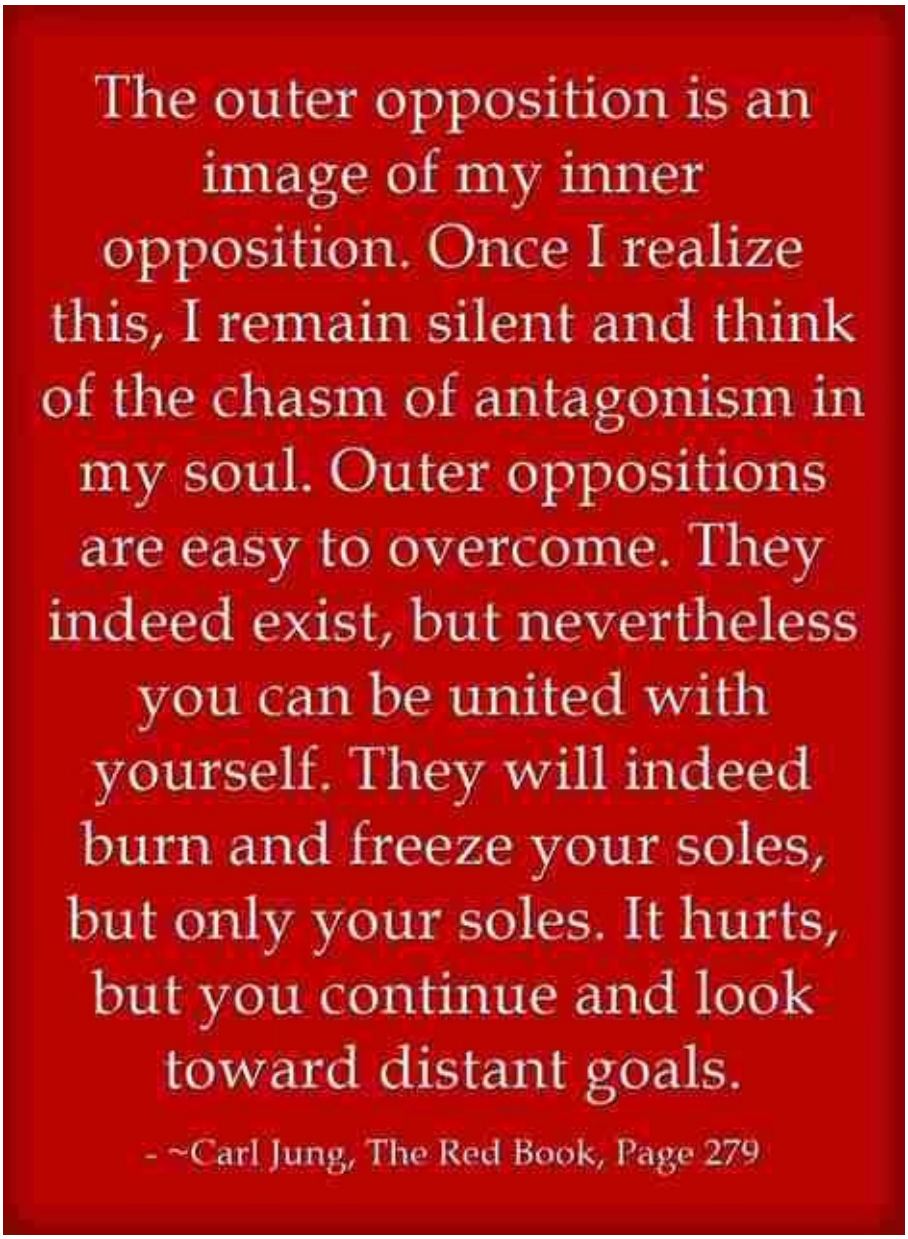
The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals.
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Carl Jung across the web:

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https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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5. http://2.bp.blogspot.com/-8yIy1czu26o/VmAdQILcRSI/AAAAAAAAZeI/nTJszVBJnuU/s1600/ttt.jpg

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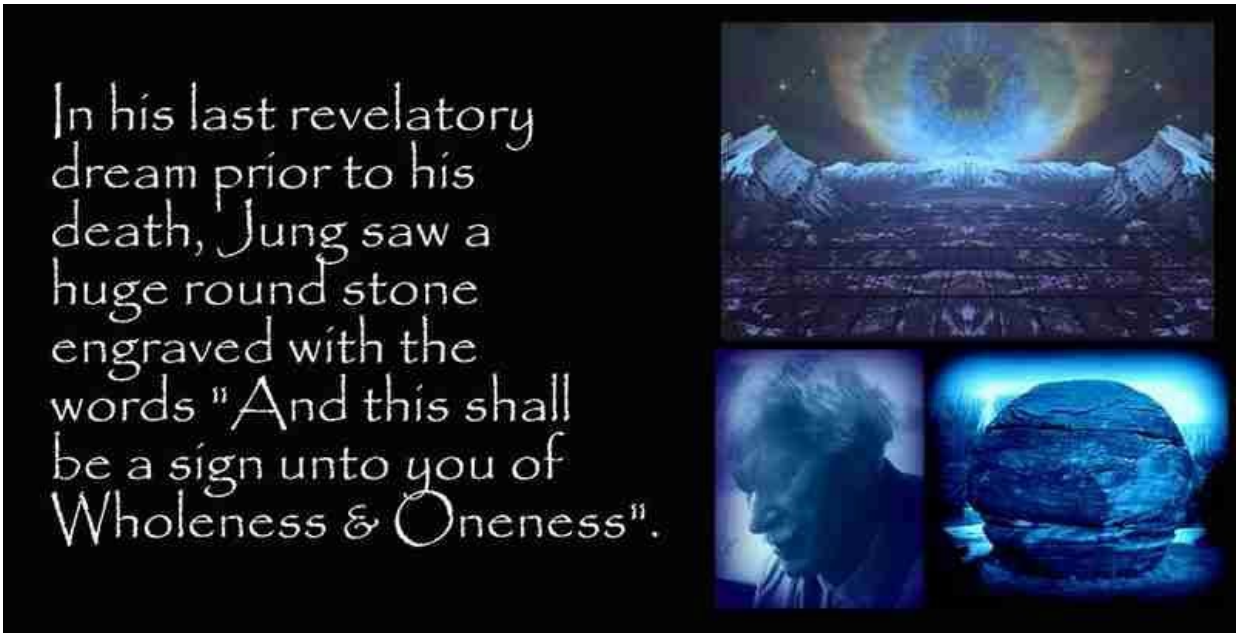
Also after that he [Carl Jung] had a wonderful dream which he told me in the night. (2015-12-03 07:54)


In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".

For two days before he died he was away in some far country and he saw wonderful and beautiful things, .I am sure of
that.

He smiled often and was happy. . . he told me of the wonderful dream he had had;

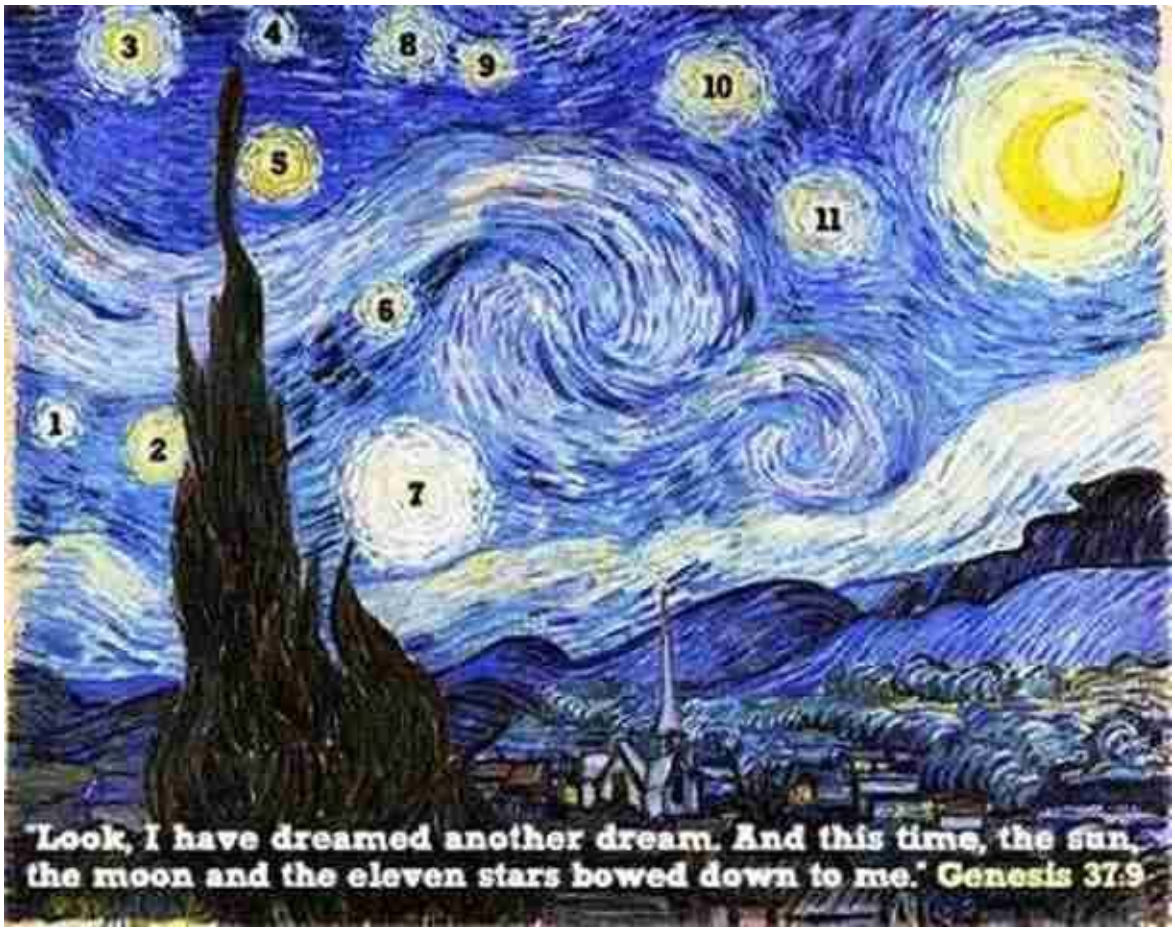
he said: "Now I know the truth but there is a small piece not filled in and when I know that I shall be dead."

Also after that he had a wonderful dream which he told me in the night.

He saw a huge round block of stone sitting on a high plateau and at the foot of the stone was engraved these words:

"And this shall be a sign unto you of Wholeness and Oneness." Ruth Bailey, Two Friendships, Page 104.

Carl Jung: The starry vault of heaven is in truth the open book of cosmic projection... (2015-12-03 10:23)



"I have allowed myself to dwell at some length on Paracelsus and to cite a number of authentic texts, because I wanted to give the reader a rough idea of the way in which this author conceives the lumen naturae.

It strikes me as significant, particularly in regard to our hypothesis of a multiple consciousness and its phenom- ena, that the characteristic alchemical vision of sparks scintillating in the blackness of the arcane substance should, for Paracelsus, change into the spectacle of the "interior firmament" and its stars.

He beholds the darksome psyche as a star-strewn night sky, whose planets and . fixed constellations repre- sent the archetypes in all their luminosity and numinosity.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mytholo- gems, i.e., the archetypes. In this vision astrology and alchemy, the two

classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, The Structure and Dynamics of the Psyche, Page 195, Para 392.

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Carl Jung: At first it was the negative aspect of the anima that most impressed me. (2015-12-04 05:45)

[Carl Jung on the personal aspects of a

fantasy he had] Lecture 6

Questions and Discussion

Dr. Harding asked for more discussion of the personal aspects of the fantasy given by Dr. Jung in the last lec- ture.

Dr. Jung: I could be taken as Switzerland fenced in by mountains, and the submergence of the world could be the debris of my former relationships.

You remember that when I tried to describe the condition surrounding the fantasy I spoke of the peculiar feel-

ing I had had of the thing being

atmospheric. But here one proceeds

with the utmost caution.

If I were a case of dementia praecox I would easily spread my dreams over the whole world and take it that the destruction of the world was indicated, whereas in reality all that might be indicated would be the destruction of my relation to the world.

A person with dementia praecox wakes up one day to find that the world is dead and the doctor nothing but a ghost—he alone is alive and right.

But in such cases there are always plenty of other symptoms present to prove the essential abnormality of the person.

The more normal the individual, the more it can be assumed from such fantasies that some profound social disturbance actually is in progress, and at such times there are always many more than one person whose uncon- sciouses register the upset conditions.

When the unconscious produces such a fantasy the personal contents are given an impersonal aspect, there being in the unconscious a tendency to produce collective pictures that make the connection with mankind in general.

One sees this process going on in dementia praecox and paranoia perfectly clearly.

It is precisely because these people often have fantasies and dreams that are collectively valid that they get followers.

First they make a break with the world through their morbidity, then comes the revelation of a special mis- sion, and then they begin to preach.

People think them thrilling personalities, and women feel it a tremendous honor to

have children by them. By primitives they are imagined to be full of gods and ghosts.

So if I had been crazy, I could have preached the coming disaster like the man on the

walls of Jerusalem. Mrs. Zinno: Were these fantasies full of affect?

Dr. Jung: Yes, there was a great deal of affect with them.

As I could see no possible application to be made of them, I thought to myself, “If this means anything, it means that I am hopelessly off.”

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914.

I told you last time how I began to train myself in making communications with split-off portions of the uncon- scious.

As I said, I was sure this voice that gave me the absurd dictum about my writing being art was undoubtedly a

woman, though I could not know why.

I was much interested in the fact that a woman should interfere with me from within.

My conclusion was that it must be the soul in the primitive sense, and I began to speculate on the reasons that the name “anima” was given to the soul.

Why was it thought of as feminine?

What she said to me I found to be full of a deep cunning.

There I was, writing autobiographical material, but not as an autobiography—there was no style in it, I simply wanted to have it down in writing.

Then came this remark as though I were writing a novel. I thought this so wrong that I got angry with her.

Inasmuch as it manifestly was not scientific, I might have taken it for art, but I knew perfectly well that this was a wrong attitude.

With a secret conviction that it was art, I could easily have watched the course of the unconscious as I would watch a cinema.

If I read a certain book I may become deeply moved by it, but after all, it is all outside myself; and in the same way if I had taken these dreams and fantasies from the unconscious as art, I would have had from them only a perceptional conviction, and would have felt no moral obligation toward them.

Take, for example, this way I found of getting to know the anima; I could have looked down upon this phe- nomenon as from a pedestal, and in that way I would have become identified with the unconscious, and would have become its plaything.

From the trouble it took me to put up with the interference I had from this anima figure, I could measure the power of the unconscious, and it was great indeed.

In the same way that the anima played this trick of cunning insinuation upon me, giving a false slant to the sit- uation and tempting me away from a reality grasp of it, so the animus can work in the mind of a woman.

He comes as a conviction before there is any justification in having a conviction, and throws things out of plumb, though often in such a delicate way that it takes the utmost subtlety to run him down to his lair.

My anima could easily have worked me up to the state of believing that I was a misunderstood artist, privi- leged to cast aside reality for the sake of pursuing these alleged artistic gifts.

If I had followed my unconscious along these lines, one fine day my anima would have come and said to me, “Do you imagine this nonsense you are doing is art?

It is nothing of the sort.”

Thus one can be ground to pieces in an enantiodromia phenomenon.

Following uncritically the unconscious turns one, as I have said, into the plaything of the unconscious oppo-

sites.

These unconscious pulls contain an extraordinary intensity.

There is energy and a certain amount of adaptation to the actual facts in them, but when examined critically, they can always be found to be beside the mark.

The experience I described is not the only one of its kind

that I had. Often [when] writing I would have peculiar

reactions that threw me off. Slowly I learned to distinguish

between myself and the interruption.

When something vulgar or banal comes in, I must say to myself, it is perfectly true that I have thought in this stupid way at some time or other, but I don't have to think that way now; I must not accept this stupidity as mine in perpetuity—for that is an unnecessary humiliation.

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction.

But if you can isolate these unconscious phenomena by personifying them, that is a technique that works for stripping them of power.

It is not too much of a stretch of the imagination to personify them, for they have always a certain degree of separateness.

This separateness is a most uncomfortable thing to reconcile oneself to, and yet the very fact of the uncon- scious presenting itself that way gives us the means of handling it.

It took me a long time to adapt to something in myself that was not myself—that is, to the fact that there were in my individual mind parts that did not pertain to me.

After this I began to work on the problem already ancient in the world, "Has woman a soul?"

I decided she could not possibly have an anima, because then there would be no check on the woman from within.

Then I came to the idea that woman must have an animus, but it was not till much later that I was able to de- velop this further because the animus is much harder to catch at work.

These ideas about the animus and the anima led me ever further afield into metaphysical problems, and more things crept up for reexamination.

At that time I was on the Kantian basis that there were things that could never be solved and that therefore should not be speculated about, but it seemed to me if I could find such definite ideas about the anima, it was quite worthwhile to try to formulate a conception of God.

But I could arrive at nothing satisfactory and thought for a time that perhaps the anima figure was the de- ity.

I said to myself that perhaps men had had a female God originally, but, growing tired of being governed by women, they had then overthrown this God.

I practically threw the whole metaphysical problem into the anima and conceived of it as the dominating spirit of the psyche.

In this way I got into a psychological argument with myself about the

problem of God. At first it was the negative aspect of the anima that

most impressed me.

I felt a little awed by her.

It was like the feeling of an invisible presence in the room one enters.

Then a new idea came to me: In putting down all this material for analysis, I was in effect writing letters to my anima, that is to a part of myself with a different viewpoint from my own.

I got remarks of a new character—I was in analysis with a ghost and a woman.

Every evening I wrote very conscientiously for I thought if I did not write it, there would be no way for the an- ima to get at it.

There is a tremendous difference in the assumption of telling something and the actual telling of it, a fact which I was once able to test out experimentally.

I told a man whom I was testing to think of something disagreeable, but to let it be something I did not know about.

I took his electric resistance in the so-called psycho-galvanic experiment, and there was very little change.

In some way I knew that he was thinking about something very disagreeable that had happened that morning, but something which I had found out only by accident, and of which he was confident I knew nothing.

I said to him, “Now I will tell you what that disagreeable thing was,” and as soon as I told him I got a tremen- dous reaction in the current.

For the sake then of trying to achieve the maximum of honesty with myself, I wrote everything down very carefully, following the old Greek mandate: “Give away all thou possessest, then thou shalt receive.”

The writing of this material took me into November 1913, and then I came

to an end of it. Not knowing what would come next, I thought perhaps

more introspection was needed.

When we introspect we look within and see if there is anything to be observed, and if there is nothing we may either give up the introspective process or find a way of “boring through” to the material that escapes the first survey.

I devised such a boring method by fantasizing that I was digging a hole, and by accepting this fantasy as per- fectly real.

This is naturally somewhat difficult to do—to believe so thoroughly in a fantasy that it leads you into further fantasy, just as if you were digging a real hole and passing from one discovery to another.

But when I began on that hole I worked and worked so hard that I knew something had to come of it—that fantasy had to produce, and lure out, other fantasies.

Of course, in using a hole I was using an archetype of considerable power in stimulating the unconscious, for the mystery attaching to caves comes down from immemorial times; one thinks at once of the Mithraic cult, of the catacombs, etc.

Why do we have a peculiar feeling on entering a cathedral?

Just because it is an archetypal situation that has always aroused the unconscious of man.

I had just such a feeling of awe when I saw the Grand Canyon of the Colorado; it had to be like that, and my unconscious was touched in a peculiar way.

So the more I worked on this fantasy hole, the more I seemed

to descend. Finally I felt I had to come to a place where I could

go no further down.

I said to myself that, that being the case, I would then go horizontally, and then it seemed as if I were in a cor- ridor, and as though I were wading in black slime.

I went in, thinking to myself that this was the remnant of an old mine.

Far ahead, I could see a dim red light, and following this I came to a cave full of insects, bat-like in form, and making a strange noise.

I saw in one end of the cave a rock, and on the rock was a light, a luminous crystal.

“Ah,” I said, “that’s it.” I took it up in my hand and found it was like a ruby.

Where it had been there was a hole which it had covered.

Forgetting now entirely that I was making a fantasy, I said to myself, “How curious to put a crystal over a hole.”

I looked into the hole, and then I could hear the noise of rushing water.

I was shocked, and as I peered further down, in the dim light I could see something floating, the body of a fair-haired man.

I thought at once, “That is the hero!”

Then there came floating past a big black something nearly as big as the body of the man and coming after him with moving legs.

This was a scarab, and after it came a ball that was like a luminous sun, glowing dark red in the waters like a

sunrise before a storm.

When it was in the middle of the field of vision, hundreds of thousands of snakes threw themselves on the sun and obscured it.

I withdrew from the hole, and then blood came gushing from it as from

a severed artery. I had a most disagreeable feeling.

The blood kept gushing up and would not stop.

I had the feeling of being absolutely powerless, and I was utterly exhausted.

When I came out of the fantasy, I realized that my mechanism had worked wonderfully well, but I was in great confusion as to the meaning of all those things I had seen.

The light in the cave from 9 2012: This fantasy took place on December 12, 1913.

In Liber Novus, Jung wrote: “I see a gray rock face along which I sink

into great depths. I stand in black dirt up to my ankles in a dark

cave.

Shadows sweep over me.

I am seized by fear, but I know I must go in.

I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black wa- ter.

But beyond this I catch a glimpse of a luminous red stone

which I must reach. I wade through the muddy water.

The cave is full of the frightful noise of

shrieking voices. I take the stone, it covers

a dark opening in the rock.

I hold the stone in my hand, peering around

inquiringly. I do not want to listen to the

voices, they keep me away. But I want to

know.

Here something wants to be

uttered. I place my ear to the

opening.

I hear the flow of underground waters.

I see the bloody head of a man on the dark stream.

Someone wounded, someone slain

floats there. I take in this image for a

long time, shuddering.

I see a large black scarab floating past on the dark stream. / In the deepest reach of the stream shines a red sun, radiating through the
dark water.

There I see—and a terror seizes me—small serpents on the dark rock walls, striving toward the depths, where the sun shines.

A thousand serpents crowd around, veiling

the sun. Deep night falls.

A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear" (Liber Primus, chapter 5, "Descent into Hell in the Future," p. 237).

The crystal was, I thought, like the stone of wisdom.

The secret murder of the hero I could not understand at all.

The beetle of course I knew to be an ancient sun symbol, and the setting sun, the luminous red disk, was archetypal.

The serpents I thought might have been connected with Egyptian material.

I could not then realize that it was all so archetypal, I need not seek connections.

I was able to link the picture up with the sea of blood I had previously fantasized about.

Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself.

It was a case of destroying the hero ideal of my efficiency.

This has to be sacrificed in order that a new adaptation can be made; in short, it is connected with the sacri- fice of the superior function in order to get at the libido necessary to activate the inferior functions.

If a man has a good brain, thinking becomes his hero and, instead of Christ, Kant, or Bergson, becomes his ideal.

If you give up this thinking, this hero ideal, you commit a secret murder—that is, you give up your superior function.

With all of this I give you the impure thoughts that lay back of the Types, where I have carried over into ab- stract terms the contest between the superior and inferior functions, first seen by me in the symbolic form of the slaying of the hero.

Such things as I have described in these fantasies speak in symbolic form of things later to become conscious and to take form as abstract thoughts, when they will look altogether different from their plastic origins.

A similar case to mine is that of the famous chemist who discovered the so-called benzol “ring.”

He first visualized his theory of a ring as couples dancing in a peculiar way. Carl Jung, 1925 Seminar, Chapter 6, Pages 47 – 53.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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Carl Jung: We knew that our mortal enemy was coming. (2015-12-04 16:43)

“I was with a youth in high mountains.

It was before daybreak, the Eastern sky was already light.

Then Siegfried’s horn resounded over the mountains

with a jubilant sound. We knew that our mortal enemy

was coming.

We were armed and lurked beside a narrow rocky path to murder him.

Then we saw him coming high across the mountains on a chariot made of the bones of the dead.

He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding.

As he came around the turn ahead of us, we fired at the same

time and he fell slain. Thereupon I turned to flee, and a terrible

rain swept down.

But after this I went through a torment unto death and I felt certain that I must kill myself, if I could not solve the riddle of the murder of the hero" Carl Jung, Liber Primus, chapter 7, "Murder of the Hero," Pages 241–242.

In Liber Novus, Jung wrote that Siegfried "had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride" Carl Jung, Liber Novus, Page 242.

"The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension af- ter the constriction of death had encumbered the peoples with horrific force.

It is the mourning of the dead in me, which precedes burial and rebirth.

The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God" Carl Jung, Liber Novus, Page 242.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62.

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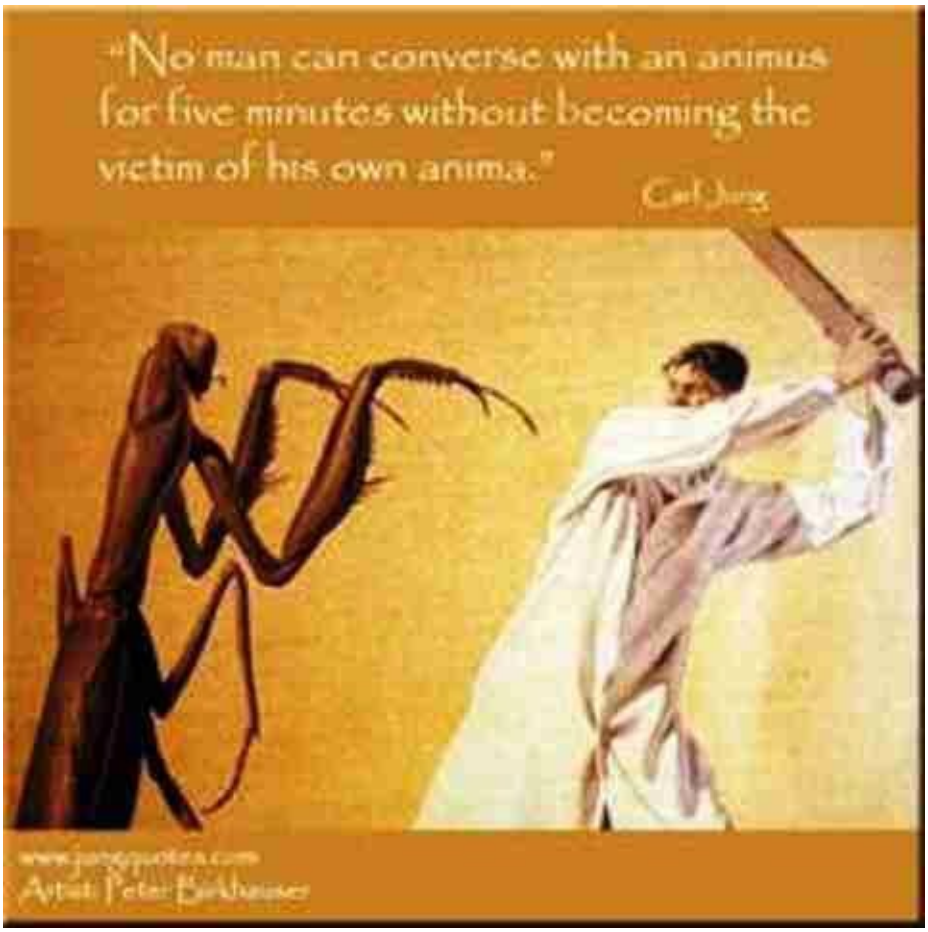
Carl Jung on how he discovered the Animus (2015-12-05 05:41)



Lecture 7

Questions and Discussion

Mrs. Zinno's question: "If the technique of introversion which you described be used before the pairs of op- posites have been stretched to the uttermost in conflict, will the collective unconscious be constellated instead of the releasing symbol?"

Dr. Jung: It must not by any means be supposed that the technique described is suitable for general use or imitation.

That would indeed be disastrous.

It is something applicable to a particular case under particular circumstances, and is only applicable when the unconscious is animated, and when the unconscious content is necessary for further progress.

There are very many cases in which the conscious material is in need of being digested, and in those cases it would be quite futile to call up the unconscious content.

I can call to mind now a case where the analyst released the unconscious under wrong conditions, and with the most unfortunate results.

In my own case the release of the unconscious was demanded.

The conscious had become practically a tabula rasa, and the contents underneath had to be freed.

Dr. Mann: In speaking of the animus, one always does so in a derogatory way. I should like to hear a discus- sion of its positive value, but no doubt you will speak further about the animus later on.

Dr. Jung: Yes, on the whole I would rather defer this, but as a partial answer here I can say that the animus, being discovered as he usually is under the most unpleasant circumstances, suffers from the fact.

Most psychological things are discovered that way because as long as things are running smoothly, no one thinks of trying to understand them.

It is only when problems arise that we are forced into a conscious attitude toward our psychical processes.

By being discovered chiefly under disagreeable circumstances, the animus comes into ill repute, though of course it has a tremendously important positive function as presenting the relationship to the unconscious.

Similarly, “persona” has come into a bad name.

No one can imagine getting along without a persona—that is, a relationship to the outside world—but when one identifies with the persona, its valuable side disappears in its abuse.

So when one is all animus, one loses sight of the service the animus performs when it is held within its proper functioning limits.

Mrs. Zinno: In my question I had especially in mind the phenomenon one can see going on today in modern art—that is, the artist pumps his unconscious for the sake of the images he can find there and not for a psychological need, and so he brings out a lot of embryonic stuff instead of the releasing symbol.

Dr. Jung: This brings us into the problem of the significance of modern art.

I’m not at all sure that all those present would agree modern art brought out embryonic material from the un- conscious.

What would you say to that, Mr. Aldrich?

Mr. Aldrich: I think modern art is too big a term for

satisfactory discussion. Dr. Jung: Limit it then to painting.

Mr. Aldrich: Some modern art has for me a really magic spell.

For example, not long ago I saw in Lugano a painting of a bull and a man struggling with it.

The background was flat blue, with six points of light set in it—six stars or planets, so that the man and the bull seemed to suggest that they were the seventh.

The bull was not like any bull that exists on the earth today; he was antique; he was not just a bull, he was The Bull.

So too with the human figure: there was no effort at portraiture or photographic rendering of a man—he was more than any one man, he was Man.

There was a sense of tremendous power and space.

The Bull swept past the stars dragging with him Man who strove to dominate him.

The artist—I questioned him—had never even heard of Mithras and the bull: the picture was pure fantasy that had come up from the unconscious.

Another example is a painting that was in the Kunsthaus here, a great black horse rearing up, wild with demo- niac energy.

On his back sat a heroic figure of a man armed with a spear, nude except for a helmet, who seemed to look intently ahead into the far distance.

He was undisturbed by the ferocity of his horse.

This horse, like The Bull, was no particular animal—rather, he

was The Horse. Both these pictures stirred me greatly.

Dr. Jung: Why did they stir you?

If you could answer that it would explain the appeal of modern art.

Mr. Aldrich: I think they were libido symbols, and that the struggle with the bull, for instance, pictured the conflict in man's soul.

Dr. Jung: Was there any difference between those pictures and one painted 150

or 200 years ago? Mr. Aldrich: Yes, a very great difference.

I could see a picture of a peasant's horse painted in the old way, and while I would know it to be an excellent painting, it would not stir me.

Dr. Jung: That is just it.

The criterion of art is that it grips you.

Constable no longer does this to us, but undoubtedly he did stir the

people of his time. Most probably the art produced now would be

anathema to our ancestors.

It would have no value for them.

One has to assume, I think, that the artist adapts to the change of attitude.

Now I should be most interested to hear the views of the classon this theme of art.

One can take art as a form of dream.

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.

What do you think about art from that viewpoint?

Mrs. Zinno: Is not the characteristic thing of modern art that it is subjective?

Dr. Jung: But if you say that, you must be very careful to define what you mean by subjective.

Very often it is assumed that an experience is subjective because it takes place within the mind of a subject, but it is not then necessarily in opposition to objective, because the images of the collective unconscious, from their collective character, are just as truly objects as things outside the psyche.

Now, I think modern art tends to be subjective in the sense that the artist is concerned with his individual con- nection with the object, rather than with the object per se.

It is perfectly true that modern art also tends toward an increased interest in the inner object, but that does not in itself, as I have just said, constitute subjectivity.

In modern art one feels decidedly the predomination of the internal processes.

To take the examples Mr. Aldrich gave, we could say that these artists were more interested in the image of the horse or bull than in any actual animals, and still more interested in their relation to those images.

But what then is the aim of art?

An artist would instantly resent that question and would say that art is just art

when it has no aim. Miss Baynes: Is it not the aim of art to counteract the effects

of machinery on modern life?

Mr. Bacon: Does it not do something for the artist?

Dr. Jung: Undoubtedly both of these points of view are true, but then there must be something over and above that.

Dr. de Angulo: I think modern art is a misplaced effort to balance the extreme to which scientific thought has forced modern man.

I say misplaced because the artist is almost driven into a morbid extreme, and “puts it up” to his public to make the connection between his product and the conscious viewpoint.

Dr. Jung: Many would certainly contest the point that modern art is morbid.

Mr. Aldrich: It seems to me that a characteristic thing of modern art is that it no longer concerns itself with being merely beautiful.

It has passed through and beyond mere conventional beauty, and in this it reflects our changed views of life.

Before the war we lived in a beautiful world—or perhaps I would better say in a world that was merely sweet and pretty, a world of sticky sentimentality
in which nothing brutal nor ugly was given place.

Modern art certainly cares nothing for prettiness; in fact, it would rather have the ugly than the pretty; and sometimes, I think, it seeks a new realization
of beauty beyond the pale of what was formerly considered possible—in ugliness itself, even.

(There followed here some discussion in the class as to whether modern art had really freed us from senti- mentalism, or merely shifted the kind of sentimentalism a little.)

Dr. Jung: There is no doubt that sentimentalism catches the public and blinds it to its own sensuality and bru- tality.

Thus in the time of Louis XVI, one had all those beautiful shepherdesses and idylls of one sort or another in France, and then followed the Revolution.

Or again, we can see the raw hell of war coming after the purity and exaggerated delicacy of feeling of the Victorian age, when a lady and a gentleman neither spoke nor thought anything evil.

All through history one can see periods of pronounced brutality directly predicted by the sentimentality of the art preceding them.

And the same thing, of course, goes on in the case of the individual artist—that is, he uses sentimentality to cloak brutality.

These two seem to be opposites between which an

enantiodromia works. Mrs. Zinno: Is not the best expression

of modern art to be found in sculpture?

Dr. Jung: No, because sculpture demands form, and form [demands] an idea, while painting can dispense with form.

The cubistic sculpture seems to say all of nothing.

But in painting one can find the thread of development.

For example, I once followed very carefully the course of Picasso’s painting.

All of a sudden he was struck by the triangular shadow thrown by the

nose on the cheek. Later on the cheek itself became a four-sided shadow,

and so it went.

These triangles and squares became nuclei with independent values of their own, and the human figure grad- ually disappeared, or became dissolved in space.

There was once exhibited in New York a painting called the Nude Descending the Stairs.

This might be said to present a double dissolution of the object, that is in time and space, for not only have

the figure and the stairs gone over into the triangles and squares, but the figure is up and down the stairs at the same time, and it is only by moving the picture that one can get the figure to come
out as it would in an ordinary painting where the artist preserved the integrity of the

figure in space and time. The essence of this process is the depreciation of the object.

It is a somewhat similar performance such as that we go through when we cast aside the reality of a living man and reduce him to his infantile misdeeds.

The artist takes the object away from our eyes, and substitutes a

partial derivative. It is no longer a nose but its shadow we are

shown.

Or, to put it another way, he shifts the emphasis from the essential to the unessential.

It is a little bit as though you explained a thing by a bon mot, a fugitive exhalation of the thing.

This process inevitably drives the interest away from the object to the subject, and instead of the real object, the internal object becomes the carrier of the values.

It is Plato's conception of the eidolon coming again to the fore.

Thus, when the artist paints such a bull as that described by Mr. Aldrich, it is the bull he has painted, it is yours or mine—God's bull, you might say.

The Bull-Tamer is a collective idea of tremendous power gathered

into an image. It speaks of discipline—only a man of heroic

attributes overcomes the bull.

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.

In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.

We have analysis for exactly the purpose of getting us back to those inner values so little understood by the modern man.

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today.

Catholics today have no need of analysis because the unconscious in them is not constellated—it is kept perpetually drained through their ritual.

The unconscious of a Catholic is empty.

I once made a collection of portraits carrying back through the Middle Ages, in order to trace the change in psychological attitude between the medieval man and ourselves.

Down to the middle of the sixteenth century or thereabouts, these portraits are my relatives.

I understand these men and women in the same sense that I understand my contemporaries.

But in the middle of the sixteenth century a change begins and the Gothic man, the pre-Reformation man, comes on the scene, and he is a stranger to us.

There is a very peculiar look about him, his eyes are stone-like and inexpressive; none of the vivacity to be seen in our eyes is in them.

Sometimes one sees this face reproduced in modern times among peasants and people of the ignorant classes who have not awakened to modern life.

Thus the cook of my mother-in-law has a perfect Gothic face, the arched eyebrows and pointed smile of the Madonna.

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Ref- ormation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

The Gothic smile is almost like the beginning of a kiss—full of tenderness, like a mother.

Or it is the smile of a man who meets on the street the woman with whom he has

a secret liaison. There is understanding in the smile—"We know," it seems to say.

I think these peculiarities of the Gothic attitude are to be explained by the fact that at one time there was one language, one belief, from north to south.

The smile bespoke the complete conviction that excluded all doubt, therefore the

kinship with the paranoid. All this disappeared with the advent of the modern

viewpoint.

The world broke into diversified faiths, and the inner unit and quietude gave place to the materialistic urge to- ward conquest of the outer world.

Through science values became exteriorized.

Modern art, then, began first by depreciating these external values, by dissolving the object, and then sought the basic thing, the internal image back of the object—the eidolon.

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand

in hand with a great
art.

Lecture:

At the last lecture I told you of my descent into the

cavern. After that came a dream in which I had to

kill Siegfried.

Siegfried was not an especially sympathetic figure to me, and I don't know why my unconscious got engrossed in him.

Wagner's Siegfried, especially, is exaggeratedly extraverted and at times

actually ridiculous. I never liked him.

Nevertheless my dream showed him to be my hero. I could not understand the strong emotion I had with the dream.

I can tell it here appropriately because it connects with the theme we have been discussing with respect to art, that is, with the change of values.

This was the dream:

I was in the Alps, not alone, but with another man, a curious shortish man

with brown skin. Both of us carried rifles.

It was just before dawn, when the stars were disappearing from the sky, and we were climbing up the moun- tain together.

Suddenly I heard Siegfried's horn sound out from above, and I knew that it was

he we were to shoot. The next minute he appeared high above us, lit up by a

shaft of sunlight from the rising sun.

He came plunging down the mountainside in a chariot

made of bones. I thought to myself, "Only Siegfried

could do that."

Presently, around a bend in the trail, he came upon us, and we fired full

into his breast. Then I was filled with horror and disgust at myself for

the cowardice of what we had done.

The little man with me went forward, and I knew he was going to drive the knife into Siegfried's heart, but that was just a little too much for me, and I turned and fled.

I had the idea of getting away as fast as I could to a place where “they” could not find me. I had the choice of going down into the valley or further up the mountains by a faint trail. I chose the latter, and as I ran there broke upon me a perfect deluge of rain.

Then I awoke with a sense of great relief.

The hero, as I told you, is the symbol of the greatest value recognized by us.

Christ has been our hero when we accept the principles of his life as our own principles.

Or Herakles or Mithras becomes my hero when I am determined to be as

disciplined as they were. So it appeared as if Siegfried were my hero.

I felt an enormous pity for him, as though I myself had been shot.

I must then have had a hero I did not appreciate, and it was my ideal of force and efficiency I had killed.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.

In other words, I deposed my superior function.

The same thing is going on in art, that is, the killing of one function in order to release another.

The rain that fell is a symbol of the release of tension; that is, the forces of the

unconscious are loosed. When this happens, the feeling of relief is engendered.

The crime is expiated because, as soon as the main function is deposed, there is a chance for other sides of the personality to be born into life. Carl Jung, 1925 Seminar, Chapter 7, Pages 55 - 62

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and al- ways remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

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Carl Jung on the “Subjective." (2015-12-06 15:36)

Lecture 8

Questions and Discussion

Dr. Harding’s question: “In your talk last time about art you used the term ‘subjective.’

There have been discussions between several of us in the group as to the significance of that term, and there seem to be as many views as there are disputants.

In particular there seems to be a widespread idea that subjective is a term that can only be applied to the in- trovert, and on the other hand that an introvert cannot possess a concrete

personality. Will you elucidate this for

us?”

Dr. Jung: “Subjective” denotes in the first place just what you know it does, that is, the view of a given indi- vidual which is special to him and different from that of any other individual.

In this sense it is often used as a criticism of an attitude, that is, as meaning that a person is not taking a given thing objectively, or “as it really is,” as we say.

But, of course, it need not be a reproach to say that an

opinion is subjective. It might be that what is wanted is the

particular individual’s personal opinion.

Then the term “subjective” also means an argument coming from the subject, but nonetheless an object.

In every person there are certain collective ideas—such, for example, as the Darwinian theory—which are quite objective.

They in no sense belong to the subject simply because they are to be found in his mind.

Again there are certain unconscious products which people like to think of as establishing forever the unique- ness of their individualities, but which in reality are shared by all and are, by reason of this collective quality, objects vis-à-visthe subject’s mind.

It must of course be remembered that there is no objective statement that is not subjective to a certain ex- tent.

That is, it has undergone a certain degree of refraction by reason of its passage

through the subject’s mind. This was never so clear to me as when I was writing the

Types.

I found it well-nigh impossible to reduce the refraction to the

desired minimum. The minute a thing goes into language it is

ipso facto conditioned in its objectivity.

Take for example a German writing about feeling: It is a peculiarity of the German language that it does not distinguish between “sensation”
and “feeling” [Empfindung] as do English and French.

Therefore, a German writing about feeling is quite likely to say sensation instead of feeling and therefore to give his idea a slant absolutely peculiar to himself.

But again, take the German word Wirklichkeit, “reality.”

The Latin word from which “reality” is derived is res, literally “thing.”

But the German translates “thing-reality” as Dinglichkeit, and Wirklichkeit means to him a special kind of real- ity, namely the reality of working, of validity in life.

It would lead us into a terrible entanglement of subtleties if we traced out the further connotations included in these words, but you can see what a serious handicap language is when it comes to thoroughgoing objectivity.

Thus the images in our mind tend to form prejudices, of a greater or less rigidity to be sure, but nevertheless prejudices from which we can never be wholly free.

These preexisting mental images into contact with which the stream of our personal experience comes, I call the subjective factor.

Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions.

You can tell a man a new idea and he says, “Yes, of course,” and you are pleased with his understanding, but the chances are he has taken the idea and twisted every spark of life out of it in order to make it fit better the morgue of which his own mind consists; you finish by wishing you had never attempted to launch the idea.

The subjective factor, then, in this second sense, is held to be made up of objective material, namely ances- tral views.

The artist returns to these ancestral views.

He leaves the outer object and returns to the object as seen by his mind rather than

as seen by his senses. Does this answer your question, Dr. Harding?

Dr. Harding: Yes, but I would like it if you would make a closer connection between “subjective” and introver- sion and extraversion.

Dr. Jung: The extravert bases himself on the value of the outer object, the introvert on that of the inner ob- ject.

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within.

Both of these attitudes grow out of attitudes to be found among primitive peoples, because to the primitive the inner and the outer tend to form one experience.

The primitive is quite sure that he has both inner and outer value because it does not occur to him to distin- guish between the two.

The ancient gods were exteriorized emotions personified.

It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.

The conscious extravert values his connection with the outer object and fears his own inner self.

The introvert has no fear of himself, but great fear of the object, which he comes to endow with

extraordinary terrors. You remember the story of Alcibiades and Socrates.

Alcibiades was due to make a public speech and came and told Socrates that he had failed to do it through fear of the audience.

Socrates led him about Athens, and coming first to a blacksmith said, “Do you know this man?” “Yes.” “Do you fear him?” “No.”

Then he took him to a shoemaker and asked the same questions, and again Alcibiades had no fear. “These,” said Socrates, “are just the men before whom you were afraid to speak.”

But it is ordinarily that way for the introvert, the crowd heaping itself up into a monster before him. Sometimes he is able to compensate and to develop a very forceful manner in order to subdue the monster.

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.

The extravert, on the other hand, behaves as if the world were a lovely family. He does not project terrors into the object, but is quite at home with it.

But to show you the way he feels about himself, I can tell you of a patient I had who was wearing himself out with extravagant extraversion.

I told him he must take an hour apart each day when he would be quite by himself. He said it would be fine to have some music with his wife in the evening.

“No,” I said, “that is not it, you must be by yourself.” “To read, you mean?”

“No, to do nothing but think.”

“Not for anything in the world,” he said. “That leads to straight-out melancholia.”

Dr. de Angulo: If you were told that a person had an extraverted attitude toward the material of the collec- tive unconscious, what would you take it to mean?

Dr. Jung: That is difficult to say. What do you think it means? Dr. de Angulo: I don’t know what it means.

Dr. Jung: In the case of the introvert his attitude toward his collective images is that of the extravert toward the outside world.

He lives through them as in a romance or adventure.

The extravert, on the other hand, takes his unconscious material in an introverted.

This anecdote, as related, is not found in the literature.

This way, that is, with extreme caution and with many incantations to exorcise the inner power the object ex- ercises over him.

The extravert, seeing a green spot, jumps in and gets up to his neck in a swamp, but pulls out, shakes himself, and goes merrily on his way.

If the introvert does that he is almost incapacitated for taking a walk ever again and blames everything in heaven and on the earth for his mistake.

But if the swamp is in himself, he can jump in and come out unharmed, while to the extravert the swamp within himself is to be avoided at all costs.

You recall the dream I told you last time in which Siegfried was killed. In this dream something was fulfilled that had been suggested in the cave.

The slain hero was there and here the murder is accomplished, so we can say of the dream that it is an elabo- ration of the vision in the cave.

Of course, after such an event as the murder of the hero, things can be expected to happen.

Siegfried stands for the ideal, and the killing of the ideal is the killing of the superior function, for it is the con- quering function.

A man with brains uses his intellect as his foremost tool, and this is truly an ideal; nor would he be adapted were this ideal not in harmony with other people's ideals of intellect.

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas- like character.

Because it is a generally valid ideal, one thinks one has accomplished something very wonderful in differentiat- ing a function to that extent, but in reality it is a very mechanical affair.

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry.

Impersonal feeling and thinking are very relativistic.

When we look at them they seem something extraordinary, whereas in reality they are dead, because the per- sonal unconscious is seeking to
return to a more complete life away from the extreme differentiation

of one function. So the primitive functions begin to increase.

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time.

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most

loved is the thing most hated, before refuge will be sought in another function.

In the previous vision in the cave, the black scarab came after the

fair-haired hero. The latter can be taken as the sun of the day, that

is, the superior function.

After he goes comes black night, which then gives birth to a new sun.

The thing that appears should be in our expectation a new hero, but in reality it

is a midnight sun. This idea of the sun of the day having its opposite in the night

is an archetypal idea.

Pythagoras, for example, thought that the earth had a twin.

The idea also comes out in an anonymous book that was published during the war.

This book was called Peter Blobbs—Real Dreams, and the first dream, the one in which the midnight sun anal- ogy appears, is called “The Night of the Swinging Censer.”

The dreamer is in an old cathedral which slowly fills with people.

It is sunset time or after. In the middle of the cathedral there hangs a censer which is swinging to and fro.

The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries.

even the primitives come in.

As the church fills, the censer swings more and more and glows more brightly.

At midnight the maximum is reached, and towards morning it decreases; with sunrise it

comes to a standstill. This is an extremely fine demonstration of the movement of the

unconscious.

As day fades the unconscious is activated, and by midnight the censer is in full blaze, but lighting up the past.

As the dynamic principle increases in power, and the further back we go, the more are we overcome by the unconscious.

Lunatics go furthest back to a strange psychological state where they cannot understand their ideas, nor are they able to make them understood
by others.

Sometimes, if it is in any way possible for a supposedly insane man to get his ideas understood, he can get well from the very strangest aberrations.

Once a young Swiss man tried to jump into the carriage of the Empress of Germany with a bouquet of flow- ers.

As he did so, he shouted out, “Les couleurs Suisses pour l’Impératrice!”

His history was this:

He was quite mad for a time and, identifying himself with Rousseau, went to the Isle Rousseau and wrote a book of five thousand pages.

While he was there on the Isle Rousseau, a German couple came there to live.

The wife thought herself misunderstood and she and the young Swiss fell in love

with each other. Then she could not stand him and fled to Berlin, being shortly

followed by him.

He had to look for her among the imperial family, for of course in no lesser place was she to be found, and when he gave the bouquet to the Empress, it was to his mother-in-law to be.

I went very deeply into his analysis and found all his ideas to be in a perfectly logical sequence.

He did not know why he should be considered insane, and he was certain that if the professors understood they would not lock him up.

He has succeeded in making me understand him and finally I got his release.

About two years ago I got a letter from him in America expressing his gratitude to me.

He had married and was bringing up a family with success, and had had no return of his trouble.

Because I had been able to follow him in his ideas, it was possible for him to work over from what to all in- tents and purposes seemed insanity, to reality.

Later on I saw the same thing happen in other cases.

The more the dynamic principle gets into full swing, the greater is the power gained by the unconscious until the condition of dementia praecox may ensue.

The dream of the censer showed very beautifully the slow advance of power as the night advanced.

The flaming censer is analogous to the midnight sun, which becomes incandescent when the day sun, or supe- rior function, goes out.

Why doesn’t the inferior function come up at once?

The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective.

One thinks of them as quite unique, and the people who have them are shy and withdrawn, and often suspi- cious, like people who hide a great secret.

From this state to that of God-almightiness is but a step.

The person becomes more and more identical with the collective unconscious.

The next thing that happened to me was another fantastic vision.

I used the same technique of the descent, but this time I went much deeper.

The first time I should say I reached a depth of about one thousand feet, but this time it

was a cosmic depth. It was like going to the moon, or like the feeling of a descent

into empty space.

First the picture was of a crater, or a ring-chain of mountains, and my feeling association was that of one dead, as if oneself were a victim.

It was the mood of the land of the hereafter.

I could see two people, an old man with a white beard and a young girl who

was very beautiful. I assumed them to be real and listened to what they

were saying.

The old man said he was Elijah and I was quite shocked, but she was even more upsetting because she was Salome.

I said to myself that there was a queer mixture: Salome and Elijah, but Elijah assured me that he and Salome had been together since eternity.

This also upset me.

With them was a black snake who had an affinity for me.

I stuck to Elijah as being the most reasonable of the lot, for he

seemed to have a mind. I was exceedingly doubtful about Salome.

We had a long conversation then but I did not understand it.

Of course I thought of the fact of my father being a clergyman as being the explanation of my having figures like this.

How about this old man then?

Salome was not to be

touched upon.

It was only much later that I found her association with Elijah quite natural.

Whenever you take journeys like this you find a young girl with an old man, and many examples of these two figures are to be found in books familiar to you, such as those of Melville and Rider Haggard.

In the Gnostic tradition it is said that Simon Magus always went about with a young

girl whom he had found in a brothel.

She was named Helen and was supposed to be a reincarnation of Helen of Troy.

Then there are Kundry and Klingsor.

There is a book by a monk of the fifteenth century, F. Colonna, 1450, called Hypnerotomachia (Dream-love- conflict), in which the same story ecurs.

Besides those examples I have given of Haggard and Melville, there are the books of Meyrink. Carl Jung, 1925 Seminar on Analytical Psychology, Pages 64-70

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Carl Jung on the Animus of a Woman (2015-12-07 13:44)

[Carl Jung on the “Animus” of a Woman.]

If, therefore, we speak of the anima of a man, we must logically speak of the animus of a woman, if we are to give the soul of a woman its right name.

Whereas logic and objectivity are usually the predominant features of a man’s outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling.

But in the soul it is the other way round: inwardly it is the man who feels, and the woman who reflects.

Hence a man’s greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman.

However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. Carl Jung, CW 6, Psychological Types, Page 469, Para 485.

Statements by men on the subject of female psychology suffer principally from the fact that the projection of unconscious femininity is always strongest where critical judgment is most needed, that is, where a man is involved emotionally.

In the metaphorical descriptions of the alchemists, Luna is primarily a reflection of a man's unconscious femi- ninity, but she is also the principle of the feminine psyche, in the sense that Sol is the principle of a man's.

This is particularly obvious in the astrological interpretation of sun and moon, not to mention the age-old as- sumptions of mythology.

Alchemy is inconceivable without the influence of her elder sister astrology, and the statements of these three disciplines must be taken into account in any psychological evaluation of the luminaries.

If, then, Luna characterizes the feminine psyche and Sol the masculine, consciousness would be an exclusively masculine affair, which is obviously not the case since woman possesses consciousness too.

But as we have previously identified Sol with consciousness and Luna with the unconscious, we would now be driven to the conclusion that a woman cannot possess a consciousness.

The error in our formulation lies in the fact, firstly, that we equated the moon with the unconscious as such, whereas the equation is true chiefly of the unconscious of a man; and secondly, that we overlooked the fact that the moon is not only dark but is also a giver of light and can therefore represent consciousness.

This is indeed so in the case of woman: her consciousness has a lunar rather

than a solar character. Its light is the "mild" light of the moon, which merges

things together rather than separates them.

It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity. Carl Jung, CW 14, Mysterium Coniunctionis, Page 178, Paras 222-224.

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Carl Jung: There were great artists (In Ancient Egypt) but their names are unknown. **(2015-12-08 04:27)**

Yes, that is most characteristic of the Egyptian civilization.

The people, even the Pharaoh, lived in mud huts, and the gods had the most gorgeous stone buildings which would last through many thousands of years.

The real beings lived in mud huts that completely disappeared, while the unreal beings, as we would say, lived in wonderful palaces built for eternity.

Babylonia was along that line too, but the Greeks, not to speak of later civilizations, built their

worldly houses

much more solidly.

The creative instinct in Egypt was a matter of the nation; we do not know the name of a single great Egyptian artist.

There were great artists but their names are unknown.

It is a Greek invention that we know the name of Homer, for instance.

Mesopotamia is like Egypt in that respect, the names of their poets and artists are unknown; they had great poetry and great art, but there was no individual expression of it.

We see something of that in Japan where they had certain great names but the disciples of those great fel- lows like Hiroshige or Hokusai renounced their own names and called themselves simply Hiroshige number two, three, four, etc. hiding themselves, becoming anonymous.

They carried on the name of the master, while they themselves completely disappeared.

That is still a remnant of the ancient consciousness of creative men; they felt so utterly identical with their people that they didn't even have a name; it created and man was merely an exponent of it.

To create was a sort of craft; he created not even knowing that he was creating

something beautiful. Many an old craftsman who produced a marvelous piece of art

was utterly unconscious of the fact.

I am rather convinced that the great composer Bach was

such a fellow. He did not know what he was really

producing.

He composed nice chants for the church and other things, but I am very doubtful if he knew that he was the composer Bach.

One would assume that he knew it, but it is just as difficult as to know in what time we are living.

At this point I must always tell the story of that knight in the thirteenth century who was caught by his ene- mies and thrown into a dungeon for several years.

Finally he got sick of that eternal prison and beating his fists down upon the table he said, "I wonder when these damned Middle Ages will come to an end!" Carl Jung, Zarathustra Seminar, Pages 655 – 656

Well, if you don't call it art, but call it the creative impulse.

Naturally, the creative impulse has always been the maker of the individual.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinc- tion.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 668.

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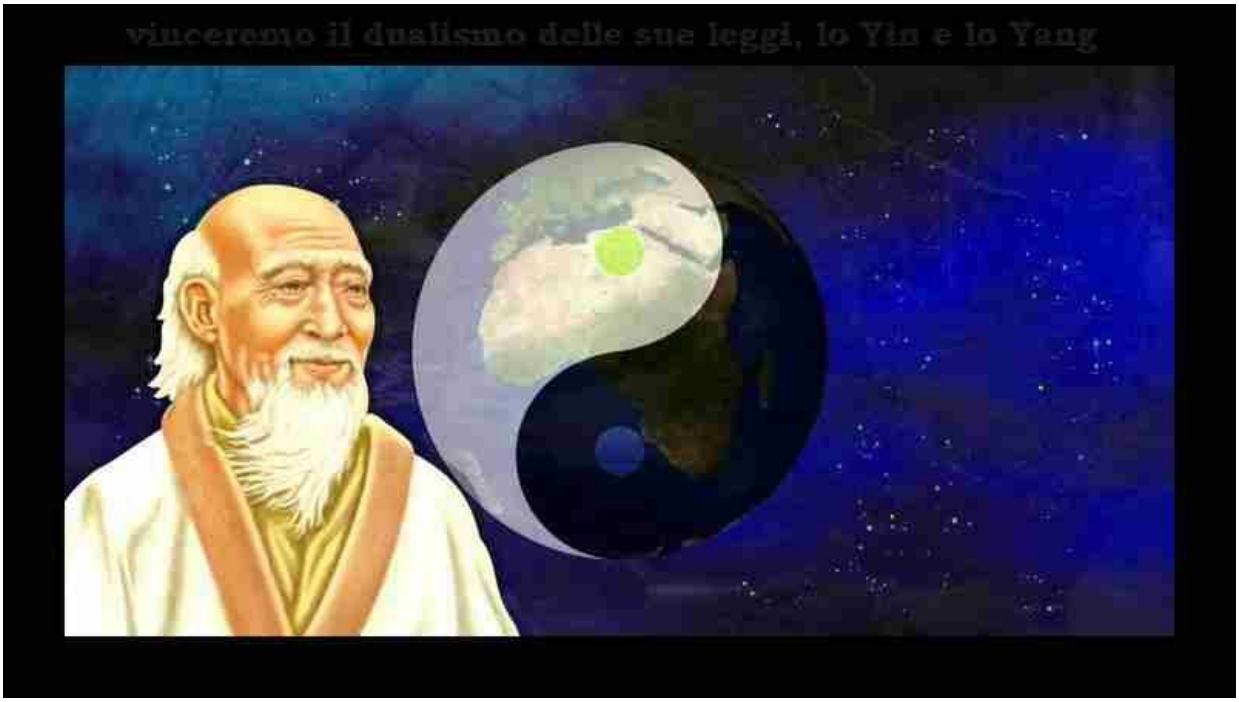
Carl Jung on Lao Tse and Tao (2015-12-08 04:57)



A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse's "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water" it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowl- edge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water),

it does not moisten the hands. Carl Jung, ETH Lecture

XI, 11July1941. Carl Jung across the web:

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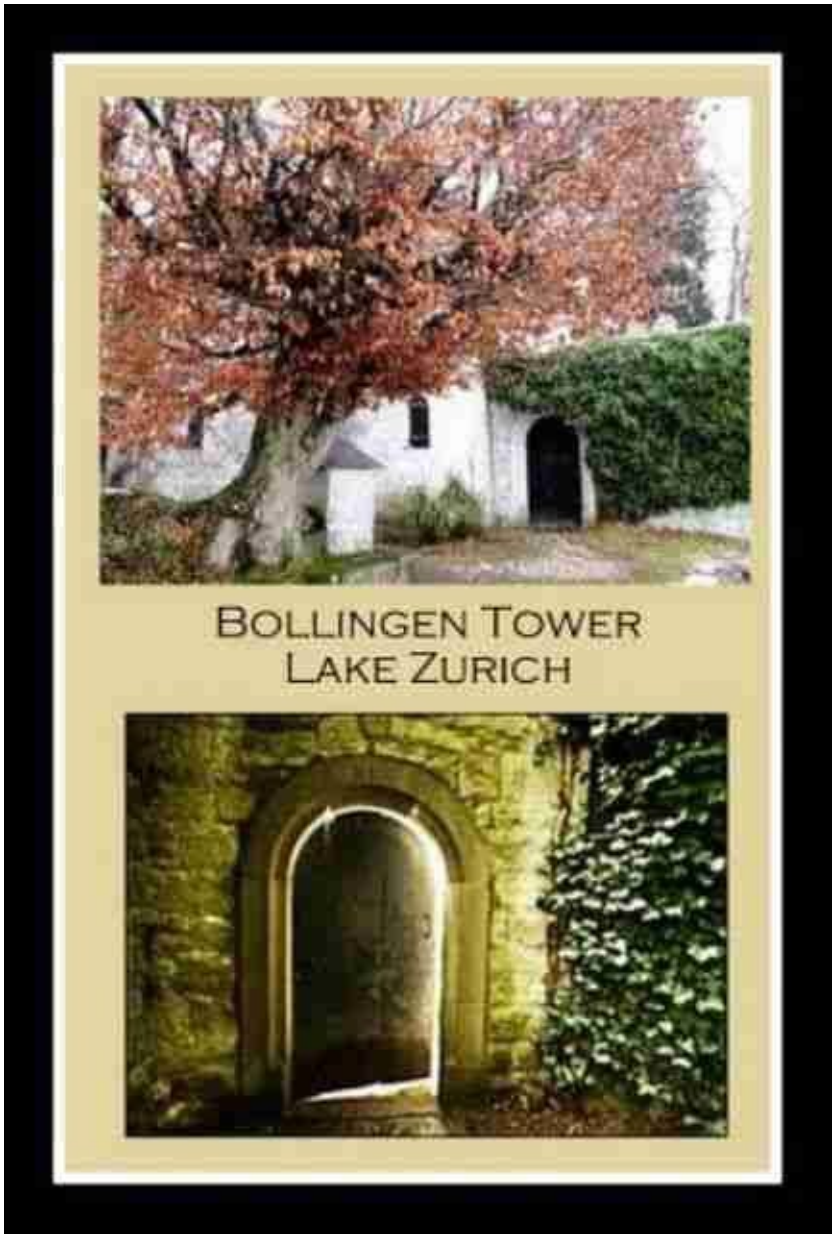
Sonu Shamdasani: From Zurich to Geneva (2015-12-08 06:08)



In the aftermath of the first world war, a special issue of Médecine et Hygiène appeared with special notices 'A La France Médicale'. Swiss medical and paramedical societies greeted the resumption of scientific relations with France.

As the president of the Swiss Society for Practical Psychology, Jung wrote:

"The psychopathology of the neuroses owes certain of its decisive results to the researches of French scholars. I will mention in the first place the celebrated works of Charcot and of Pierre Janet, in particular the theory of the latter on 'the lowering of the mental level', which has proved itself and has furnished an extremely fecund point of view for the study of these troubles.

Swiss psychiatry equally owes a considerable enrichment to the researches of the hypnotisers Liébault and Bernheim, which were continued here [chez nous] by Forel.

The investigations of Pierre Janet were particularly useful for the comprehension of functional troubles in the domain of the neuroses and above all of hysteria, where his researches have a fundamental bearing." (Jung 1945, p. 8)

(This letter was not included in Jung's Collected Works, nor does it feature in the General Bibliography of his writings. It is reproduced here in English for
the first time.) Sonu Shamdasani, From Geneva to Zurich, Page 117

Two years later Jung gave an interview to Pierre Courthion which was published in La Tribune de Genève un- der the title 'Spiritual values of the Swiss'.

To the question, 'How did you

begin?' Jung replied:

"I was first a clinical doctor, then a privatdozent at the University of Zürich.

I wrote on associations experiments, dementia praecox, occult phenomena, etc …

I was the student of Pierre Janet and above all of Théodore Flournoy whose observations on somnambulism are absolutely remarkable.

It was only in 1906 that I made the acquaintance of Freud." (Courthion 1947) Sonu Shamdasani, From Geneva to Zurich, Page 117

The extent of the impact that Flournoy's work initially made on Jung is indicated by the following statement in Jung's tribute to him, which appeared in
the German and French editions of Memories, Dreams, Reflections, though not in the English (on how this came to be misconceived as Jung's autobiography, see Shamdasani 1995):

"As I was still a doctor at the Burghölzli when I read his book, From India to the Planet Mars, it made a great impression on me.

I wrote to Flournoy, that I wanted to translate it into German.

It was after half a year that I received his reply, in which he apologized for having let my question lie unan- swered for so long.

To my regret, he had already appointed another translator." (Jung 1963/1994) Sonu Shamdasani, From Geneva to Zurich, Page 117

Had this been the case, Jung's first publication would conceivably have been the German translation of Flournoy's From India to the Planet Mars.

In that work, Flournoy singled out four theories that he particularly drew from:

without perhaps always citing them explicitly, I have constantly borrowed their forms of expression, their views, and their metaphors which, by the way, have now entered more or less into the public domain to the point where it would be difficult to manage practically without them.

I particularly want to mention mental disaggregation of M. P. Janet, the double-ego of M. Dessoir, the hyp- noid states of MM. Breuer and Freud, and above all the subliminal consciousness of M. Myers." (Flournoy 1899/1994,
p. 6–7) Sonu Shamdasani, From Geneva to Zurich,

Page 117 Carl Jung across the web:

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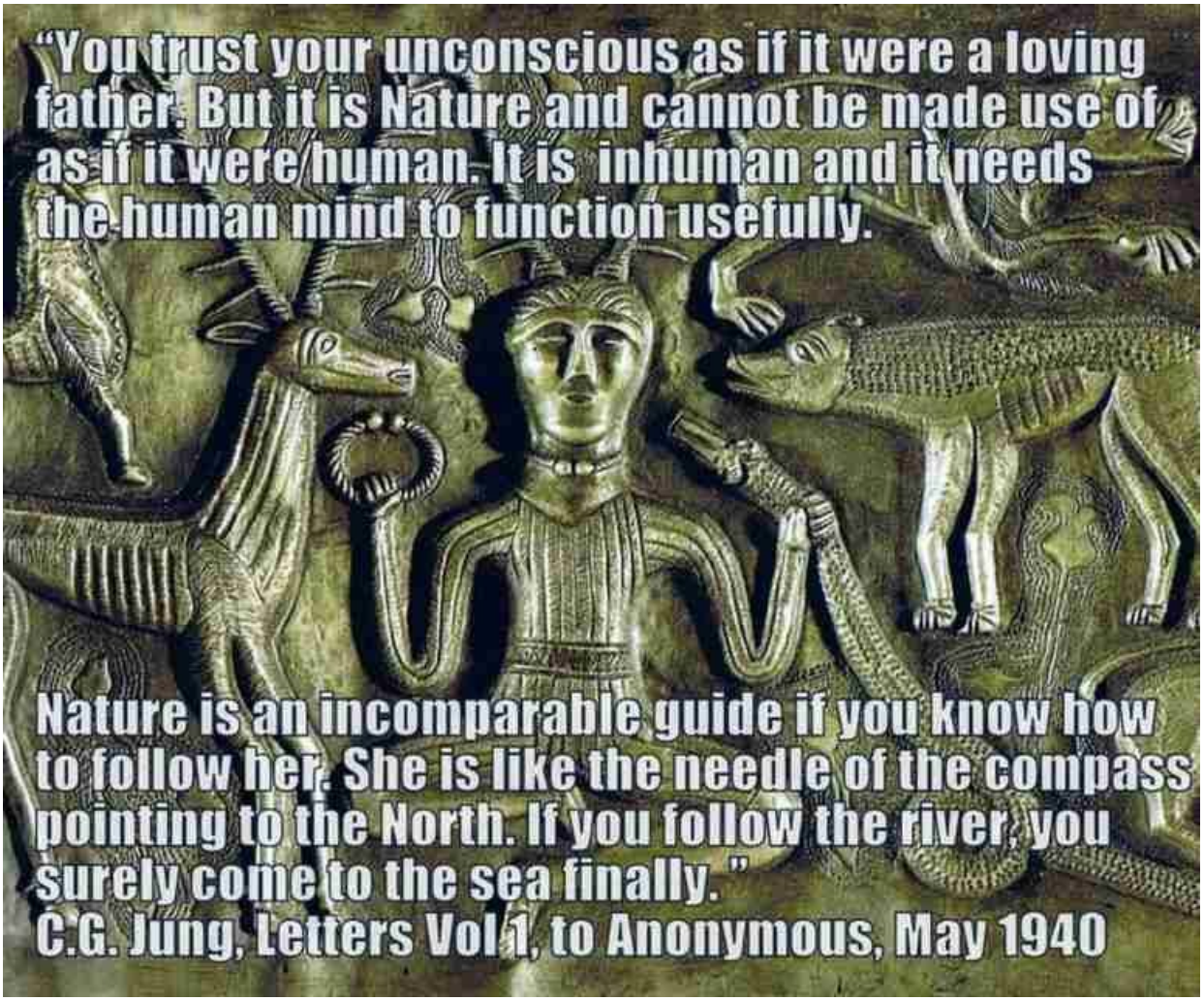
Carl Jung: You trust your unconscious as if it were a loving father. (2015-12-08 09:48)


"You trust your unconscious as if it were a loving father. But it is Nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.
Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea finally."
C.G. Jung, Letters Vol 1, to Anonymous, May 1940

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for

man's purposes. Nature is an incomparable guide if you know how to

follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man- made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an

impassable gorge and you complain of being

misguided. The unconscious is useless

without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding

the dangers of Zurich. We all hope and pray for a British victory over the Antichrist.

Carl Jung, Letters Volume 1, Page 283.

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Carl Jung: … a certain kind of resistance has an almost murderous effect… **(2015-12-08 11:06)**

Dear Mrs. C ., 3 May 1960

I have read your letter with great interest.

It is true that a certain kind of resistance has an almost murderous effect, as if it were a physical assault.

It is even as if the vehemence of the attack were not wholly in the consciousness of the aggressor, but rather in the air round him.

Thus it is not properly directed, and therefore anybody getting into this atmosphere will undergo its violent ef- fect.

If he happens to be weakened he will get injured, while the stronger one will be able to deflect the blow, which he can do more successfully if somebody is present who offers a sort of safety-valve by which the intensity of the evil force can escape.

Such an event points to your strength, which seems to me enough to cope with unusual situations.

If wisely used, it will be a strong defense, but don’t assume that it is your personal property, being rather a grace than anything else.

My best

wishes, Yours

sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 555-556

Carl Jung: I am an irritating person. (2015-12-08 11:55)

[Carl Jung: I am an irritating

person. To Valentine Brooke

Dear Sir, 6 November 1959

As you have learned from Mr.

Richardson’s account. I am an irritating

person.

I am dealing with doubts and views which puzzle the modern mind consciously as

well as unconsciously. I am treading on corns right and left.

As a consequence I have to spend a great amount of my time in handing out apologies and explanations for saying things which allude to facts and ideas unknown to the reader.

Moreover the reader is handicapped by his positivistic premise that the truth is simple and can be expressed by one short sentence.

Yet "nothing is quite true and even this is not quite true," as Multatuli says.

A psychologist concerned with the treatment of mental disturbances is constantly reminded of the fallacies in our verbal formulations.

In spite of all the difficulties besetting my way, I will try to explain my standpoint.

Whatever I perceive from without or within is a representation or image, a psychic entity caused, as I rightly or wrongly assume, by a
corresponding "real" object.

But I have to admit that my subjective image is only grosso modo identical with the object.

Any portrait painter will agree with this statement and the physicist will add that what we call "colours" are re- ally wave-lengths.

The difference between image and real object shows that the psyche, apperceiving an object, alters it by adding or excluding certain details.

The image therefore is not entirely caused by the object; it is also influenced by certain pre-existent psychic conditions which we can
correct only partially. (We cannot remove colour perception, f.i.)

Moreover we know from experience that all acts of apperception are influenced by preexistent patterns of perceiving objects (f.i., the premise of causality), particularly obvious in pathological cases (being exaggerations or distortions of so-called "normal" behaviour).

They are presuppositions pertaining to the whole of humanity.

The history of the human mind offers no end of examples (f.i., folklore, fairy tales,

religious symbolism, etc.). To explain the spontaneous origin of such parallelisms, the

theory of migration is insufficient.

I call them archetypes, i.e., instinctual forms of mental functioning.

They are not inherited ideas, but mentally
expressed instincts, forms and not contents.

They influence our image-formation.

As experience shows, archetypes are equipped with a specific energy without which they could not have causal effects.

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort).

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the

image. This is my chief

statement.

Now. people unaccustomed to proper thinking assume that it is a final statement.

No scientific statement is final: it is a likely formulation of

observation and analysis. It goes as far as a scientific statement

can go.

But it does not and cannot say what "God" is; it only can define what

He is in our mind. The mind is neither the world in itself nor does it

reproduce its accurate image.

The fact that we have an image of the world does not mean that there is only an image and no world.

But this is exactly the argument of those who assume that when I speak of the God-image I mean that God does not exist, as He is only an image.

Our images are, as a rule, of something, and even delusions are "images" of something, as modern psychol- ogy has amply shown.

If f.i. I imagine an animal which does not exist in reality as we know it, I form the picture of a mythological entity, following the age-old activity of our ancestors in imagining fairy beasts and "doctor animals."

I am functioning within the frame of an archetype.

I am in this case strongly influenced by it. (The archetype has efficacy.)

But although we can be fairly certain that no such animal exists in physical reality, there is nevertheless a real cause which has suggested the creation of the dragon.

The dragon-image is its expression.

The God-image is the expression of an underlying experience of something which I cannot attain to by intellec- tual means, i.e., by
scientific cognition, unless I commit an unwarrantable transgression.

When I say that I don’t need to believe in God because I "know," I mean I know of the existence of God-images in

general and in particular.

We know it is matter of a universal experience and, in so far as I am no exception, I know that I have such ex- perience also, which I call God.

It is the experience of my will over against another and very often stronger will, crossing my path often with seemingly disastrous results, putting strange ideas into my head and maneuvering my fate sometimes into most undesirable corners or giving it unexpected favourable twists, outside my knowledge and my intention.

The strange force against or for my conscious tendencies is well

known to me. So I say: "I know Him."

But why should you call this

something "God"? I would ask: "Why

not?"

It has always been called "God."

An excellent and very suitable name indeed.

Who could say in earnest that his fate and life have been the result of his

conscious planning alone? Have we a complete picture of the world?

Millions of conditions are in reality beyond our control.

On innumerable occasions our lives could have taken an entirely

different turn. Individuals who believe they are masters of their fate

are as a rule the slaves of destiny. A Hitler or Mussolini could believe

they were such masterminds.

Respice finem!

I know what I want, but I am doubtful and hesitant whether the Something is of the same

opinion or not. Hoping I have succeeded in elucidating the puzzle,

Sincerely yours,

C.G. Jung

Note:

In an interview with Jung conducted by John Freeman in the series "Face to Face."

In the course of the interview Freeman asked: "Do you believe in God?" to which Jung answered after a long pause: "I don’t need to believe, I know."

These words gave rise to considerable argument, and B. sent Jung a rather derogatory review of the broadcast by Maurice Richardson in the London Observer, 25 Oct. 1959, as well as some of the correspondence published in the same paper about Jung's words.

B. asked for their exact meaning.

The interview with Freeman is published in C. G. Jung Speaking. Carl Jung, Letters

Vol. II, Pages 520-523 Carl Jung across the web:

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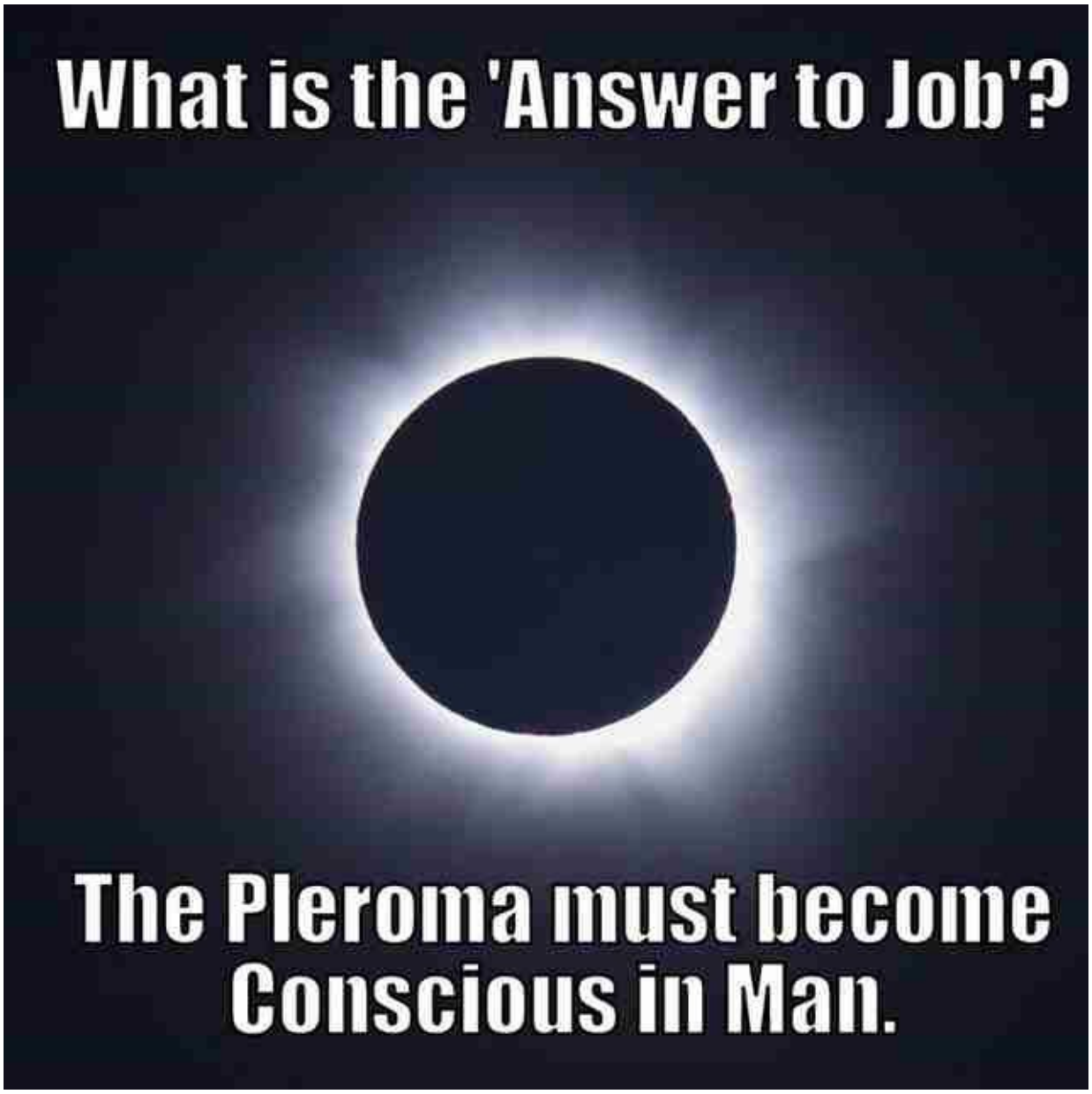
Carl Jung and "The Answer to Job" **(2015-12-09 05:45)**



Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity.

For the layman in these matters, the identity of a non-temporal, eternal event with a unique historical occur- rence is something that is extremely difficult to conceive.

He must, however, accustom himself to the idea that "time" is a relative concept and needs to be comple- mented by that of the "simultaneous" existence, in the Bardo or pleroma, of all historical processes.

What exists in the pleroma as an eternal process appears in time as an aperiodic sequence, that is to say, it is repeated many times in an irregular pattern.

To take but one example:

Yahweh had one good son and one who was a failure.

Cain and Abel, Jacob and Esau, correspond to this prototype, and so, in all ages and in all parts of the world, does the motif of the hostile brothers, which in innumerable modern variants still causes dissension in families and keeps the psychotherapist busy.

Just as many examples, no less instructive, could be found for the two women prefigured in eternity.

When these things occur as modern variants, therefore, they should not be regarded merely as personal episodes, moods, or chance idiosyncrasies in people, but as fragments of the pleromatic process itself, which, broken up into individual.

When Yahweh created the world from his prima materia, the "Void," he could not help breathing his own mys- tery into the Creation which is himself in every part, as every reasonable theology has long been convinced.

From this comes the belief that it is possible to know God from his Creation.

When I say that he could not help doing this, I do not imply any limitation of his omnipotence; on the con- trary, it is an acknowledgment that all possibilities are contained in him, and that there are in consequence no other possibilities than those which express him. Carl Jung, CW 11.
Answer to Job, Pages 400-401, Paras

629-630. Carl Jung across the web:

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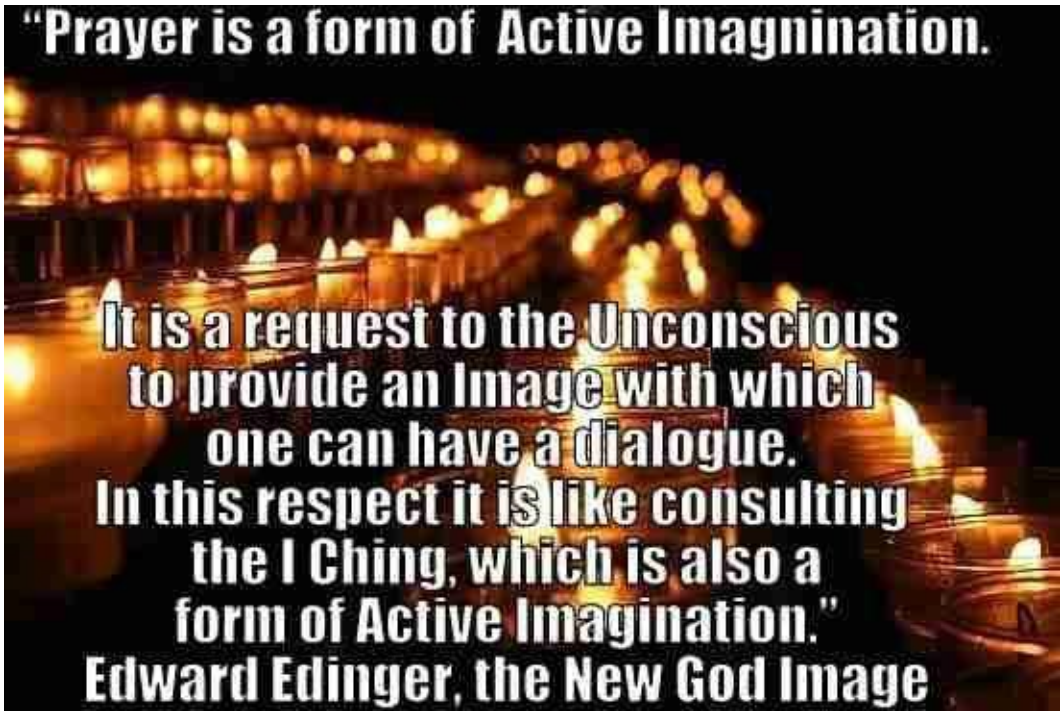
Edward F. Edinger on Prayers as a Active Imagination (2015-12-09 06:25)


"Prayer is a form of Active Imagnination.
It is a request to the Unconscious
to provide an Image with which
one can have a dialogue.
In this respect it is like consulting
the I Ching, which is also a
form of Active Imagination."
Edward Edinger, the New God Image

I thought this would give me an opportunity to say a few words about the psychological implications of the passage that we know of as the Lord's Prayer.

This comes from the sixth chapter of

Matthew. Let me remind you of how it

goes:

"Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and
forgive us our trespasses [or debts] as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil. . . .
That prayer has been on the lips of millions and millions of individuals at the times of greatest crisis. It is laden with psychological impact. It
is divided into seven "petitions." (Jung speaks of the sixth petition as the words "lead us not into temptation.")

When looked at psychologically you see right away that it is a formula for maintaining a connection between the ego and the Self. Let me just illustrate that
briefly with each of these seven petitions.

Petition 1. "Hallowed be thy name," or "Thy name be sacred." That means I must remember the transper- sonal sacred dimension of life.
That is what the ego is reminding itselfto remember that life is not just secular, it has a transpersonal dimension.

Petition 2. "Thy kingdom come." The ego here is announcing that it recognizes that the rule of the Self should prevail.

Petition 3. "Thy will be done on earth as it is in heaven." Here the ego is saying, "I am going to live my life out of the same rule that you

bring to your kingdom."

Petition 4. "Give us our daily bread." (The Vulgate says, "Give us our super-substantial bread," which I think puts a nice angle onto it.) The idea there would be a petition or request for the inflow of nourishing images and meaning which is the psychological bread.

Petition 5. "Forgive us our trespasses," or "our debts." I prefer ”trespasses" (though debts is the more com- mon translation) because it emphasizes the nature of the ego’s sin against the Self. Its characteristic sin is the inflation of identifying with the Self in other words, trespassing on the Self’s territory.

Petition 6. "Lead us not into temptation," is the one Jung refers to, because the fact is that the Self in its de- sire for total realization, total incarnation of its opposite nature, leads one into evil as well as into good. It is quite understandable that that petition would be included.

Petition 7. "Deliver us from evil." Protect us from disruptive dangers that you cannot help

but lead us into. Edward F. Edinger, Transformation of the God Image, Pages 75-76.

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Carl Jung on “Evil. Anthology (2015-12-09 14:59)

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, The Red Book, Page 244.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, The Red Book, Page 243.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

"The Bhagavad gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Re- flect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remem- brances; Pages 51-70.

... it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good.... Carl Jung, Letters II, 519

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of drag- ons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . Carl Jung, Conversa- tions with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conver- sations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil can- not be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

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The invasion of evil signifies that something previously good has turned into something harmful . . . the rul- ing moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer

embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung; "Good and Evil in Analytical Psychology" (1959); CW 10: Civilization in Transition; Page 882.

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in ac- complishing his real life's work, at first with evil results and then for the benefit of mankind. Carl Jung; CW 5; Para 182.

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, The Symbolic Life, CW 18, para 1400 .

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 75.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung; Psychological Aspects of the Mother Archetype, ibid" par. 178.]

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in our- selves, and therefore have to criticize and attack him, when all that has happened is that an inferior “soul” has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about rela- tionships. Carl Jung; Aion; Page 53.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it ap- pears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

If it has been believe d hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.

We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Pages 468-469.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian con- science, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung,

ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you rec- ognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a

man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

I must emphasize, however, that the grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Par 396.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . . The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.
Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

Unconsciousness is the primal sin, evil itself, for the Logos. Therefore its first creative act of liberation is mat- ricide. Carl Jung, CW 9i, Para 283.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Pages 52-53.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Pages 133-138

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, re- moved from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Let- ters Vol. II, Pages 461-462

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

I thank you for the unasked-for kindness of your letter. There is so much evil and

bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Pages 525-526

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Carl Jung on the Artist and images of the Collective Unconscious (2015-12-10 01:39)

Lecture 9

Questions and Discussion

(In a previous discussion the point was made by Dr. Jung that the modern artist turns from the outer object to the inner, that is, to the images of the collective unconscious.

In order to give examples of what he had said, Dr. Jung brought some photographs of the work of a sculptor who for a time had been a patient of his.

Though it is difficult to give an account of the discussion of these pictures apart from the pictures themselves, so much of general application was said that it is worthwhile making the attempt.)

Dr. Jung: These sculptures are an effort on the part of the artist to express an experience of the collective unconscious.

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a defi- nite figure is formed, rather than that the material comes through in a fragmentary form.

It is true that it may come in this latter way, and usually does in dementia praecox, but if the creative faculty is there one tends to shape the material so that one could say that the normal form of contact with the collective unconscious is its appearance in the single form, and that when one is assailed by an inrush of fragmentary pictures, as in dementia praecox, there is disease.

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc.

This artist, as you see, had a love of the human figure and allowed his imagination to play around that.

He got into his neurosis through the painting of a fresco, an order that came to him from

a Protestant church. He was free to choose his own theme, and what he chose was the

descent of the Holy Ghost at Pentecost.

He began to make a composition and succeeded very well in grouping the apostles on either side, leaving the middle space open for the Holy Ghost.

Then he could not make up his mind as to how he wanted to represent the Holy Ghost.

He rejected the conventional symbol of the fire, and fell to speculating on what the Holy Ghost was like after all.

While he was digging in his mind for the Holy Ghost, he stirred up the collective unconscious and then began to have wild nightmares and various other forms of terrors, so that by the time he came to me for treatment, he had forgotten all about his original quest of the Holy Ghost.

While with me his task was to get the collective unconscious figures

into plastic form. As you noticed, the first figures are of gods with

mouths open and dead eyes.

The libido is being sucked back into the unconscious.

Then he thought that these relatively simple things were inadequate, and so he began the figures that show the terrible complications.

Finally he reduced these to an extraordinarily demoniacal figure closely paralleling one of the demon gods of Java.

This then was the Holy Ghost to him. I later lost track of him.

Dr. Ward: Had he ever had anything which he called a religious experience?

Dr. Jung: Oh yes, these contacts with the collective unconscious were his religious experience and were un- derstood by him in that sense.

In this connection it is interesting to remember that Luther came to the conception of the dual aspect of God.

He conceived of the manifest God and of the concealed God, the latter being a symbol of the evil forces of life.

In other words, Luther was so impressed with the power of negative forces that it was necessary for him to preserve them to the deity; then the devil played only a secondary role between the two forces.

Mr. Aldrich: If this was the artist’s negative conception of the deity, what was his positive conception? What were the figures he completed on the fresco?

Dr. Jung: These were more or less conventional representations

of the apostles. Like all introverts, in his conscious he tended to

remain academic.

(There were a number of written questions and the remainder of the hour was given over to them.)

Mrs. Evans' questions: "Is there not a pull or urge from each of the pairs of opposites that we have, and is that not necessary to preserve our balance?

For instance: a person is both good and bad, generous and stingy,

obstinate and yielding. Would the urge from only one of those opposites

destroy him morally and physically?

"Are good and evil both necessary to the development of the individual personality? (Psychology of the Un- conscious [1919 edn.], page 121.)

"In the middle, between the opposites, is there not inaction, a stationary condition

without growth? Would that be the Nirvana so longed for by the Eastern mystic in his

contemplation?"

Dr. Jung: This question, in order to be properly answered, involves a discussion of the pairs of opposites in a comprehensive way.

Is it the wish of the class that we pause to do that now or postpone it for a later lecture?

(It was voted by the class to postpone the discussion of the pairs of opposites to a later meeting.)

Miss Corrie: In an earlier lecture you spoke of reversing the mental machinery in order to be a passive ob- server of dreams.

In a later lecture you say that watching the unconscious is only a perceptional connection and the worst possi- ble attitude.

I do not understand the distinction.

Is it that you would have been adopting the night

attitude by day? Dr. Jung: The two lives do not belong

together.

When I said that I reversed the machinery in order to watch, I did not mean that it was merely for the pur- pose of watching.

The purpose was the assimilation of my unconscious material, and the only way to achieve this is by giving the material a chance to come through.

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in cer- tain intuitives, one makes no effort to assimilate the material into the personality.

There exists no moral relation then between the observed material and the personality.

But if we observe in order to assimilate, it is an attitude that calls for the participation of all our functions.

Nietzsche made the esthetical attitude the foremost attitude of man, and the intellectual attitude can also be like this, that is, one can simply think about life without ever living.

One is not in the process, not even one's own process.

For the sake of consciousness we have had to step aside from life and observe; in other words, we have had to dissociate, but necessary as this process is in the evolution of consciousness, it ought not to be used as it is today as a means of keeping us out of life.

Our effort today should be the double one of consciousness plus a full

participation in life. The common ideal of today is work at all costs, but

many people simply work and do not live.

We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.

Miss Henty's question: "Cannot the inferior functions be developed without such an overthrow of the supe- rior functions as you described last time?"

Dr. Jung: Can you lift water up from the bottom of a falls without loss of energy?

You have to have energy in order to activate the inferior function, and if you don't get this energy away from the superior function, whence is it to come?

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.

Normal people are those who can live under any circumstances without developing protests, but there are certain people in whom various conditions of life develop a protest.

Take for example the effort to live a rounded life; it is most expensive.

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes

and in energy. Sometimes it is not our choice—the inferior function takes us unawares.

Such a situation presented itself at the time of the spread of Christianity two thousand years ago.

The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up.

Many even had to withdraw into the desert in order to free themselves from the world.

Finally they came to the point of giving up life itself, and they were confronted with the arena and with being roasted alive.

All this came to them through the growth of a psychological attitude.

They were sacrificed because they undermined the most sacred ideals of the time.

They threatened the disruption of the Roman family by their

theological disputes. They refused to consider the Emperor divine.

The effect they had on the collective viewpoint was similar to that produced today when anything is said against the god of Western Europe—Respectability.

We today are also looking for certain other values.

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it.

It is a process that is going on all over the world today.

Mr. Robertson: What forced people into this attitude two thousand years ago?

Dr. Jung: People could see no other way of meeting the extreme to which paganism had led.

The reversal of attitude which Christianity induced took the juice out of the literature and the art of the time. According to the philologists, everything of value disappeared then; only a faint flame remaining burning in Apuleius.

But as a matter of fact, it was simply that the main stream of creative power left the channel dug by antiquity and sought a new bed.

A new literature and art grew up, of which Tertullian is an example.

The libido went over into spiritual values and an enormous change took place in human mentality in three hundred years.

These collective movements are always hard for the individual to sustain.

They grip people from the unconscious without their being able to know what has happened to them.

Thus the literature of those days was full of a sickish sentimentality—the spark had gone from the conscious standpoint and was buried in the unconscious.

These people in the early Christian era were unaware of the general movement contemporaneous with them.

They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering.

They could not accept it because of its origin in the hands of despised peoples.

Most of the troubles of our times come from this lack of realization that we are part of a herd that has devi- ated from the main currents.

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see

where we de-

viate from the deep currents of collectivity.

Miss Hincks: When you were speaking of bringing up your inferior function, did you mean the

one in the unconscious? Dr. Jung: Yes.

Miss Hincks: I understood you to mean that you had developed your intuition in contradistinction to your thinking.

Dr. Jung: No, I meant to place feeling in opposition to thinking.

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the un- conscious and contaminated by the collective unconscious.

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function.

It is as though the unconscious were in such antagonism to the superior function that it allowed no direct at- tack.

The process of working through the auxiliary functions goes on somewhat as follows: Suppose you have sensa- tion strongly developed but are not fanatical about it.

Then you can admit about
every situation a certain aura of possibilities; that is to say, you permit an intuitive

element to come in. Sensation as an auxiliary function would allow intuition to exist.

But inasmuch as sensation (in the example) is a partisan of the intellect, intuition sides with the feeling, here the inferior function.

Therefore the intellect will not agree with intuition, in this case, and will vote for

its exclusion. Intellect will not hold together sensation and intuition, rather it will

separate them.

Such a destructive attempt will be checked by feeling, which backs up intuition.

Looking at it the other way around, if you are an intuitive type, you can’t get to your sensations directly.

They are full of monsters, and so you have to go by way of your intellect or feeling, whichever is the auxiliary in the conscious.

It needs very cool reasoning for such a man to keep himself down to reality.

To sum up then, the way is from the superior to the auxiliary, from the latter to the function opposite to the auxiliary.

Usually this first conflict that is aroused between the auxiliary function in the conscious and its opposite func- tion in the unconscious is the fight that takes place in analysis.

This may be called the preliminary conflict.

The knock-down battle between the superior and inferior functions only takes place in life.

In the example of the intellectual sensation type, I suggested the preliminary conflict would be between sen- sation and intuition, and the final fight between intellect and feeling.

Dr. de Angulo: Why cannot the main battle take place in analysis?

Dr. Jung: That can only happen when the analyst loses his objectivity and becomes personally involved with the patient.

In this connection it can be said that the analyst is always in danger of intoxications through

his unconscious. Suppose a woman comes and tells me I am her savior.

While consciously I may know perfectly well she has made a terrible projection upon me, unconsciously I drink it up and possibly swell to tremendous proportions.

Mrs. Keller's question: (This question as originally presented was lost. The problem concerned was in connec- tion with the will.)

Dr. Jung: It cannot be said that the will of man is like a stone rolling downhill.

What is true is that through the will you can release a process, say a fantasy, which then proceeds on its own course.

There are two ways of looking at will.

That of Schopenhauer, for instance, who speaks of the will to live and the will to death in the sense of an urge to life and an urge to death.

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness.

Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.

The libido of man contains the two opposite urges or instincts: the instinct to live

and the instinct to die. In youth the instinct toward life is stronger, and that is why

young people don't cling to life—they have it.

The libido as an energetic phenomenon contains the pairs of opposites, otherwise there would be no move- ment of the libido.

It is a metaphor to use the terms of life and death; any others will do, so long as they show the opposition.

In animals and in primitive peoples, the pairs of opposites are closer together than in so-called civilized peo- ples, hence both animals and primitives part with life more easily than do we.

A primitive can kill himself just for the luxury of haunting an enemy.

In other words, because of our dissociation, the pairs of opposites are

much further apart. This gives us our increased psychical energy, and

the price we pay is one-sidedness.

When the pairs of opposites are close together, the individual

changes easily. He passes quickly from a mood of expansion

to a mood of death.

We have now come into a discussion of the pairs of opposites.

Is it the wish of the class to discuss this problem at the next meeting? (It was so voted by the class.)

Carl Jung, 1925 Seminar, Pages 71-77

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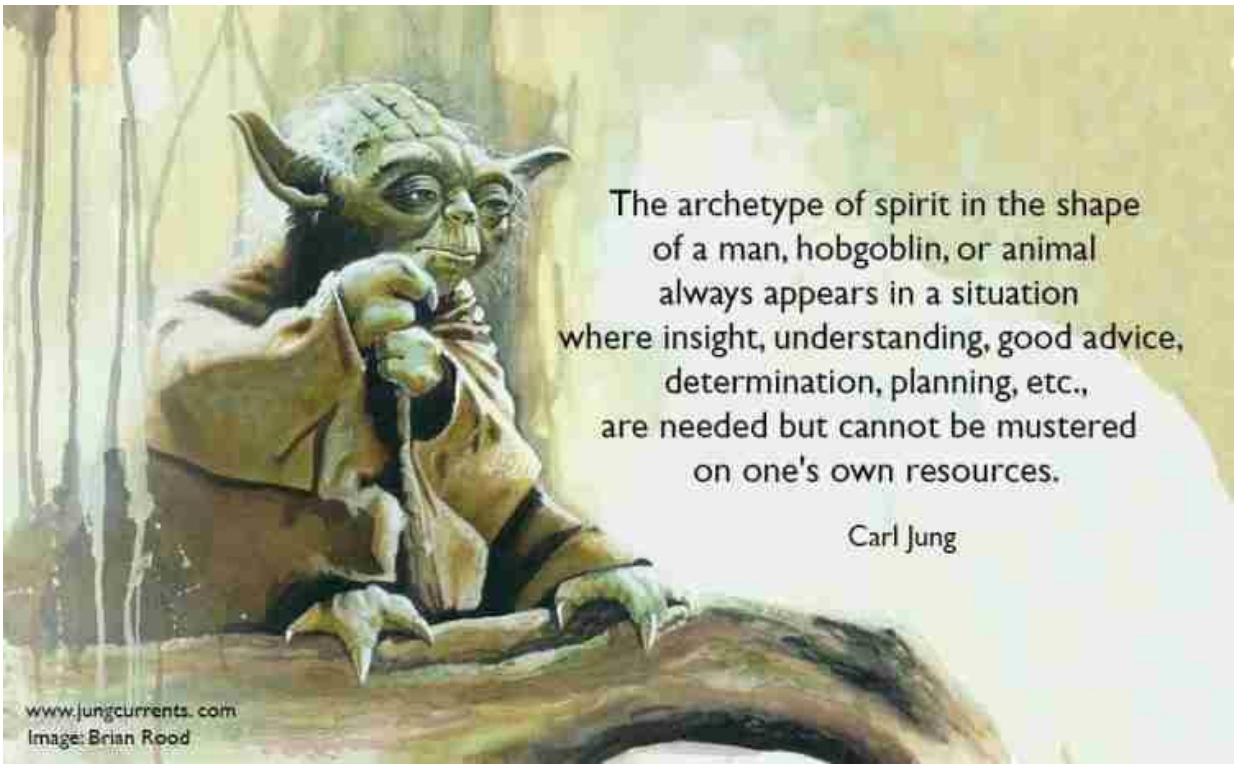
Carl Jung: The archetype compensates this state of spiritual deficiency...
(2015-12-10 06:22)


The archetype of spirit in the shape
of a man, hobgoblin, or animal
always appears in a situation
where insight, understanding, good advice,
determination, planning, etc.,
are needed but cannot be mustered
on one's own resources.
Carl Jung
www.jungcurrents.com
Image: Brian Rood

The figure of the wise old man can appear so plastically, not only in dreams but also in visionary meditation (or what we call imagination"), that, as is sometimes apparently the case in India, it takes over the role of a guru.

The wise old man appears in dreams in the guise of a magician, doctor, priest, teacher, professor, grandfather, or any other person possessing authority.

The archetype of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, un- derstanding, good advice, determination, planning, ete., are needed but cannot be mustered on one’s own resources.

The archetype compensates this state of spiritual deficiency by contents designed to fill the gap.

An excellent example of this is the dream about the white and black magicians, which tried to compensate the spiritual difficulties of a young theological student.

I did not know the dreamer myself, so the question of my personal influence is ruled out.

He dreamed he was standing in the presence of a sublime hieratic figure called the "white magician," who was nevertheless clothed in a long black robe.

This magician had just ended a lengthy discourse with the words "And for that we require the help of the black magician."

Then the door suddenly opened and another old man came in, the "black magician," who however was dressed in a white robe.

He too looked noble and sublime.

The black magician evidently wanted to speak with the white, but hesitated to do so in the presence of the dreamer.

At that the white magician, pointing to the dreamer, said, "Speak, he is an innocent."

So the black magician began to relate a strange story of how he had found the lost keys of Paradise and did not know how to use them.

He had, he said, come to the white magician for an explanation of the secret of the keys.

He told him that the king of the country in which he lived was seeking a

suitable tomb tor himself· His subjects had chanced to dig up an old

sarcophagus containing the mortal remains of a virgin.

The king opened the sarcophagus, threw away the bones, and had the empty sarcophagus buried again for later use.

But no sooner had the bones seen the light of day than the being to whom they once had belonged -the virgin-changed into a black horse that galloped of into the desert.

The black magician pursued it across the sandy wastes and beyond, and there after many vicissitudes and diffi- culties he found the lost keys of Paradise.

That was the end of his story, and also, unfortunately, of the dream. Carl Jung, CW

9i, Pages 215-217 Carl Jung across the web:

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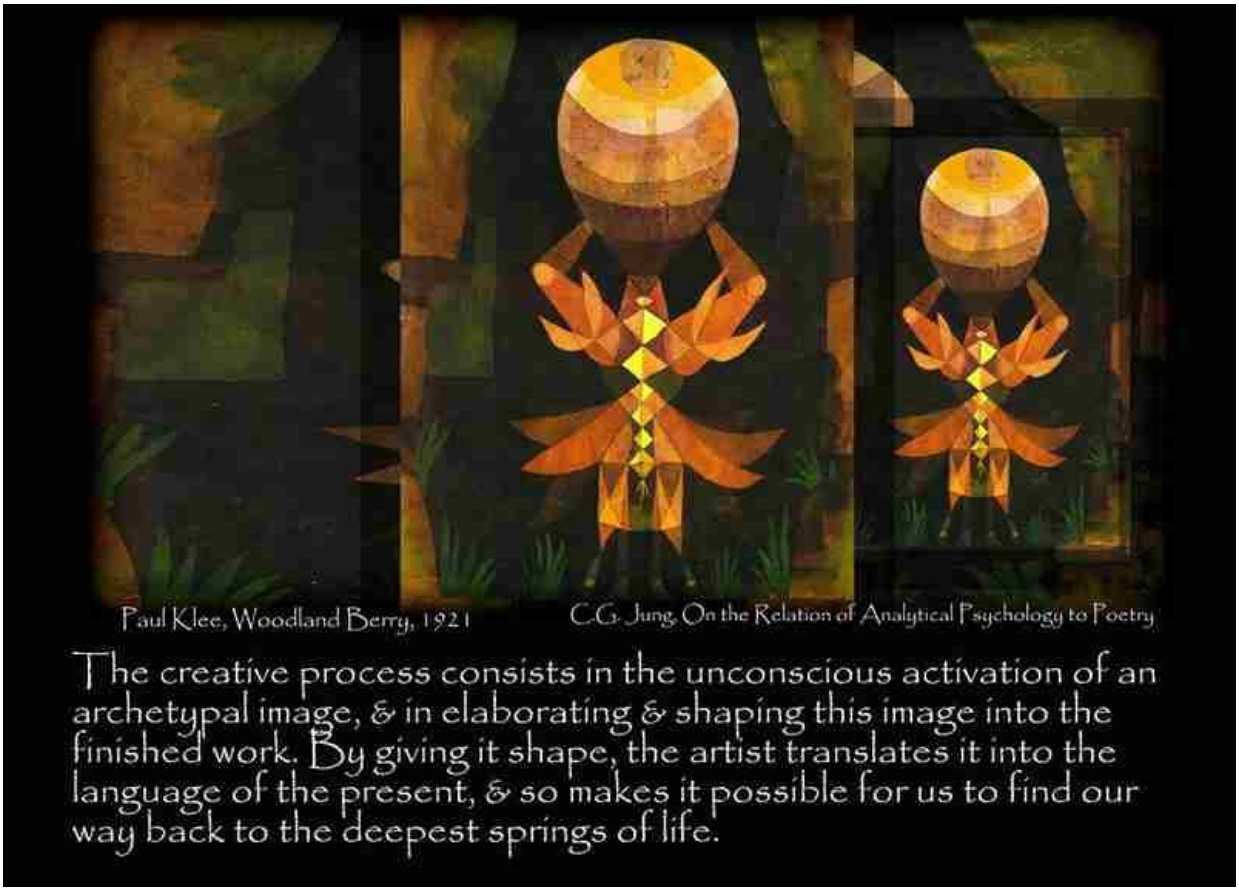
Carl Jung: That is the secret of great art, and of its effect upon us. (2015-12-11 05:12)


Paul Klee, Woodland Berry, 1921
C.G. Jung, On the Relation of Analytical Psychology to Poetry
The creative process consists in the unconscious activation of an archetypal image, & in elaborating & shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, & so makes it possible for us to find our way back to the deepest springs of life.

That is the secret of great art, and of its effect upon us.

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work.

By giving it shape, the artist tranit into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raisin it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, On the Relation of analytical Psychology to Poetry, Pages 82-83

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In 1955, Jung’s Systema Munditotius was published anonymously (2015-12-11 05:25)

Systema Munditotius.

In 1955, Jung’s Systema Munditotius was published anonymously in a special issue of Du dedicated to the Era- nos conferences. In a letter of February II, 1955, to Walter Corti, Jung explicitly stated that he did not want his name to appear with it.

He added the following comments to it:

"It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies.

At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus reminis- cent as a spiritual figure of the Orphic Gods. His dark antithesis in the depths is here designated as Abraxas.

He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent na- ture.

Sprouting from him we see the tree of life, labeled vita (’life’) while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis (’fire’) and Eros (,love’).

Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a

winged mouse (as hole-digging activity!) .

The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star).

The accompanying animals of the natural world are a devilish monster and a larva.

This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle.

The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanas).

The light realm of rich fullness lies to the right, where from the bright circle [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right.

This feminine sphere is that of heaven. The large sphere characterized by zigzag lines or rays represents an in- ner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror.

These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached" Copyright © The Foundation of the works of C. G. Jung reproduced with the permission of the Foundation and Robert Hinshaw.

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Carl Jung on the “Problem of the pairs of Opposites" (2015-12-11 06:34)

Lecture 10

Dr. Jung: Is there any particular way you would like to approach the problem of the pairs of opposites?

Dr. de Angulo: I would like to begin with them as they appear in nature and work up to them as they appear in man.

Dr. Jung: That would be beginning at the roof inasmuch as, in a certain sense, the notion of the pairs of oppo- sites is a projection upon nature.

For that reason it is better for us to begin with our psychological experience of the pairs of opposites, for we are not at all sure of the objectivity of the world.

Thus, for example, there is the widespread theory of monism, which is a denial of the dualistic aspect of the world—that is, it insists on our oneness and the world’s oneness.

If you hold the theory of the pairs of opposites, you can hold both monism and dualism which will then be- come a pair of opposites, but here you will find yourself once more in the magic circle of your own personality.

You cannot get out of your skin until you become an eternal ghost.

There is a written question from Miss Hincks which takes us into the philosophical aspect of the problem, from which side I think we will find the best approach.

Miss Hincks' question: "In treating the opposites in analysis, do you consider them as psychological, or as bio- logical phenomena from which the elements of opposition can be removed, in contradistinction to the philosophical viewpoint where they are qualities logically opposed and therefore irreconcilable?"

Dr. Jung: The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle.

Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy.

In the I Ching, they appear as an ever-recurring enantiodromia, through the action of which one state of mind leads inevitably to its opposite.

This is the essential idea of Taoism, and the writings of both Lao-tse and Confucius are permeated with this principle.

We have the I Ching, the source of Chinese philosophy, in the form given it by King Wên and the Duke Chou, who employed a prison term, so it is said, in working out an intuitive interpretation of the I Ching oracle.

Some of you know the technique of the I Ching.

The arrangement is in the form of hexagrams symbolizing the enantiodromia to be expressed.

It might be called a contradiction psychology, that is, while the a principle is increasing, its opposite the b prin- ciple is decreasing, but there always comes a point where b imperceptibly begins increasing until it is the dominant.

This same conception is involved in the symbol of Tao, where the opposing principles are represented by white and black spiral divisions of a circle.

They are thought of as the male and female elements respectively.

The white portion, or masculine principle, contains within it a black spot, and the black portion, or female principle, contains a white spot.

Thus Yang the masculine principle, when at its full, generates Yin the feminine, and vice versa.

The Tao Tê Ching is also founded on these principles of the opposites, though expressed in a somewhat different way. I

t is possible that the author of the Tao Tê Ching, Lao-tse, was in some way in connection with the philosophy of the Upanishads, as there is a similarity between the two.

Perhaps among the books of the king whom he served as librarian there were to be found Brahmanic texts, or perhaps the contact was made through travelers.

In Lao-tse the idea of the opposites is expressed in this way:

High rests upon Low, Great Good and Great Evil, that is to say, nothing exists save by virtue of a balancing op- posite.

It is the same notion Nietzsche voices when he says the greater the spread of the tree,

the deeper the roots. The philosophical position of India with respect to the opposites is

more advanced.

There the teaching is, “Be free of the pairs of opposites, don’t pay attention

to High and Low.” The perfect man must be above his virtues as well as

above his vices.

It is again the same idea that Nietzsche expresses when he says, “Master your virtues as well as your vices.”

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them.

One could say therefore that the general point of view of the Upanishads is monistic.

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.

Still he is always concerned with the pedagogic aspect of the problem; it is his intention that his pupils never are to forget that they are in the way of oppositions, and he has to teach them the things that will lead them along that way.

The Brahman pupil, on the other hand, does not have to be taught these things; he knows them.

Perhaps this grows out of the fact, in the case of the Brahman, [that] it is a matter of the wisdom having been handed down through the caste.

The knowledge of the opposites was a possession of this priestly caste and did not need to be taught.

The Brahman pupil, in a word, stood on a certain philosophical niveau by virtue of his birth and was ready for the next step, namely the thing between the pairs of opposites, whereas the people whom Lao-tse addressed were on no such aristocratic level, spiritually speaking; they were the people of average intelligence.

The legend about Lao-tse’s writing down his wisdom before his retirement into solitude is an example of what I mean.

Lao-tse is said to have left his home on the slope of the mountain and to have wandered west.

When he reached the gate in the Great Wall, the guard recognized him at once and would not let him pass through the gate until he had written down his wisdom.

He wrote it then in the book of five thousand words, the Tao Tê Ching.

This legend would show that the book was meant for the generally learned, not just for a priest class.

The Upanishads appeal to people who are beyond the pairs of opposites.

If you are free of illusion, life is worthwhile and not worthwhile to an almost equal degree, but such people could only be frequent in a class specially devoted to philosophical training.

In those times, what philosophers thought was nature itself.

It was not very intentional; rather, thought happened to people in a strangely direct and immediate way so as to give the impression of being given to the mind rather than made by it.

Of course, innumerable examples of this sort of thing occur to us if we begin to think of great discoveries and works of art.

Mayer's conception of energy came this way, as though

from heaven. So also the Devil's Sonata of Tartini.

Raphael's Madonna (now in Dresden) was the result of a sudden vision, as was

Michelangelo's Moses.9 When a thought or a vision comes to a man in this way, it is

with an overwhelming power of conviction. This, as I say, is the type of original

thought.

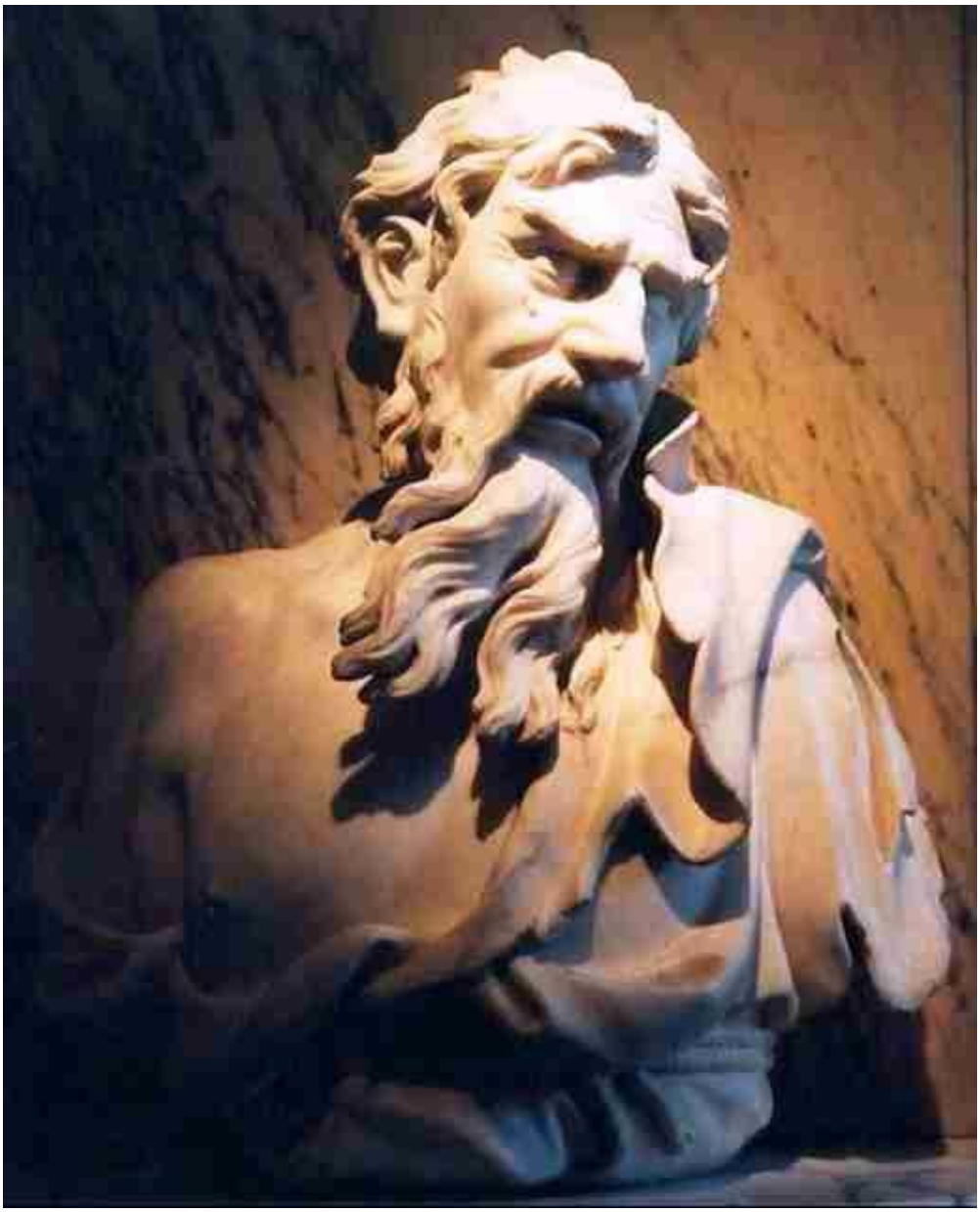
Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts.

We are in relation to our thoughts a little bit like Chanteclair with the sun: convinced that the sun could not rise without his crowing, he was persuaded once to make the experiment,
but just as the sun came up, so great was his mistrust of its powers, that he crowed, making sure thereby, that the world would not be without the sun that day.

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature.

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control.



As I said, this original thinking is immediately convincing.

When you have such a thought, you are sure it is true—it comes as a revelation.

This is no more beautifully shown than in a projection; you simply know it to be true, and you are inclined to resent any suggestion of error connected with it.

This is especially true with women, where the projection may not even

be conscious. The unconscious has power to influence our thinking in

incredible ways.

Thus I remember once reading a passage in one of Lamprecht's books to the effect that it is quite evident that man has passed through an age of incest.

I accepted this as I read it, but then I said to myself, “Why is it evident that man has passed through an age of

incest?”—and the more I thought of it, the less evident it became.

Lamprecht was no doubt guided in his assumption by the unconscious acceptance of the Adam and Eve myth.

So there is a certain kind of thinking gripping us all the time, and these unconscious ideas act as the players of marionettes.

Insofar as natural thinking carried with it the conviction of natural fact, the early philosophers when thinking about nature had some such sudden revelation, as we would say, come to them, and they took it for granted that nature herself had spoken to them and that they were in possession of a truth of nature, indisputably true. It never occurred to them that it might be a projection, and without foundation in the world of fact.

Thus it was with the principle of the opposites; it was held by the early philosophers to have been given to man by nature.

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up.

The sages copied it and it was known as the River Map.

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.

But these people allowed their minds to work without control, and inasmuch as the brain is also a phenomenon of nature, it is a true product of nature and therefore contains the result of the action of the forces of nature.

The fruit of the brain is a natural product and as such must be assumed to contain the general principles of nature.

A very wise man could construct the whole world from one apple.

He could tell you the climate that made it possible, the tree that bore it, the animals that eat it, in short ev- erything about it, for all is related to all.

Why then should it not be supposed that the brain could produce a perfectly natural fruit which would repro- duce all nature?

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find
astonishingly true things in the thought of the ancient sages, such as the I Ching represents.

Confucius is said to have regretted not having spent his whole life in the study of the I Ching, and to have said that it only failed him once as a guide in his actions.

Since the earliest times, then, the pairs of opposites have been the theme

of men’s thoughts. The next important philosopher we have to consider in

connection with them is Heraclitus.

He is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the

East.

If the Western world had followed his lead, we would all be Chinese in our viewpoint

instead of Christian. We can think of Heraclitus as making the switch between East

and West.

After him, the next person in history to become deeply and seriously concerned with the problem of the pairs of opposites is Abelard, but he has stripped off all connection with nature and has intellectualized the problem entirely.

The most recent resurrection of the problem is through analysis.

Freud has a great deal to say about the pairs of opposites as they present themselves in pathological psychol- ogy.

In a case of sadism, masochism is always to be found in the

unconscious, and vice versa. A man who is a miser on one side is a

spendthrift on the other.

We all know the cruelty possible in excessively good people, and that respectable people are so often blessed with hellions as sons.

In the works of both Freud and Adler there is a continuous play of this principle of above and below.

I also approached the problem from the pathological side, first in sexual psychology, and then with respect to the character as a whole.

I formulated it as a heuristic principle always to seek for the opposite of every given trend, and all along the line the principle worked.

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.

So in general any excessively strong position brings forth its opposite.

I traced this phenomenon down to the fundamental split in the libido, by virtue of which split we can never crave anything violently without at the same time destroying it.

A very vivid example of this took place with a patient of mine.

She was a young woman who was engaged to a man whom she could not marry because of financial hard- ships.

Finally he went away to Japan and stayed three years.

She wrote him the most beautiful love letters all during this time and could scarcely live from day to day so great was her yearning for him.

Then he sent for her and they were married.

Almost immediately she became completely insane and had to

be sent home. So when you say “Yes” you say at the same

time “No.”

This principle may seem a hard one, but as a matter of fact there must be this split in the libido or nothing works and we remain inert.

Life is never so beautiful as when surrounded by death.

Once I had a very wealthy patient who on coming to me said, “I don’t know what you are going to do with me, but I hope you are going to give me something that isn’t grey.”

And that is exactly what life would be if there were no opposites in it; therefore the pairs of opposites are not to be understood as mistakes but as the origin of life.

For the same thing holds in nature.

If there is no difference in high and low, no water can come down.

Modern physics expresses the condition that would ensue were the opposites removed from nature by the term entropy: that is, death in an equable tepidity.

If you have all your wishes fulfilled, you have what could be called psychological entropy.

I found, then, that what I had thought to be a pathological phenomenon is in fact a rule of nature.

We are part of the general energic process, and it is psychology looked at with this fact in mind that I have tried to present in the Types.

When I was beginning Types, I had a letter from a French editor who wanted me to contribute a book in a se- ries he was arranging on oppositions.

He sent me a long list of these opposites to consider: action and inaction, spirituality and materialism, etc., but I avoided all these derived or subordinate oppositions and occupied
myself with tracing them down to something fundamental.

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.

As you remember from a previous lecture, I had come upon this notion of a split in the libido at the time

I was working on the Psychology of the Unconscious, but the phrase “split in the libido” could lead to a misconception.

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place.

The opposition is a necessary condition of libido flow, and so you may say that by virtue of

that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one,

and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.”

But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.

Thus monism and dualism are psychological problems without

intrinsic validity. What we are more nearly concerned with is the

existence of the pairs of opposites.

To us, in a way, it is a new discovery that all things are in opposition; we are still reluctant to accept the bad of our good, and the fact that our ideals are based on things far from ideal.

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death.

We are really in the position of Lao-tse’s pupils and need to say of the Tao, “It is so still,” for it is not loud to us.

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us.

But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao

is the still water. That is to say, they were revelations, while to us they

are concepts and leave us cold.

We cannot assimilate them as did the men in those days.

To be sure, the theosophists attempt it, with the result, however, of going up in the air like so many windbags, and with all connections with reality severed.

These revelations happened to those people, they grew out of them just as the apple

grows from the tree. For us, they give great satisfaction to the intellect, but for

uniting the pairs of opposites they serve nothing.

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.”

It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.

To be sure, the thing for which Christ stands does work for Catholics and partly for Protestants, but it does not work for everybody; and nearly all my patients are people for whom the traditional symbols do not work.

So our way has to be one where the creative character is present, where there is a process of growth which has the quality of revelation.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has sub- stance and body, such as those things occurred to the ancients.

If I were going to symbolize it I would choose the

Annunciation. Swedenborg had an experience of this

immediate and challenging character.

He was in London at an inn, and after having had a very good dinner, later in the evening he suddenly saw the whole floor covered with snakes and toads.

He was greatly frightened, and still more so when there appeared before him a man in a red mantle.

You imagine, no doubt, that this apparition spoke weighty words to Swedenborg, but what he said was, “Don’t eat so much!”

Thus did Swedenborg’s thought take on bodily form, and because of being so objective, it had a tremendous effect on him.

He was shaken to the depths by it.

Another similar case comes to my mind, that of a man

who drank. One evening he came home after a very

fine carouse, dead drunk. He heard people upstairs

having a great feast, and that he enjoyed.

At five o’clock he went to the window to see what the

great noise was. He lived in an alley with some sycamore

trees outside his window.

There he saw a cattle fair in progress, but with all the pigs in the trees.

He raised a great shout to call attention to them, and then the police took him to the

insane asylum. When he came to a realization of what had happened to him, he had

finished with drinking.

In both these cases, nature produced a great terror, and though the examples are grotesque, nonetheless they illustrate the point I was making to the effect that the representation that liberates must have an ancient character, then it is convincing.

It must be organically true, that is, in and of our own being.

We know there is no method by which we can force these events, but the world is full of methods to produce states of mind that facilitate contact with immediate truth.

Of these methods, yoga is the most conspicuous example.

There are several different kinds of yoga, those that have to do with breathing, exercises, fasting, etc., and again others such as Kundalini yoga, which is a sort of sexual training somewhat obscene in character.

Sexuality is taken because it is an instinctive condition and therefore liable to induce states in which these im- mediate experiences can take place.

All these yoga methods, and practices similar to them, will bring about the desired condition, but only if God be willing, so to speak; that is to say, there is another factor involved which is necessary, but the nature of which we do not know.

All kinds of primitive practices are to be understood as an effort on the part of man to make himself receptive to a revelation from nature. Carl Jung, 1925 Seminar, Lecture 10, Pages 79-88

Carl Jung across the web:

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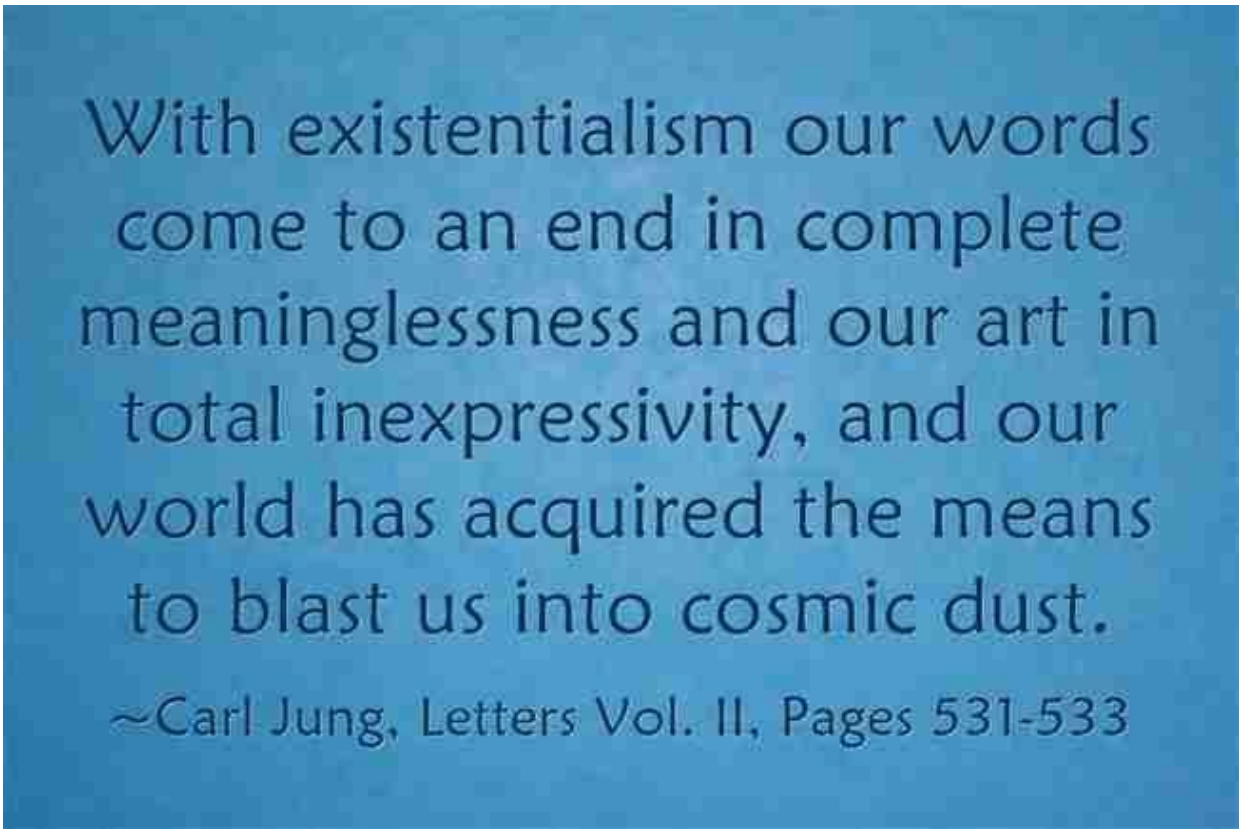
Some Carl Jung Quotations XI (2015-12-11 15:43)


With existentialism our words
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~Carl Jung, Letters Vol. II, Pages 531-533

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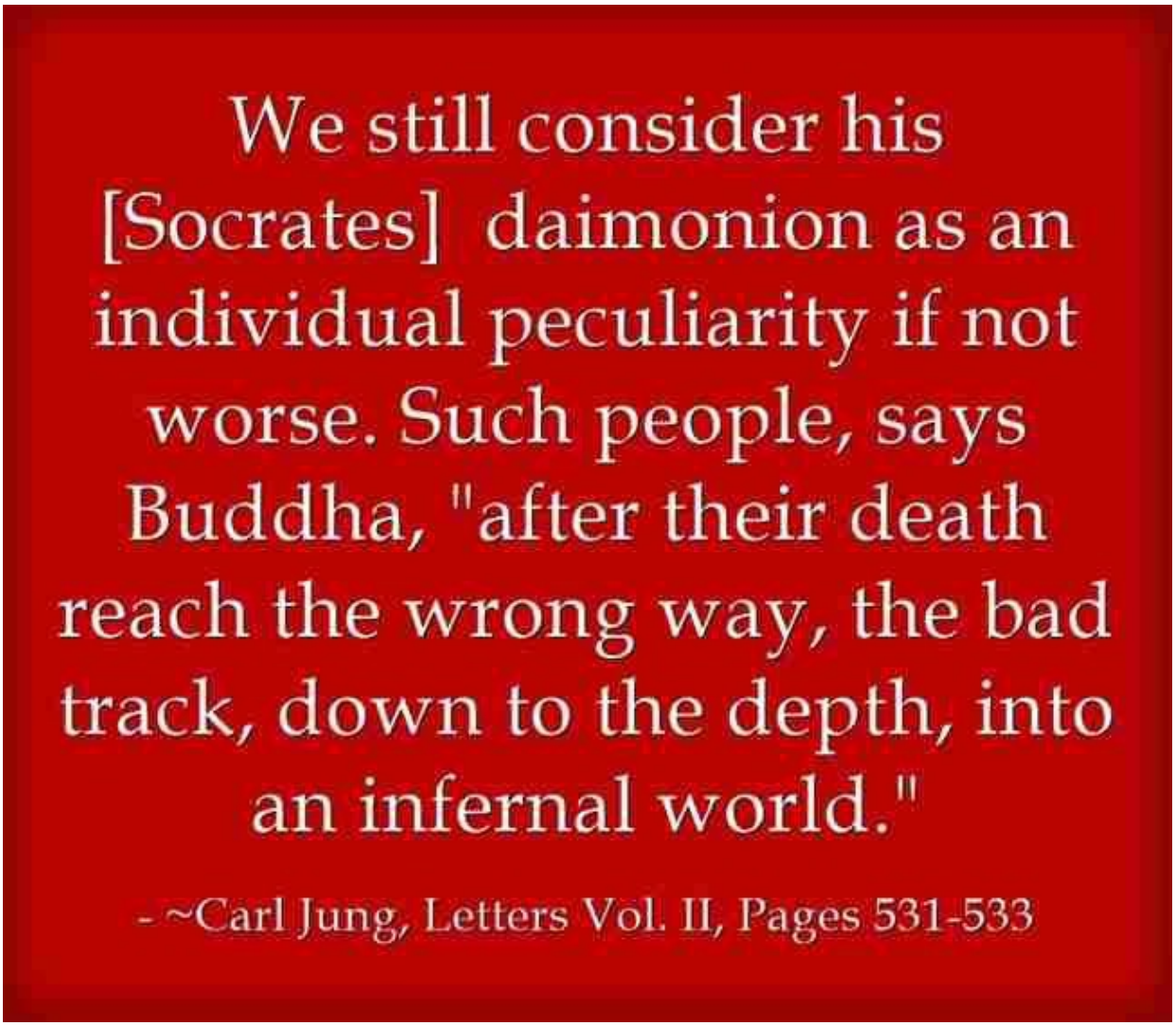
We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."
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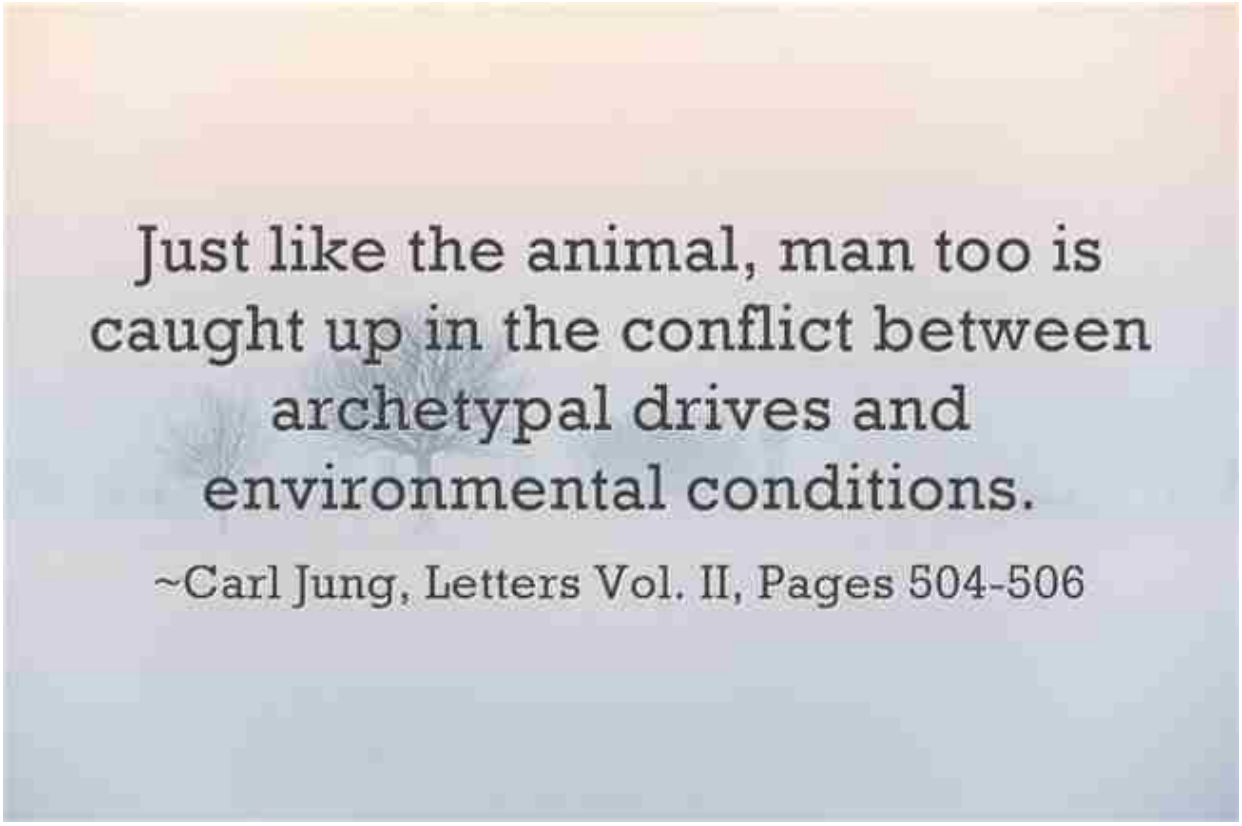
Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.
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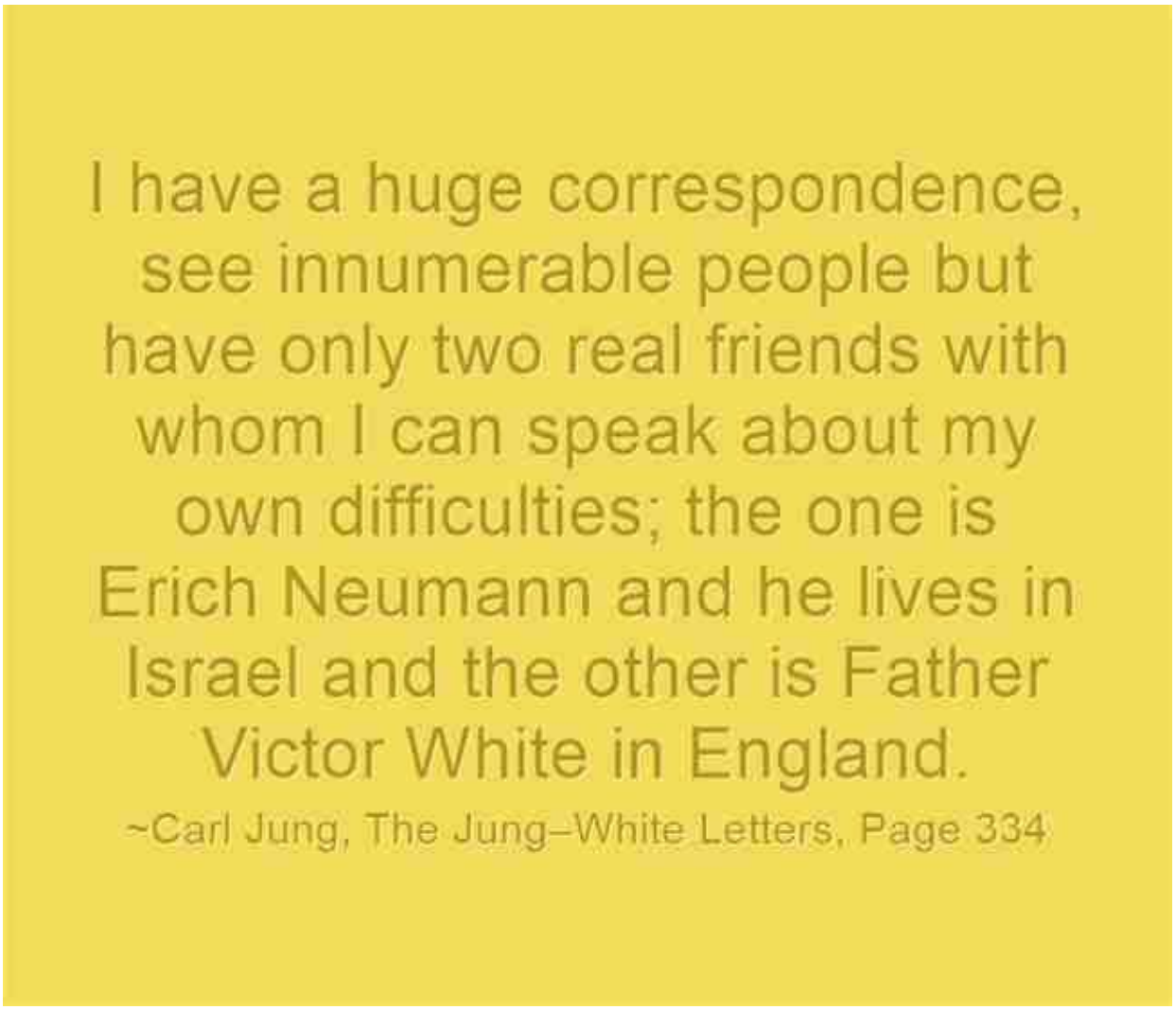
I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England.
~Carl Jung, The Jung–White Letters, Page 334

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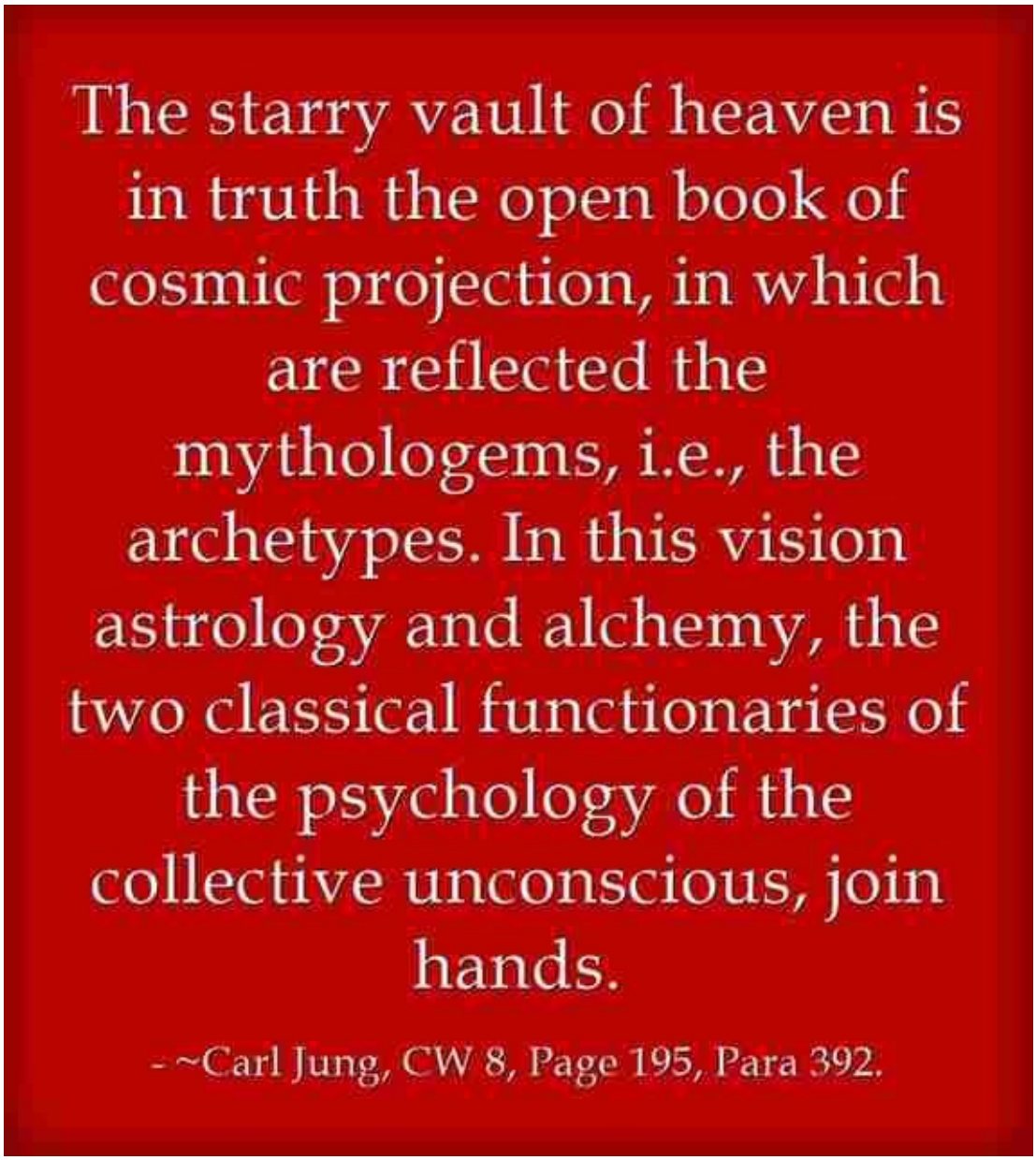
The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands.
- ~Carl Jung, CW 8, Page 195, Para 392.

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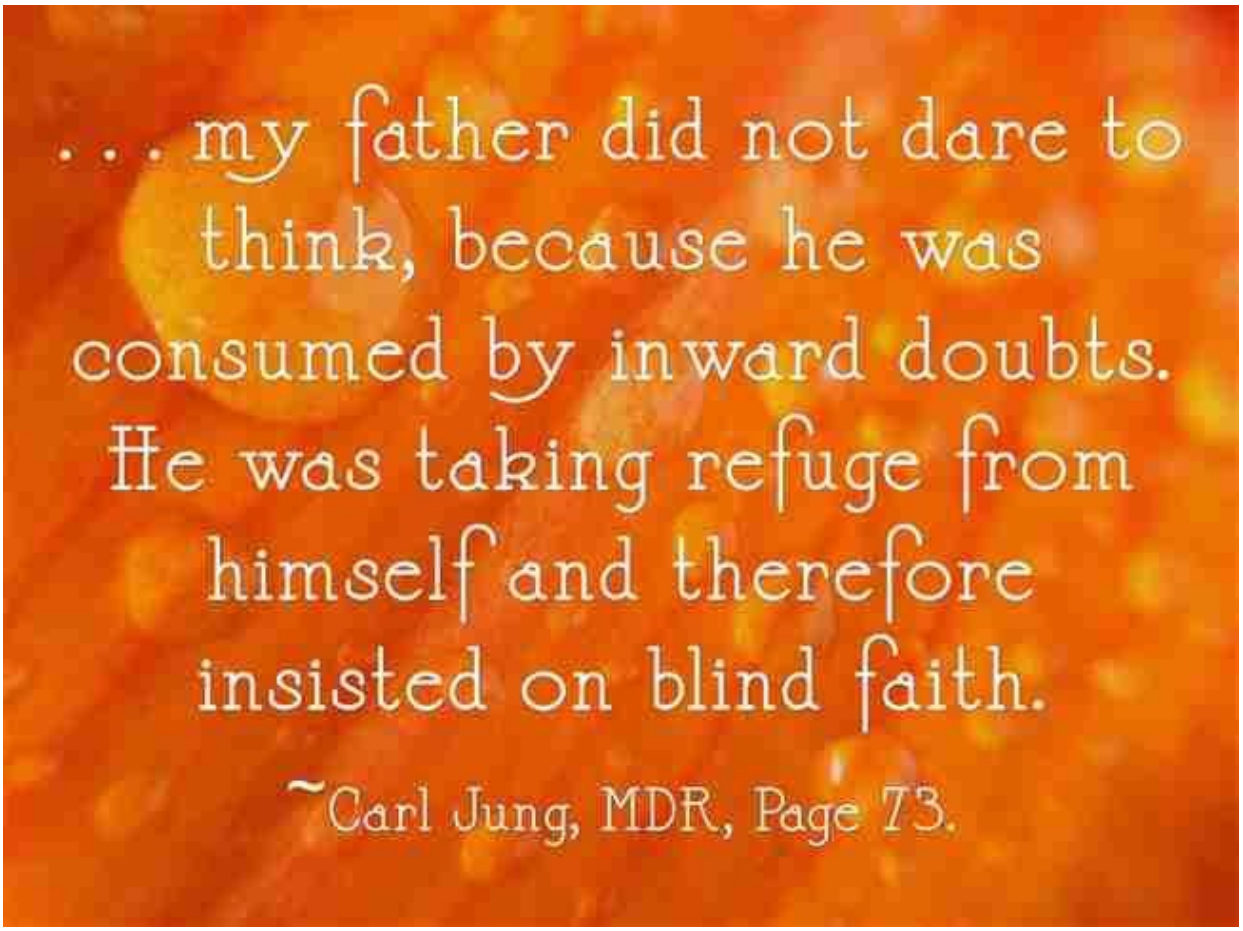
. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith.
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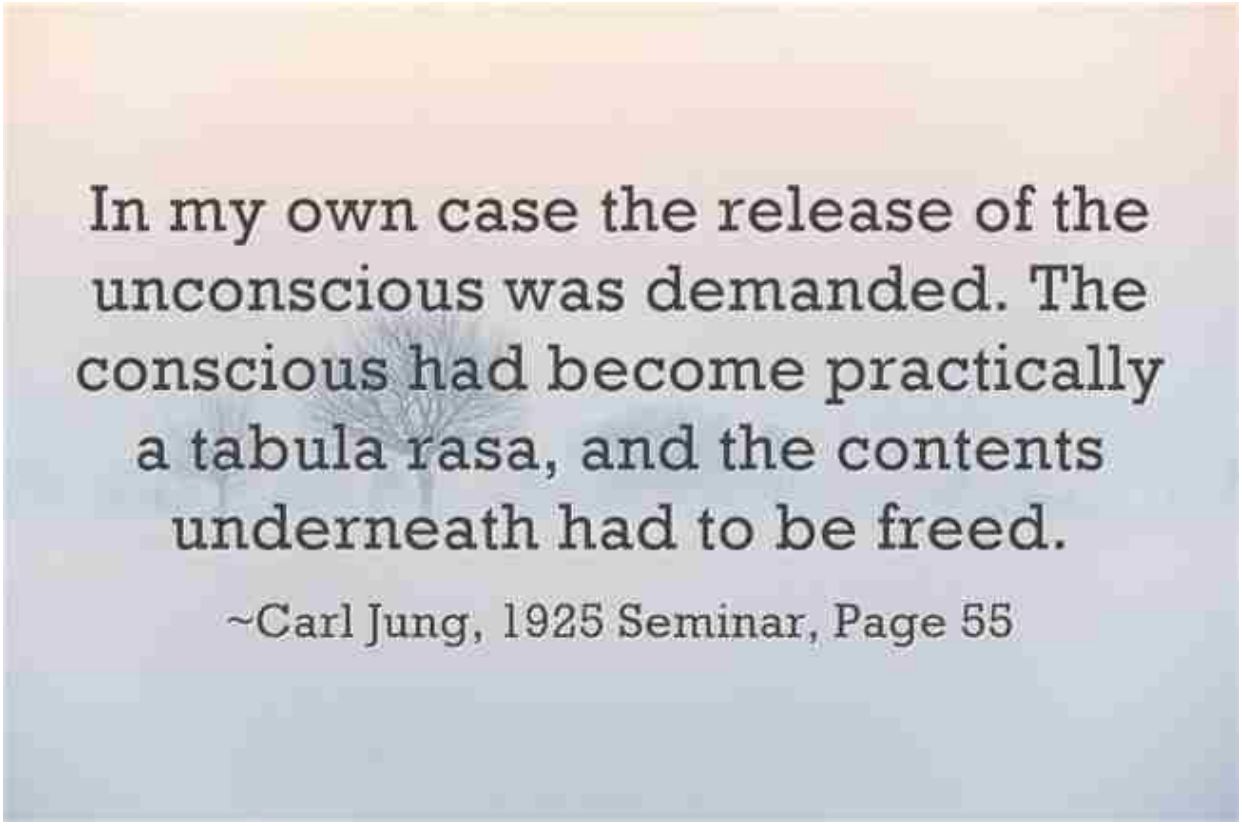
In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed.
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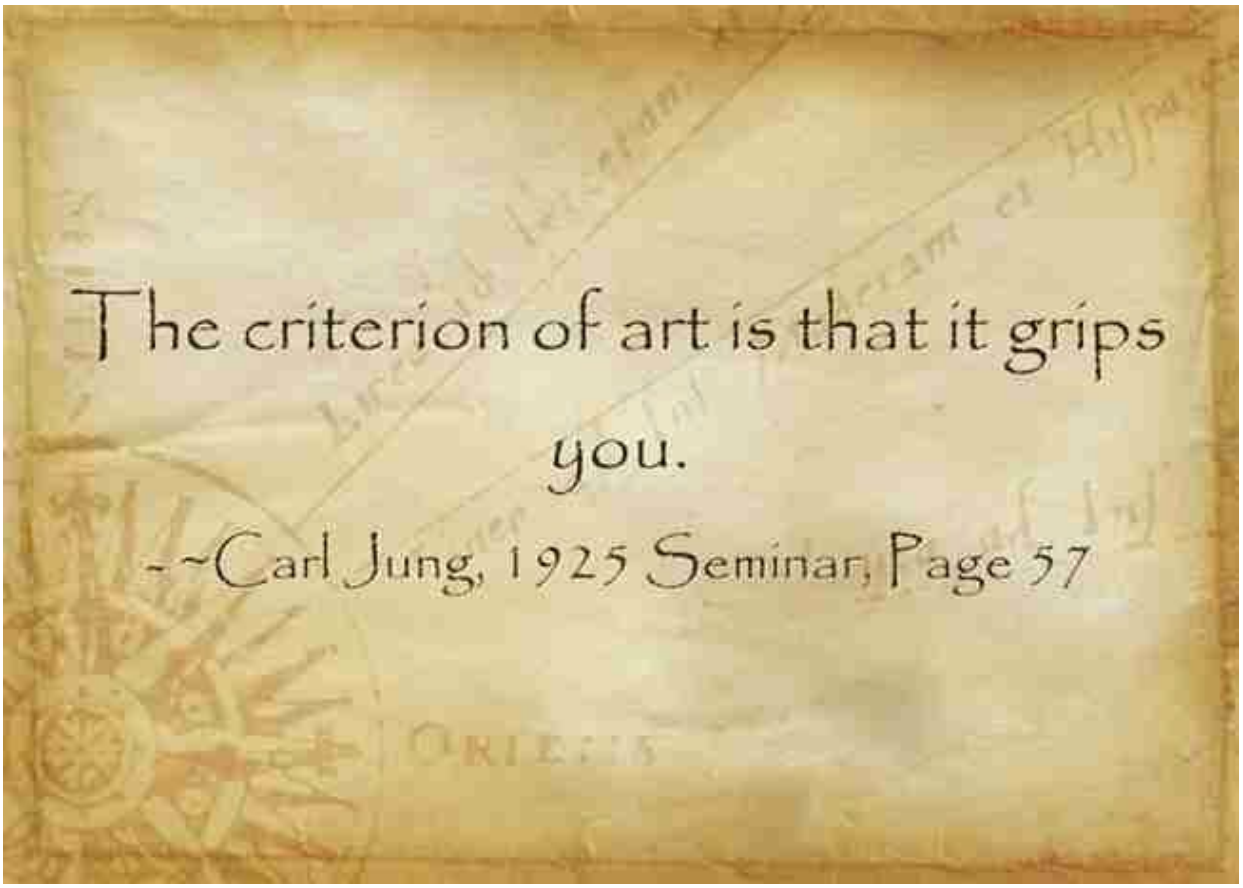
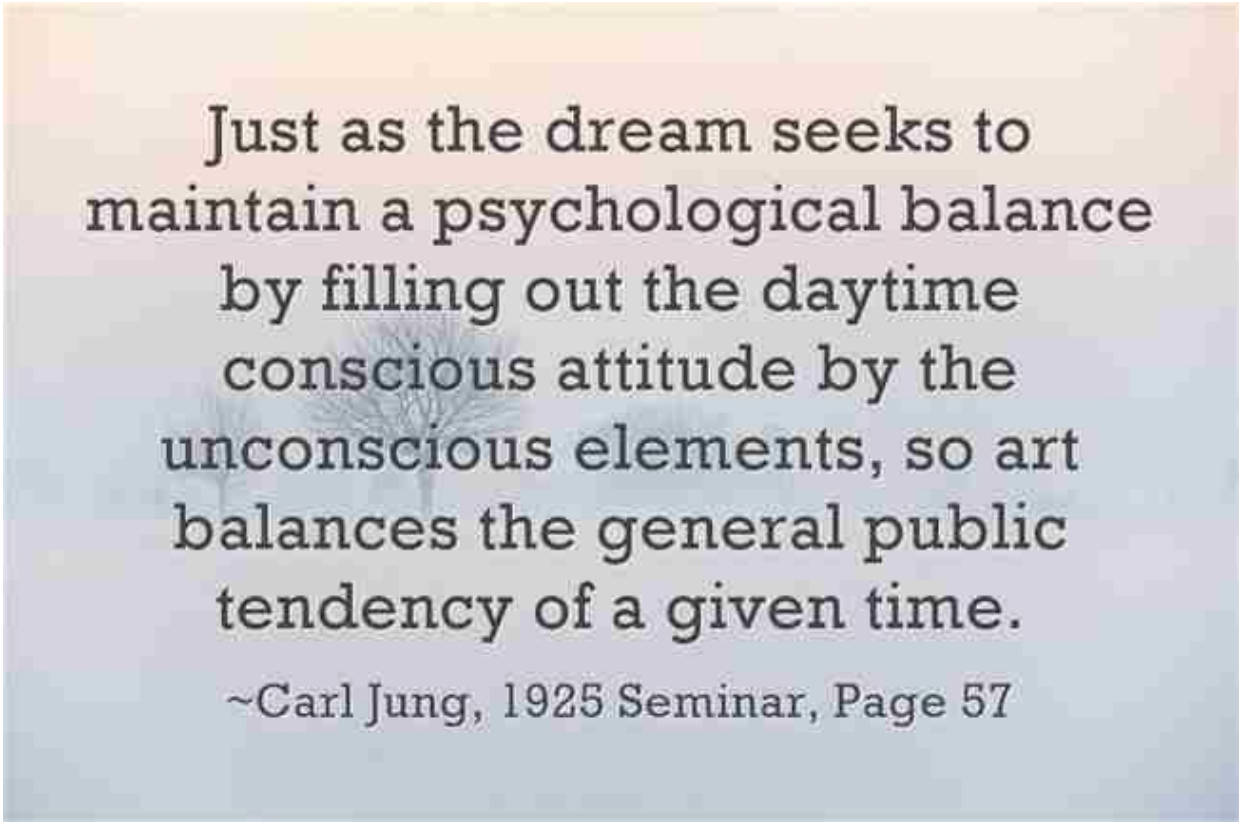


The criterion of art is that it grips you. Carl Jung, 1925 Seminar, Page 57


Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.
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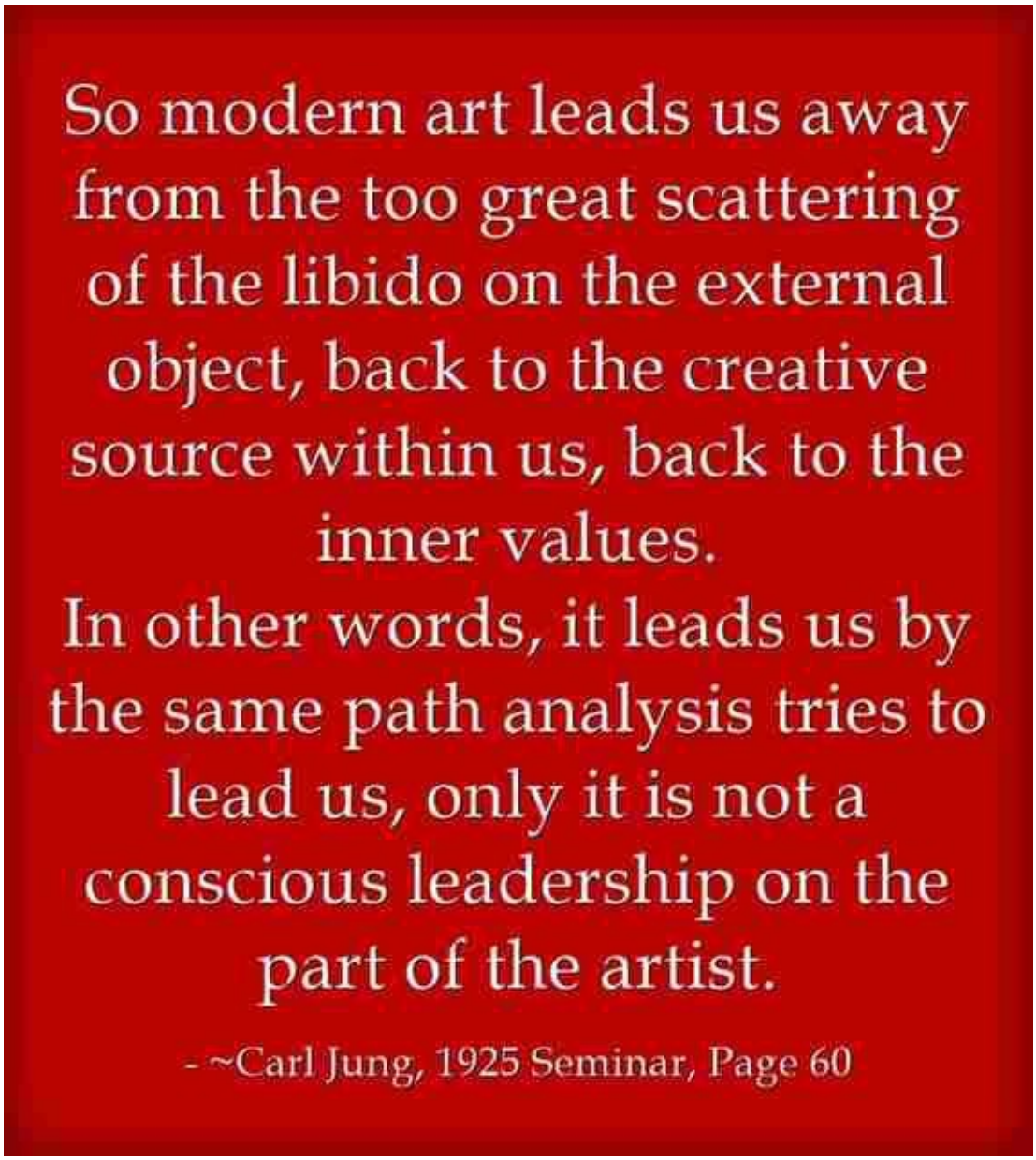
So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.
In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.
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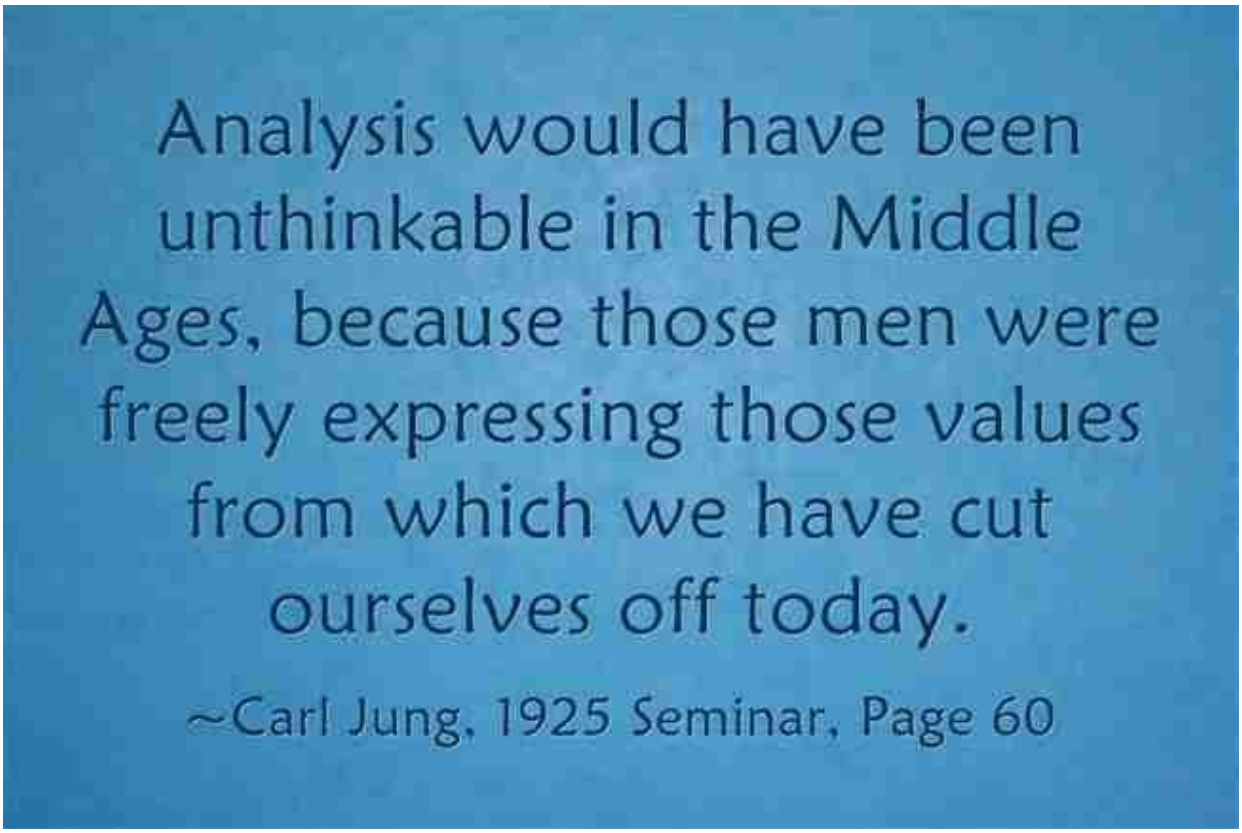
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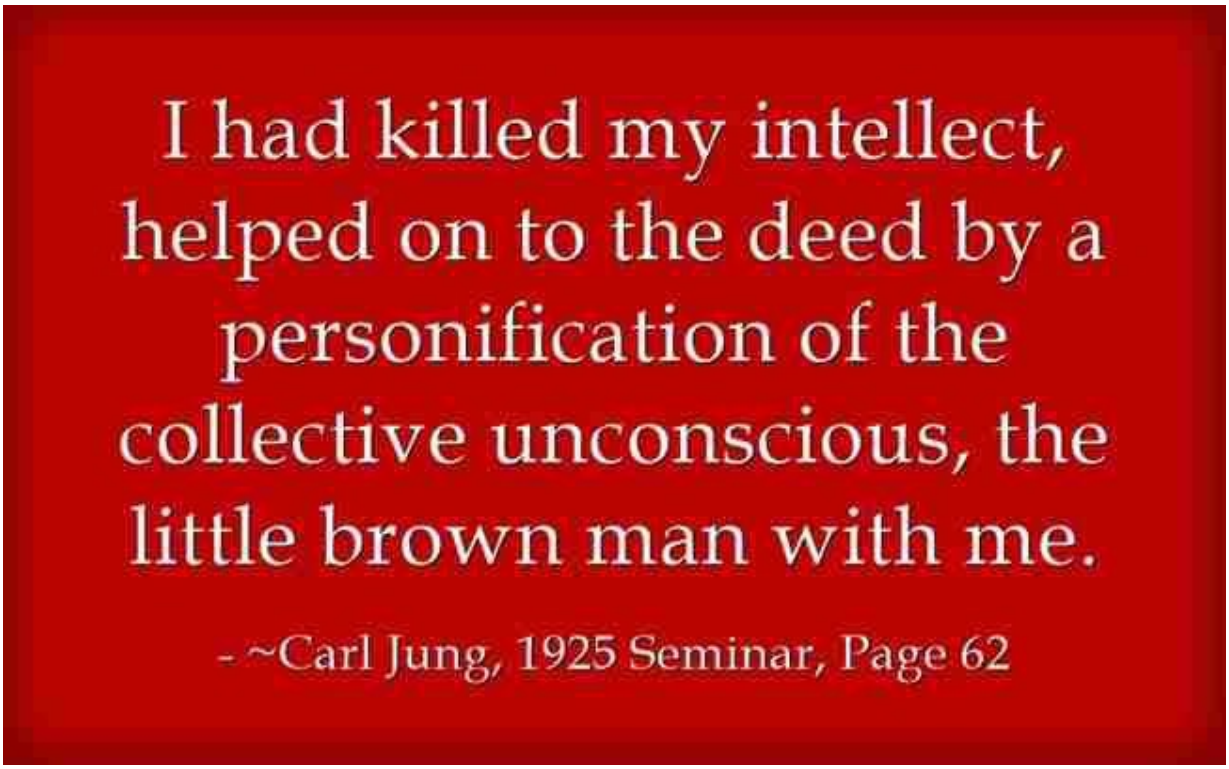
I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.
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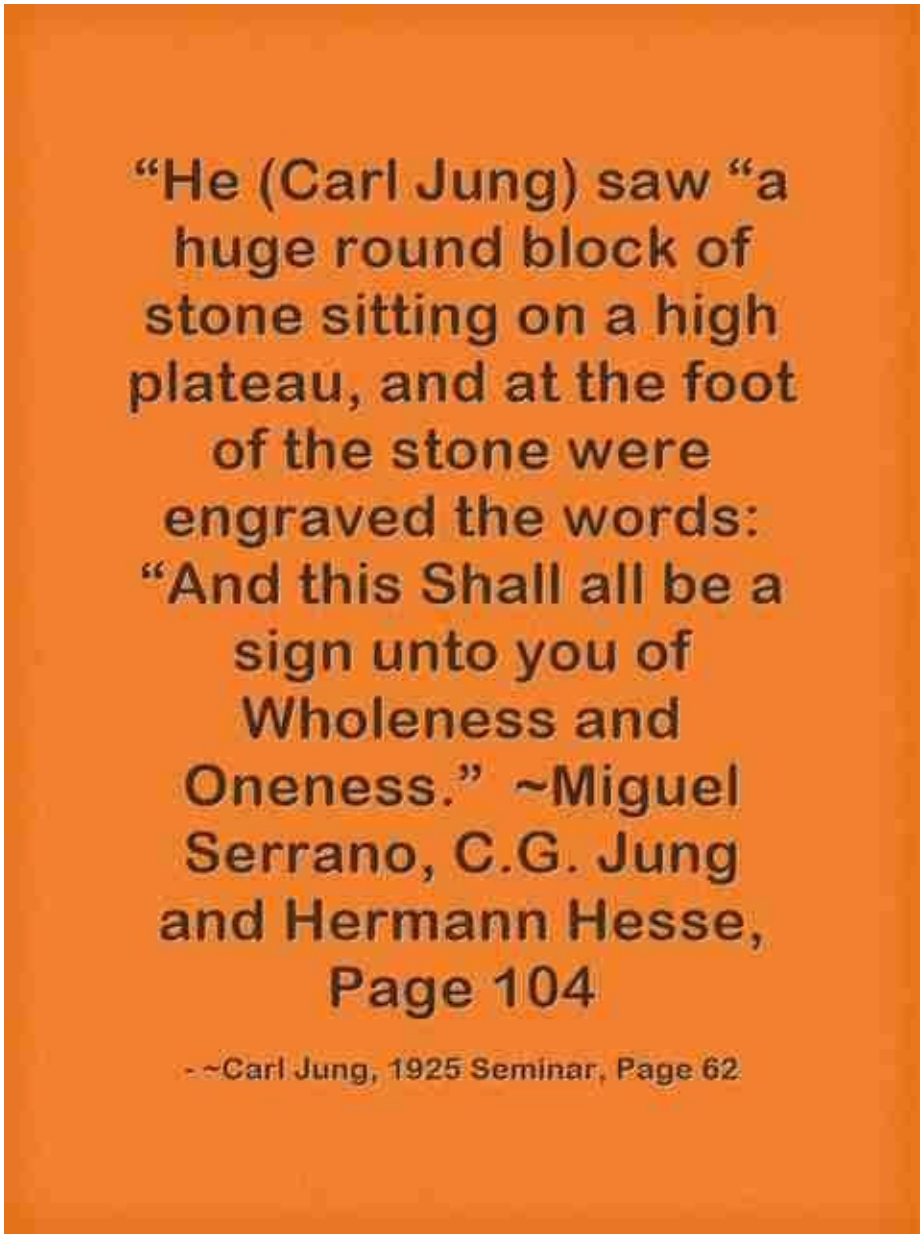
"He (Carl Jung) saw "a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: "And this Shall all be a sign unto you of Wholeness and Oneness." ~Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104
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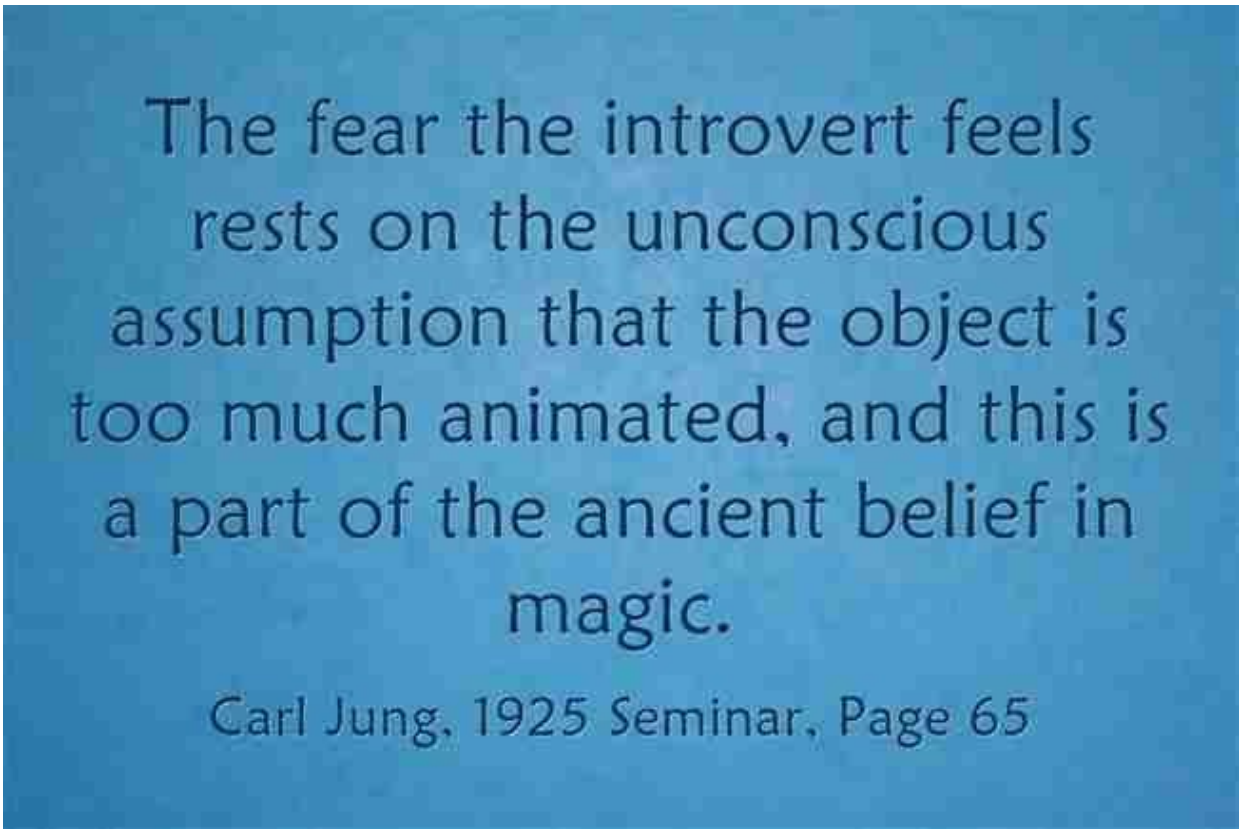
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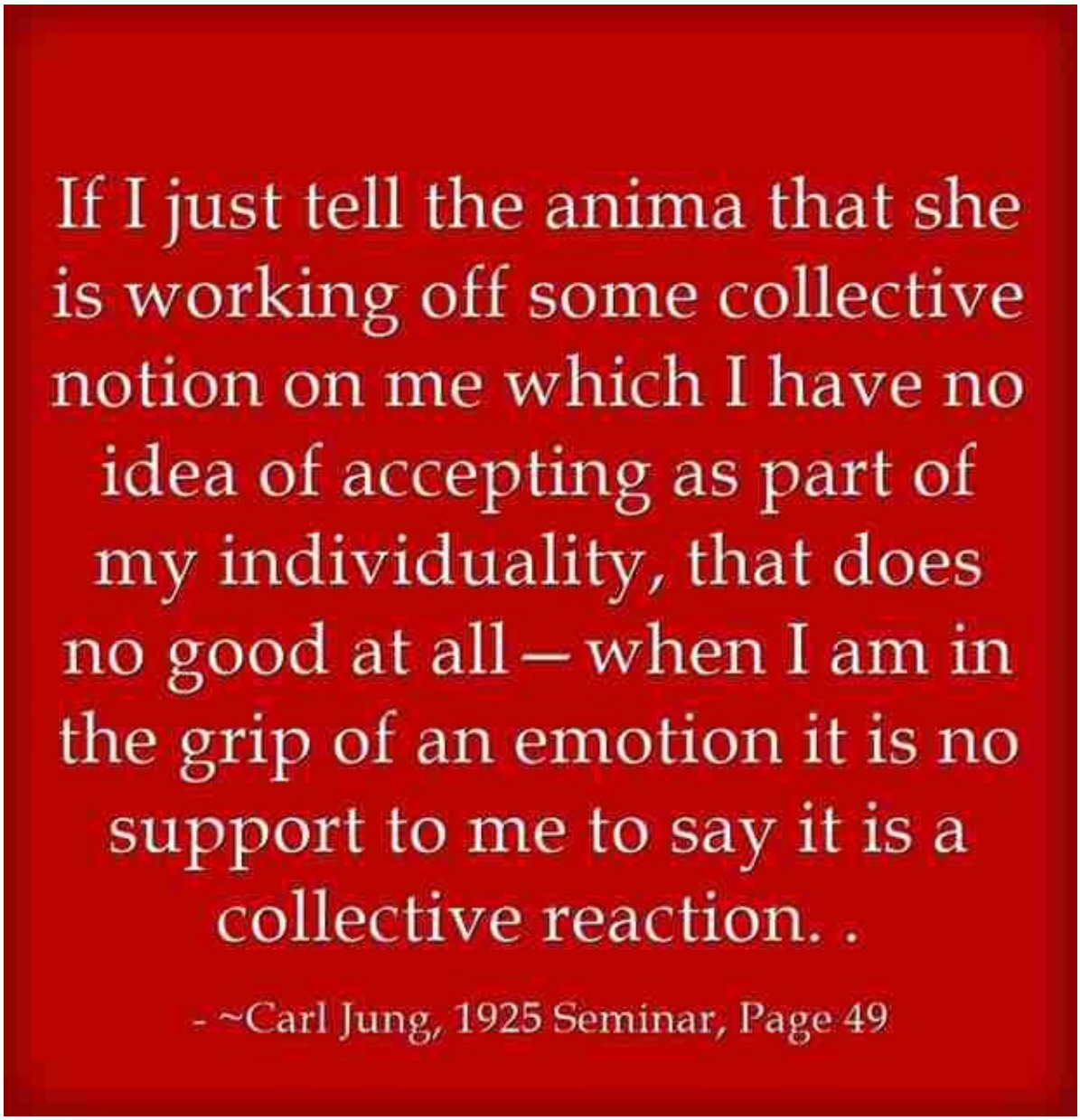
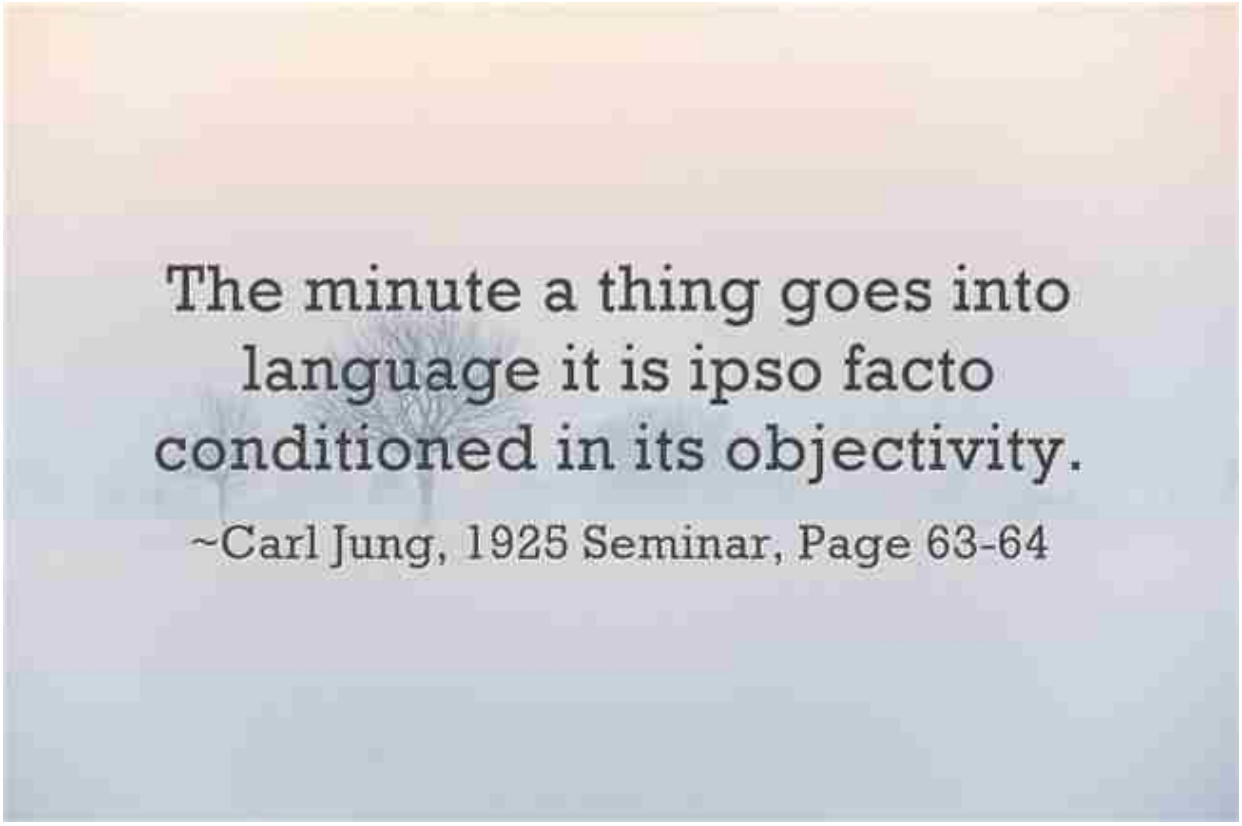
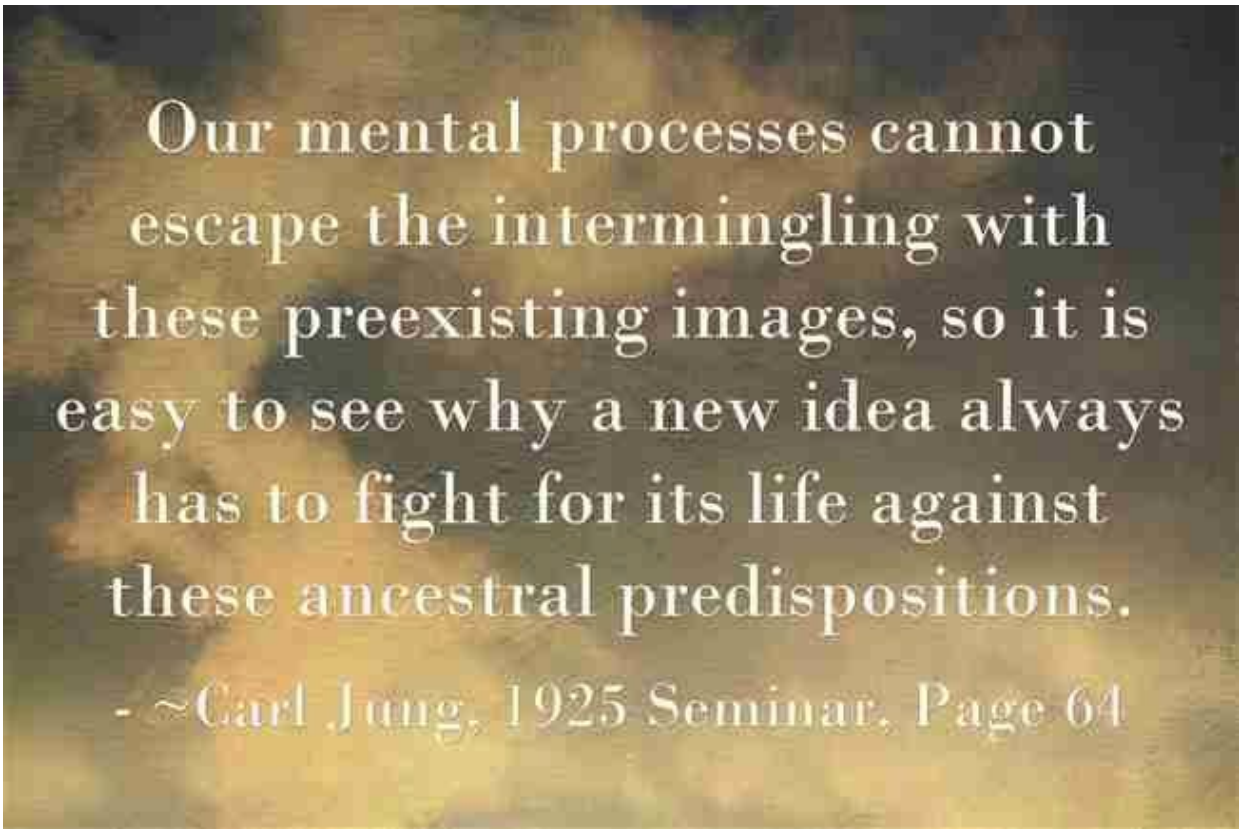

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. .
- ~Carl Jung, 1925 Seminar, Page 49

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. . Carl Jung, 1925 Seminar, Page 49



The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64


Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions.
- ~Carl Jung, 1925 Seminar, Page 64

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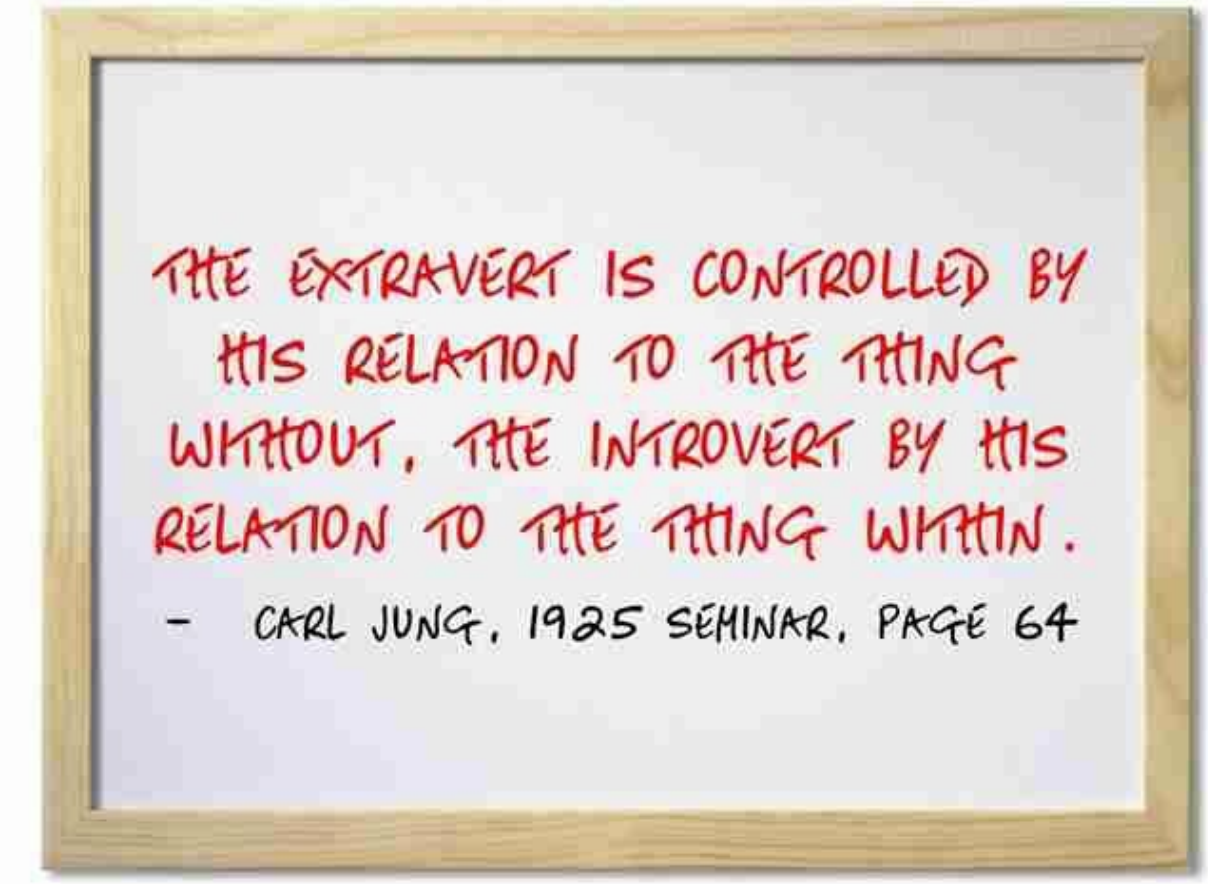
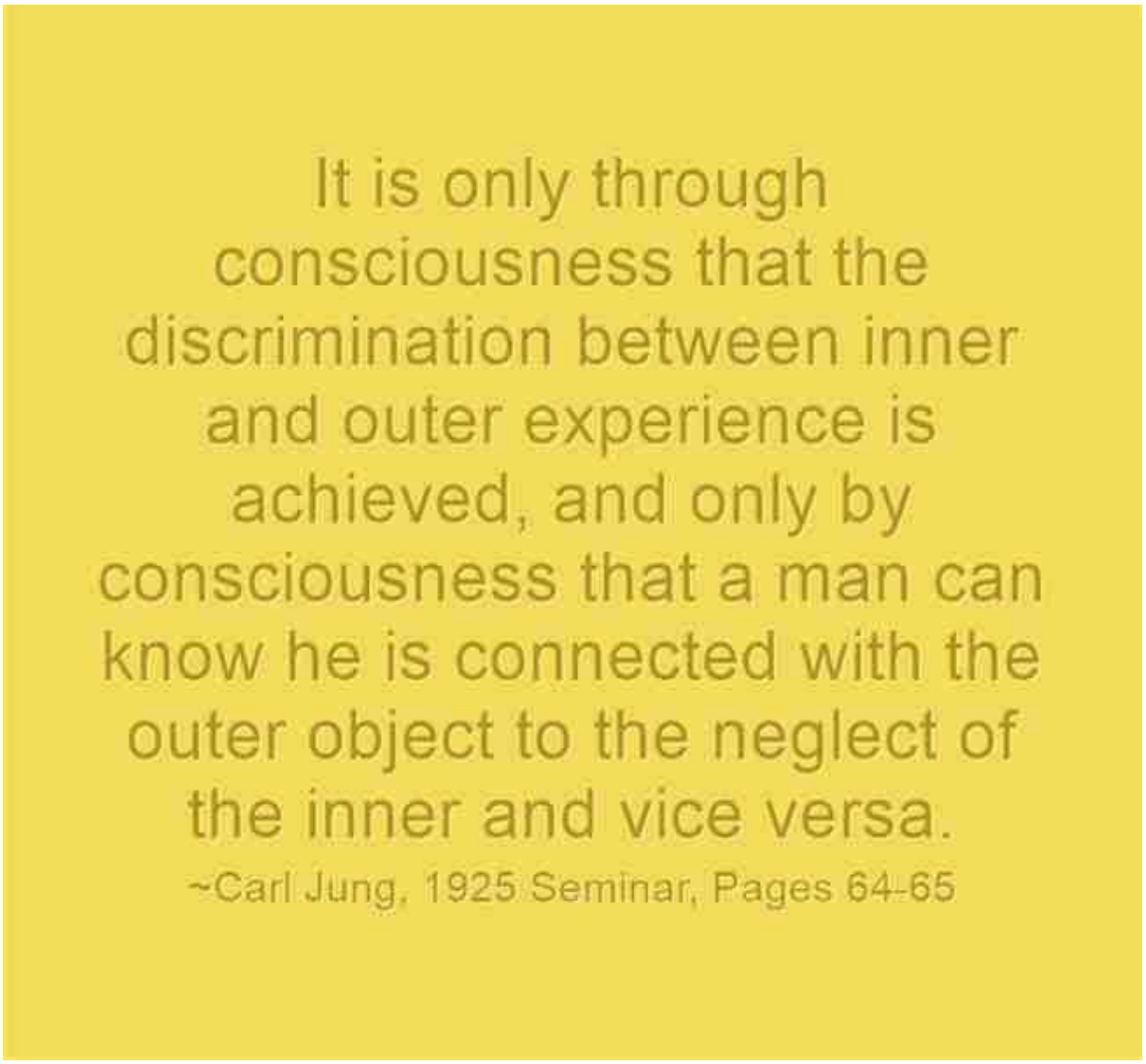

THE EXTRAVERT IS CONTROLLED BY HIS RELATION TO THE THING WITHOUT, THE INTROVERT BY HIS RELATION TO THE THING WITHIN.
- CARL JUNG, 1925 SEMINAR, PAGE 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64


It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.
~Carl Jung, 1925 Seminar, Pages 64-65

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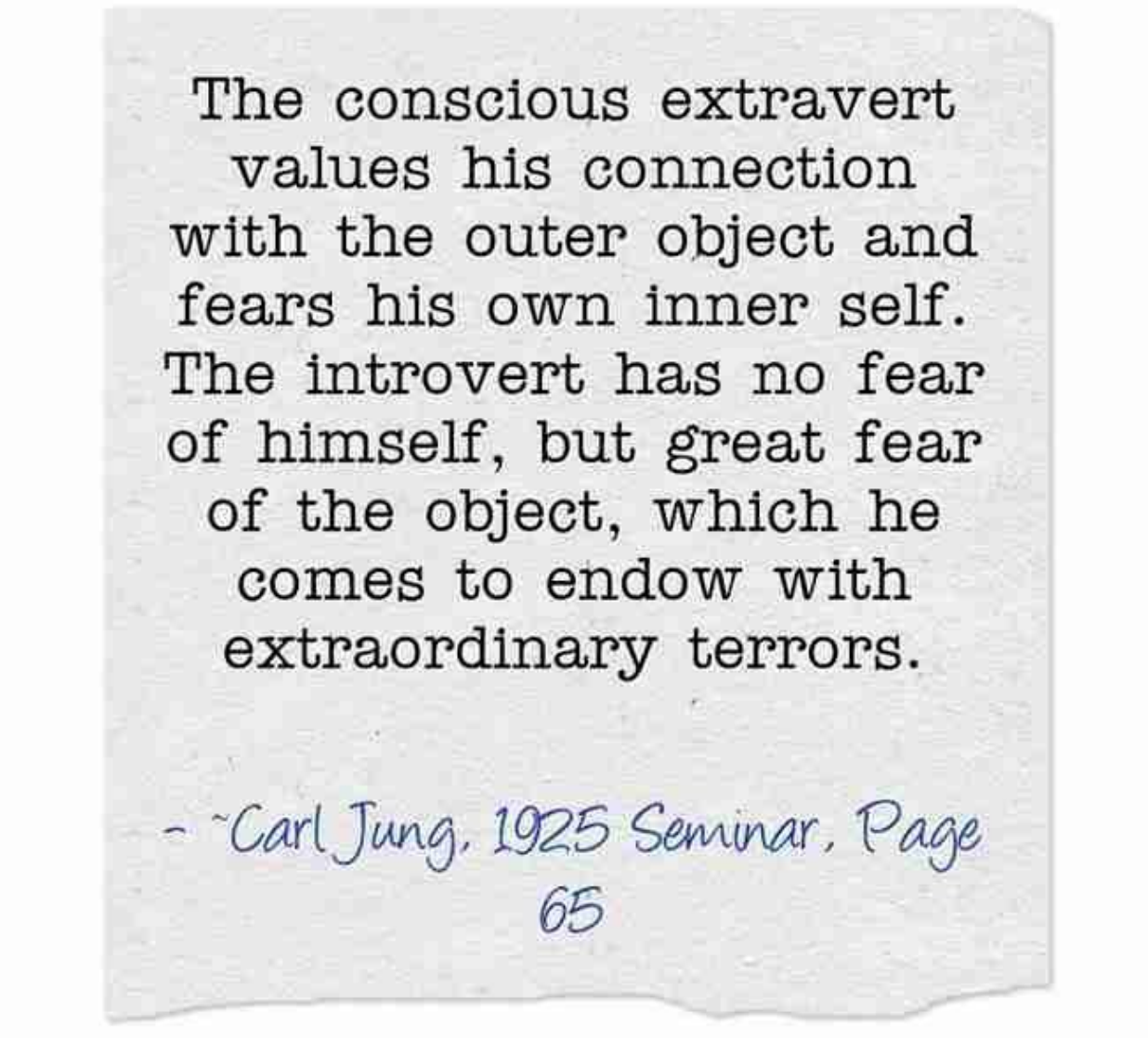
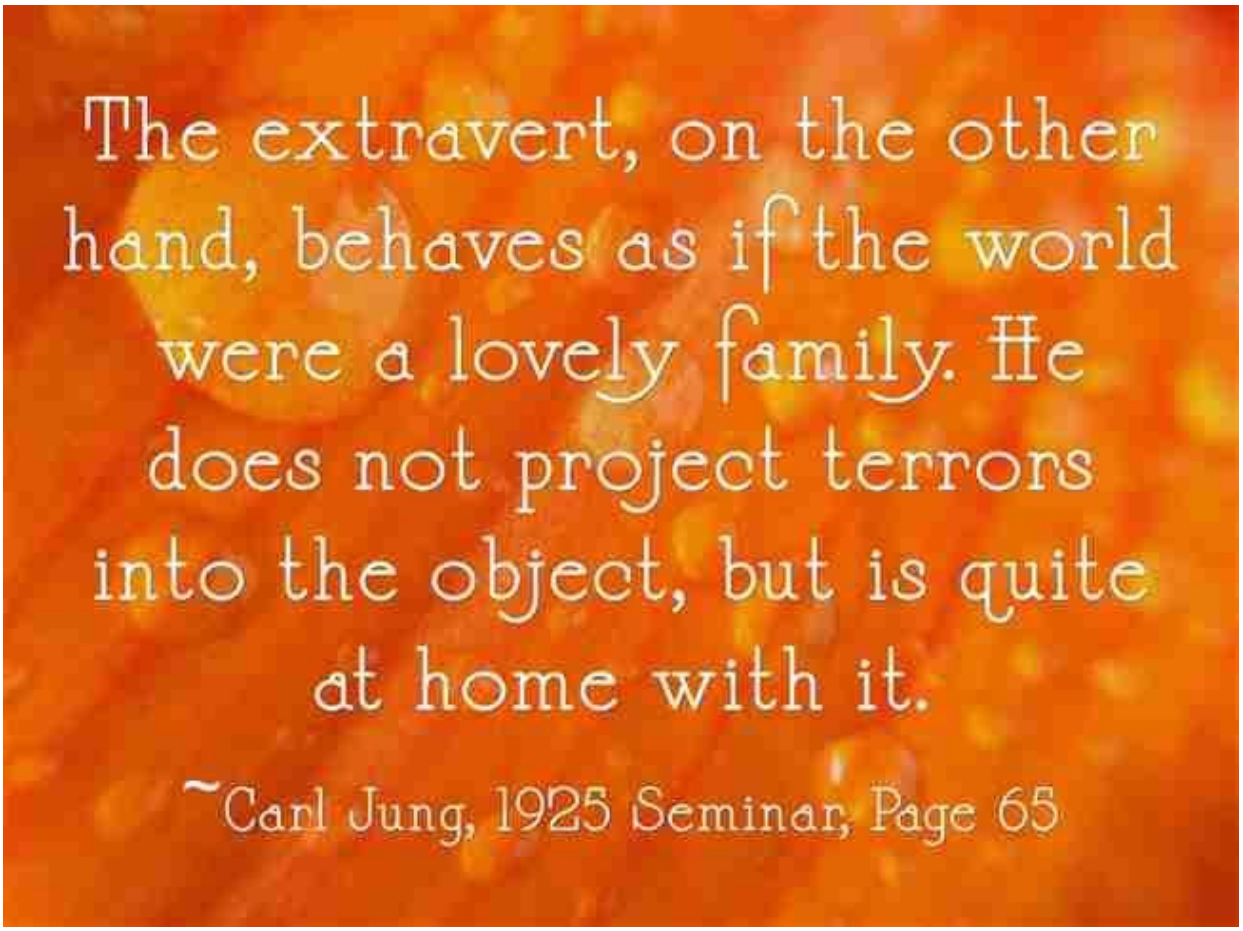

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors.
~Carl Jung, 1925 Seminar, Page 65

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65


The extravert, on the other hand, behaves as if the world were a lovely family. He does not project terrors into the object, but is quite at home with it.
~Carl Jung, 1925 Seminar, Page 65

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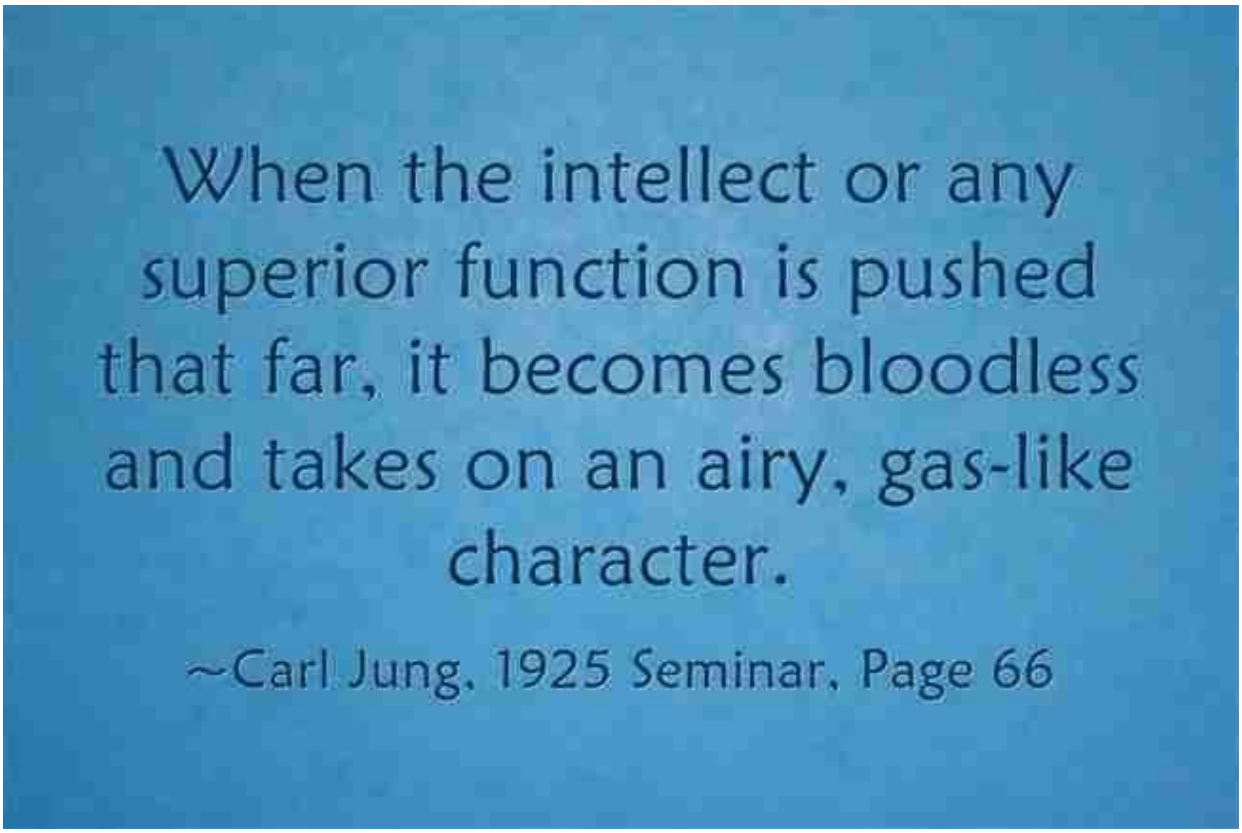
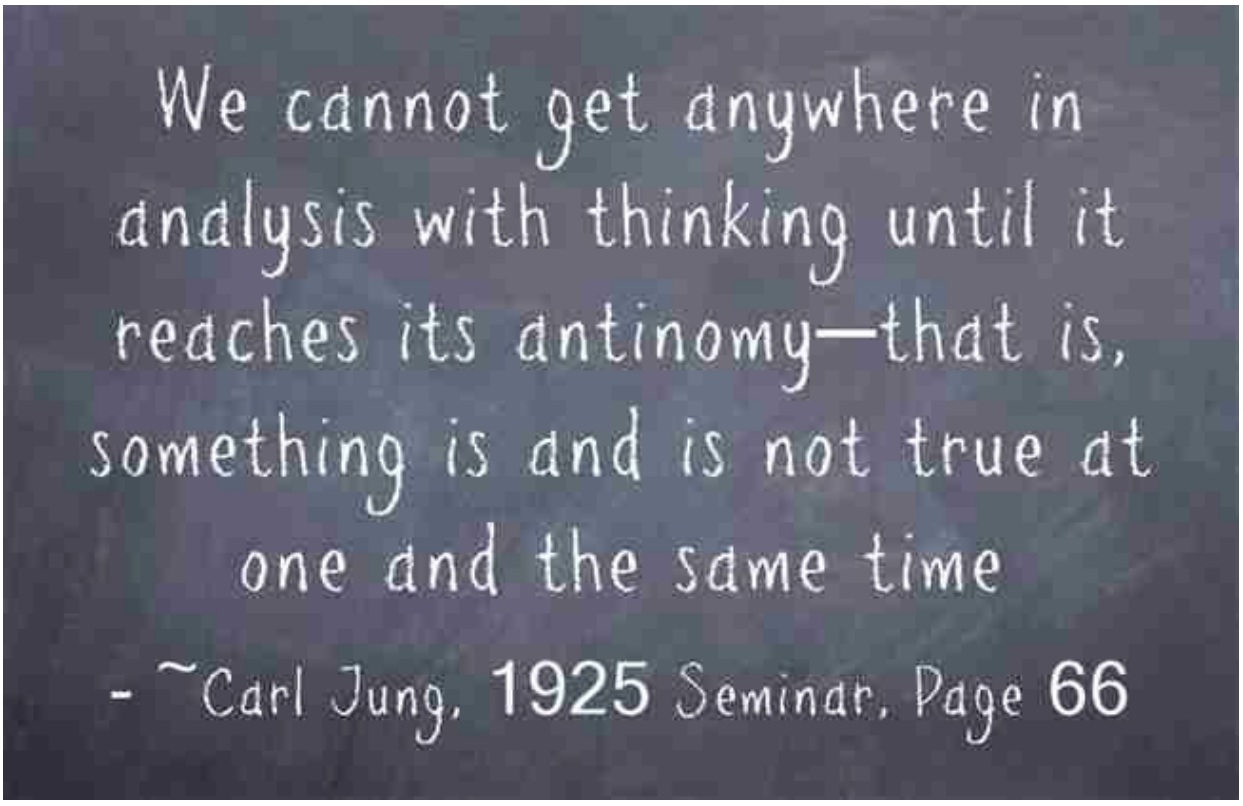

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character.
~Carl Jung, 1925 Seminar, Page 66

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66


We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time
- ~Carl Jung, 1925 Seminar, Page 66

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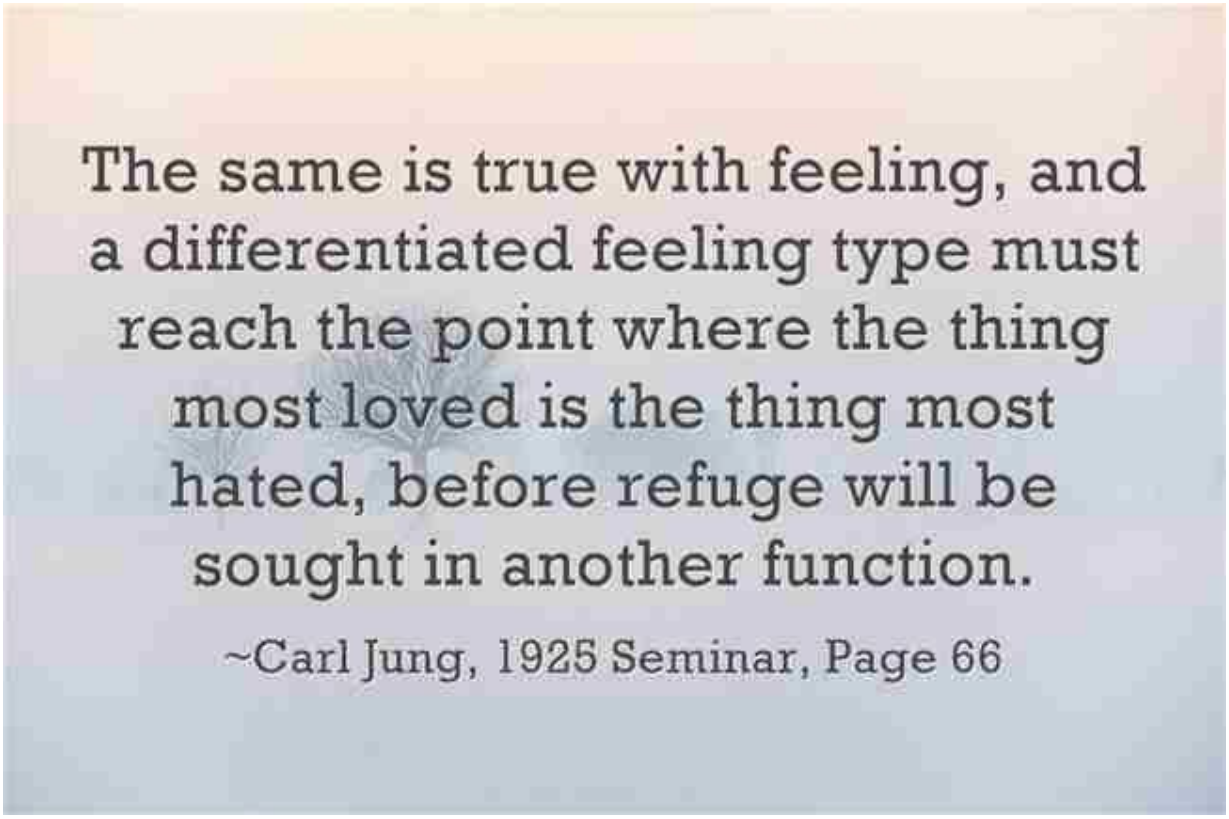
The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.
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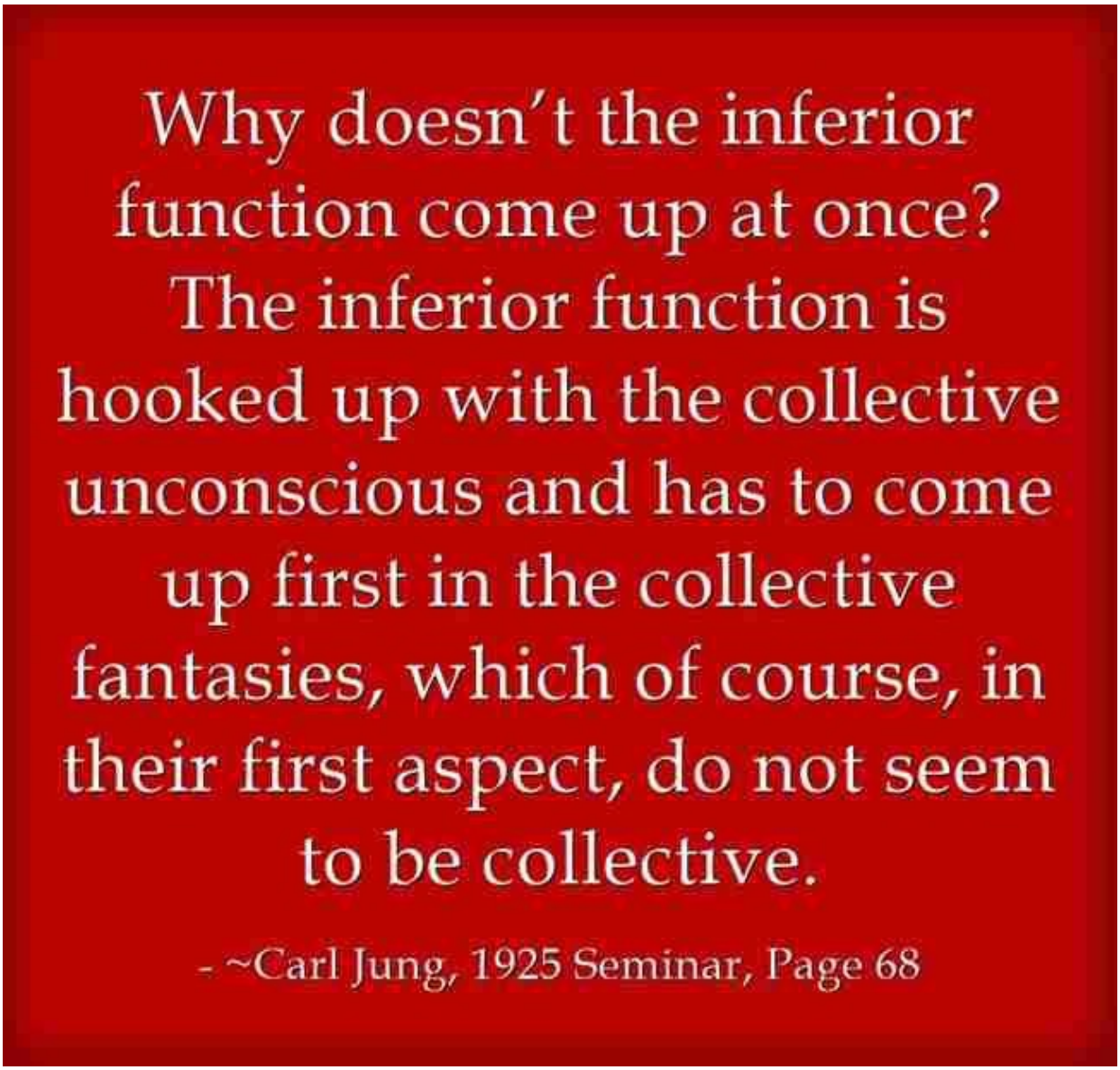
Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective.
- ~Carl Jung, 1925 Seminar, Page 68

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Carl Jung across the web:

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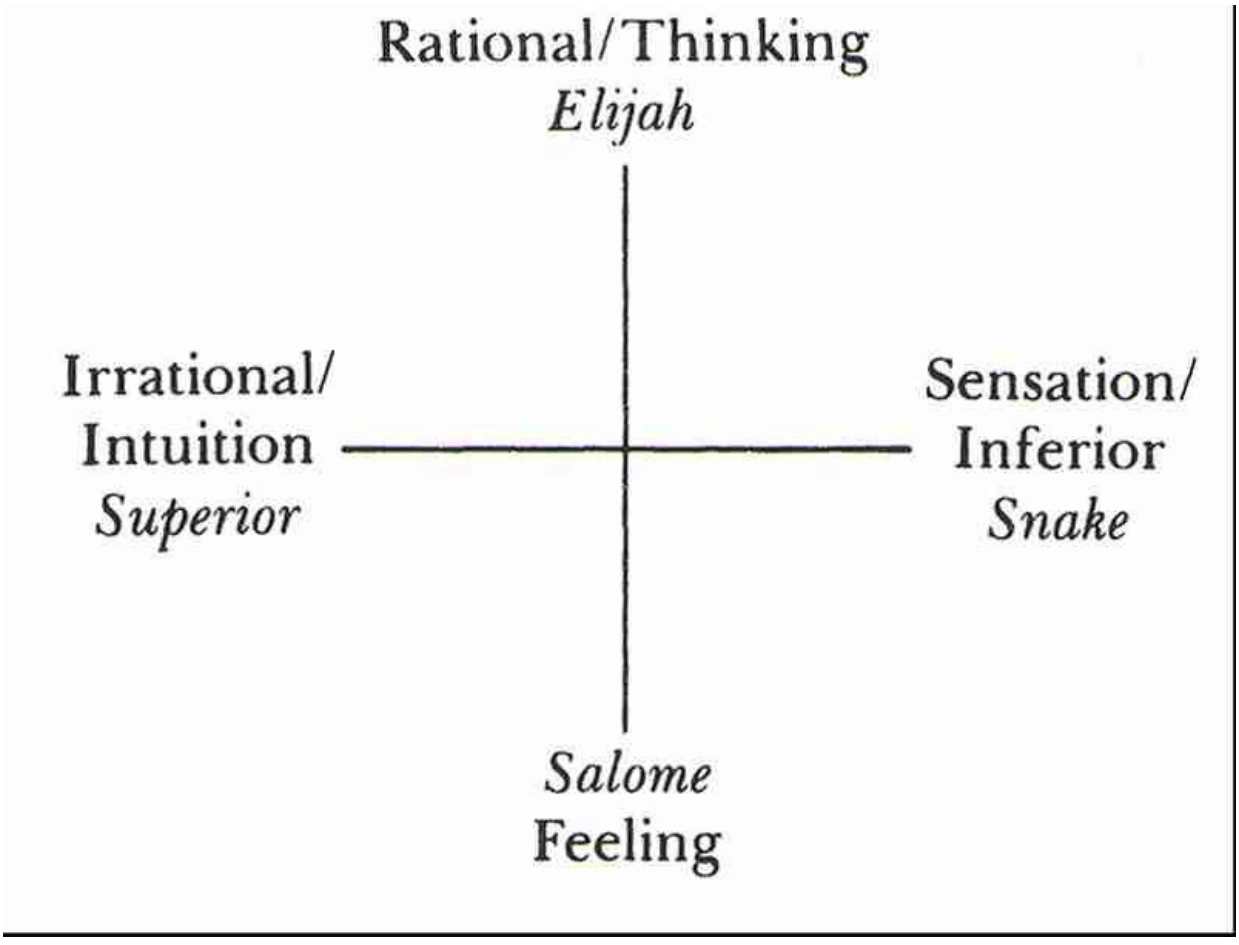
Carl Jung: The powers of my depths are predetermination and pleasure.
(2015-12-12 06:09)



[Note: Dr. Jung was lecturing on The Red Book as early as 1925. Evidence that The Red Book was not the "Secret" and "Hidden" book that is often erroneously asserted]

In layer two of Liber Novus, Jung interpreted the figures of Elijah and Salome respectively in terms of fore thinking and pleasure:

"The powers of my depths are predetermination and pleasure. Predetermination or fore thinking is Prometheus, who, without determined thoughts, brings the chaotic to form and definition, who digs the channels and holds the object before pleasure.

Fore thinking also comes before thought.

But pleasure is the force that desires and destroys forms without form and definition.

It loves the form in itself that it takes hold of, and destroys the forms that it does not take.

The fore-thinker is a seer, but pleasure is blind. It does not foresee, but desires what

it touches. Forethinking is not powerful in itself and therefore does not move.

But pleasure is power, and therefore it moves" (p. 247).

In later commentaries written probably sometime in the 1920s, Jung commented on this

episode and noted: "This configuration is an image that forever recurs in the human

spirit.

The old man represents a spiritual principle that could be designated as Logos, and the maiden represents an unspiritual principle of feeling that could be called Eros" (p. 362). Footnote 8, 1925 Seminar, Page 97

Carl Jung across the web:

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Carl Jung on the Girl who never noticed her body (2015-12-12 09:45)

People with an overdevelopment of intuition which leads them to scorn objective reality, and so finally to a conflict such as I have described above, have usually characteristic dreams.

I once had as a patient a girl of the most extraordinary intuitive powers, and she had pushed the thing to such a point that her own body even was unreal to her.

Once I asked her half-jokingly if she had never noticed that she had a body, and she answered quite seriously that she had not—she bathed herself under a sheet! When she came to me she had ceased even to hear her steps when she walked—she was just floating through the world.

Her first dream was that she was sitting on top of a balloon, not even in a balloon, if you please, but on top of one that was high up in the air, and she was leaning over peeping down at me.

I had a gun and was shooting at the balloon which I finally brought down.

Before she came to me she had been living in a house where she had been impressed

with the charming girls. It was a brothel and she had been quite unaware of the fact.

This shock brought her to analysis.

I cannot bring such a case down to a sense of reality through sensation directly, for to the intuitive, facts are mere air; so then, since thinking is her auxiliary function, I begin to reason with her in a very simple way till she becomes willing to strip from the fact the atmosphere she has projected upon it. Carl Jung, 1925 Seminar, Pages 90 - 91

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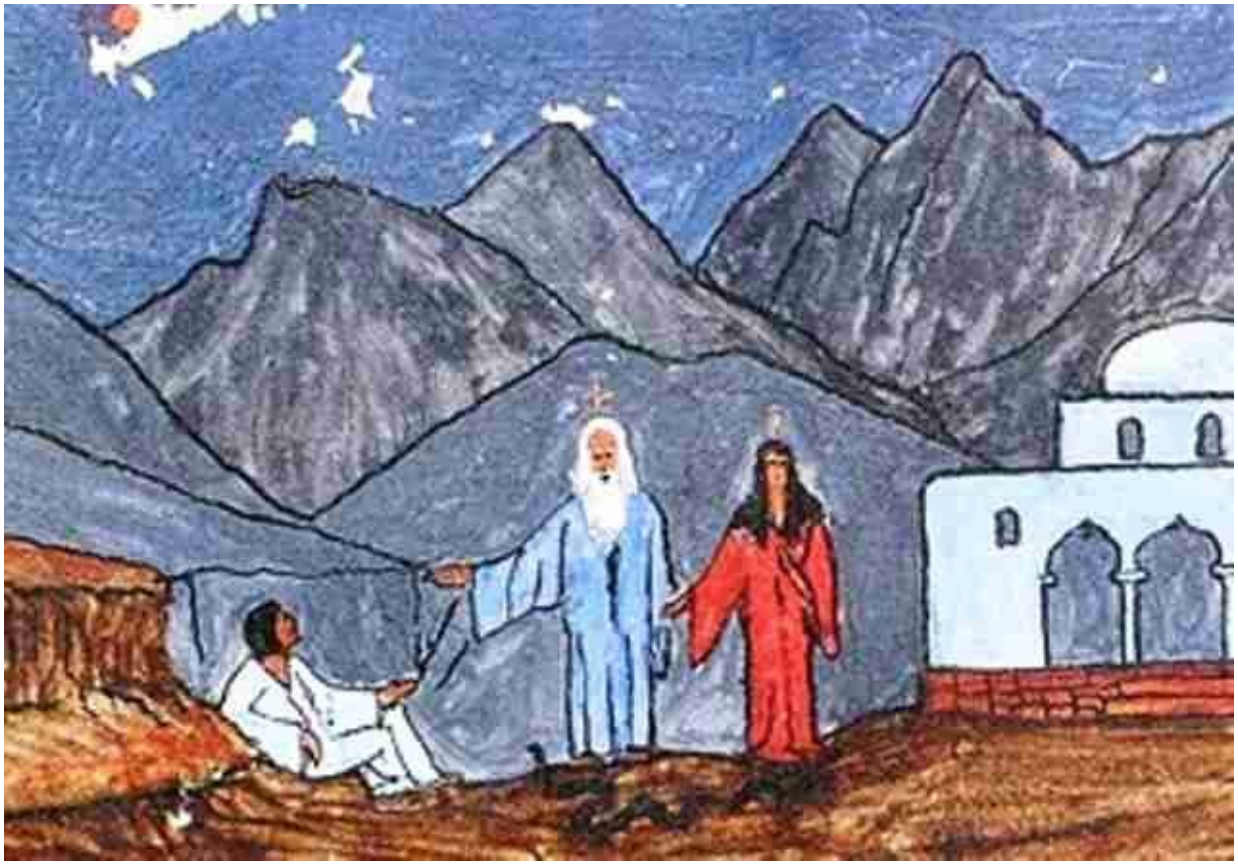
Carl Jung on Elijah, Salome and The Serpent (2015-12-12 10:03)



I told you last time about the dream concerning the killing of the hero and then the fantasy

about Elijah and Salome. Now the killing of the hero is not an indifferent fact, but one that

involves typical consequences.

Dissolving an image means that you become that image.

Doing away with the concept of God means that you become that God.

This is so because if you dissolve an image it is always consciously, and then the libido invested in the image goes into the unconscious.

The stronger the image the more you are caught by it in the unconscious, so if you give up the hero in the conscious you are forced into the hero role by the unconscious. Carl Jung, 1925 Seminar, Page 95.

Besides Elijah and Salome, there was a third factor in the fantasy I began to describe, and that is the huge black snake between them.6 The snake indicates the counterpart of the hero.

Mythology is full of this relationship between the hero and the snake.

A northern myth says the hero has eyes of a snake, and many myths show the hero being worshipped as a snake, having been transformed into it after death.

This is perhaps from the primitive idea that the first animal that creeps out of the grave is the soul of the man who was buried.

The presence of the snake then says it will be again a hero myth.

As to the meaning of the two figures, Salome is an anima figure, blind because, though connecting the con- scious and the unconscious, she does not see the operation of the unconscious.

Elijah is the personification of the cognitional element, Salome

of the erotic. Elijah is the figure of the old prophet filled with

wisdom.

One could speak of these two figures as personifications of Logos and Eros very specifically shaped.

This is practical for intellectual play, but as Logos and Eros are purely speculative terms, not scientific in any sense, but irrational, it is very much better to leave the figures as they are, namely as events, experiences.

As to the snake, what is its further significance? Carl Jung, 1925

Seminar, Pages 96-97. Carl Jung across the web:

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Carl Jung: I thought, “Ha, this is a Druidic sacred place. **(2015-12-13 05:37)**

[Carl Jung: I thought, “Ha, this is a Druidic sacred

place.”] Lecture 12

Questions and Discussion

Dr. Ward’s question: “You speak of energy as falling from a higher to a lower level and use the waterfall as the illustration.

How do you account for the opposing though equal energy that lifts the water

to the rain cloud? In this case is the rain cloud the lower level?

It is if you transform your level into terms of heat energy.

Should we not take into consideration in psychic energy this transformability into various modes of expres- sion?

Is not this the crux of the problem of the neurosis?

If the psychic energy were sufficiently free or fluid to make easy transformations, the neurosis would not oc- cur.

But here enters the problem of ethics—the choice

of direction. Will you kindly discuss this question?”

Dr. Jung: To make water rise from the sea you need new energy.

When water runs uphill there is always an additional source of energy; in other words, the energy of the sun lifts it.

Water lifted to the clouds must fall again.

In the collective unconscious we release additional sources of energy that make our level rise.

In the collective unconscious there is energy in “solid” forms from of old, but it is additional energy similar to the energy found in coal mines, and like the energy in the mines, it is subject to exhaustion.

If we do not succeed in releasing atomic energy, or the energy of the tides or the wind, the population of Eu- rope will have to decrease.

If we release the energy of the collective unconscious until we have no more, then we arrive at differentia- tion.

The archetypes are sources of energy.

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become effi- cient.

Put an idea into the heads of small people and they become big and tremendously efficient.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no

choice at all. Lecture

The black serpent symbolizes the

introverting libido. Salome is the anima and

Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom

that Elijah possesses. The figure of the prophet is compensatory to that of the

blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensa- tion of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the

other the unconscious. This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the

conscious and unconscious. But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the

opposite of the conscious. It may be irrationally different.

You cannot deduce the unconscious from the

conscious. The unconscious is balanced in

itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was

compensated by Elijah. When Elijah told me he was always with Salome, I

thought it was almost blasphemous for him to say this. I had the feeling of diving

into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked

me profoundly.

Elijah and Salome are together because they are pairs

of opposites. Elijah is an important figure in man's

unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with

remarkable intuition. In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the

archetypes in others. He is fascinating and has a thrill about him. He is the wise man,

the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be

the Mahatma. The great man has to be given

another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean

character of the snake. It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction

through fear. Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go be- yond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for

Yin, but for Yang. In Chinese [tradition], the Yin is symbolized by

the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning

“I had an idea.” Therefore the serpent is also the symbol of wisdom, speaks the wise

word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter

of the earth. The dead heroes transform into serpents in

the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth,

and comes up again. The Semenda Bird, like the phoenix, burns in order to renew

itself.

Out of the ashes comes the snake, and out of the snake

the bird again. The snake is the transition from the

Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the al- luring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like ani- mals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is

happening.” There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as

events, as phenomena. We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the other side darkness.

I saw a white snake on the light side and a dark snake on

the dark side. They met in battle on the narrow ridge.

A dreadful conflict ensued.

Finally the head of the black snake turned white, and it

retired, defeated. I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up

in a great ring. I thought, “Ha, this is a Druidic sacred place.”

We entered through an opening, and found ourselves in a large place, with a

mound[ed] Druid altar. The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who

turned out to be Salome. I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a

bit bigger. I realized that I was at the

bottom of the world.

Elijah smiled and said, “Why, it is just the same, above

or below.” Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could

cure her blindness. She began to worship me.

I said, “Why do you worship

me?” She replied, “You are

Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with

skeptical resistance. Then I saw the snake approach

me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifix- ion.

In the agony and the struggle, I sweated so profusely that the water flowed down

on all sides of me. Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to

going down. My stronger tendency was to go

up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a ten- dency to find a way to the conscious by going up, as I did on the mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or

above. Compare Dante’s Inferno.

The Gnostics express this same idea in the symbol of the

reversed cones. Thus the mountain and the crater are

similar.

There was nothing of conscious structure in these fantasies, they were just

events that happened. So I assume that Dante got his ideas from the same

archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things be- low.

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is

madness. This is how madness begins, this is

madness.

For example, in a certain Russian book there is a story of a man who fears

he will go mad. Lying in bed at night, he sees a bright square of

moonlight in the middle of the room.

He says to himself, “If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad.”

Then he tries to dismiss this thought, but after a while he says to himself, “I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad.”

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moon- light and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the

mysteries. Compare the mysteries of Isis as told in Apuleius, with the

initiation and deification of the initiate. Awe surrounds the mysteries,

particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave cer- tainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake’s

encoiling of me. Salome’s performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake’s head resting on the man’s head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last

remnants of the cata- combs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground cere- monies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed

opposite each other. Bells were used in the ceremony, and bread

marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with

water instead of wine. The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in

these mysteries. The lion-headed god encoiled by the snake was called

Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light,

the summer. The serpent is humidity, darkness, the earth,

winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man’s symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the oppo- sites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, “This image is so and so,” only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a

crank or a fool. Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

Lecture 12

Questions and Discussion

Dr. Ward’s question: “You speak of energy as falling from a higher to a lower level and use the waterfall as the illustration.

How do you account for the opposing though equal energy that lifts the water

to the rain cloud? In this case is the rain cloud the lower level?

It is if you transform your level into terms of heat energy.

Should we not take into consideration in psychic energy this transformability into various modes of expres- sion?

Is not this the crux of the problem of the neurosis?

If the psychic energy were sufficiently free or fluid to make easy transformations, the neurosis would not oc- cur.

But here enters the problem of ethics—the choice

of direction. Will you kindly discuss this question?”

Dr. Jung: To make water rise from the sea you need new energy.

When water runs uphill there is always an additional source of energy; in other words, the energy of the sun lifts it.

Water lifted to the clouds must fall again.

In the collective unconscious we release additional sources of energy that make our level rise.

In the collective unconscious there is energy in “solid” forms from of old, but it is additional energy similar to the energy found in coal mines, and like the energy in the mines, it is subject to exhaustion.

If we do not succeed in releasing atomic energy, or the energy of the tides or the wind, the population of Eu- rope will have to decrease.

If we release the energy of the collective unconscious until we have no more, then we arrive at differentia- tion.

The archetypes are sources of energy.

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become effi- cient.

Put an idea into the heads of small people and they become big and tremendously efficient.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no

choice at all. Lecture

The black serpent symbolizes the

introverting libido. Salome is the anima and

Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom

that Elijah possesses. The figure of the prophet is compensatory to that of the

blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensa- tion of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the

other the unconscious. This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the

conscious and unconscious. But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the

opposite of the conscious. It may be irrationally different.

You cannot deduce the unconscious from the

conscious. The unconscious is balanced in

itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was

compensated by Elijah. When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this. I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs

of opposites. Elijah is an important figure in man's

unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with

remarkable intuition. In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the

archetypes in others. He is fascinating and has a thrill about him. He is the wise man,

the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be

the Mahatma. The great man has to be given

another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with

racial instinct. Horses and monkeys have snake phobia, as

man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean

character of the snake. It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction

through fear. Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go be- yond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for

Yin, but for Yang. In Chinese [tradition], the Yin is symbolized by

the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning “I had an idea.”

Therefore the serpent is also the symbol of wisdom, speaks the wise

word of the depths. It is quite chthonic, quite earth-born, like Erda,

daughter of the earth.

The dead heroes transform into serpents in the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth,

and comes up again. The Semenda Bird, like the phoenix, burns in order to renew

itself.

Out of the ashes comes the snake, and out of the snake

the bird again. The snake is the transition from the

Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the al- luring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like ani- mals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is

happening.” There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as

events, as phenomena. We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the other side darkness. I saw a white snake on the light side and a dark snake on the dark side.

They met in battle on the narrow ridge. A dreadful conflict ensued.

Finally the head of the black snake turned white, and it retired, defeated. I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, “Ha, this is a Druidic sacred place.”

We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who turned out to be Salome. I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger. I realized that I was at the bottom of the world.

Elijah smiled and said, “Why, it is just the same, above or below.” Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could cure her blindness. She began to worship me.

I said, “Why do you worship me?” She replied, “You are

Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with

skeptical resistance. Then I saw the snake approach

me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifix- ion.

In the agony and the struggle, I sweated so profusely that the water flowed down

on all sides of me. Then Salome rose, and she could see.

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Dr. Jung: December 1913.

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Questions and Discussion

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He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be

the Mahatma. The great man has to be given

another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a

less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with

racial instinct. Horses and monkeys have snake phobia, as

man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean

character of the snake. It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction

through fear. Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go be- yond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for

Yin, but for Yang. In Chinese [tradition], the Yin is symbolized by

the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning “I had an idea.” Therefore the serpent is also the symbol of wisdom, speaks the wise word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter of the earth. The dead heroes transform into serpents in the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again. The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake the bird again. The snake is the transition from the Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the al- luring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like ani- mals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is happening.” There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the other side darkness. I saw a white snake on the light side and a dark snake on the dark side.

They met in battle on the narrow ridge. A dreadful conflict ensued.

Finally the head of the black snake turned white, and it retired, defeated. I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, “Ha, this is a Druidic sacred place.”

We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who turned out to be Salome. I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger. I realized that I was at the bottom of the world.

Elijah smiled and said, “Why, it is just the same, above or below.” Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could cure her blindness. She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with

skeptical resistance. Then I saw the snake approach

me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifix- ion.

In the agony and the struggle, I sweated so profusely that the water flowed down

on all sides of me. Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to

going down. My stronger tendency was to go

up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a ten- dency to find a way to the conscious by going up, as I did on the mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or

above. Compare Dante’s Inferno.

The Gnostics express this same idea in the symbol of the

reversed cones. Thus the mountain and the crater are

similar.

There was nothing of conscious structure in these fantasies, they were just

events that happened. So I assume that Dante got his ideas from the same

archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things be- low.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is

madness. This is how madness begins, this is

madness.

For example, in a certain Russian book there is a story of a man who fears

he will go mad. Lying in bed at night, he sees a bright square of

moonlight in the middle of the room.

He says to himself, "If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad."

Then he tries to dismiss this thought, but after a while he says to himself, "I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad."

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moon- light and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the

mysteries. Compare the mysteries of Isis as told in Apuleius, with the

initiation and deification of the initiate. Awe surrounds the mysteries,

particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave cer- tainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake's

encoiling of me. Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus

of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's

head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the cata- combs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground cere- monies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed

opposite each other. Bells were used in the ceremony, and bread

marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with

water instead of wine. The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in

these mysteries. The lion-headed god encoiled by the snake was called

Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light,

the summer. The serpent is humidity, darkness, the earth,

winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see

Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man's symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the oppo- sites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, "This image is so and so," only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a

crank or a fool. Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: Insofar as you live in a world, you cannot escape forming a persona. (2015-12-14 05:34)

Lecture 13

Questions and

Discussion Dr. Jung:

I have brought with me some pictures done by a young American who, at the time that he made the pictures, had no knowledge of my theories.

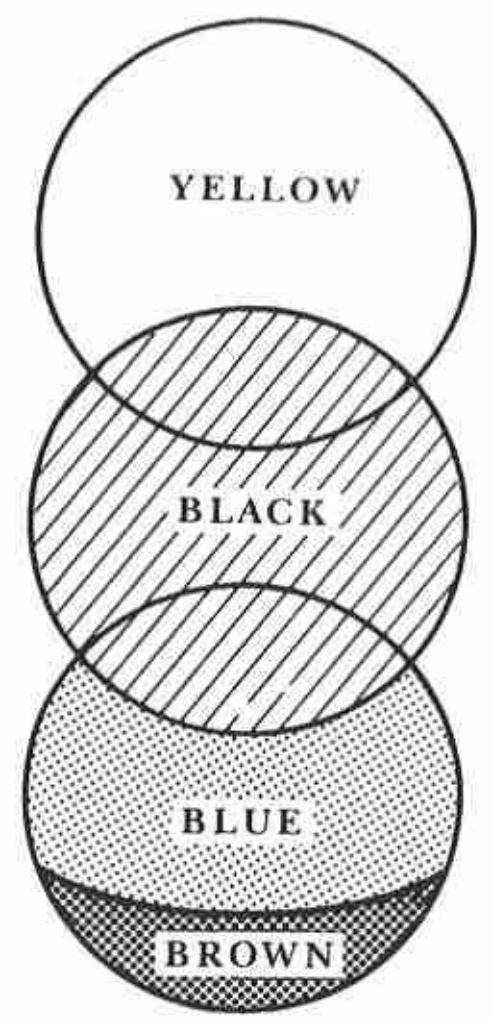
I merely told him to try to express in color the inner condition of his mind, which was very badly muddled.

He had no prescription as to the style in which he should paint, and I explained very little about the pictures to him so as not to disturb the naïveté of his attitude about them.

The pictures follow a progressive series and, as you will see, are a further expression of the transcendent func- tion, that is, an effort to make the unconscious content conscious.

They show a struggle between the pairs of opposites, with an attempt to solve the problem of bringing the two together, and so they really belong to the discussion we had of the pairs of opposites, but I was not able to get them before today.

First picture (see Diagram 1):



In this picture he said he felt clearness above; below, something moving or snakelike, and then the weight of the earth; in between was emptiness, blackness.

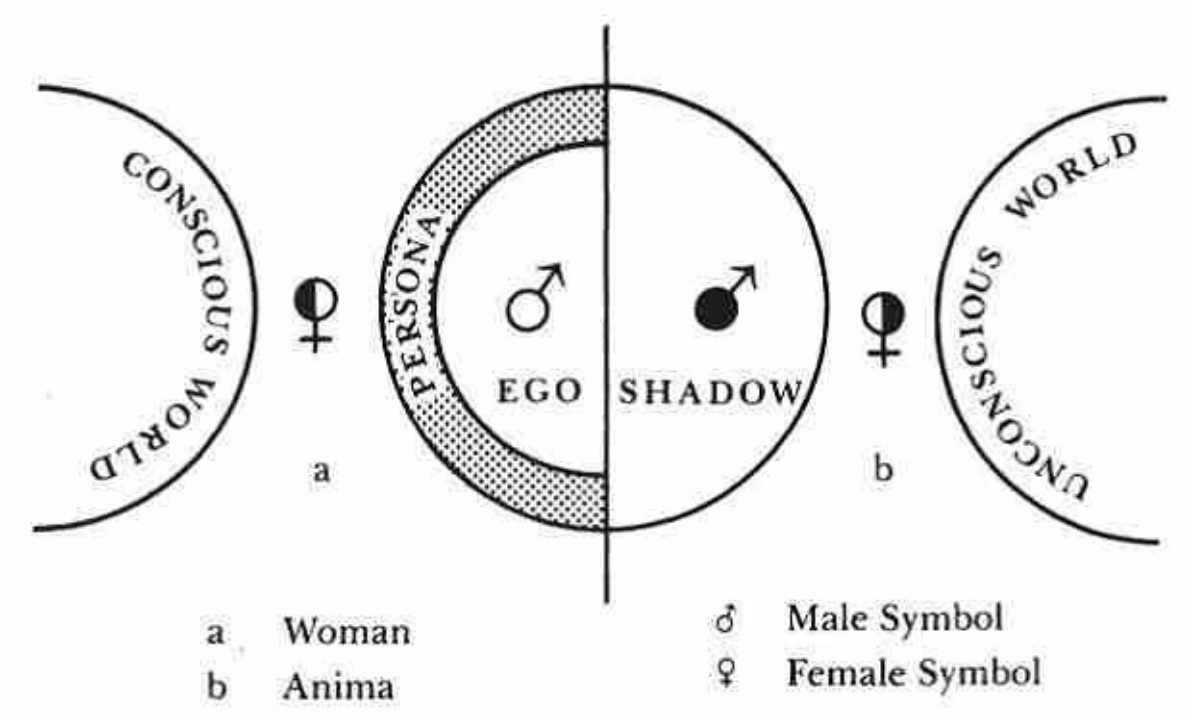
We might observe in passing that only an American could produce a symbol like this.

The blue in the top part of the lowest circle is associated with the sea—he actually does feel he is at sea in his

present condition.

The black, the unconscious, is associated with the idea of evil.

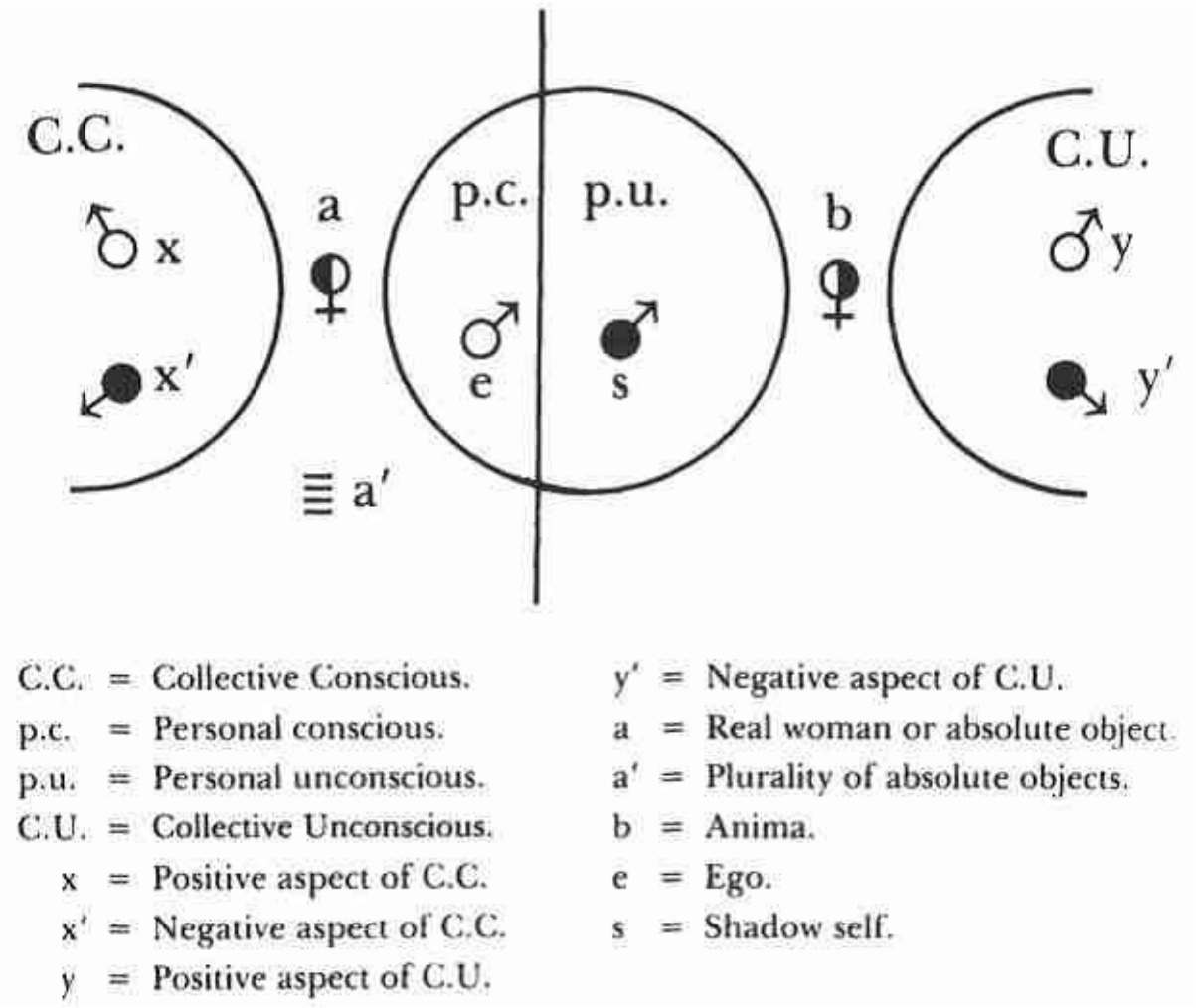
This picture is typical of masculine psychology: consciousness above, sex below, nothing in the middle. Second picture:



Two circles separate, one above and one below.

This shows a complete division, Yang above and Yin below.

In the lower circle a tendency to develop primitive ornamentation is shown. Third picture:



C.C. = Collective Conscious.
p.c. = Personal conscious.
p.u. = Personal unconscious.
C.U. = Collective Unconscious.
x = Positive aspect of C.C.
x′ = Negative aspect of C.C.
y = Positive aspect of C.U.
y′ = Negative aspect of C.U.
a = Real woman or absolute object.
a′ = Plurality of absolute objects.
b = Anima.
e = Ego.
s = Shadow self.

Shows an attempt to get things together.

Yang colors above, Yin below, some signs of growth shown in an effort to depict a tree

green in color. Snakes are coming up from below.

Fourth picture:

Here is a very vigorous attempt at getting

things together. The two principles, Yang and

Yin, join in a star-like figure.

The problem of intuition-sensation is shown in a vertical form of design.

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.

Fifth picture: Here is shown a more typical Indian or primitive character. “Soul-birds” are shown; helpful ani- mals are needed.

In previous designs he came to an impossibility because a rational function cannot be taken up

directly by an

irrational type; therefore he has birds.

The Yang has almost disappeared, the birds are in the center.

In the earth peculiar movement is shown: canals, snakes,

roots perhaps. Birds show an instinctive tendency.

If he can see that there are some helpful birds about, that means more to him than

any rational function. Sixth picture:

In the previous picture he approached the

earth sphere. Here he is deeply in it.

The earth reaches up to heaven, the clouds hide the sun, but Yang descends into the earth, deep into the sea.

High up there is a man who is looking to see if he can jump down into the depths

of the unconscious. The unconscious contents are felt as fishes.

There is no connection between the man's standpoint and the depths; he cannot

take the leap. Seventh picture:

Here the man has taken the leap.

But it is air, not water; it is a desert, skulls are

present. The man is fastened to the bottom

with iron balls.

All life is shown above.

This means that the going to the other extreme is as disastrous and full of death as if he

had remained above. He is in the bowels of the earth.

The production of these pictures is a stimulation of the primitive layers of the mind, and the individual will get at instinctive impulses thereby.

The pictures show a marked influence from the East, which is generally characteristic of American psychology as opposed to European.

No European could have produced these drawings.

(There followed some discussion as to the ways in which the various races tend to react toward the primitive cultures with which they come in contact.)

North and South America have followed very different ways in this respect.

The Anglo-Saxon holds himself away from the primitive, while the Latin goes

down to his level. I have come into contact with some very strange

psychological problems illustrating this.

The following will show you something of what happens in South America.

I was once consulted by a South American family as to the condition of their son, who had been nearly driven crazy by his friends.

The parents were Austrian and went to South America only after their marriage.

Inside their house European traditions prevailed, but outside everything was Indian, the Latin inhabitants not having resisted those influences.

It was the custom for the Indian families to send their children into the city to work for little or no wages, and in the case of the little girl this meant inevitable sexual abuse.

This way of life got terribly on the nerves of the son of these Austrians, and he went to a professor of whom he was very fond to ask him for advice.

The professor asked him if he had a mascot, and of course the boy had none, so he was given one.

The professor told him he had to take this mascot, which was a doll, and attend to the task of increasing its strength all the time, and the stronger the doll got, the more the boy's troubles would diminish.

The first thing he had to do with it was to carry it about the streets in his arms, and this the boy did, though with great shame.

Then he took it to the professor and asked him if there was anything more to be done, and was told there was.

The doll was not yet strong enough.

He must take it to a great celebration that was about to be held for the president of the republic and he must break through the cordon of police and swing the doll three times in the face of the president.

The boy did this and of course got into trouble with the police, but was set free when they found that the af- fair had only to do with the strengthening of a mascot.

The boy went back to the professor.

No, the doll was not yet as strong as it ought to be!

He must now find a little girl and throttle her over the doll until she was nearly dead.

Then the force of her agony as she approached death would go into the doll and it would be really

strong.

he boy broke down after this last ordeal, but he was afraid to say anything, for if he did all the strength would

go out of the doll, and so he continued in a thoroughly neurotic condition till his parents had to seek help.

The boy's mother was Catholic, but it would be absurd to say that the Church

supported such things. The Spanish clergy is and always has been terribly

superstitious in these Latin American countries.

One can find things such as I have described going on in all of them, and it comes from the fact that the Con- quistadores mixed with the natives in marriage.

In doing this the Latins have managed to keep out of the split between the conscious and the unconscious, but have lost their superiority.

The Anglo-Saxons did not mix with the primitives, but in the unconscious they sank down to the primitive level.

Miss Taylor's question: (1) "Do you think that some development of the Mithraic religion may become a living religion in the near future?"

Dr. Jung: I could not assume that anything like that is going to happen.

I merely mentioned the Mithraic religion because my fantasies were so much

connected with it. In itself this religion is as antiquated as can be.

It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.

It is interesting to trace out both those elements that were discarded and those that were accepted by Chris- tianity.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries.

Also, Christmas day is a Mithraic feast.

In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of De- cember, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identi- fied with the sun.

Miss Taylor's question: (2) "Is the view you expressed in your last lecture a further development of an earlier view that the contents of the unconscious can be deduced from what is lacking in the unconscious?"

Dr. Jung: Yes, but I do not mean to imply a contradiction between my earlier view and what I said the other day about the unconscious being balanced.

I have simply gone one step further.

There is no doubt that to a certain extent the conscious can be deduced from the unconscious and vice versa.

If a dream says such and such a thing, we are justified in saying the conscious attitude must have been thus and so.

If a person is only intellectual he must have repressed feelings in the unconscious, and we have a right to ex- pect to find them there.

I went on further to say that the unconscious shows a balance within itself, over and above the compensatory role it plays to the conscious.

That is, we cannot say that the main contents of the unconscious are nothing but a balance to the conscious, nor vice versa.

Therefore one can perfectly well live wholly in the conscious as most people do, and pay little or no attention to the unconscious.

As long as you can put up with the symptoms and inhibitions that come from such a life,

it does not matter. Now the balance in the conscious consists in weighing processes.

You say yea to this thing and nay to that.

Similarly, if you take a dream, you can find a yea and a nay in that also—that is what I call the ambiguity of a dream; it is never wholeheartedly committed to one thing or the other, and so I speak of the unconscious as being balanced in itself when it

is operating properly. In all cases where the unconscious is heavily one-sided, it is so

because it is out of gear.

A case in point is that of Saul and Paul—had Saul been more balanced in his conscious, his unconscious would have run a different course also, and would not have produced the full-fledged Paul overnight, so to speak.

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within him- self if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a

fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream.

Mr. Robertson: Isn't there another way of looking at the balancing that goes on in the conscious? That is, if all four functions are in operation, does not that mean balance?

Dr. Jung: But even if all four functions are in operation, there are things that are forgotten, and the uncon- scious contains these.

There is a tendency among some people to make the unconscious carry what properly belongs to the con- scious, and this always upsets the functioning of the unconscious.

Such people could remove much both from the personal and from the collective unconscious, and so free the unconscious to function more normally.

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

If you get these things out of the unconscious into the conscious, then, as I said, the unconscious functions are helped.

As another example, one is always hearing persons who have had some experience of analysis saying, "I won't make up my mind about that, I'll see what my dreams say." But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to "put it up" to the unconscious for a decision.

This freeing of the unconscious of elements that really belong to the conscious is greatly aided by all the old mystery practices.

All who go through the initiation ceremonies in the right spirit find a magic quality in them, which is simply due to the effect they have had upon the unconscious.

One can develop astonishing insights through the release that comes to the unconscious in this way.

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

When life becomes unbearably impoverished, people reach out for such extensions of powers, only to curse fate often when they have achieved them; but when one has fire, one welcomes the insight.

Those of you who heard Dr. Radin's last lecture remember the zigzag road that was encountered after the fourth lodge in the Medicine Dance had been passed.

At the end of the fourth lodge the initiate has been given high honors and has won great increase of powers, and now the road becomes full of appalling obstacles.

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

You will have the zigzag road with all the fears of the primitive to be met on it, but also you will have all the

wealth of his experience.

For it is a fact that, to the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning.

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.

Or, we sit in the woods and a beetle drops down on someone's head.

"What a nuisance," is all the comment it elicits, but to the primitive there is meaning in that event.

Sometimes I have met this primitive reaction in my patients—an extraordinary sense of the meaningfulness of apparently trivial things in nature.

After all, an animal is not just a thing with fur on it; it is a complete being.

You may say a coyote is nothing but a coyote, but then along comes one that is Dr. Coyote, a super-animal who has mana and spiritual powers.

So says the primitive.

The unconscious should act for us like a super-animal.

When one dreams of a bull, one should not think of it as being below the human only, but also as being above—that is, as of something godlike.

Miss Houghton: If it is permissible to ask the question here, I would like to know why Americans are closer to the Far East than Europeans.

Dr. Jung: First, they are closer geographically, and secondly there are much stronger art connections of the East with America than with Europe, and then Americans are living on the soil of that race.

Miss Houghton: Do you mean ethnologically?

Dr. Jung: Yes. I was enormously struck by the resemblance of the Indian women of the Pueblos to the Swiss women in Canton Appenzell, where we have descendants of Mongolian invaders.

These might be ways of explaining the fact that something in American psychology

leans toward the East. Dr. de Angulo: Is not that to be explained from the conscious?

Dr. Jung: Yes, it might be explained that way too.

That is, Americans, being so split, turn to the East for the expression of

the unconscious. The appreciation of the Chinese in America is

extraordinary.

All my knowledge of Chinese things comes from the Anglo-Saxon side, not from Europe

—from England, it is true, but America is an extension of England.

Lecture:

I want to give you today a scheme for understanding such figures as I spoke of last time, that is, the anima and the wise old man.

When you analyze a man, you almost always come to these figures if you go deep enough.

At first you might not have them separated—I had three figures—but you might get them fused with an ani- mal, say with a feminine form.

Or the animal can be split off, and there can be a hermaphroditic figure.

Then the old man and the anima are one.

All these figures correspond to certain relations of the conscious ego to the persona, and the symbolism varies according to conscious conditions.

Let us start with this diagram [2].

Take this room as consciousness: I feel myself as a luminous point in this conscious field of vision.

I am not aware of what you think, so it is a field limited in extent—outside it is the world of tangible real- ity.

This world can be represented to me through an object; thus, if I ask Mr. A. something he becomes my bridge to that world for that specific instant.

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor.

This only occurs for a man through

woman. She is the factor that links

man to the earth.

If you do not marry you may go where you please, but as soon as a man marries, he must be in some particu- lar spot, he must put down roots.

This field of vision of which I speak is my sphere of action, and as far as my action extends, I extend my sphere of influence.

This makes my mask, but when I am active, my action can only get to you by your receiving it, thus you help make my appearance—I cannot make it alone.

In other words, I create a shell around me due to my influence on you

and yours on me. This we call persona.

The fact that there is a shell is no intentional deception; it is simply due to the fact that a system of relation-

ships is there whereby I am never apart from the effect of the

object on me. Insofar as you live in a world, you cannot escape

forming a persona.

You can say, “I won’t have such and such a persona,” but as you discard one you get another —unless, of course, you live on Everest.

You can only learn who you are through your effects on

other people. By this means you create your

personality.

So much for the conscious.

On the unconscious side, we have to work by inference through dreams.

We must assume a field of vision somewhat the same, but a little peculiar since one is never exactly oneself in dreams; even sex is not always clearly defined in the unconscious.

We can assume that there are things in the unconscious also, namely images of the

collective unconscious. What is your relationship to these things?

Again it is a woman.

If you give up the woman in reality, you fall a victim to the anima.

It is this feeling of inevitability about his connection with woman that man dislikes the most.

Just when he is sure he has cut himself free of her and is moving about at last in an inner world which is his own, behold, he is in his mother’s lap! Carl Jung, 1925 Seminar, Pages 109-118

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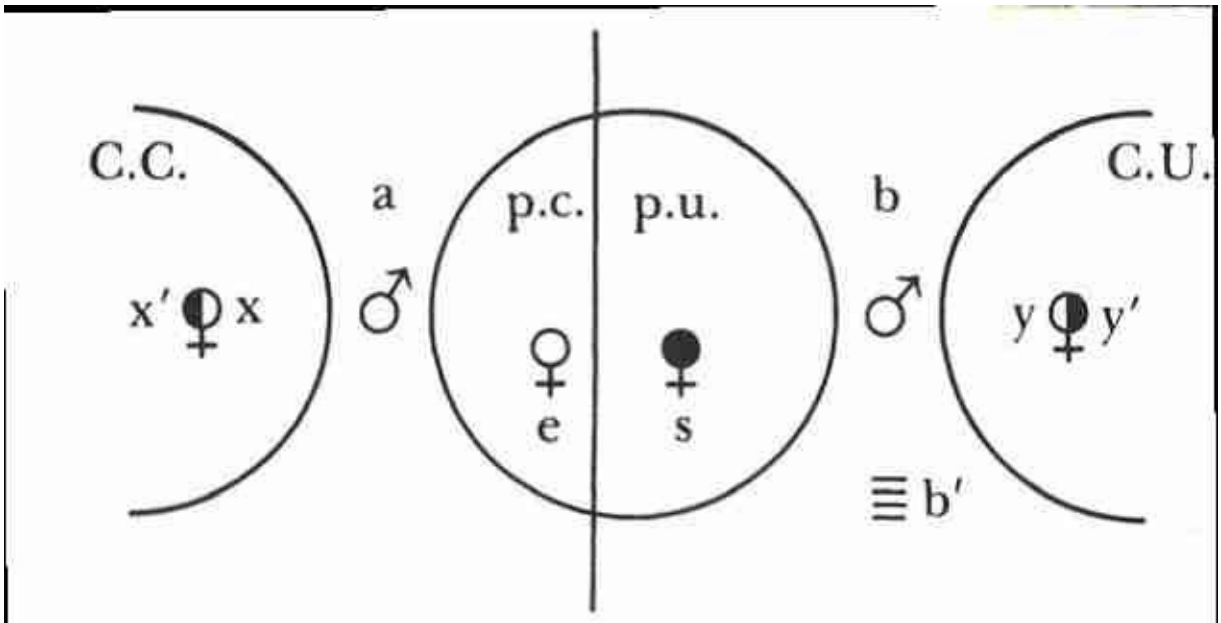
Carl Jung on the relationships between Man, Woman, Anima, Animus, Collective Unconscious
(2015-12-15 06:30)



The symbols C.C., p.c., p.u., and C.U. remain the same as in Diagram 3.

x′x = Fused dual aspect of the Collective Conscious.
yy′ = Fused dual aspect of the Collective Unconscious.
a = Real man or absolute object.
b = Animus.
b′ = Plurality of animuses.

Lecture

14 Dr.

Jung:

I will continue the discussion begun last time, using a similar diagram (see Diagram 3).

As I have tried to show by the dark and light coloring in a and b, a man has both positive and negative rela- tions to the real woman and to the anima.

Usually if his attitude toward the real woman be positive, then his attitude toward the anima is negative, and vice versa.

But it very often happens that he has a positive and a negative attitude toward the woman at the same time, only the negative is buried and must be sought out from the depths of the unconscious.

It is often to be observed in marriages, for example, that this negative factor starts out as something quite negligible, and then with the years becomes the most patent thing about the relationship, until finally the break comes, though all the while the two people have had the illusion of a most harmonious marriage.

We find the principle of duality in man's collective conscious, as I have tried to show in the double symbols x and x'.

That is, in general our laws and ideals are good, so when we begin to investigate man's conscious world, we come first on the positive symbol x.

If we go through history we can be greatly impressed with the scope and magnitude of the things developed in church and state

If we were to speak in terms of primitive men, we would say there was a wise council of elders that had seen to these things.

Let us take as a sample the Catholic Mass.

If we study this we must recognize it to be one of the most perfect things we possess.

Similarly with our laws, there are many aspects of them that must excite our respect and admiration.

But that does not complete the picture; we cannot escape the fact that these things have also a very evil side.

Take the goodness expressed in Christianity, for instance.

That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed.

Or ask the Spanish heretics who have been burned for the glory of God what they

think of Christianity. Turning to the side of the unconscious, the duality of the anima

figure is obvious.

When a man knows his anima, she is both night and day to him.

As we have so often observed in connection with Rider Haggard's "She," the classic anima figure, we can never be too sure either of her goodness or of her evilness; now it is the one, now
the other that grips us.

Her potency lies in large measure in the duality of her nature.

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins

tremendous projections of the unconscious upon her.

There is duality also in a man’s relation to the collective unconscious.

Passing through the anima into the collective unconscious one comes to the figure of the wise old man, the shaman or medicine man.

In general, the medicine man has a very beneficent side.

If cattle are lost, he must know how and where to find them; if there is need of rain, he must see that it is made.

Then he must also undertake the cure of disease.

In all these purposes he appears as a positive figure, as I have shown in the diagram by y.

But there is black magic to be taken into account, and this is closely associated with evil, so that one often has y', which we can call the black magician, split off from y.

This dual aspect in which a man's collective unconscious can present itself was brought very vividly to my at- tention through the dream of a young divinity student about whom I was once consulted.

He was in a conflict of doubts as to whether he had chosen right in becoming a minister, as to whether he re- ally believed as he thought he did, etc.

Many of you, however, have heard this dream before, so I do not know that it is worthwhile for me to repeat it.

(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.

He knew this man was the White Magician.

The old man had just finished a sort of discourse, which the dreamer knew was full of fine things, but he could not quite remember what had been said, though he did know the old man had said the Black Magician would be needed.

Just then in came another very beautiful old man dressed in white, and this was

the Black Magician. He wanted to speak to the White Magician but, seeing the

young man there, hesitated.

Then the White Magician immediately explained that the young man was "an innocent," and that the Black Magician could speak quite freely before him.

So the Black Magician related that he came from a country where there was an old king reigning, and this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried.

Among some old monuments he came upon a very beautiful tomb, which he caused to be

opened and cleaned. Within they found the grave of a virgin who had lived ages and ages

ago.

When they threw out the bones and these came into the sunlight, they immediately formed themselves into a black horse which ran away into the desert and was lost.

The Black Magician said he had heard about this horse and thought it very important to find him, so he went back to the place where all this had taken place, and there he found the horse's tracks.

These he followed into the desert, and for days and days, until he came to the other side of the desert, and there he found the black horse grazing.

By his side lay the keys to Paradise. With these he had come to the White Magician for help, as he did not know what to do with them.

This was the dream of a man quite untouched by analytical ideas. By himself he had come into problems that activated his unconscious in this way, and because he had an unrecognized poetic faculty, the unconscious content took this form, which without that faculty would not have been possible.

Obviously the dream is full of wisdom, and had I analyzed the young man he would surely have been impressed with that wisdom, and come to have deep respect for the unconscious.

I would like now to try to present to you something about the psychology of women, using this same diagram, with a few changes (see Diagram 4).

We may say that the real man is seen by the woman on his bright side, and that her relationship to the real man is a comparatively exclusive one—that in this respect, it is just the opposite of the average relation of a man to the real woman.

In a man this relationship is not exclusive.

When the average man permits comparison of his wife with other women he says, "She is my wife among women."

To the woman, though, the object that personifies the world to her (a in our diagram) is my husband, my chil- dren, in the midst of a relatively uninteresting world. This "unique" husband has a shadow side for the wife, just as we saw in the case of the man in relation to the real woman.

Similarly the animus has a bright and a dark side, but balancing the unique man in the conscious, we have in the unconscious of woman a multitude of animus figures.

Man understands his relation to his anima as being a highly emotional affair, while woman's relation to her animus is more in the Logos field.

When a man is possessed by his anima, he is under peculiar feelings, he cannot control his emotions, but is controlled by them.

A woman dominated by her animus is one who is possessed

by opinions. Nor is she too discriminating about these

opinions.

She can easily say, “In nineteen hundred and so and so, Papa said this to me,” or, “Some years ago a man

with a white beard told me this was true," and so it remains true for

her into eternity. It is felt as a silent prejudice by a man who meets

this phenomenon in a woman.

It is something exceedingly baffling to him, and irritating to a degree through its

power and invisibility. Now then we come to the woman's relation to the collective

conscious.

Since I have not a woman's feelings, I am perhaps not competent to throw much light on what that relation- ship is, but inasmuch as the family seems the real basis of a woman's life, perhaps it would be fair to say that her attitude toward the world of the conscious is that of a mother.

A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

She is always saying, "Oh, well that will come out all right," just when a man is ready to explode with anxi- ety.

There must be something like this to account for the fact that there are three times more suicides among men than among women.

But we can always find that, though there is not the marked split in the woman's relation to the collective conscious that occurs in man, still there is enough of duality to permit us to make a symbol such as x'x. In other words, the woman sees that the dear old god who is going to make everything come out all right has moods of his own, so one must not be too trusting.

This is the element of skepticism, the shadow side.

Men tend to separate x and x'. Women tend to take them together.

If you listen to an argument between men you can always hear them keeping the negative and the positive as- pects of the subject distinct; they may discuss now the one, now the other.

But begin an argument with a woman in which the premise carries in it this principle of discrimination, and in about two minutes she has shot through your whole logical structure by bringing the positive right
into the middle field of the negative aspect and vice versa.

Nor can you ever persuade her that she has thus destroyed the logic

of the discussion. To her way of thinking, the two belong very close

together.

This struggle for a principle of unity runs through all her psychological processes, just as the opposite principle, that of discrimination, runs through those of man.

Now when it comes to the unconscious of the woman, the picture becomes obscure indeed.

I think there again is to be found the figure of a mother, and again she has a dual aspect, but in a peculiar way. As we saw with man, he has the definite division into good

and bad, Cosmos and Chaos, but in woman's collective unconscious it is a fusion of the human with the animal.

I have been tremendously impressed with the animal character of the unconscious of woman, and I have rea-

son to think that her relation to the Dionysian element is a very strong one. It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

When man sees this fact in women, he immediately assumes that the animal nature of women is exactly like his own, the only difference being that she has more of it.

But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.

The animal side of woman is probably like that we would find in any such an animal as the horse, if we could see such an animal from within itself instead of just from the outside as we do see it.

If we were viewing the psychic life of a horse from within, it would appear very strange to us.

But a man is always looking at an animal from the outside—he has not the psychic animalness in his uncon- scious that a woman has in hers.

Obviously, I have only been able to give you here an outline of the field of

women's psychology. There are many questions that can arise in connection with

it.

(There followed here a discussion that took two general lines: first the fact that men tended to separate the pairs of opposites, and women to preserve a relative union of them, and secondly, as to whether or not Dr. Jung had done justice to the degree of consciousness that women had achieved in their special world of feeling.

In connection with the first point it was said by Mr. Schmitz that it seemed to him the essential difference be- tween men and women was that the woman had a sense of polarity given her by nature, while man got it through intellect—in other words that the woman was still unconscious and the man conscious, and that this was the basic idea of the presence of Helena, or the figure of an anima, with the old man.)

Dr. Jung: Yes, that is the way it appears to men, but you must always remember that a woman may have a kind of consciousness that a man does not understand, and out of this fact we have the typical mistakes a man makes about women.

Helena is only a man's woman, she is what a man would wish, but not in the least what a woman would call a true woman—she is an artifact.

A real woman is an altogether different person, and when a man runs against the latter and projects Helena upon her, the thing simply doesn't fit, and disaster is inevitable.

•

Mr. Schmitz thought that there was nothing so strange in the kind of consciousness of women, only they had this inevitable tendency to mix things that should be kept separate.

Dr. Jung: But that again is a masculine prejudice.

The kind of consciousness that man has developed tends toward splitting, or discrimination, but the principle of union which the woman holds to is not necessarily merely a state of unconsciousness, as
you would imply, though it is perfectly true that in general women often do show a reluctance to becoming conscious.

•(About the second point, namely as to whether Dr. Jung had done justice to the consciousness women had achieved in the world of feeling, it was said that, while he had shown very clearly the discriminations men had achieved in the field of the collective conscious, when it came to the woman in that field, he had rather left us with the impression that she was a hopelessly amorphous creature.

It seemed to some of the class that, in order to have the picture complete, some more stress should have been laid on the fact that woman had built a world of feeling values in which she discriminated with as much nicety as man in the world of the intellect, and that it was just as confusing to her to have these feeling values trampled underfoot by the unfeeling man as often happened, as it was upsetting to the man to have his intellectual values “messed together” by the unthinking woman.) Carl Jung, 1925 Seminar, Pages 119 -125

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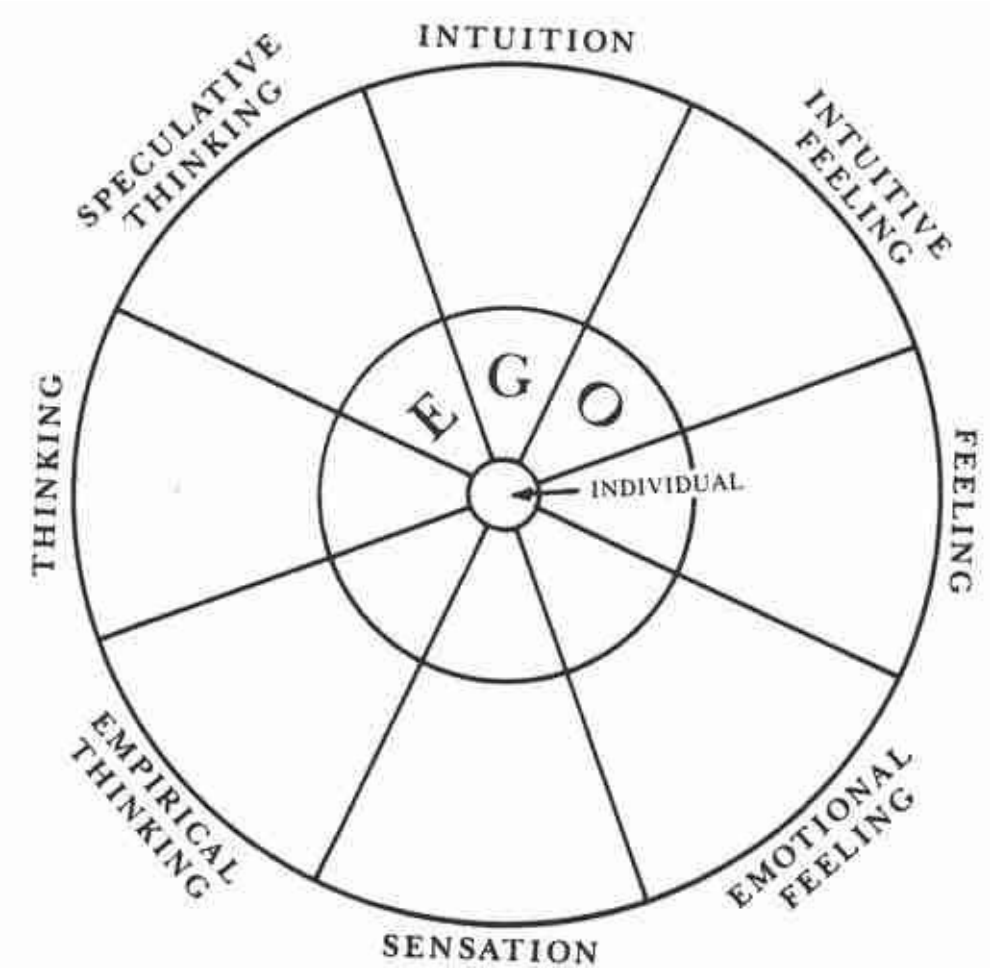
Carl Jung: on three books written on the Anima theme (2015-12-16 06:29)



Lecture 15

Questions and

Discussion Dr. Jung:

Before taking up the questions, I would like to assign to the class a piece of work I am anxious to have it un- dertake: that is the analysis of three books written on the anima theme:

She, by Haggard; L'Atlantide, by Benoît; and Meyrink's Das grüne Gesicht.

I would like you to choose three committees of about five people each for these three books, each committee selecting a chairman who will bring in the findings of the group.

If you do this you will furnish me with a very good idea of what you have gained from these lectures.

Of course you may proceed about it in any way you see fit, but I would like to make the following suggestions:

(1) For the sake of the people in the class who may not have read the particular book under discussion, we should have a résumé of the contents;

(2) then there should be a characterization and interpretation of the dramatis personae;

(3) this should be followed by a presentation of the psychological processes involved, transformations of the libido, and behavior of the unconscious figures from start to finish.

No doubt the presentation of the material will take about one hour, and then we should have about half an hour for discussion.

(It was suggested by the class that, instead of having all three books on anima problems, it would be interest- ing to have one that dealt with the animus.

On Dr. Jung's recommendation, a novel called The Evil Vineyard, by Marie Hay,was substituted

for Das grüne Gesicht.) The committees were chosen as follows (the chairman is indicated with

§):

comment on the Hay, Haggard, and Benoît novels, cf. "Mind and Earth" (1927;

CW 10), pars. 75–91. For the reports and discussion in the seminar, see below,

following the appendix to Lecture 16.

Dr. Harding§ Mr. Aldrich§ Dr. Mann§ Miss Baynes Mrs. Zinno Mr. Robertson She Dr. Bond L'Atlan –tide Miss Houghton The Evil Vineyard Miss Hincks Mr. Radin Miss Sergeant Mr. Bacon Dr. Ward Mr. Bacon Dr. de Angulo

Diagram 5

Lecture

Diagram 5 is of an ideal condition which we never meet in reality, that is, it presupposes a complete consciousness of all the functions.

Therefore I have represented the functions on one plane.

In the center is a virtual nucleus I call the self, which represents the totality or sum of the conscious and un- conscious processes.

This is in contradistinction to the ego or partial self, which is not conceived of as being in contact with the un- conscious elements of the psychological processes.

Because the ego is not in touch with the unconscious side of our personality—that is, not necessarily in touch with it—we very often have a very different idea of ourselves from what others have of us, even allowing for projections.

The unconscious is continually playing its part, sometimes even an emphatic one, without our being cognizant of its imprint upon ourselves.

I can do what in fact are really very complicated things without knowing that I have done them—as, for in- stance, in walking down the street, I may carefully weave my way in and out of a crowd of people, and yet if someone asks me at the end of a block or two, "How many people did you pass?"

I am perfectly unable to say.

Each of the people I have passed, however, has been registered separately in my mind; I simply have not brought the results to bear upon my ego.

Similarly, we seldom see to it that we become conscious of the expressions on our faces, and all the time things are peeping out from the unconscious that are perfectly visible to the outside observer, who sometimes finds it hard to realize our ignorance of the things that he can see so clearly.

As long, then, as there remains so much in us that is not taken into account by the ego, the latter cannot be said to represent the totality of the mental processes.

Of course we cannot be too sure that we have this virtual center that I have assumed as existing; it is some- thing that is not susceptible of proof. Instead of one center, we may have two or, as in dementia praecox, a multitude. But when you deal with a fairly normal individual there is always a center to which things lead up, and when something critical happens, it seems to come from that central government.

Some people project the reaction they get from this central core of themselves as a

God-given message. This center of self-regulation, then, is a postulate that is

assumed.

I have represented the self as a point in the middle of the diagram, but it could just as well be thought of as including the whole, or indeed as spreading over all the world. Indian philosophy describes the self as I have taken it as being smaller than small, yet greater than great.

Turning to the diagram you will see that I have arranged the functions as

sectors of the circle. Let us start with thinking, or pure intellect.

This as a rational function is connected with the irrational function intuition by what we call speculative think- ing, or intuitive thinking.

Then we pass to the polar opposite of thinking, namely feeling, through intuitive feeling, and from there to the polar opposite of intuition, sensation, via emotion of feeling.

Emotion is that sort of feeling which is a physiological condition, and which is perceived by sensation.

From sensation we get back again to thinking through a kind of thinking we call empirical, i.e., thinking to the fact.

We have now the conception that thinking passes by easy transition to both intuition or sensation, or vice versa, but that it is furthest removed from feeling.

Let us now try to arrive at a precise notion of feeling, though, as we have observed in previous lectures, this is a task beset with difficulties.

Will the class volunteer some suggestions as to the essential nature of feeling?

•

(The class volunteered one or two suggestions but, it must be said, with more enthusiasm for the theme than success in finding a solution.

From one point of view there was an effort to define feeling in such a way that it should be shown to be present in all the other functions, from another point of view it was thought that the definition should be of such a character as to apply to feeling alone.

It was generally agreed that the definition of feeling now accepted in analytical psychology —that is, as the function wherein subjective values are formulated—was not satisfactory, and that a satisfactory efinition
must include the ideal of a dynamic existing between

subject and object. The end of the hour found the class still

deep in this discussion.

Dr. Jung was asked to give a brief summary of his viewpoint.)

Dr. Jung: My idea is that feeling is an unthinking kind of appreciation on the one side, and on the other a dy- namic relation. Carl Jung, 1925 Seminar, Pages 127-130

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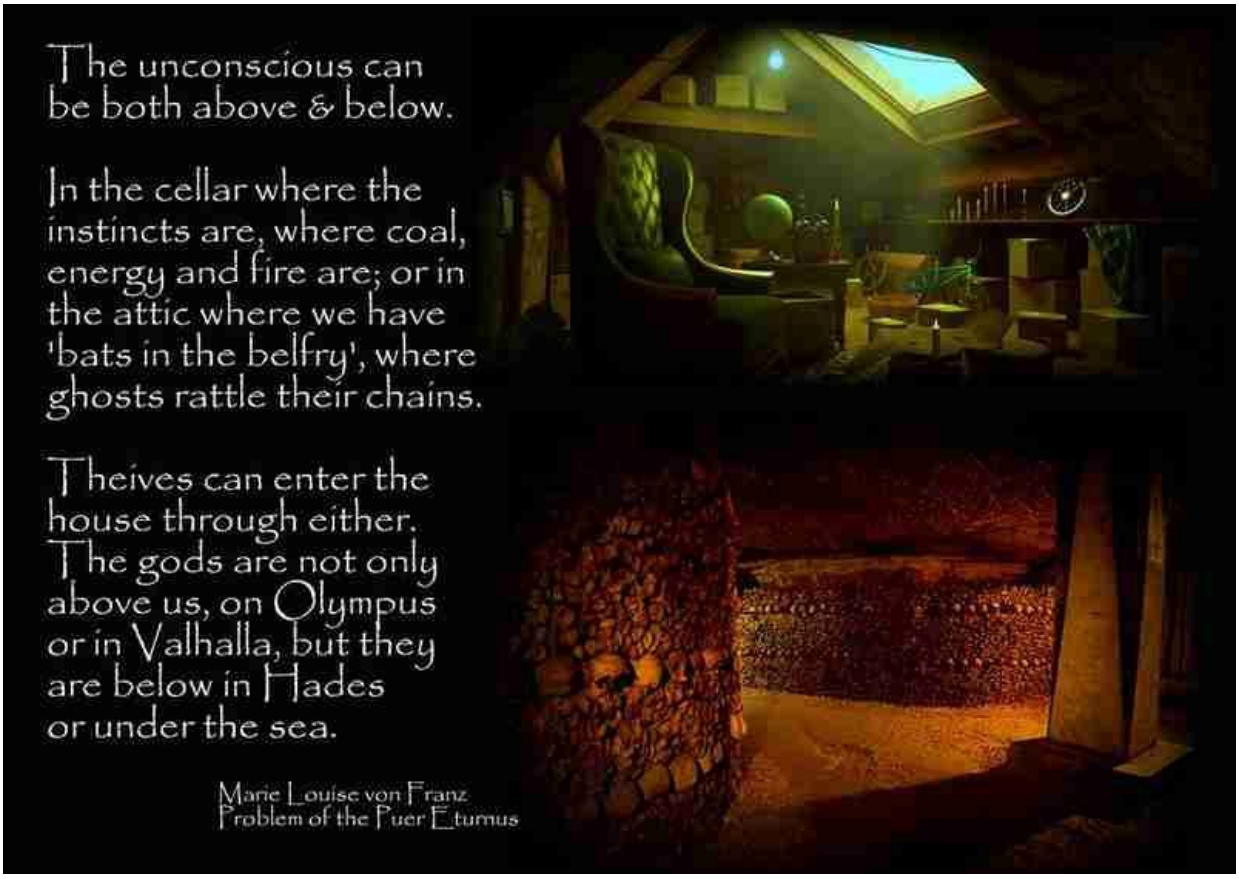
Marie Louise Von Franz: Ghosts usually rattle their chains in the attic and walk about over our heads.
(2015-12-16 11:16)


The unconscious can be both above & below.
In the cellar where the instincts are, where coal, energy and fire are; or in the attic where we have 'bats in the belfry', where ghosts rattle their chains.
Theives can enter the house through either. The gods are not only above us, on Olympus or in Valhalla, but they are below in Hades or under the sea.
Marie Louise von Franz
Problem of the Puer Eturnus

Speaking in spatial terms, if we are objective we have to admit that there is a field of the unconscious both above and below us.

This same duality applies to the symbolism of the house.

The cellar often represents the unconscious in some form, the area of the drives, the instincts; there are innu- merable dreams in which coal is in the cellar and there is a fire, or awful animals are in the cellar or

For instance, a crazy person, overwhelmed by the unconscious, has "bats in the belfry" or "mice in the attic."

So up in the attic, where it is dark and full of cobwebs and we are a bit crazy, there is just as much a realm of unconsciousness as in the cellar. People frequently dream of thieves getting in from the roof
or of demons sitting up there and taking off the tiles, and so on.

We must therefore look at the above and the below from a different standpoint and see if there is any kind of qualitative difference between representations of the unconscious powers above and the

unconscious powers below.

There are exceptions, but it can be said that in general the above is associated with what is masculines—ordered, light

and sometimes spiritual—and the below with the feminine—fertile, dark (not evil; there are no moral designations in the original mythological counterpositions), chaotic, and the realm of the animals.

The sphere above is connected with birds and angels—with winged beings which have to do with the spiritual world.

For instance, if in a dream something comes from below, you might expect it to come up in the form of an emotion or a physical symptom such as sleeplessness, or some affective disturbance of the sympathetic
nervous system.

Or it comes in the form of synchronistic occurrences in the outer world.

If an invasion from the unconscious comes from above, it can take the form of an enthusiasm for Communism or Nazism; such an "above" unconsciousness erupts into the system in the form of a collective idea. If it is charac- terized as positive, then it can be said to be the Holy Ghost; if it is considered negative, then there are the winged demons, bats in the belfry, and other pernicious winged creatures—that is, destructive ideas.

Whether constructive or destructive, such ideas have a strong collective energy of their own.

Dynamic representations belong to the "above" aspect of the unconscious and the emotional, instinctive rep- resentations to its "below" aspect. Marie Louise Von Franz, The Problem of the Puer Aeternus, Pages 13-14.

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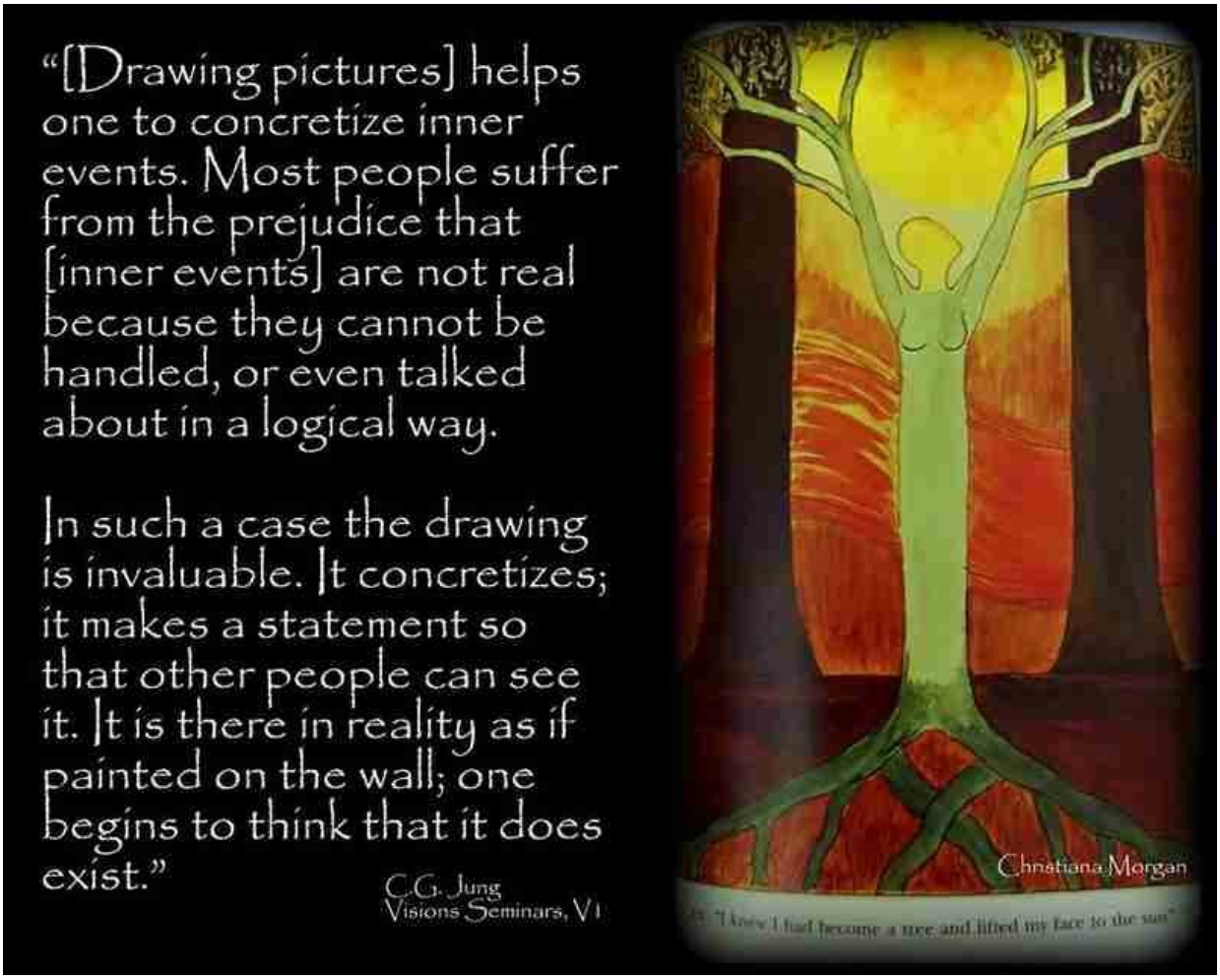
She [Christiana Morgan] created mythic visions chronicling her struggle with the feminine and masculine forces in her world. **(2015-12-16 16:23)**



Christiana Morgan-When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men.

Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams. She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

– – – –

years of age.

There is some controversy over her death related to Henry Murray's conflicting accounts, but it is mostly con- sidered a suicide.

Christiana was born in Boston, Massachusetts on October 6, 1897. She attended Miss Winsor's school for girls in Boston from 1908 to 1914 and later a boarding school in Farmington, Massachusetts.

She came of age, a debutante in Boston society and met William Morgan, a young man enlisted to fight in WWI.

William went abroad to war and Christiana stayed behind and received a certificate as a nurses aid after com- pleting a training program at the YWCA in New York City. She served as a nurse during the 1918 Influenza.

Christiana was an artist, writer, and lay psychoanalyst fascinated by the depth psychology.

Part of the Introvert/Extrovert Club in New York City in the 1920s, she traveled to Zurich to consult Carl Jung.

When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspi- ratrice whose role was to act as a muse to great men. Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams.

She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

At Harvard University she played a vital role in inventing the Thematic Apperception Test, a way to elicit fan- tasy still used today. The test is considered the most used and researched projective psychological test.

In its early development, the test which consisted of a series of pictures shown to a patient who is asked to make up a story about each picture, many of Christiana's own drawings were included.

Also, she was cited as co-author with Henry Murray in the first publication of the test. As it was further devel- oped, Christiana's pictures were taken out as well as her co-authorship.

This is sometimes attributed to her lack of professional credentials.

After a radical sympathectomy surgery for high blood pressure and years of excessive drinking, Christiana Mor- gan committed suicide at the age of 69 at Denis Bay, St. John, Virgin Islands on March 14, 1967.

She left a Conrad Aiken poem to be read over her grave.
"O sweet clean earth, from whom the green blade
cometh! When we are dead, my blest beloved and
I,
Embrace us well, that we may rest
forever, Sending up grass and
blossoms to the sky."

http://www.artandpopularculture.com/Christiana _D.

_Morgan Carl Jung across the web:

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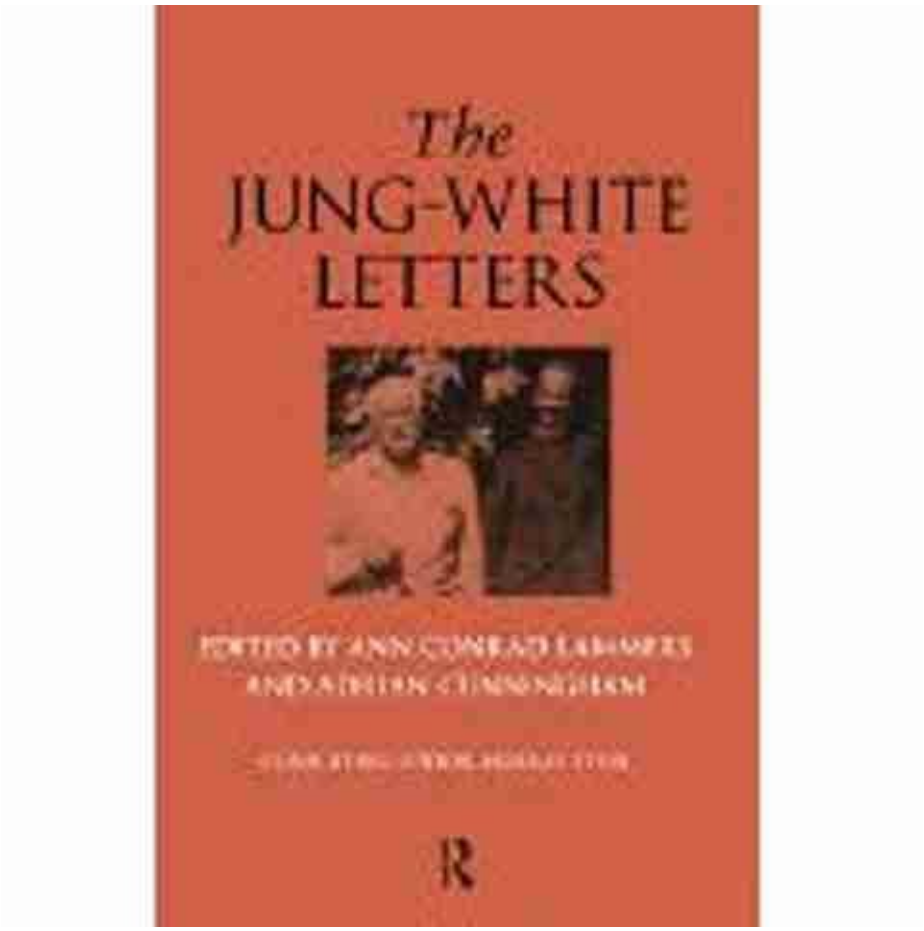
Victor White's first letter to Dr. Jung (2015-12-17 11:08)



Dear Professor Jung,

Although I have never had the honor to meet you (outside of my dreams), I am taking the very great liberty of

sending you some of my writings concerning your psychology, written from the Catholic point of view.

I doubt, of course, that you will have time or inclination to read them, let alone comment on them; but should you ever do so, it would be a great help to me and any future work I am able to do if I could be shown any points on which I have positively misunderstood you.

I might mention. . . that I am personally one of the very many who owe to you and your disciples in England an immense debt of gratitude. . . .

Yours very obediently, gratefully, Fr. Victor White, O.P. The Jung – White

Letters, Page 3 Carl Jung across the web:

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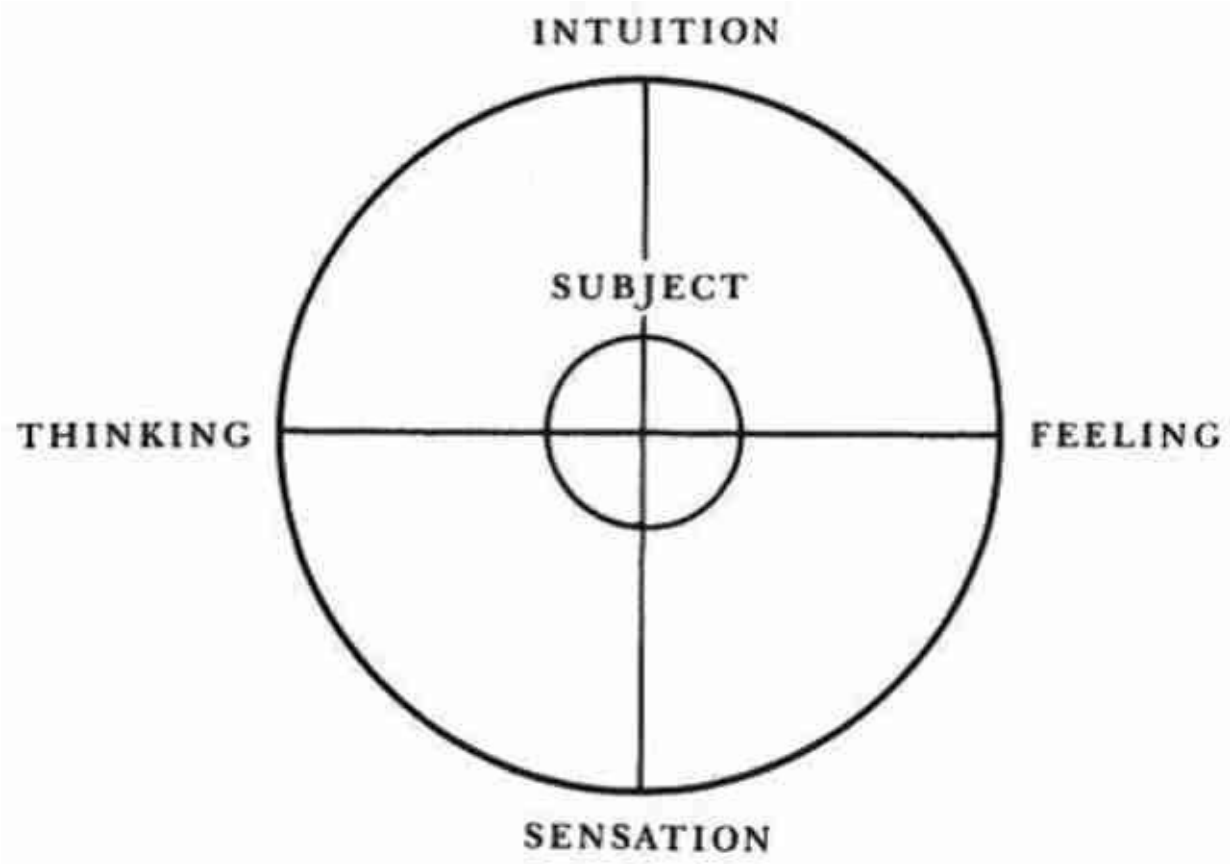
Carl Jung on the “Four Functions.” (2015-12-17 16:57)



Lecture

16 Dr.

Jung:

I think there are some points about the functions in general that need ia.

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

This diagram then (Diagram 6) represents the four main functions emanating from a virtual center and consti- tuting, in their totality, the subject.

The subject is suspended in a world of objects and cannot be thought of apart from them.

Ordinarily we class as objects only those things belonging to the external world, but equally important are the intrapsychical objects with which the subject is in contact.

To this latter class belong any conscious content that has slipped out of consciousness, been forgotten, as we say, or repressed, and all unconscious processes.

There are always parts of your functions that are within your conscious, and parts that are without your con- scious but still within the sphere of psychical activity.

Some of these intrapsychical objects really belong to me, and when I forget them they can be likened to pieces of furniture that have got lost.

But some, on the other hand, are intruders into my psychical entourage and come from the collective uncon- scious.

Or the intruder may be from the external

world. Take, for example, an institution.

This may be unconscious and therefore an object rising out of myself, or it might be started from without by something in the surroundings.

Obviously, the external world does not remain without effect on the functions.

If sensations were only subjective and not founded on reality, it would not carry with it

the conviction it does. To be sure, not all the sense of conviction rests on the effect

derived from the outer object.

Sometimes there is also a strong subjective element, as the hallucinations and illusions to be observed in pathological cases prove.

But the greater part of the conviction carried by sensation derives from the connection of sensation with the trans-subjective or objective fact in reality.

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now.

Therefore sensation gives only a static image of reality, and this is the basic principle of

the sensation type. Now, intuition carries with it a similar feeling of certainty, but of a

different kind of reality.

It speaks of the reality of possibilities, but to an intuitive type this is just as absolute a reality as that possessed by the static fact.

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

When we come to the rational functions, things become different.

Thinking is based on reality only indirectly, but nonetheless it can carry just as

much conviction. Nothing is more real than an idea to a person who thinks.

There are certain general or collective ideas from which the thinker derives his judgment, and these we know as the logical modi, but these in turn are derived from some underlying idea; in other words, the logical modi go back to archetypal origins.

It would be difficult indeed to trace out their history, but someday, when men are more

intelligent than they

are now, it will undoubtedly be done.

But if we follow the history of thought in the rough way possible for us, it can be readily seen that all times have recognized the existence of primordial images.

To Kant they were the noumena, “das Ding an sich.”

To Plato they were the eidola, the models that existed before the world existed, and from which all things in the world were derived.

Thinking, then, derives from the reality of the image, but has the image reality?

To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

If you cut an earthworm in two, the segment with the head will grow a new tail, and the tail segment will grow a new head.

If you destroy the lens of a salamander’s eye, a new lens will develop.

In both these cases it must be assumed that the organism carries within itself, in some way, an image of its totality, which totality tends to be reestablished when disturbed.

In the same way, the fact that the mature oak is contained within the acorn suggests this principle of the im- age of the whole.

Of course, the principle of reestablishing the integrity of the whole when a portion is lopped off works within limitations.

The thing replaced is of a more archaic type than the original.

So one can say in general that if a differentiated form is removed, the organ substituted goes back to a more primitive level.

The same thing happens psychologically.

That is, as soon as we set aside the more differentiated function, we hark back to

the archaic level. We can see such a thing even in so simple a thing as the

progress of an argument.

If we fail to convince by means of logical thought, we abandon it and resort to more primitive means, that is, we raise our voices, catch after current phrases, become sarcastic or bitter.

In other words, our refined tools failing, we grasp the hammer and tongs of emotion.

Returning to this question of the images, we find something in nature corresponding to the principle involved in them.

When we apply the conception to thinking only, we suppose the images to be static.

The great philosophers have spoken of them always as

being eternal. It is these static images that underlie

thinking.

We could call them, if we chose, Logos.

Feeling, as we have seen, has also its reality conviction, that is, it has to do with a trans-subjective fact. If we take it from certain aspects, it can bear a resemblance to thinking, but this is merely an apparent, not a real connection.

Thus, for example, I can take the concept freedom, and show it to be a highly abstract static concept; that is, I can keep it an idea, but freedom can convey also a powerful feeling.

In the same way, the phrase “my country” can be taken abstractly or emotionally.

In this way, most of our general [Diagram 6] ideas are feeling values and intellectual images also, so that we can say that the underlying fact of feeling is a dynamic image.

That is to say, it is an image that works, it has
motive powe r.
An abstract statement of feeling does not move, it is static.

If I define God as the unchanging totality of all changing processes, what have I but a

thoroughly static idea? But it is easy to imagine God as a most potently dynamic image.

For the totality of the dynamic images can use Eros.

To sum up, we have considered four kinds of realities: (1) static reality that comes to us through sensation; (2) the dynamic reality revealed by intuition; (3) static images given us by thinking; (4) dynamic
images sensed by feeling.

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.

We can think of the possibility of the world changing in such a way as to bring another function, or other func- tions, into existence; meantime I offer these conceptions as a possible point of orientation. Carl Jung, Lecture 16 excerpt, 1925 Seminar, Pages 134 -134

Carl Jung across the web:

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Carl Jung: I am sick of talking to people who do not even know the psychological ABC. (2015-12-18 05:20)

Dear Mr. Burnett, 30 June 1960

Your letter and invitation1 have arrived at a moment when I find it hard to

make up my mind at all. I am tired by the work of a whole year and I could

not envisage the possibility of further exertions.

I don’t want to say "no" definitely, but I should like to postpone my answer to a time when I have had my due rest.

My wish is that you would take up the problem once more in September, when I am more sure of my capac- ity again.

Your quite understandable proposition to confront me with an interlocutor whom I do not know personally does not simplify the situation, as I am rather frightened of my colleagues on account of so many unfortunate

experiences, i.e., unnecessary misunderstandings and prejudices.

I will mention only a few of them: archetypes are metaphysical ideas, are mystical, do not exist, I am a philosopher, have a father-complex against Freud, and so on.

It is unsatisfactory and fatiguing to deal with people who neither have read my books nor have the slightest notion of the methods I am applying and their justification.

I cannot deal any more with people who are unacquainted with the world of problems I

am concerned with. I avoid as much as possible interviews with those of my

colleagues who are in need of basic information.

I also avoid people with an antagonistic attitude from the start, who only want to know their own ideas but not mine.

I consider a certain amount of open-mindedness as indispensable

for an interview. I can explain my standpoint but I refuse to fight

uphill.

Such gladiator-games are good for so-called scientific congresses but are the worst obstacle

to real understanding. I have no patience any more with sheer ignorance.

If you are sure your man is open-minded, fair and willing to weigh my argument objectively, and capable of doing so, I can look forward more easily to such an interview.

I must ask for your forgiveness for these measures of precaution, because my old age has left me with a sorry remnant of my former energies.

I cannot explain and fight at the same time against ignorance and incompetence.

I have, for the sake of my health, to ask my partner first: Have you read a book I have written within the last 30 years? And did you understand it? - If not, I shut up.

I am sick of talking to people who do not even know the psychological ABC.

There are so many people who either designate themselves as my pupils or aver that they know my "system" that I a m always a bit scared when I have to meet an unknown person.

I trust you are aware of this serious

question. The whole interview

depends on it.

A few years ago (. . .) University got an interview out of me to which they sent a Professor of Psychology who was completely ignorant and to who m one could not talk intelligently.

I had then been still strong enough to push him aside and give a free talk about

some basic aspects. I could not do that anymore.

At all events I should be much obliged to you if you would give me the chance to see my psychiatric partner before we start, so that I can get an idea of the level on which a talk would be possible.

Many apologies for my hesitations and anxieties ! I

remain, Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 573-574 Carl Jung across the

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Carl Jung on Feeling, Sensation, Intuition Thinking (2015-12-18 05:59)

So now you see what I think of feeling.

I have been asked whether, if a number of individuals in the class draw up a statement of feeling as it appears to them, I would be willing to discuss it.

Of course I will do this very gladly, it will be an advantageous way of going into the subject; but I must warn you not to take feeling too subjectively in that case.

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types.

Thus one of the points with respect to the functions that has been most combated is my contention that feel- ing is rational.

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.

Similarly, people with a fairly developed amount of feeling, but in whom there is also intuition with it, hold feeling to be an irrational function.

It is the fate of people to seek to interpret life chiefly through the function strongest in them.

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.

With respect to the thinking type, this was once borne in upon. me very impressively by a man who came to consult me about a compulsion neurosis.

He said to me, "I don't think you can cure me, but I would like to know why it is that I can't be cured, be- cause as you will see, there is really nothing that I do not know about myself."

And that proved to be true, he had covered his case with truly remarkable intelligence and from the Freudian point of view he was completely analyzed, for there was no corner of his past, even back to the remotest infancy, that remained unexplored.

For a moment I could not make out myself why it was that he could not get well.

Then I began to question him about his financial situation, as he was just coming from St. Moritz and had spent the winter at Nice.

"Were you able to make so much money that you could live that way without working?"

I asked him. He became annoyed with me for pressing this point, but finally had to tell the truth, namely that he was unable to work, had never made any money for himself, but was being supported by a schoolteacher, ten years older than himself.

He said none of this had anything to do with his neurosis, that he loved the woman, and she him, and they both had thought the situation out together and that it was all right.

Nor was I ever able to make him see that he was behaving like a pig to this woman, who was living on next to nothing while he was carousing over Europe.

He left my office with the firm conviction that, having “thought” the whole thing out, as he was pleased to put it, that finished it.

But the sensation type can crucify reality with equal facility.

Suppose there is a woman who has fallen in love with her sister’s husband.

He is her brother-in-law, and one does not fall in love with one’s brother-in-law, therefore the fact is never ad- mitted into consciousness.

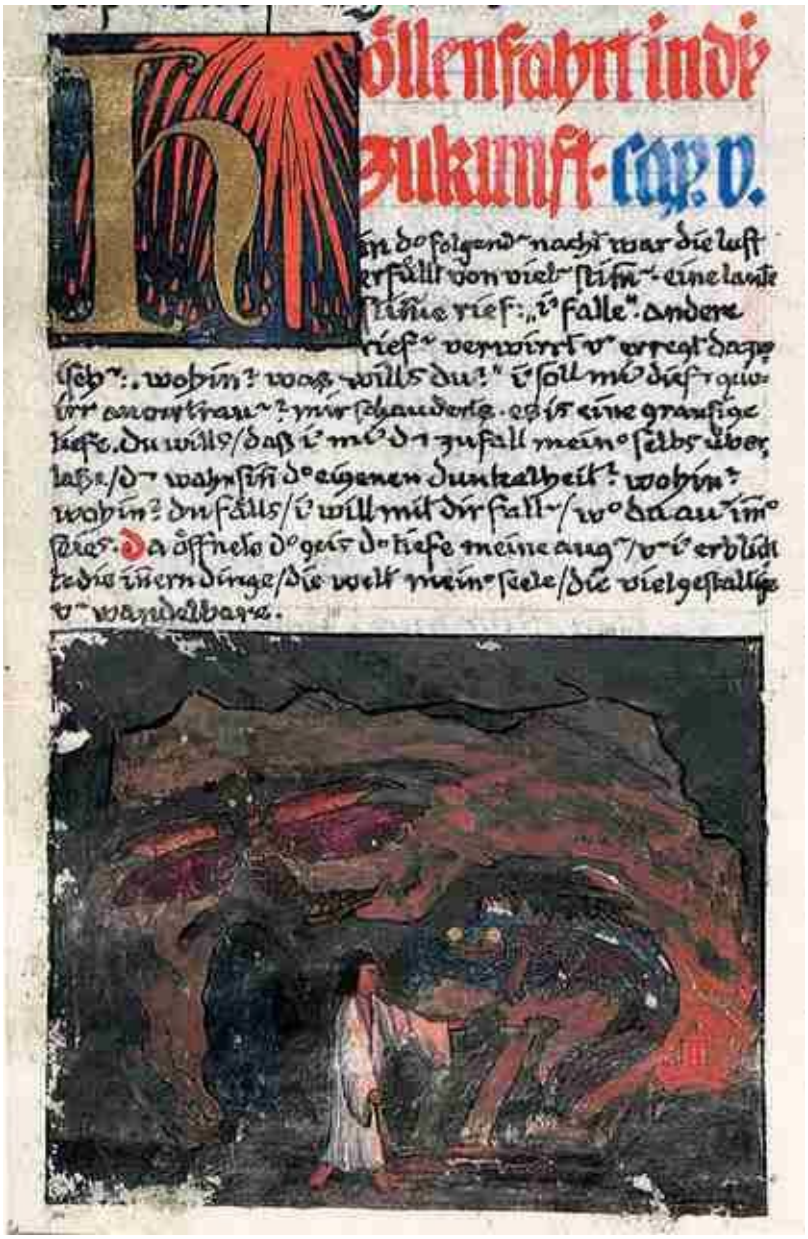
It is only the facts as they are controlled by the situation as it is that come into the argument; the possibilities behind must be carefully excluded.

So these two live for twenty years and only arrive at the true state of affairs through analysis.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

If a thing is disagreeable to the feelings, a feeling type will slide over the reality of it with the greatest facil- ity.

Inasmuch as women are more connected with Eros than are men, they tend to have particular notions about feeling, just as men, even if not intellectual, tend to have particular notions about thinking.



So it is hard for men and women to understand one another.

The woman tends to identify feeling with reality, the man clings obstinately to the logical statement.

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the

body is a four-dimensional entity, the fourth dimension being time.

If the fourth dimension were spatial, our bodies would be wormlike—that is, drawn out in space between two points.

In Diagram 7, I have tried to give some idea of an individual moving through space, that is, three-dimensional space.

The individual cannot be understood merely as a static entity.

If we want to have a complete notion for the individual, we must add the factor of time.

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

According to this idea, we can make out two types, those individuals who hang back in their time under the spell of the past, and others too much ahead of themselves.

The latter are only to be understood by their

tendencies. So far, these pictures have

disregarded the unconscious. In Diagram 8, I

have brought this factor into consideration.

This diagram presupposes a fully developed thinking type in whom sensation and intuition are half conscious and half unconscious, and in whom feeling is in the unconscious.

This does not mean that such a type is devoid of feeling; it only means that, compared to his thinking, his feel- ing is not under his control but eruptive in character, so that normally it is not in the picture at all, and then all of a sudden it quite possesses him.

In Diagram 9, I have shown the individual in relation to the world of external objects on the one hand and to the collective unconscious images on the other.

Connecting him with the first world, that is, the world of external objects, is the persona, developed by the forces from within and the forces from without in interaction with one another.

We may think of the persona as the bark of a conscious personality.

As we have indicated elsewhere, it is not wholly our choice what the persona shall be, for we can never con- trol entirely the forces that are to play on our conscious personalities.

The center of this conscious personality is the ego.

If we take the layer “back” of this ego, we come to the personal subconscious.

This contains our incompatible wishes or fantasies, our childhood influences, repressed sexuality, in a word all those things we refuse to hold in consciousness for one reason or another, or which we lose out of it.

In the center is the virtual nucleus or central government, representing the totality of the conscious and unconscious self.

Then we come to the collective unconscious as it is present in us—that is, the part of the racial experience which we carry within us.

It is the home of Cabiri or dwarfs whom we may not see else they

cease to serve us. In this region another virtual center often turns

up in dreams.

It is a minor figure of oneself usually projected on a friend, for the unconscious pays these compliments very easily.

I have called it the shadow self.

The primitive has developed an intricate set of relationships to his shadow which symbolize very well my idea of the shadow self.

He must never tread on another's shadow, so too we must never mention the weaknesses of another, those things in him of which he is ashamed and has therefore put out of sight.

A primitive says, "Don't go out at midday, it is dangerous not to

see your shadow." We say, "Be careful when you don't know your

weaknesses."

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective per- sonality.

This latter, made up of what is part of the collective unconscious in us, carries the things that appear in us as effects. For we do have effects on people which we can neither predict nor adequately explain.

Instinct warns us to keep away from this racial side of ourselves.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death.

The primitive says, “Don’t let a ghost get into you.”

By this he conveys the double idea, “Don’t let a visitor get into your unconscious, and don’t lose an ancestral soul.”

The feeling of awe of the primitive with respect to what we call the collective unconscious is very great. It is to him the ghost world.

The following story told by an explorer among the Eskimo is an example of this awe, shared even by the medicine man.

The explorer came to the hut of a Polar Eskimo where incantations were going on over a sick man for the pur- pose of driving away the ghosts or evil spirits that were making him sick.

There was a tremendous noise going on, with the sorcerer jumping and running about like mad. As soon as he saw the explorer he became very quiet and said: “This is all a nonsense.”

He had taken him for another medicine man because no one but a medicine man is supposed to approach a hut where such an incantation is going on.

It is the custom, too, for the medicine men who are struggling with the ghosts to smile and say to one an- other that the whole thing is nonsense, not because they think it is, but because they use it as a sort of apotropaic joke.

It is in the nature of a euphemism that should protect them against their own fear. This instinctive fear of the collective unconscious is very strong indeed in us.

There can be a continual flow of fantasies inundating us from it, the danger signal coming when the flow cannot be stopped.

If one has once seen this happen one feels deeply frightened.

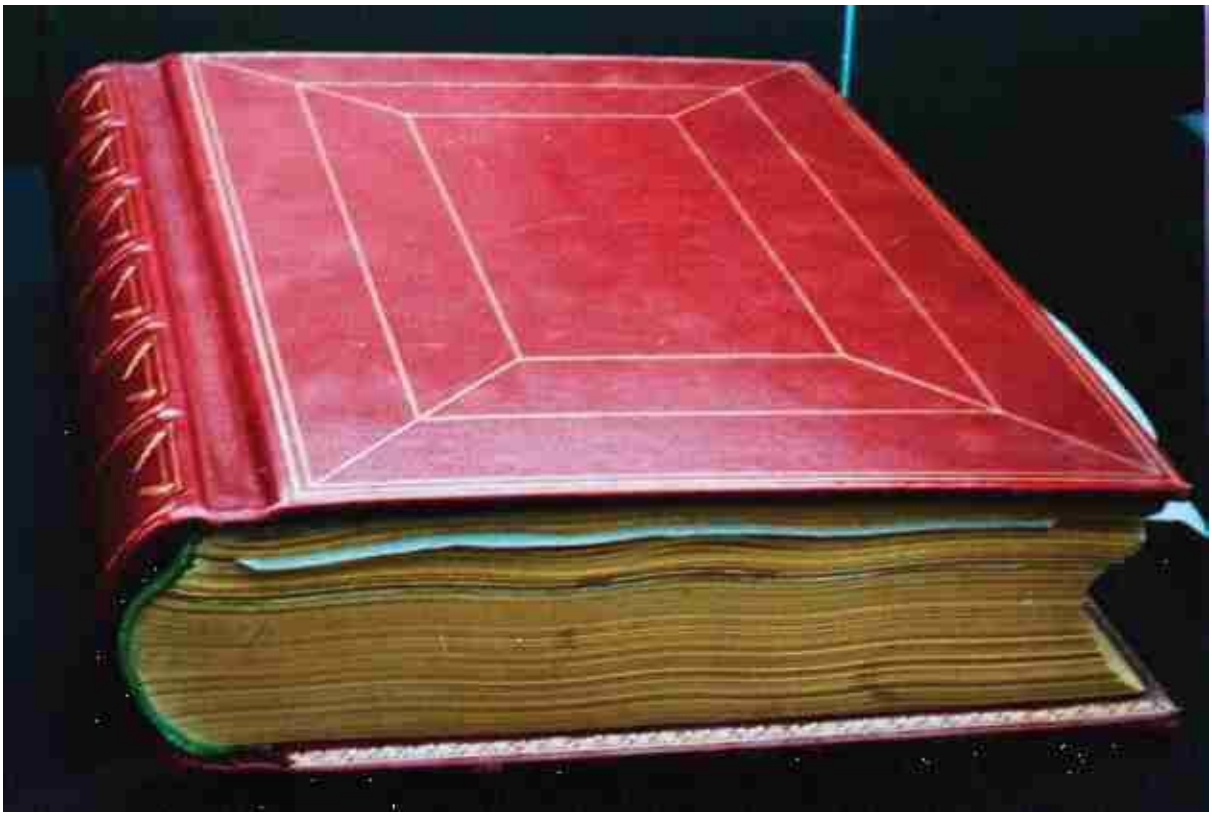
We have in general not much imagination about these things, but the primitive

knows all about it. For the most part, we are so cut off from it as to float above it.

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

Only that part of it that is your vertebrate inheritance—that is, that comes to you from your vertebrate ancestors—is to be thought of as within the limits of the central nervous system.

Otherwise it is outside your psychological sphere.



The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

The most recent human layers form the basis of actual consciousness, and thus the collective unconscious is reaching into consciousness, and only thus far can you call the collective unconscious psychological.

We wish to reserve the term “psychological,” used thus, for those elements which, theoretically at least, can be brought into conscious control.

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psy- chical.

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “out- side” our brains, it has been assumed that I meant hanging somewhere in mid-air.

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

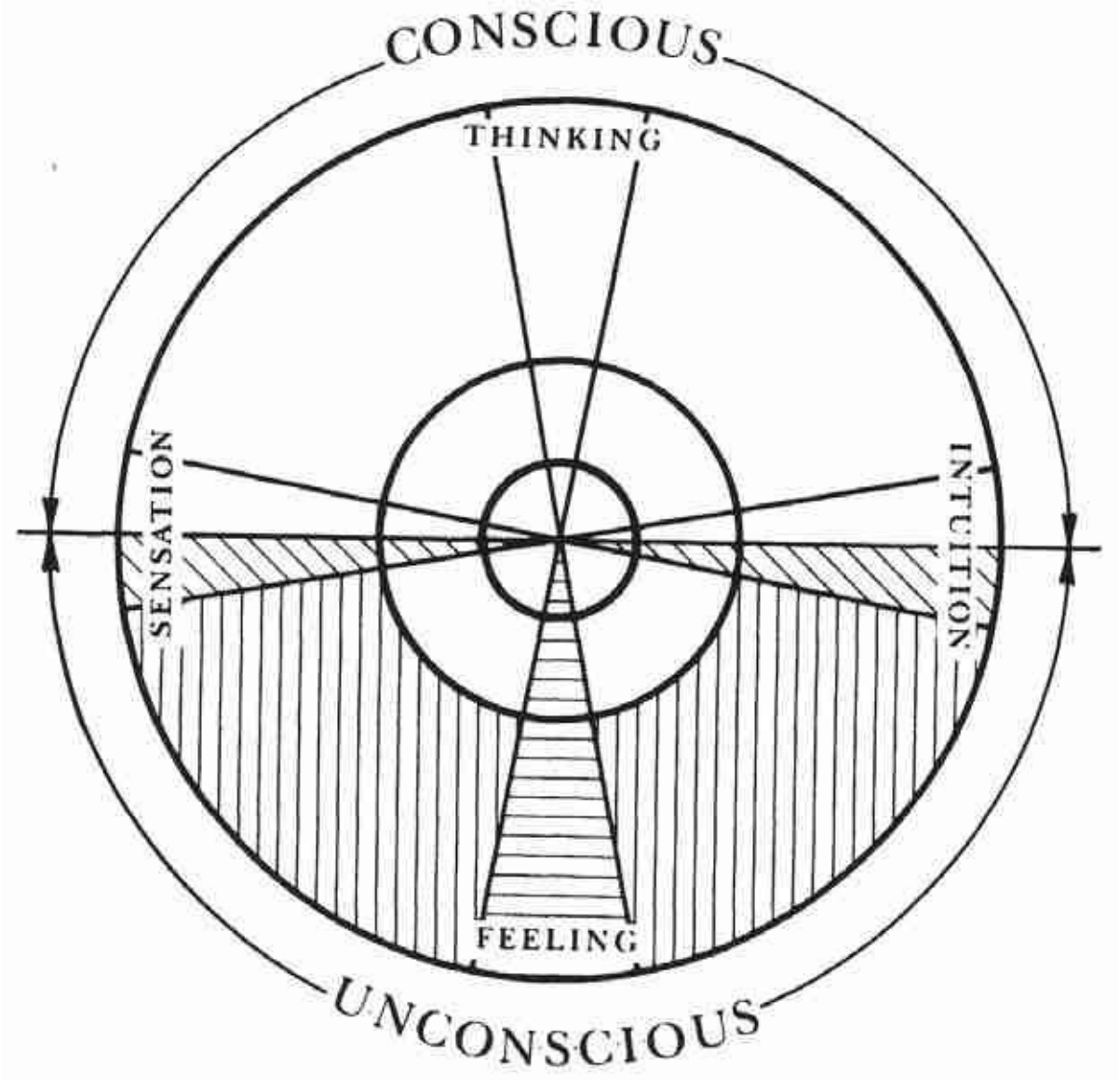
As an example of how the collective unconscious can work upon you through the inside fact, I would give the following: Suppose a man is sitting somewhere out of doors and a bird flies down near him.

Another day he is in the same place and a similar bird comes.

This time the bird stirs him in an altogether strange way, there is something mysterious attaching to that sec-

ond bird.

The naïve man certainly assumes that the extraordinary effect of the second bird belongs as much to the out- side world as the ordinary effect produced by the first bird.



If he is a primitive he will distinguish between the two effects by saying the first bird is just a bird, but the second is a “doctor” bird.

But we know that the extraordinary effect of the “doctor” bird is due to a projection upon it from the collec- tive unconscious, from within the man.

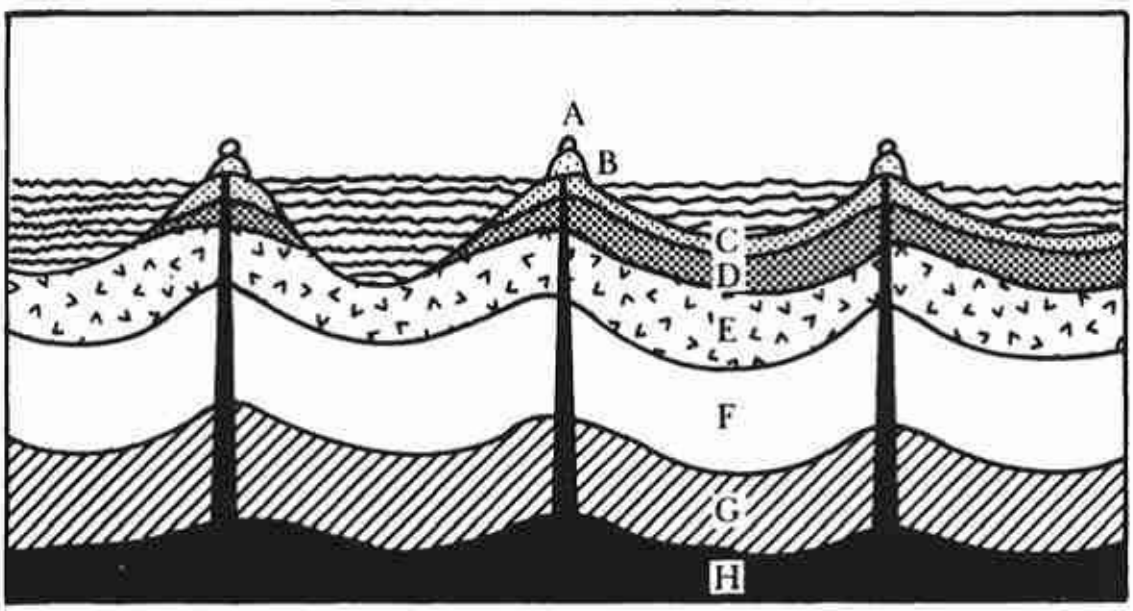
Ordinarily, it is only by such a projection into the external world that we become conscious of the collective unconscious images.

Thus suppose we meet with an extraordinary effect from without.

An analysis of that effect shows that it amounts to a projection of an unconscious content, and so we arrive at the realization of such a content.

The case mentioned above is an ordinary one insofar as we assume an individual who is chiefly identical with the ego or conscious, but if it should happen that the individual should be more on the side of his shadow, then he would be capable of realizing without projection an immediate—that is, an autonomous—movement of the unconscious contents.

But if the individual is identical with his normal ego, then even such an autonomous manifestation of the unconscious—that is, one not released by the projection, nor by external effect, but originating within himself— appears to him as if in the external world.



A = Individuals.
B = Families.
C = Clans.
D = Nations.
E = Large Group (European man, for example).
F = Primate Ancestors.
G = Animal Ancestors in general.

In other words, it requires a very close contact with the unconscious, and an understanding of it, for a man to realize that the origin of his mythological or spiritual experiences is within himself, and that whatever forms these experiences may appear to take, they do not in fact come from the external world.

Using the diagram I have just discussed, that is, Diagram 9, we could give an

explanation of analysis. The analyst makes his approach through the persona.

Certain formalities of greeting are gone through, and

compliments exchanged. In this way, one comes to the gateway

of the conscious.

Then the conscious contents are carefully examined, and the one passes to the personal subconscious.

Here the doctor often marvels that many of the things found there are not conscious since they seem so obvi- ous to an observer.

At the personal subconscious a Freudian analysis ends, as I indicated above.

When you have finished with the personal subconscious, you have finished with the causal influence of the past.

Then you must come to the reconstructive side, and the collective unconscious will speak in images and the consciousness of unconscious objects will begin.

If you can succeed in breaking down that dividing wall made by the personal subconscious, the shadow can be united with the ego and the individual becomes a mediator between two worlds.

He can now see himself from the “other side”as well as from “this side.”

Here consciousness of the shadow self is not though, one must have the unconscious images also at one’s dis- posal.

The animus or the anima begins to be active now, and the anima will bring in the figure of the old man.

All these figures will be projected into the conscious external world, and objects of the unconscious begin to correspond to objects in the external world, so that the latter, the real objects, take on a mythological character.

This means an enormous enrichment of life.

I have often been asked about the “geology” of a personality, and so I have tried to picture this after a fash- ion.

Diagram 10 shows individuals coming out of a certain common level, like the summits of mountains coming out of a sea.

The first connection between certain individuals is that of the family, then comes the clan which unites a num- ber of families, then the nation which unites a still bigger group.

After that we could take a large group of connected nations such as would be included under the heading “Eu- ropean man.”

Going further down, we would come to what we could call the monkey group, or that of the primate ances- tors, and after that would come the animal layer in general, and finally the central fire, with which as the diagram shows, we are still in connection. Carl Jung, 1925 Seminar, Pages 134 - 143

Carl Jung across the web:

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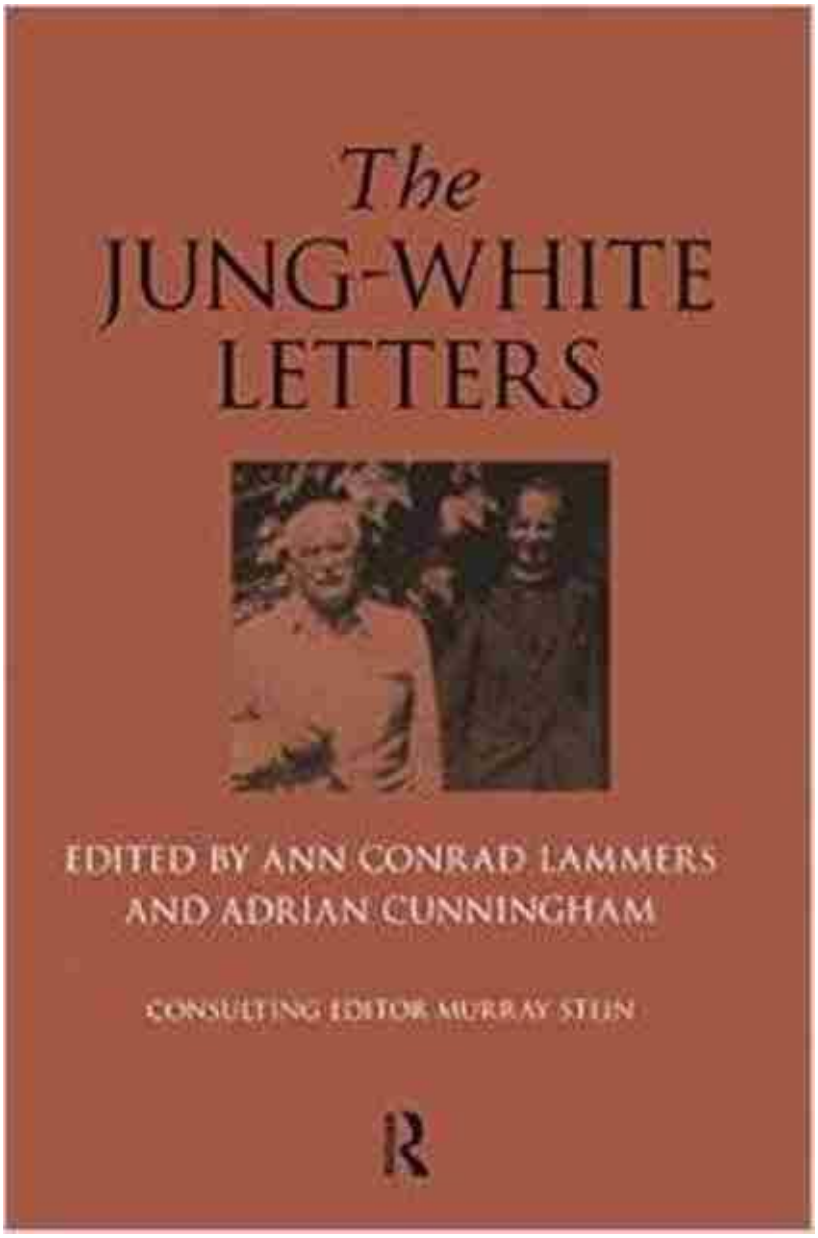
Carl Jung: I never allow myself to make statements about the divine entity,... (2015-12-19 05:11)



[Carl Jung: I never allow myself to make statements about the

divine entity…] My Dear Father White, Oct. 5th, 1945

In the meantime I have finished reading the pamphlets you kindly have sent to me.

My first reaction was: what a pity, that you live in England and that I have you not at my elbow, when I am blundering in the wide field of theological knowledge. . . .

Excuse the irreverential pun: You are to me a white raven inasmuch as you are the only theologian I know of who has really understood something of what the problem of psychology in our present

world means.

You have seen its enormous implications.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings!

This is a really rare occasion. . . .

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible com- plex.

You can say, He is an illusion, but He is at least a psychological fact.

I surely never intended to say: He is nothing else but a complex. . . .

You have rendered justice to my empirical and practical standpoint throughout. I consider this as a very meri- torious act, since most of my philosophically or theologically minded readers overlook my empiricism completely.

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. . . .

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. . . .

Carl Jung to Victor White, 5Oct1945

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Carl Jung on The Black Serpent (2015-12-19 06:08)

Lecture

The black serpent symbolizes the

introverting libido. Salome is the anima and

Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom

that Elijah possesses. The figure of the prophet is compensatory to that of the

blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading

entered into the condensa- tion of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the

other the unconscious. This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the

conscious and unconscious. But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the

opposite of the conscious. It may be irrationally different.

You cannot deduce the unconscious from the

conscious. The unconscious is balanced in

itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was

compensated by Elijah. When Elijah told me he was always with Salome, I

thought it was almost blasphemous for him to say this. I had the feeling of diving

into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs

of opposites. Elijah is an important figure in man's

unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the

archetypes in others. He is fascinating and has a thrill about him. He is the wise man,

the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, “the old one from the mountains” (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be

the Mahatma. The great man has to be given

another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man’s psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with

racial instinct. Horses and monkeys have snake phobia, as

man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially

stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean

character of the snake. It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction

through fear. Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go be- yond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for

Yin, but for Yang. In Chinese [tradition], the Yin is symbolized by

the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning

“I had an idea.” Therefore the serpent is also the symbol of wisdom, speaks the wise

word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter

of the earth. The dead heroes transform into serpents in

the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again. The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake

the bird again. The snake is the transition from the

Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the al- luring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like ani- mals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is

happening.” There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as

events, as phenomena. We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the

other side darkness. I saw a white snake on the light side and a dark snake on

the dark side.

They met in battle on the

narrow ridge. A dreadful conflict

ensued.

Finally the head of the black snake turned white, and it retired, defeated.

I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up

in a great ring. I thought, “Ha, this is a Druidic sacred place.”

We entered through an opening, and found ourselves in a large place, with a

mound[ed] Druid altar. The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who

turned out to be Salome. I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a

bit bigger. I realized that I was at the

bottom of the world.

Elijah smiled and said, “Why, it is just the same, above

or below.” Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could

cure her blindness. She began to worship me.

I said, “Why do you worship

me?” She replied, “You are

Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with

skeptical resistance. Then I saw the snake approach

me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifix- ion.

In the agony and the struggle, I sweated so profusely that the water flowed down

on all sides of me. Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to

going down. My stronger tendency was to go

up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a ten- dency to find a way to the conscious by going up, as I did on the mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or

above. Compare Dante's Inferno.

The Gnostics express this same idea in the symbol of the

reversed cones. Thus the mountain and the crater are

similar.

There was nothing of conscious structure in these fantasies, they were just

events that happened. So I assume that Dante got his ideas from the same

archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things be- low.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is

madness. This is how madness begins, this is

madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, “If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad.”

Then he tries to dismiss this thought, but after a while he says to himself, “I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad.”

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moon- light and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the

mysteries. Compare the mysteries of Isis as told in Apuleius, with the

initiation and deification of the initiate. Awe surrounds the mysteries,

particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave cer- tainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake’s

encoiling of me. Salome’s performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake’s head resting on the man’s head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the cata- combs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground cere- monies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed

opposite each other. Bells were used in the ceremony, and bread

marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with

water instead of wine. The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in

these mysteries. The lion-headed god encoiled by the snake was called

Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light,

the summer. The serpent is humidity, darkness, the earth,

winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man’s symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the oppo- sites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, “This image is so and so,” only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool. Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

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Jung-White Correspondence during Dr. Jung's Illness. (2015-12-19 11:10)

Dear Dr. Jung, Dec. 11, 1946

I am extremely thankful to hear from Miss Schmid that you are now able to read.

I venture therefore to send you a few lines but refrain from saying all that I should like to do.

I need hardly tell you that you are very much in my thoughts and prayers at present, and, as I know, in those of very many other people in England too. . . .

Ever yours sincerely,

Victor White, O.P. Victor White, Jung-White Letters, Page 57.

Jung responded: on Dec.

18th, 1946: Dear Father

White,

Thank you for your dear letter.

It is a great consolation to know that one is included in the prayers of fellow beings.

The aspectus mortis (aspect of death) is a mighty lonely thing, when you are stripped of everything in the presence of God. . . .

I am very weak.

The situation dubious.

Death does not seem imminent, although an embolism can occur

any time again. I confess to be afraid of a long drawn-out

suffering.

It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flicker- ing like lightnings in a summer night.

Yet they are not mine, they belong to God, as everything else which

bears mentioning. Please write again to me.

You have a purity of purpose which is beneficial. . . .

I don’t know whether I can answer your next

letter again. But let us hope—

Gratefully yours,

C.G. Jung Carl Jung, Jung-White Letters,

Pages 59-60 Carl Jung across the web:

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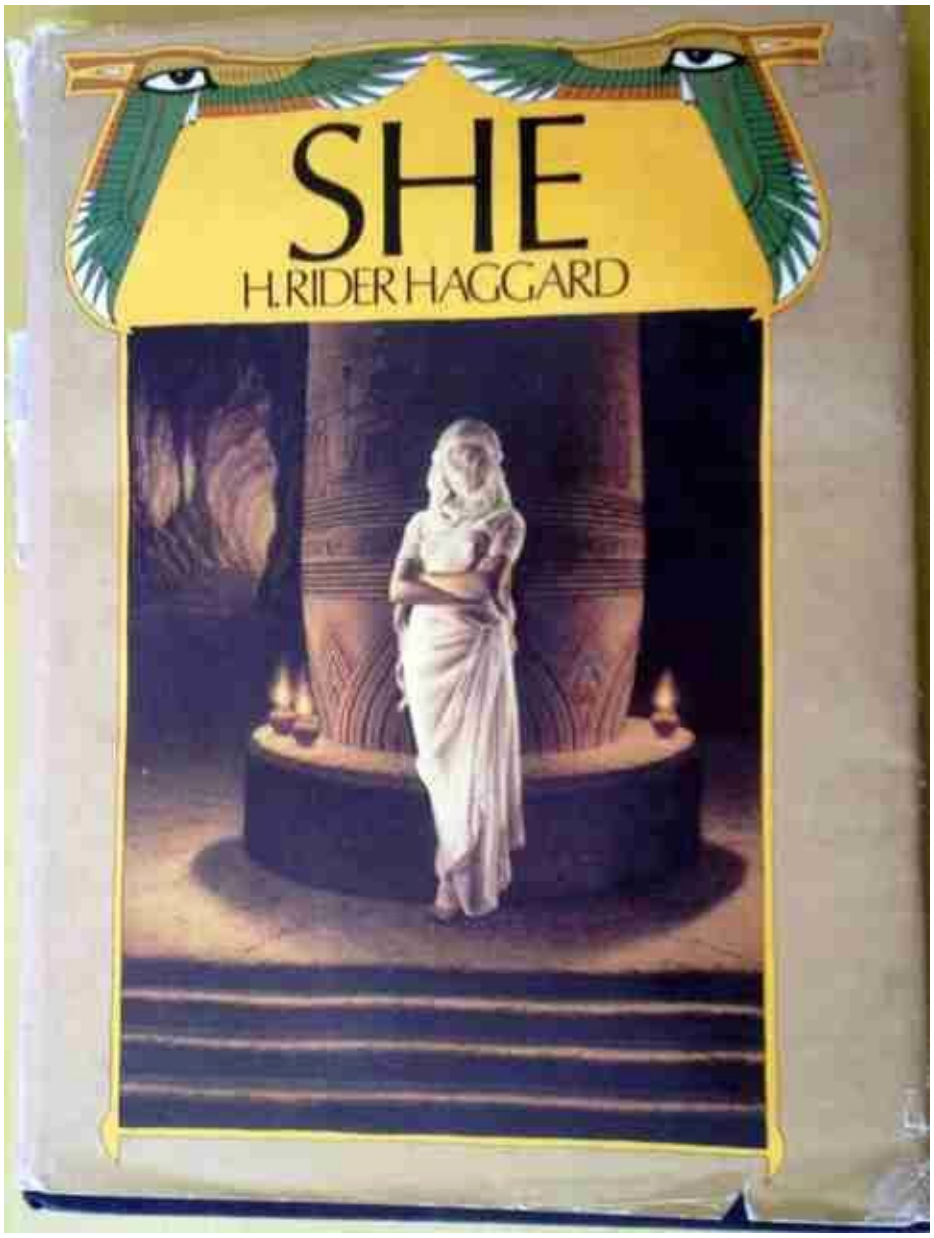
Carl Jung on "She." **(2015-12-20 05:25)**



“She”

As we assume that behind our image of the external world there is an absolute entity, so necessarily we must assume that behind the perceiving subject there is an entity; and when we start our consideration from that end, we must

At the preceding meeting of the class, Mr. Radin presented the story of She, together with a sketch of the characters involved.

The analysis was postponed till the next meeting, which is recorded here.

Dr. Harding, who gave the analysis, said the committee had decided to treat the book as presenting the mate- rial of an anamnesis, and then to take Holly as the conscious side of Haggard, and to analyze Holly through the material given in the story.

A very thorough analysis was given, of which the following is only an outline summary.

Holly has come to the time of life when he should have settled down to academic life; that is, he is about to give himself up to the absolute one-sidedness of an intellectual.

Just then comes the call from the unconscious.

All the other sides of life that he has discarded mobilize themselves for a last effort to get his attention.

The knock at the door, this stirring of the unconscious, brought an enigmatic thing that could not be touched then, and also a live thing, Leo, who forced him into a new orientation to life.

The enigmatic thing lies dormant for twenty years, and then is

taken up again. The casket is opened.

He consents to consider his unconscious contents, and he goes through them layer by layer, till he comes to the sherd and the scarab.

The casket reveals Holly's problem as it has been relived throughout the ages, that is, conventional morality over against the thing that means life.

Holly and Leo, the youthful side of Holly, struggling now to come into being, set out for the land of Kor—that is, Holly will go deeper and deeper into the unconscious until he finds the anima figure, "She," who rules over all the things he has denied admittance into his mind.

When "She" is found, and finally loved by Holly, he is for a moment on the

verge of madness. He speculates on the possibility of imposing his

unconscious symbol upon the external world. That is, can "She" be taken to

England?

The innumerable adventures in the land of Kor, all of them important mileposts on the way of Holly's psycho- logical development, culminate in the great test of burning in the pillar of flame.

They, Holly and Leo, wisely decide not to risk the test.

Holly is not ready for the fundamental change of attitude demanded of him.

But he can never again be the commonplace person he started out as; something of the inner meaning of life has been found by him.

Dr. Jung: I have to thank the committee and Dr. Harding for their presentation of She.

They have brought out some brilliant ideas, and I have enjoyed their

report very much. Now I would like to make a few criticisms.

Why did you think of Holly as the hero?

At any rate, some other views of this point are possible.

I think that the author certainly intended Leo as the hero.

This fact is brought out with perfect definiteness in the second volume, where Leo, much developed as a per- sonality, is the pivotal character.

But of course it is a problem as to whether the author succeeds in his intention in this volume we are dis- cussing, or whether it simply is his viewpoint, and the fact that Dr. Harding has found Holly to be
the hero suggests that Haggard has not succeeded.

Dr. Harding: Isn't the point whether Leo is the hero of the story or psychologically the hero?

Dr. Jung: Of course the whole thing is a fantasy of Haggard's, and inasmuch as Haggard has more of himself in Holly probably than in Leo, one might say that Holly is the hero, but nonetheless he is trying to make Leo the hero of the story.

Because Haggard is too much Holly in reality, Leo remains a shadowy, relatively undeveloped figure; he has not lived Leo, in other words.

Unfortunately the Tauchnitz edition of She does not contain a poem which appears in the English edition, and which really gives a clue to Haggard's relationship to the story.

In this poem dedicated to "She," he says that it is not in the land of Kor and its caves, nor in any mysterious land, but in the heart that the grave of the lost love is to be found, and that there dwells "She."

This shows what he intended She to be. It is a love story, his own love story let us say, but it is not given from the conscious side, but instead from the unconscious side, as a repercussion from the conscious experience, whatever it was.

This, of course, is the habit of the introverted writer.

So She is valuable to us as bringing out these unconscious reactions.

The author has evidently had a peculiar love affair which he never quite settled

to his satisfaction. It left him with the problem of She, and the same problem

follows him through most of his books. Perhaps it happened to him in Africa.

We could treat Holly as one unconscious figure and Leo as another, then different aspects of Haggard's charac- ter.

When you took Holly as the hero, you were not so far from one sense of the book, as we said; since, as we noted, Haggard has identified with Holly.

He, like Holly, has probably not seen the importance of his love affair, and when that happens, when a person has an emotional experience and refuses to take it seriously enough, it means a piling up of material in the uncon- scious.

This has been the case with Haggard

evidently. Now there are a few details I

would like to discuss.

Have you any idea why this ancient material

comes up? Miss Corrie: It is out of the collective

unconscious.

Dr. Jung: Yes, but why does it come up?

Miss Corrie: It always does with introverts

sooner or later. Dr. Jung: No, not necessarily.

Mr. Schmitz: Could not She be taken as a revolt on the part of Haggard to the whole Victorian age, and espe- cially to the Victorian woman?

Rider Haggard traveled a great deal in foreign countries and was especially well fitted to overthrow the ridicu- lous idea of a woman that had grown up in England, and to develop the fact that every woman should have some of “She” in her.

Dr. Jung: Part of what you say brings us to the point.

That is, if Rider Haggard had not traveled in primitive countries, the collective unconscious would not have been activated in the peculiar way it was.

It would not have been so dynamic in its reaction.

Of course, there is another way in which the collective unconscious can be strongly stimulated.

A man has had a psychosis, there has been formed a hole in his unconscious so to speak, and there is always a chance of the collective breaking through.

But that was not the case with Haggard, his unconscious was animated by contact with the primitive life about him.

It is very interesting indeed to observe the effect of life in primitive countries upon civilized men coming to them.

It is said of many of the officials that return to England from India that they come home

with burned brains. But of course it has nothing to do with the climate.

Their vitality has simply been sucked away in that alien atmosphere.

These men try to keep up the standards to which they have been trained, in a country where everything is set in the opposite direction, and the strain breaks them.

I have treated several cases of men returning from the colonies after long association

with native women. They cannot love European women after this experience.

They come with all sorts of symptoms, of indigestion, etc., but in reality they have been dissociated by the na- tive women.

A primitive would say they have lost a soul.

There is a very good story illustrating this in an otherwise very poor book by

Algernon Blackwood. The book is called Incredible Adventures,10 and the story

is “Descent into Egypt.”

The man simply fades out, he is gone as a European.

This then is the reason for the tremendous welling up of the collective

unconscious in Rider Haggard. The fact that it comes about through his contact

with the primitive complicates the love problem.

But how could his love problem be complicated by the fact of his life in Africa?

Mr. Schmitz: Perhaps “She” is such a complete opposite to the women of Dickens, let us say, that she can be taken as a wish-fulfillment.

Of course he would not want such a woman as “She,” and yet he would understand that in part “She” is nec- essary; that is, that a woman must have a primitive side in order to be complete, just as in the case of a man.

Dr. Jung: But if he had such an idea of what a woman ought to be, it should have helped him in his prob- lem.

Mr. Schmitz: He was not clear about it, so the unconscious

produced this desire. Dr. Jung: It is out of this groping about in his

unconscious that She developed.

But why should a man in Africa be less able to handle a love problem?

Mr. Robertson: Isn’t it because the African situation makes it hard for him to handle his feelings in the old way?

Dr. Jung: Yes, if you don’t look at it in too special a way, it could be put in those terms.

That is, the man’s attitude toward the love problem changes, and it becomes really a terrible problem for him.

Mr. Bacon: Does not the problem consist in his projecting a primitive anima on a non-primitive woman?

Dr. Jung: Yes, that is exactly it, and when that happens, the non-primitive woman becomes perfectly hysteri- cal under it.

The whole problem of the projection of the anima is a most difficult subject.

If a man cannot project his anima, then he is cut off from women. It is true he may make a thoroughly re- spectable marriage, but the spark of fire is not there, he does not get complete reality into his life.

Coming back now to the story: how do you understand the father of Leo?

Dr. Harding: Except as one of the former heroes in the legend, we did not

attempt to interpret him. Dr. Jung: He is certainly not a strong character, in fact

he is just fading out when the story begins.

But that is important in itself, for psychologically we know the father must fade when the hero comes, other- wise the development of the hero is seriously hindered.

I mention this because it is of great importance in the Egyptian religion around which this fantasy of Haggard's plays.

Thus Osiris fades into a ghost who rules over the dead, and his son Horus

becomes the rising sun. It is an eternal theme.

Mr. Schmitz: An excellent example of the need of the son for having the father out of his way before he can come into his own is seen in the case of Frederick the Great, who was markedly effeminate
up to the very day of his father's death.

Kubin, too, never wrote at all until after his

father died. Dr. Jung: It is truly a critical

moment in a man's life.

Often instead of being released for life by the death of the father, the son becomes neurotic.

Mythology takes note of the fact that it is so critical a moment; in fact, all these great moments of life have been embodied in mythology, because the latter sets forth the average solution found by humanity in its problems.

I think you have interpreted the chest quite properly.

The fact that there is a chest within a chest suggests a process of involution.

When it comes to the love of Kallicrates, we find the whole story anticipated in

remotest times. Why is that so?

Dr. Bertine: It is because it is not an individual story but repeats an

archetypal pattern. Dr. Jung: Quite so. It is an eternal truth.

It says that man is to play this role over and over again.

This is another cause for the coming up of the

unconscious material. But which archetype is it that is

reawakened?

It is the myth of Osiris, Isis, and Nephthys.

The myth says that Osiris was in the womb of his mother Nut together with Isis the queen of the day and Nephthys the queen of night, and while in the womb he had sexual intercourse with his two sisters.

Here is an ever-recurring motive, the conflict between the two for the

love of the hero. Therefore we have the conflict between “She” and

Amenartis.

In the Return of She the conflict comes up again, this time between “She” and the Tartar queen who wants to marry Leo.

Again it is the conflict between day and night, only this time “She” impersonates Isis, and the other is Neph- thys.

This is the archetype aroused in Haggard by Africa.

Haggard was a thoroughly “respectable” man and no doubt his marriage a thoroughly conventional one, but one can read between the lines of She that he loved another woman in all probability.

Who is Leo in the author?

Holly is relatively an old man, he has come into the age of wisdom where he is really too old to take on the risks the problem involves.

Therefore he creates the youthful figure of Leo.

The latter is hardly more than a youthful fool, but he is altogether

a gentleman. Through his youth he compensates the old Holly and

allows the latter to play safe. It is always Leo that takes the risks

even to the point of being almost hot-potted. Do you know what

is the significance of hot-potting?

Mr. Schmitz: I should think it would mean the heat of the passions

taking the head. Dr. Jung: And what does that mean? Insanity—all

over the place, as the saying is.

I have scarcely seen anyone who did not have that reaction to the

collective unconscious. At first the past looks dead, but as we get closer it gets us.

Take for example an old house.

One is at first so delighted at its antiquity, and then little by little an atmosphere of mystery gathers about it, and then before we know it, we have “ghosts” on our hands.

Something about the house has activated the unconscious in us.

Just give a little libido to it and the collective unconscious takes on an

enormous attraction for us. Just look at the power of history over our minds as

another example.

Mr. Radin: Walter Scott is a case of the past swallowing a man’s conscious adaptation, for when he moved into Abbotsford and began to live into history, so to speak, he lost all his money, and all power of directing his life.

Miss Corrie: “She” said her kingdom was of the imagination.

Dr. Jung: Yes, when you give yourself to the imagination, you are in effect

lost to this world. Soon you can no longer explain yourself and then the

way to the lunatic asylum is clear.

That is why, when the collective unconscious is near, one must learn some form of expression so as to create a bridge to reality.

Otherwise there is nothing to hold to, and the individual is a prey to the forces released.

When people are lost in the collective and you can providea form in which they can cast their ideas, they can come over into sanity again.

That, then, is the danger in hot-

potting. It is done by the

primitive.

The primitive layers are so thick they can easily overcome you.I think your interpretation of Job the correct one—that is, the commonplace, correct man happily gets lost.

This amounts to saying that Holly can never be a

don again. Offsetting the loss of Job is Leo’s

receiving the cloak of “She.”

Leo gets into shape, he receives something from “She” but only after Holly gives up his conventional aspect, i.e., Job.

You said nothing about Ustane.

Dr. Harding: That was because there was already too much to be said, and she seemed relatively unimpor- tant.

Dr. Jung: Yes, she was in

fact dead. I think you have

got Noot,

Billali, and Holly rightly placed, that is, as figures of the wise old man.

Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo

was about to die. You spoke of a passage about a unicorn and a goose,

where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion

and the Crocodile. The goose had a spur on its head and I said it associated to the

unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail

story, as you indicated. It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast

in front of them. Here we have an animal killed, a mythological animal

in fact—that is, instinct.

When it is killed, someone will become conscious. In the story of Parcival, the unconscious hero Parcival be- comes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things

ahead of them. A bird is a mind animal, symbolically, so the

unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives.

You will then come into a realization not only of your human pre-stages, but of the animal also.

This feeling of the collective unconscious brings with it a sense of the renewal of life to which there is no end. It comes down from the dim dawn of the world, and continues. So when we obtain a complete realization of self, there comes with it the feeling of immortality.

Even in analysis such a moment may come.

It is the goal of individuation to reach the sense of the continuation of one's life

through the ages. It gives one a feeling of eternity on this earth.

As Dr. Harding pointed out, these men are not ready for the pillar of fire.

The whole phenomenon of "She" has not yet been assimilated, the task is still before them, and they must have a new contact with the unconscious. Carl Jung, 1925 Seminar, Pages 146-154

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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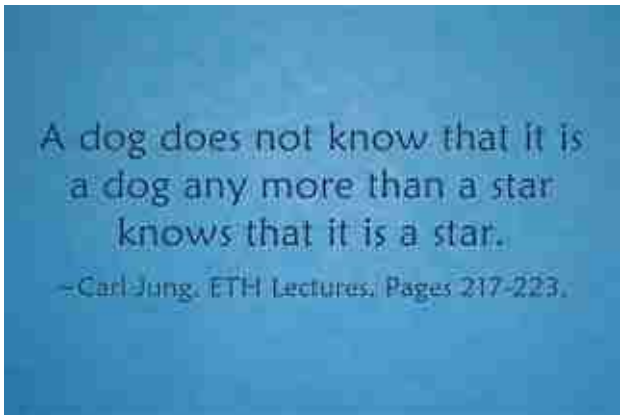
Some Carl Jung Quotations XII (2015-12-20 05:40)

[1]



A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

[2]
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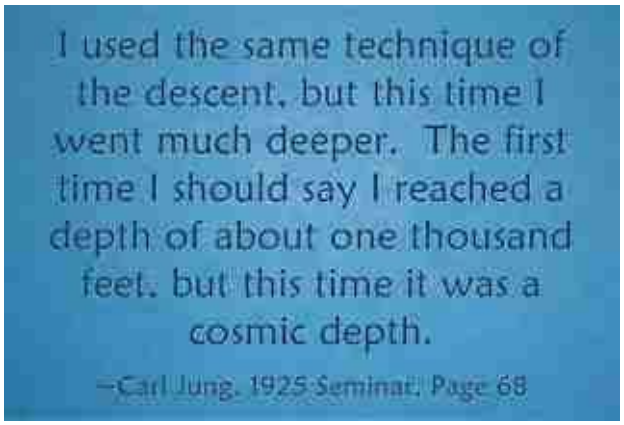
[3]


I used the same technique of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth.
–Carl Jung, 1925 Seminar, Page 68

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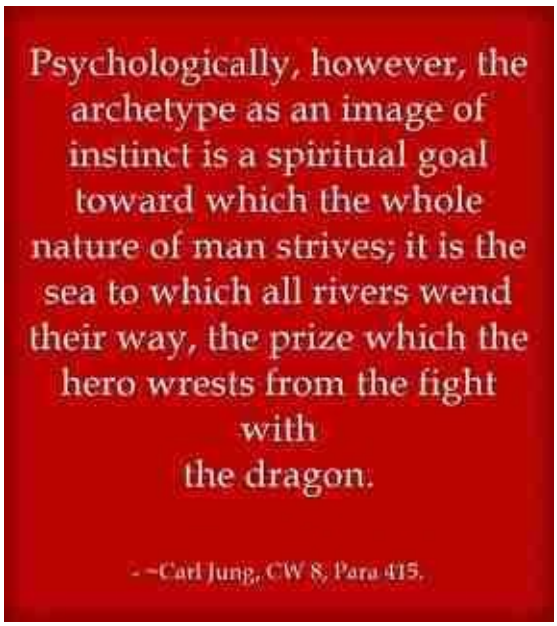
[4] 
Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.
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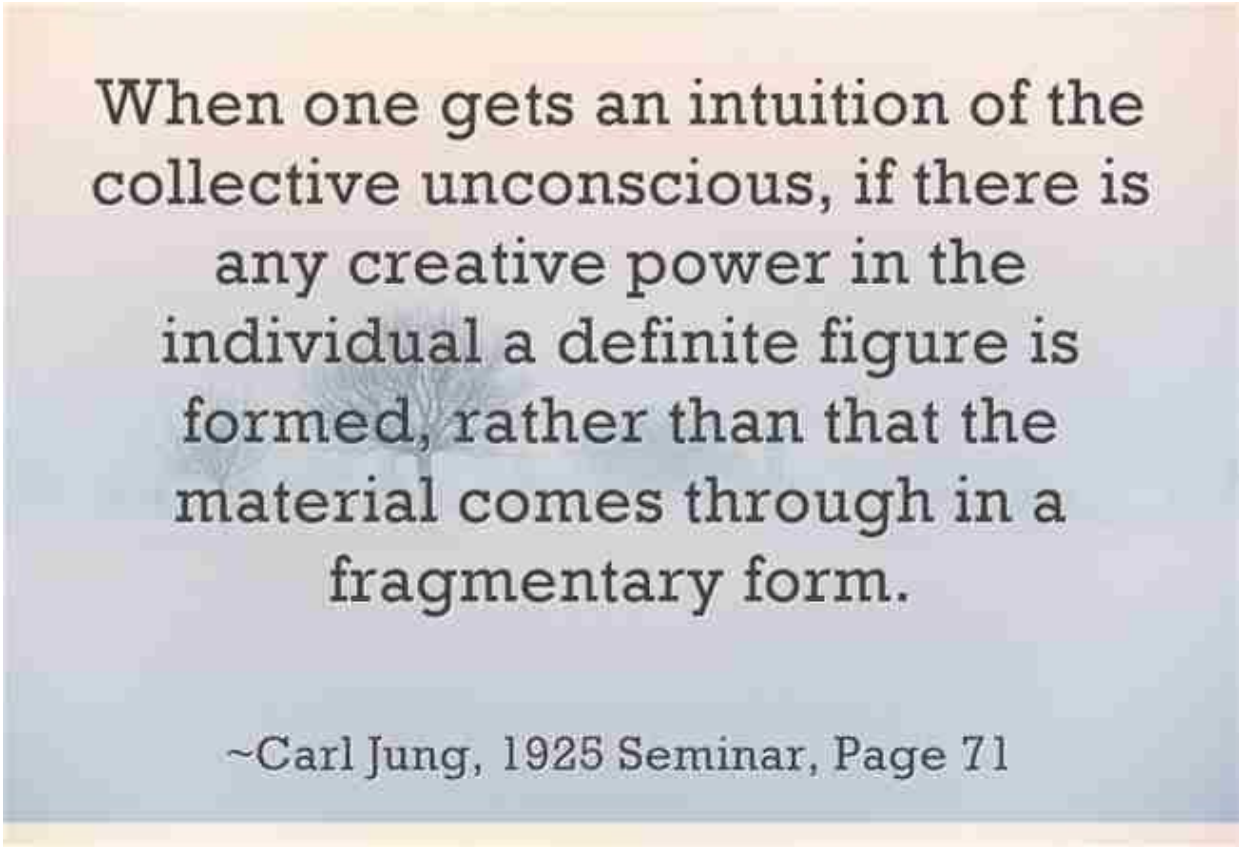
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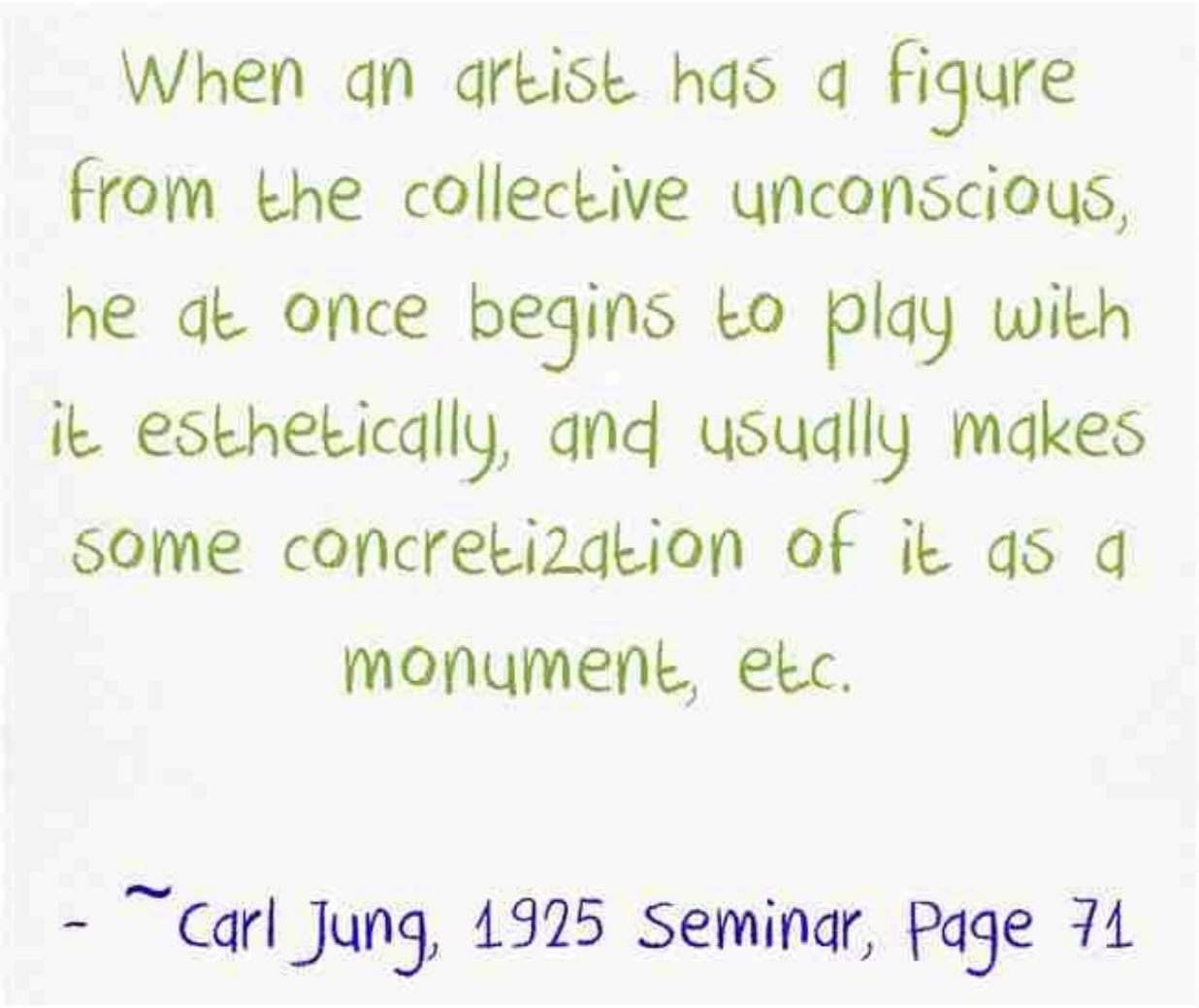
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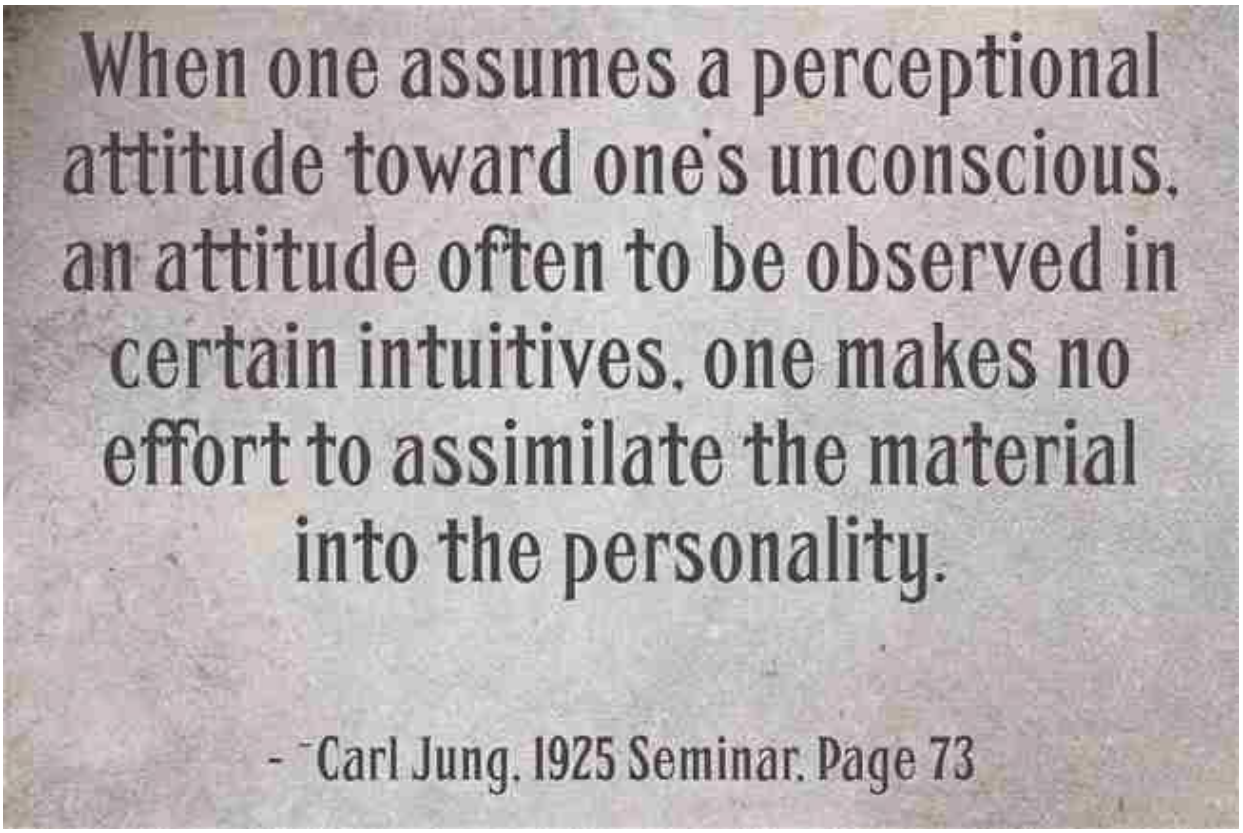
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Our effort today should be the double one of consciousness plus a full participation in life.
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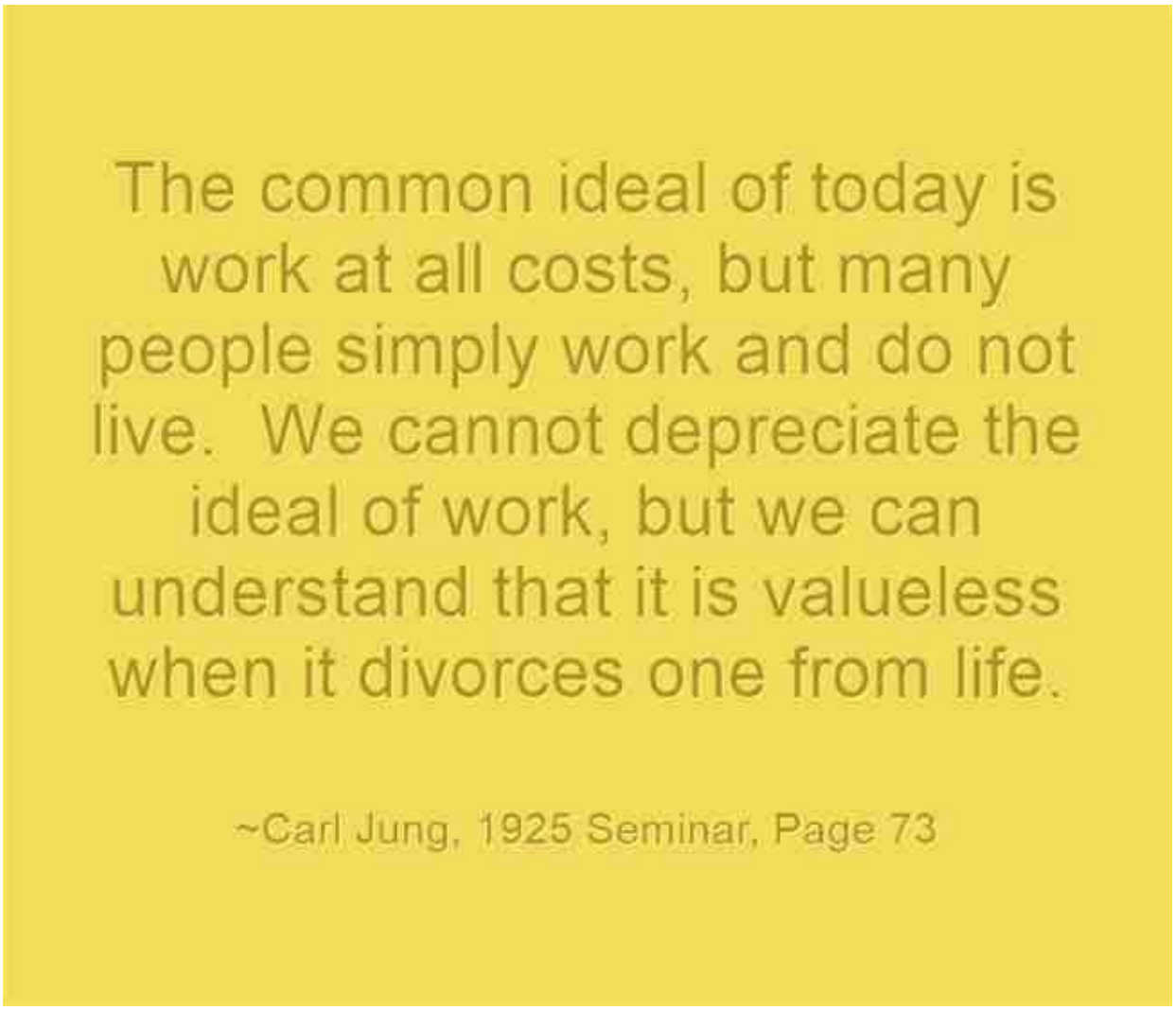
The common ideal of today is work at all costs, but many people simply work and do not live. We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.
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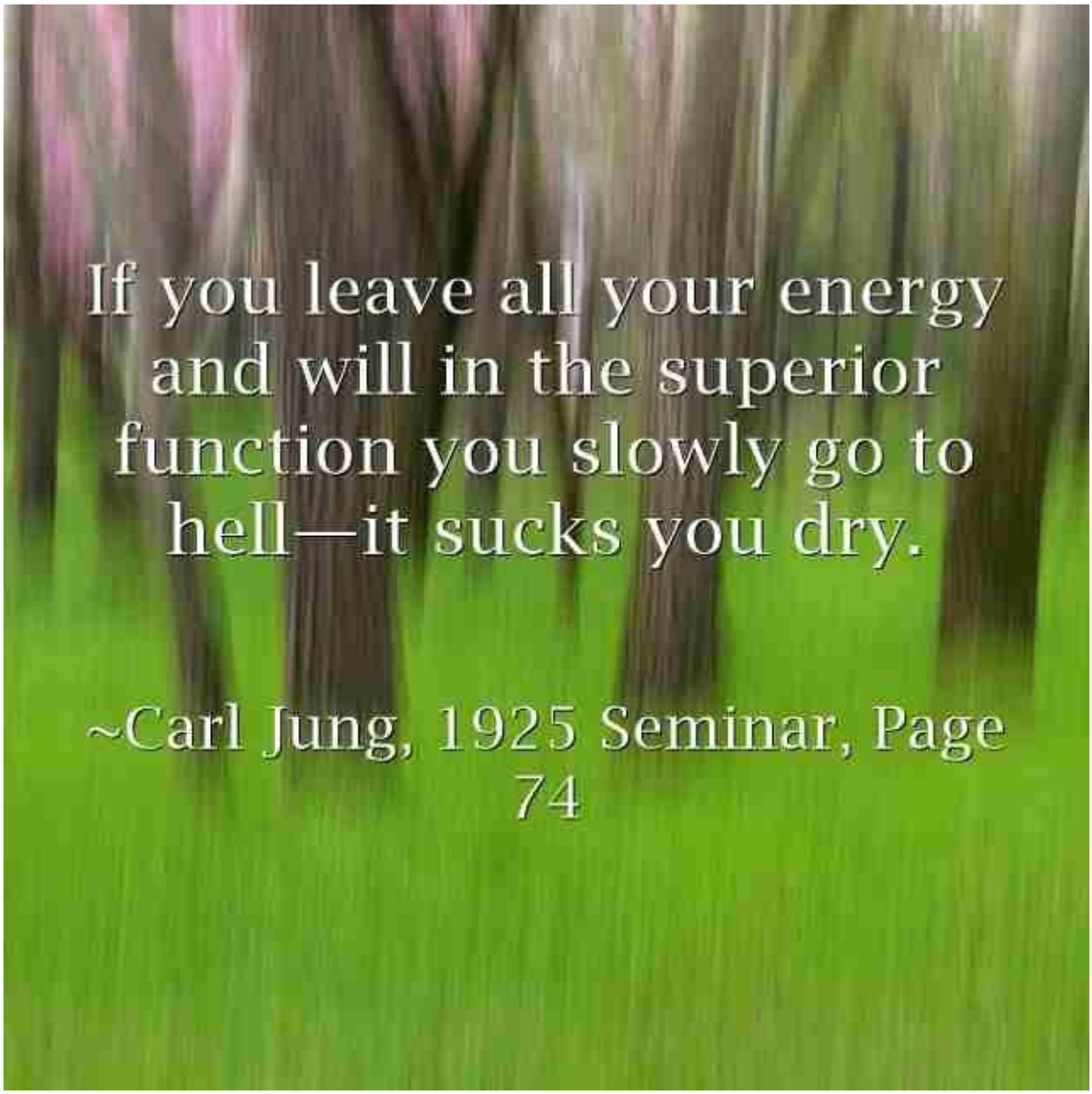
If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.
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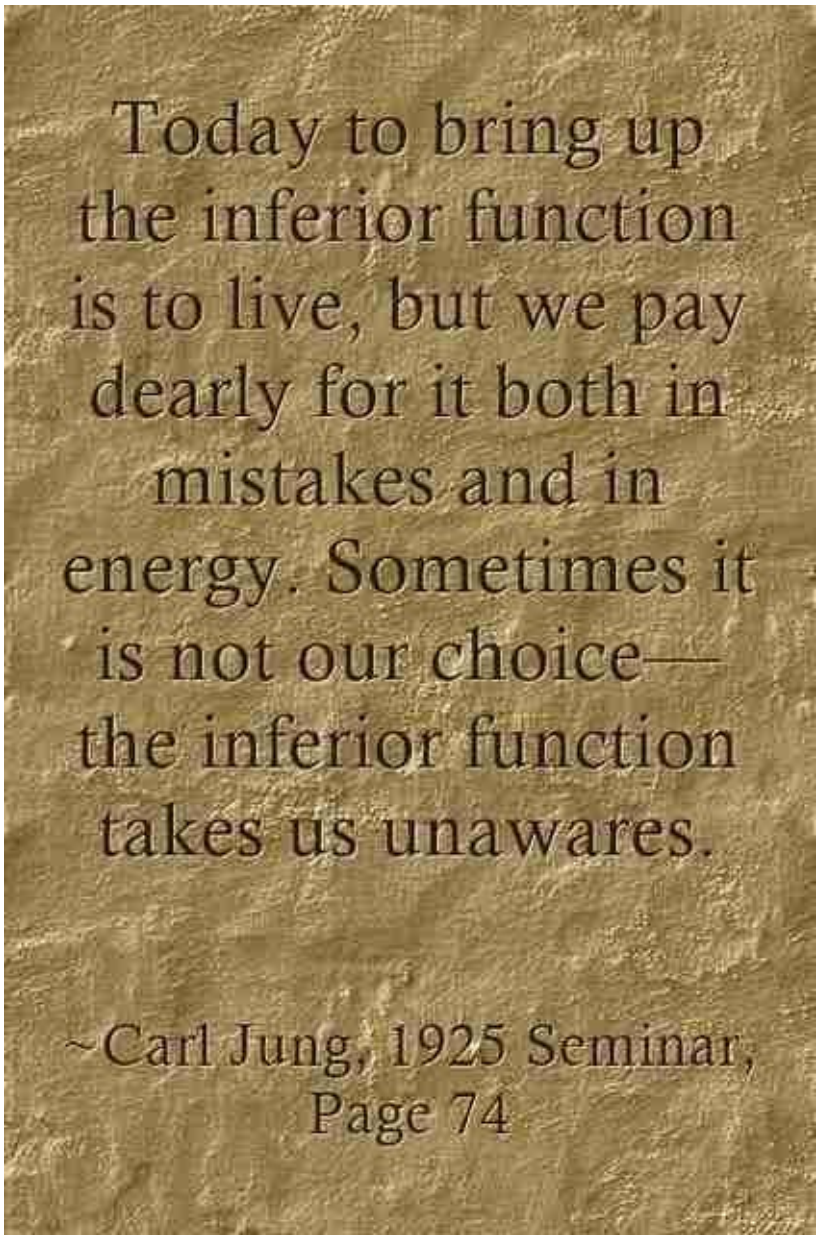
Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice— the inferior function takes us unawares.
~Carl Jung, 1925 Seminar, Page 74

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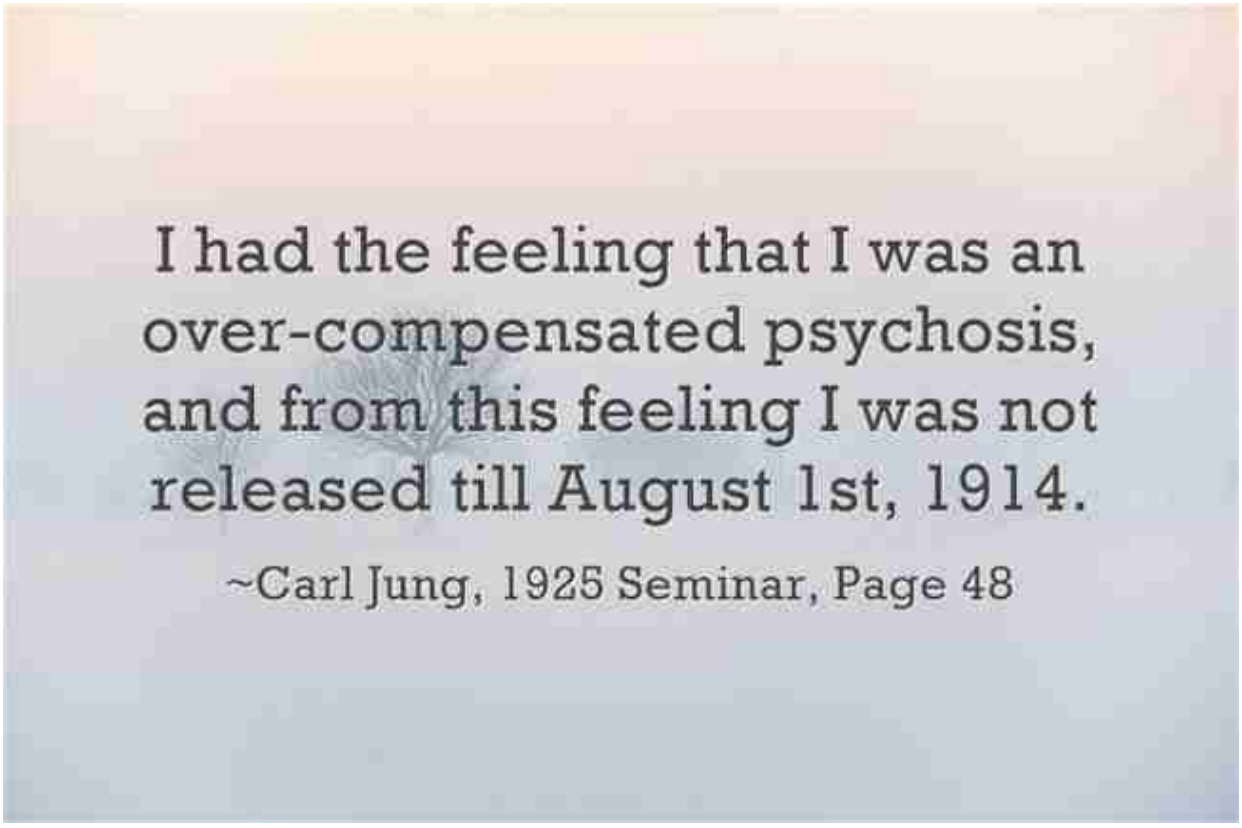
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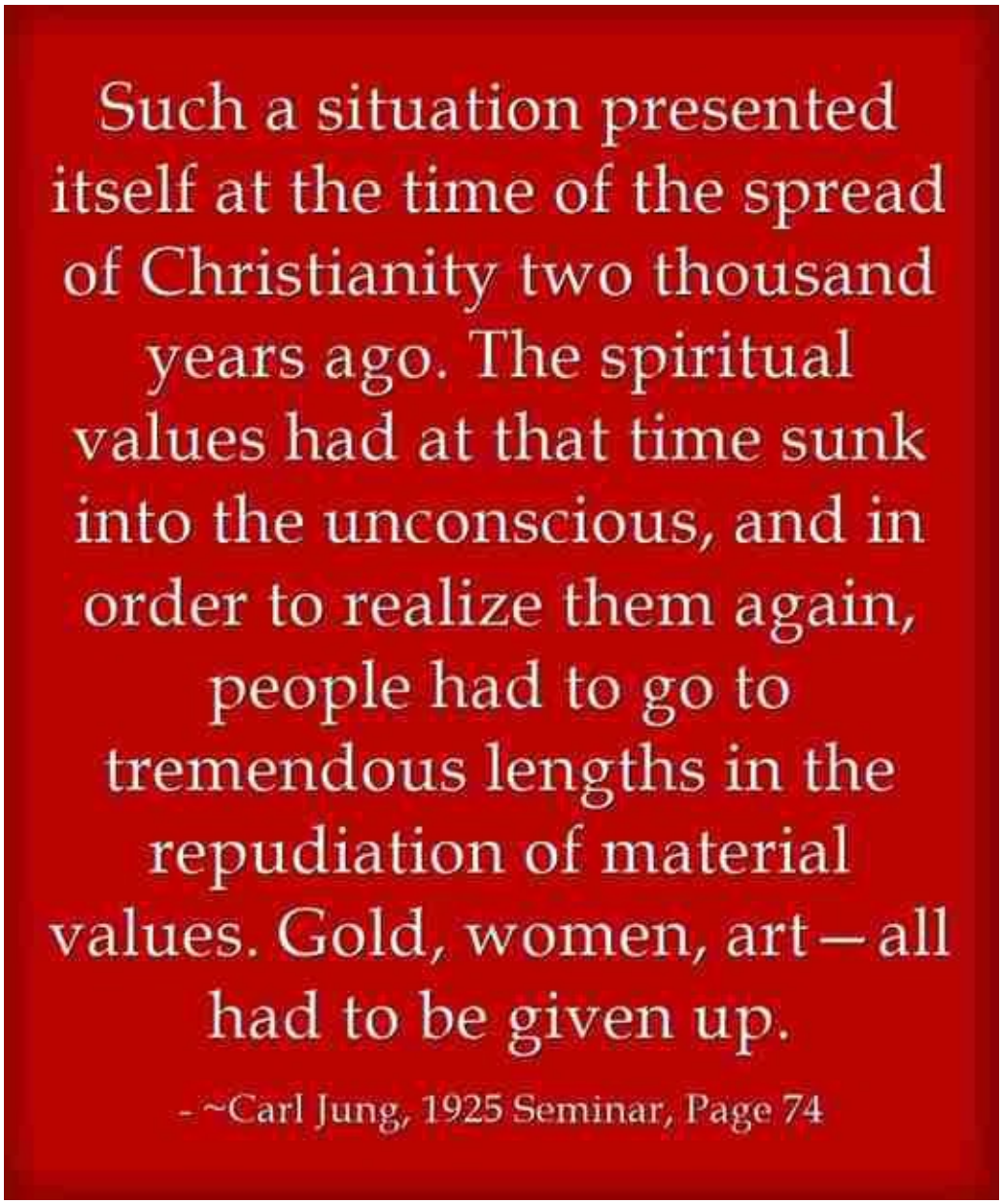
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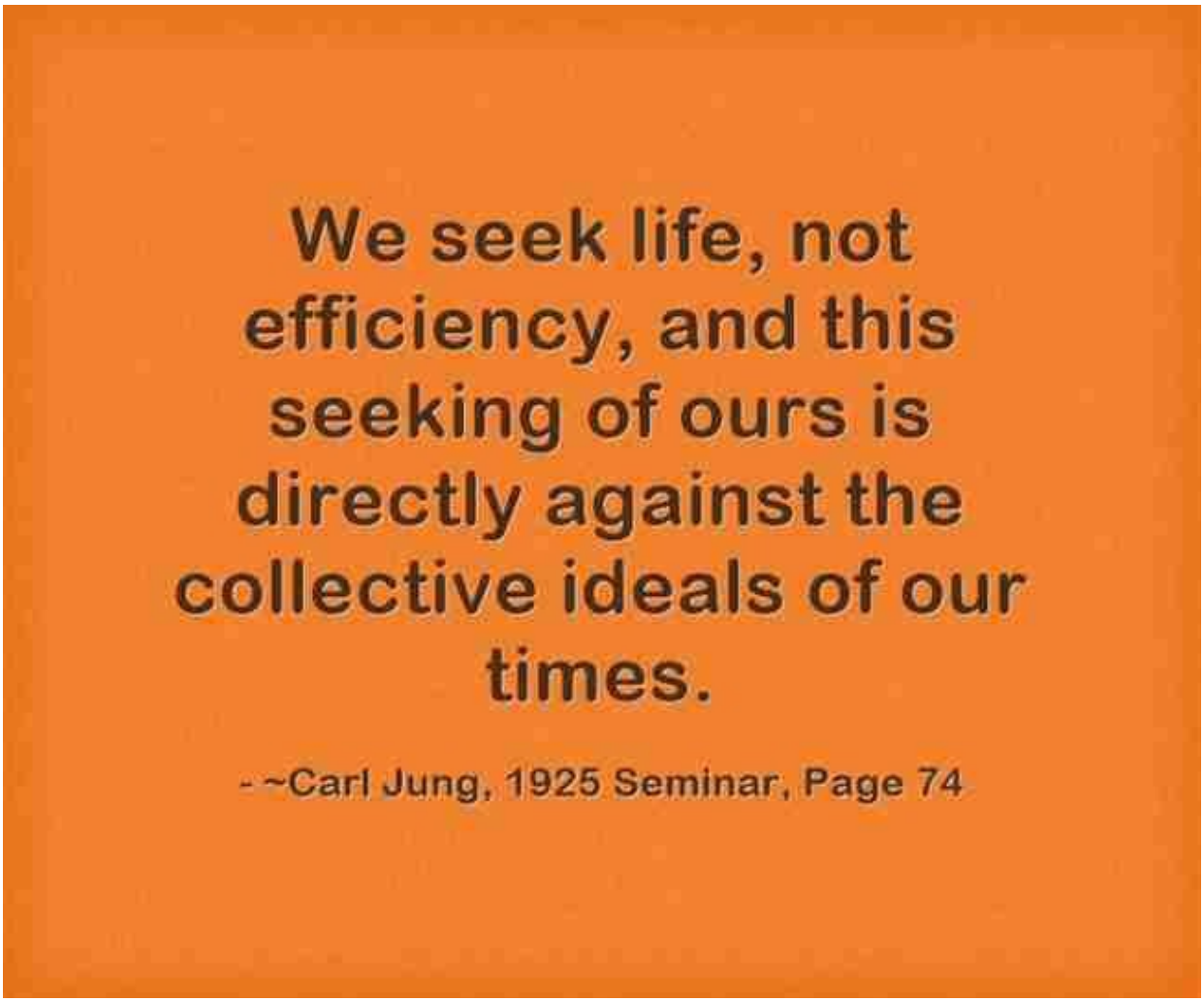
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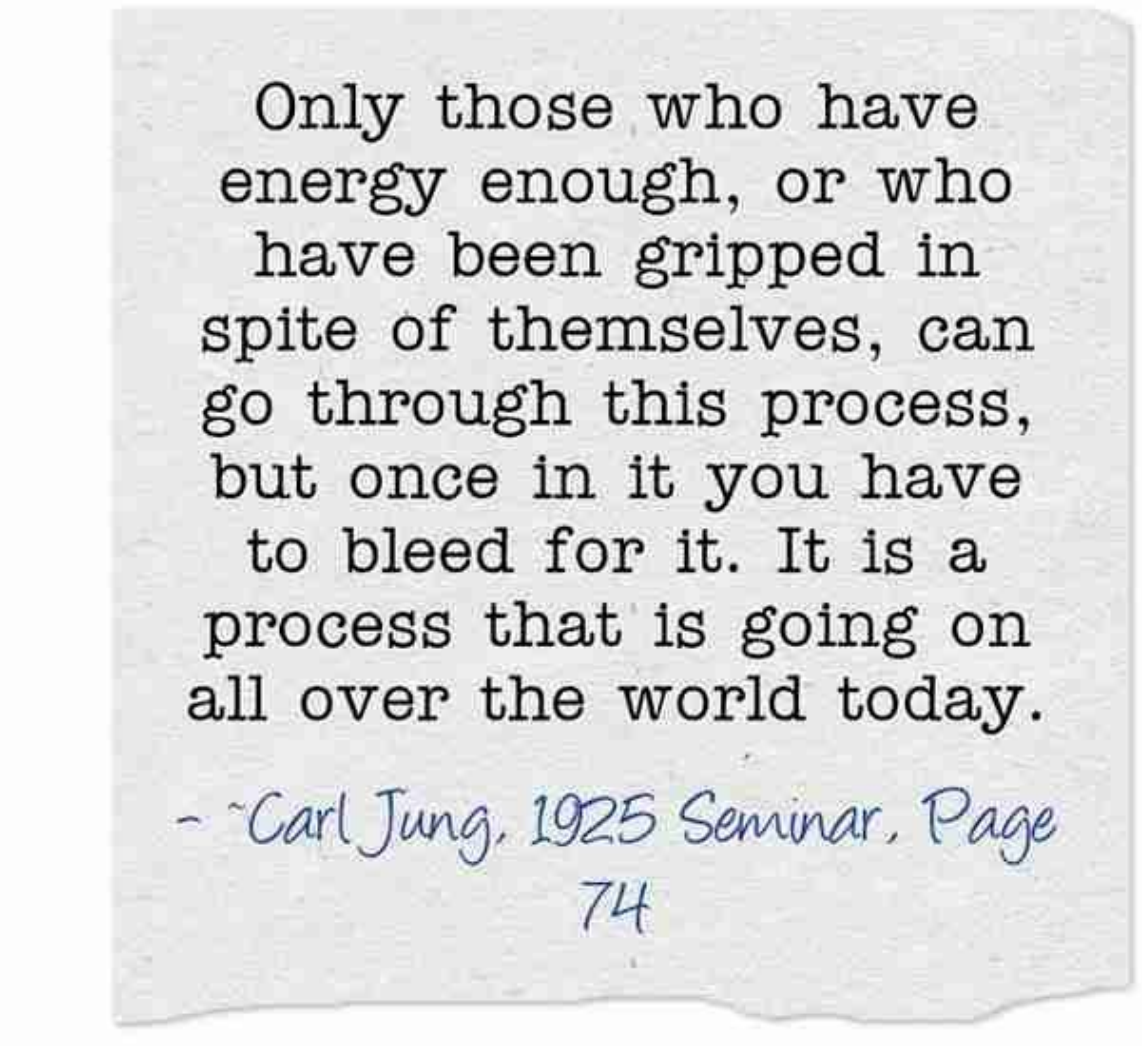
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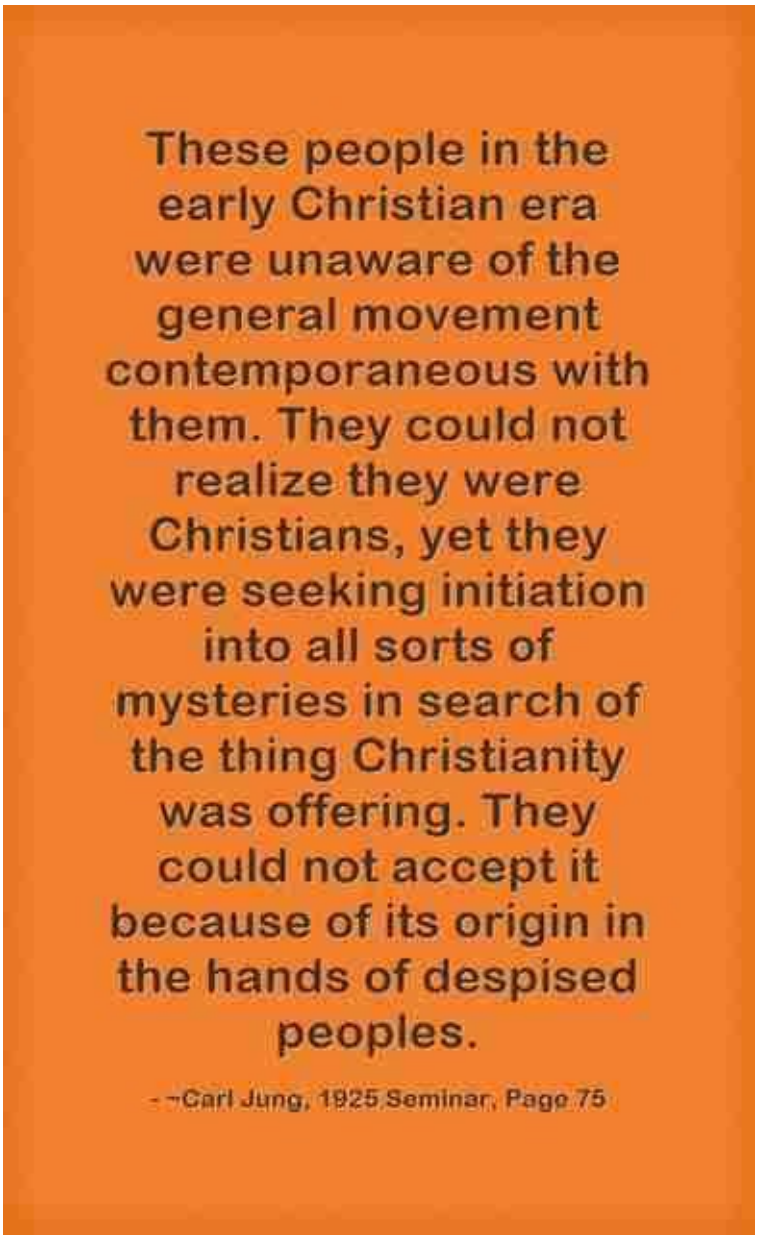
These people in the early Christian era were unaware of the general movement contemporaneous with them. They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering. They could not accept it because of its origin in the hands of despised peoples.
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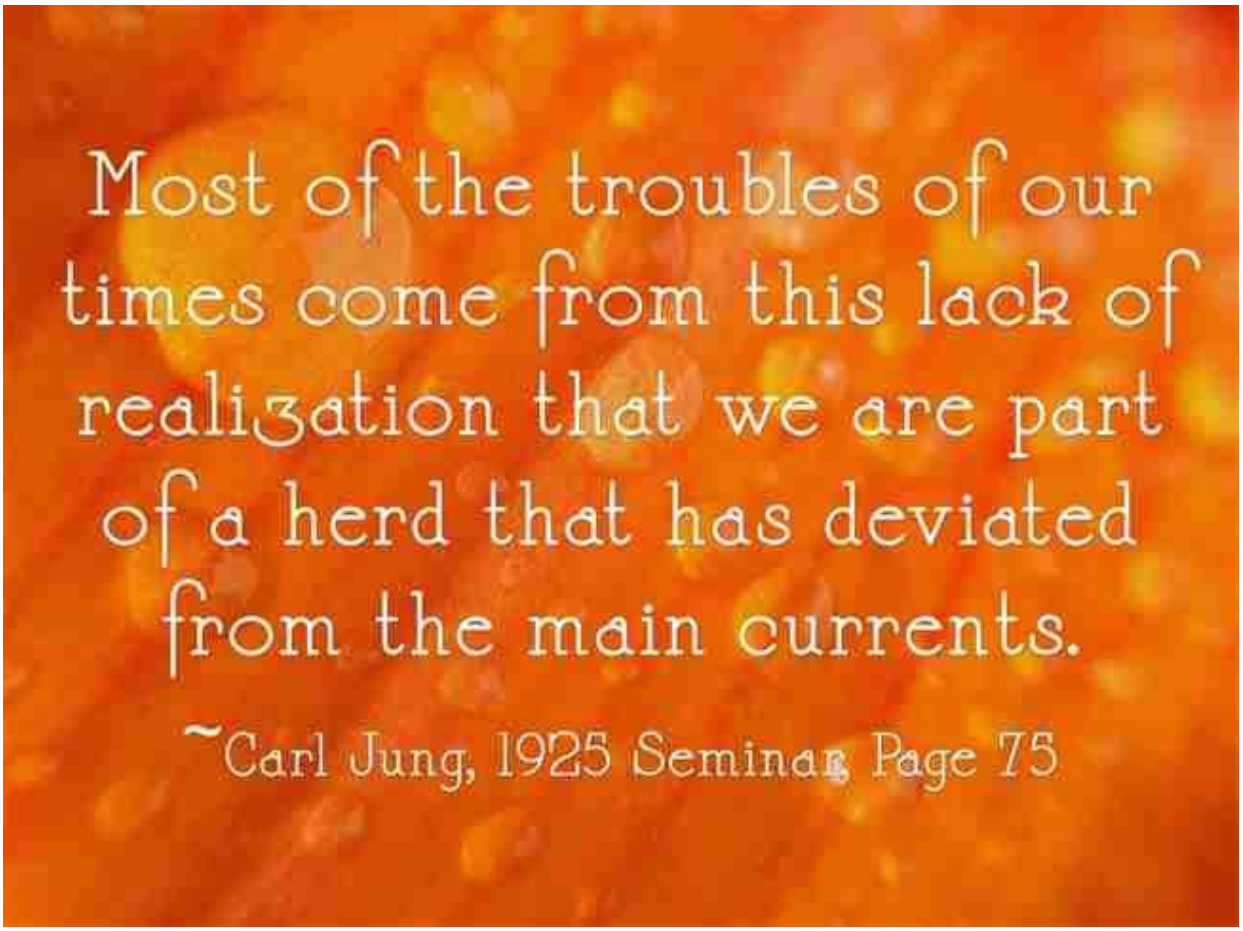
Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents.
~Carl Jung, 1925 Seminar, Page 75

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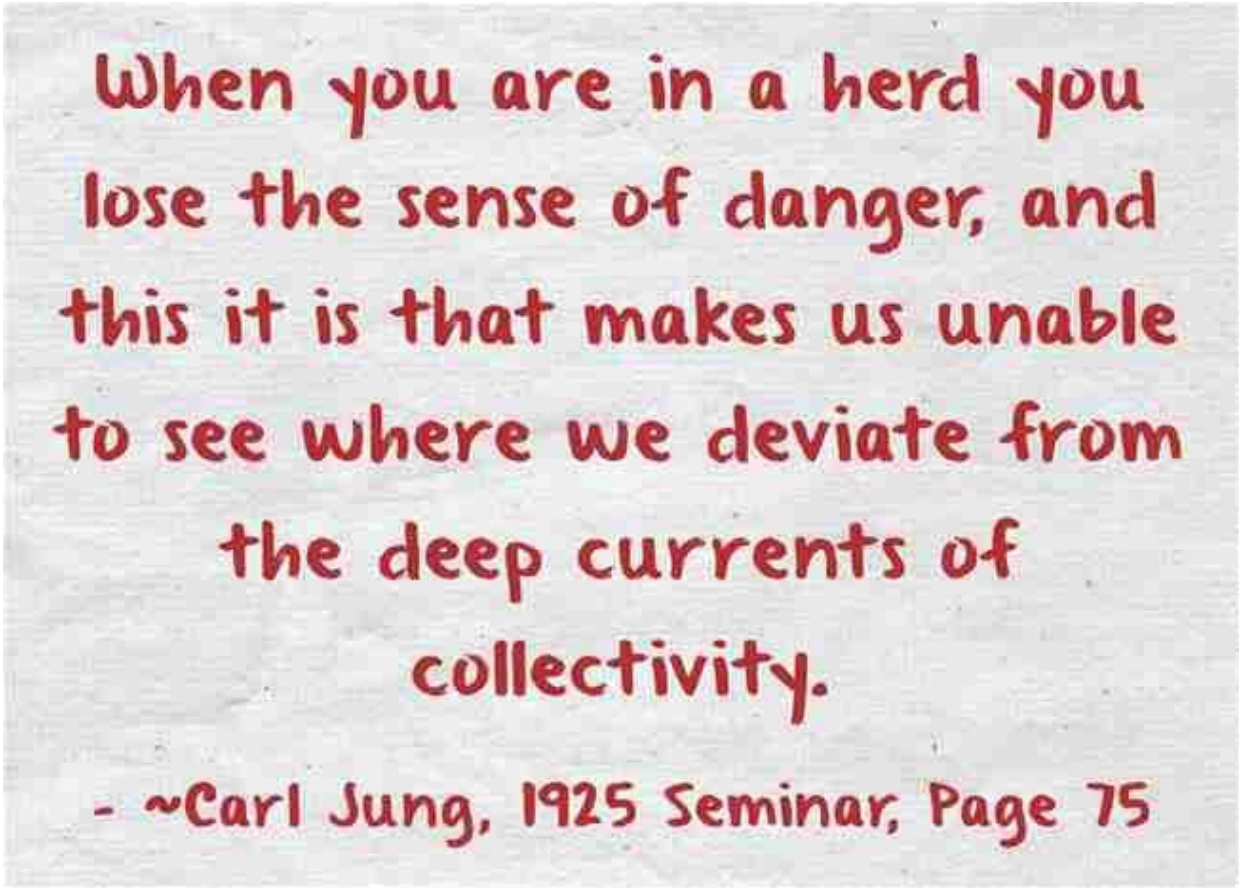
When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity.
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Carl Jung on "The Evil Vineyard" by Marie Hay (2015-12-21 06:50)

“The Evil Vineyard”

Dr. Mann gave the report for the committee on The Evil Vineyard.

Only her synopsis of the psychological aspects of the story will be given.

Taken on the reality basis, the story tells of a marriage in which no possibility of a real relationship existed.

The girl, having repressed her instincts as a woman, marries Latimer because he stands for the intellectual world which has completely fascinated her.

She has no love for him, even fears him. Latimer, twenty years her senior, seeks in her a renewal of youth; in- stead of feeling, he brings her sexuality.

The weirdness he is described as having [experienced] before his marriage progresses through shell shock into a neurosis in which he has to relive the crimes of a legendary Italian condottiere.

Because he represents her projected unconscious, and is in short an animus figure to her, Mary is utterly pow- erless to free herself from him until she comes to love another man in a real way.

Taken symbolically, the story is that of a woman giving way to the evil side of the animus, finally to be res- cued by the upcoming of the positive side.

Throughout, Mary was taken as psychologically identical with the author.

It was the opinion of Dr. Jung that the committee had failed to get at the deeper psychological significance of the book, and that the reason that they had failed lay in the assumption that Latimer was abnormal when he met Mary.

There was not sufficient evidence, he thought, for that viewpoint, and taking the story that way limited it too much.

It should be taken on a much deeper level.

Dr. Jung: I would like to hear from the men on the

committee. Mr. Bacon?

Mr. Bacon: The thing that interested me was that I thought if I could have read the symbols rightly, which I did not feel competent to do, I could have learned something very interesting about the author.

I thought she must have had some bad experience, and that the book was a reflection of her private trou- bles.

Dr. Jung: I think it would be a mistake to take the book as too much a story of the author.

We really don't know in how far the author has come to it from inner motives, and how much she has taken over the legend of the Casa di Ferro.

She seems to have lived in Switzerland and to have known much of Swiss life.

In case she has taken over the plot ready-made, it would not be fair to say it is symptomatic.

So I think we can dismiss the intuitions about the author's conflict. It was more possible to take She from that viewpoint, but here the connections are very obscure.

It would be better to take this story from the standpoint of the heroes, as Dr. Harding

has done with Holly. Thus I should analyze it first from the standpoint of the girl, and

then from that of Latimer.

Looked at from the two aspects, very different things come out.

We have no book that I know of in which we could establish a direct relationship between the author and the animus figure.

But here an important part of the problem is presented.

We can assume that the author has put feminine psychology into the heroine, and we can try to reconstruct what that woman has experienced and the development of the animus.

Do you consider, Dr. Mann, that Latimer is a suitable

animus figure? Dr. Mann: Yes, because he is a power

figure.

Dr. Jung: I think it nearer the facts to say that he became a power figure.

First he appears as a learned man who appealed to her as a source of wisdom, a man

representing wisdom. The animus is not necessarily a power figure.

The anima, on the other hand, is usually a power figure. She appears in that way from the very beginning.

But the response of a woman to wisdom is not necessarily a power reaction, as you seem to have presented it.

It is quite a legitimate craving.

I think the author has tried to show here a girl who was starved on the spiritual side, and came to an older man legitimately seeking.

Of course the world always takes such a situation and makes a love story of it, not allowing that a girl comes to a man for anything but love.

When such a thing happens to a man in reality, he is very likely to make the false assumption; and obviously there are more cases in which the assumption is right than those in which it is wrong, but nonetheless, we must admit that there are plenty of serious cases in which a girl can be interested in learning.

And so I think Mary sought information from Latimer.

Then begins the tragic situation. He would not assume that she is interested in knowledge, but takes it that she wants him as a man, and is simply pretending an interest in order to trap him.

Here is the tragic conflict.

He does not see that she is really interested, and so he gets

her into a trap. Then comes her mistake.

She is not aware of her instincts, and has no love for him whatsoever.

It would be her duty to tell him that he has made a mistake, but she just lets him marry her, and never tells him that she does not love him.

Because she has disregarded her instincts, they begin to grow in the dark.

Then the animus begins his work, and from this moment he gives an evil twist to her

unconscious processes. Before she was all right, and she had projected her animus into

Latimer at sight.

It was something that simply happened, and if the situation had been taken seriously, it might have gone very well.

But his attitude to her was all wrong because it was blind.

He took no cognizance of what she really thought about him, and made the false assumption about her seek- ing him as a lover.

A man thoroughly aware of his own instincts should not make a mistake like that, but obviously

he was a very intellectual man living in his mind with complete repression of the anima.

When he meets her all of that goes over on her, and he never stops to make out the reality of the situation.

But she will not carry his projection, and presently he begins to feel something growing in her which he does not understand.

And there we are launched upon the battle between the anima and the animus.

Let us take up her side of the conflict first. She committed a sin of ignorance in that she was unaware of her instincts.

Nature pays no attention to ignorance as an excuse, she simply punishes it as a sin.

She handles the situation as it is, and it makes no difference to nature if the person has chosen the wrong way with malice aforethought, or has merely fallen into it.

We might say that ignorance of instinct on the part of Mary is a sort of inherited sin, for her whole education has been along the lines of excluding knowledge of life.

Her family did all they could to keep her unconscious, and she knows nothing of the role

a woman must play. She quite innocently lies to the man, then she behaves as though

she were his wife and really is not.

In such a marriage there will be a violent outburst of sexuality at the beginning on the part of the man.

The primitive in the man is awakened because he must beat the woman down in order to make her service- able to his instincts.

Of course this is quite wrong, hopelessly wrong, but he is driven to it, and any

natural man will do it. The woman gets into the position of the archaic woman,

and then the animal lust of the man is stirred.

Negresses in certain parts of Africa exhibit with pride the scars they have received in their sexual battles with men.

Then the man is fairly launched on a course of brutality.

But an educated man cannot keep this up indefinitely. It breaks him and he becomes impotent.

As long as the woman can be kept down, she is alive as an animal; she becomes the victim of a brute, and takes a certain animal satisfaction out of it.

But she cannot keep on that low level any more than the man, and so it leads

into a breakdown. What happens then?

The libido with no outlet goes into the unconscious in a lump,

one might say. It becomes an egg that she broods over and hatches out.

What is in this egg?

Feminine
instinctiveness.

Fantasies begin to form around the figure of a young man who will come and free her

from this tyrant. The fantasies go on further and further with this theme of her being

a prisoner of a cruel tyrant.

Often I have seen this fantasy material about the young man, and the old man who has put the little bird into a gilded cage.

She is indulging in these fantasies, and brooding and brooding, but

without knowing why. Hardly any woman in this condition is conscious.

ordinarily she remains profoundly ignorant of it all.

So then we have the formation of these unconscious sexual fantasies; and they make wonderful material out of which an unconscious complex can form.

This begins in the personal unconscious.

At her first sexual experience she could have

understood. Many women do come into

consciousness in this way.

But when brutal sexuality comes, the deeper layers of the personality are opened up. This
leads right back to the monkey age.

The libido leaves the surface and goes down into the depths.

When a woman gets to this point she will begin to use historical material in which to wrap the fantasies.

Instead of saying “My husband has forced me,” she will begin a story of ancient times in which this tragedy was enacted.

This historical element points to the collective unconscious.

Then it must be determined why it chooses the specific period it does, in this case the Middle Ages.

And in this case, it is because the special psychology involved lies within the viewpoint of the Middle Ages.

If one goes back, on the other hand, in search of the place in history where the repression of the anima be- gins, one is taken far beyond the Middle Ages, back of Christianity to paganism.

This is far too intricate a theme for me to enter upon here, but it is my belief that the repression of the anima is connected with the problem of the collective domestication of man.

In order that the state be made, the anima had to be repressed.

That is why the story of Kallicrates in She is staged first in ancient times.

Not so early as Babylon or Egypt, however, because neither of these countries ever knew a state, strictly speaking.

The king was on the level of the gods, as is witnessed by the Babylonian temples; at one end is the king, at the other the god.

In some of the Egyptian sculpture, the king is pictured issuing orders to the gods.

Of course a state is not possible in such a condition, it is simply the ruling of the herd by the terror of mana. In the Greek polis, no such thing existed, and it is there we find the beginning of the state.

But if the anima ruled, the formation of a state would be

impossible. But how does the repression gradually

come about?

You have contracts, you promise not to fight under such and such conditions, you put down your weapons and don't speak very loud, you are very polite, you don't tread on another man's shadow.

So it goes among primitives, and in this way tolerance has a

chance to grow. Through these observances, man's anima

became repressed.

In this case the cause of the repression of the instincts lay in medieval psychology, and we must look back into medieval times to find out why.

Have you any ideas on this subject?

Mr. Schmitz: Did the repression of the instincts in women not grow out of the man's desire to keep the woman chaste while he went to war?

Dr. Jung: Yes, but you must explain the exaggerated ideal of chastity in these times.

Mr. Schmitz: If one goes as far back as the matriarchy, there is no ideal of chastity in women; but when grad- ually the patriarchy came about, men became interested in establishing their children's paternity,
and so grew up the conception of the chaste wife, and from that they passed to the idea of the virgin powerful through chastity, such as Athena.

Dr. Jung: You make then a connection between the cult of the virgin and the

exaggerated idea of chastity. I quite agree with that.

This cult brought with it very brutal means of enforcing the chastity.

If you go back to primitive tribes, even when a more or less strict monogamy is the rule, it is

taken for granted that women are unreliable when the man turns his back, but not too much notice is taken of it unless the man is greatly attached to his wife.

It is understood that a woman is not exactly true, but the primitive husband does not particularly care.

Nor does the woman on her side mind having the husband go with other women as long as he is not taken from her.

In other words jealousy is not so much

present. With the ideal of chastity

comes jealousy.

Mr. Bacon: Among the natives of Nicaragua, the husband is inordinately jealous of his wife; in fact he be- comes quite ferocious about it.

Dr. Jung: Yes, there are certain tribal ideas that explain particular cases, but when you study the average case you will find what I have said to be true.

But there are other examples where terrible punishments

follow infidelity. Our exaggerated feeling about chastity has

brought similar cruelties with it.

Primitive punishments are often of a peculiar ferocity, as is shown in the practices

surrounding witch-hunting. But what about our own laws in respect to that?

In the year 700, the burning of witches was not allowed, but 700 years later, down to 1796, witches were burned.

It had its climax at the same time as the appearance of the Lauretanian Litany,which expresses the culmina- tion of the cult of the Virgin.

When such cruelties as witch-burning appear in society, it means on the psychological side that instinct has been tortured, and in fact instinct is tortured by an extreme over-valuation of chastity.

Really hellish tortures have followed in its wake.

So these medieval fantasies in this book are to be explained by the fact of the complete

repression of instinct. Images of times when such deeds as those of Henrico von Brunnen

were generally current are reawakened.

As the murderer of his wife and her lover, he forms a suitable figure for the unconscious fantasy material of Mary, who thinks of herself as the prisoner of an ogre.

Now, when such fantasies are forming, they permeate the mind, and the collective unconscious is animated and one reacts to it—I mean anyone intimately associated with such a person.

It is just as though the animated collective unconscious were sending out waves

influencing others. The husband in this story responds to the activation of the

collective unconscious in his wife.

He is gripped by something he does not understand, and as he becomes restless, he is chased by these collec- tive fantasies of his wife.

He does not know where they belong.

On his wanderings he comes upon this place, the Casa di Ferro.

I know the place, and it is in fact very extraordinary; one wonders what it was, and feels the truth of the leg- ends about it.

When Latimer saw it, something happened to him.

He said to himself: “This is the place, and I am that man Henrico von Brunnen.”

There is the immediate conviction that always follows when an archetype is struck, it is an extraordinary expe- rience.

If the fantasy of your partner gets into you, you make yourself responsible for it; and if you hit upon the real- ity that frames the fantasy, you do just as Latimer did when he said, “I am Henrico von Brunnen—that
is my form.”

This brought him peace, but at the same time he had to

live the thing. He fell under the spell of the fantasy and

was overcome by it.

He was no longer himself, but his

unconscious. So he died when he

committed the murder.

He had not done it himself, nature had brought it about.

To sum up, we see in this story the complete projection of the woman’s unconscious into the man, the opera- tion of the animus.

Then comes the tragic denial of love. All of the repressed instinctive libido activates the deeper layers of the unconscious with the resulting fantasy system we have seen, till the man upon whom it is projected [falls] under its spell and lives it out.

That is the story as determined by the

woman’s part in it. If we look at it from the

man’s side it becomes different.

Until his marriage Latimer has lived the life of a

learned man. He has repressed the anima

completely.

Then he goes out to seek “She,” and finds her in this

lovely young girl. The feeling of youth was stirred in him.

He found this girl uncannily unconscious, full of a strange vagueness, and unaware of the instincts as she was, and she became for him a wonderful opportunity for anima projection.

Into such a vague, ambiguous frame you can put any amount of fantasy, and so he

made a plaything of her. She fulfilled his wish by keeping quiet.

The vaguer she became, the more the anima had a chance to

play her role. The more she fits into the anima role, the less

he can get at her in reality. Then he begins to make

assumptions to take the place of the realities.

He gets into a complete mist about her, and she becomes more elusive

than moonlight. She had denied love, and so he began to seek for this

thing he could not find.

He began going all over Europe in quest of this unknown thing. Inasmuch as she withdrew all libido from him and began to weave fantasies of lovers who would release her from him, his wife was really untrue to him.

He became convinced that she was untrue to him in point of fact, and began to make sure against lovers in the night.

Thus following up the suspicions of the anima, he fell deeper and deeper

into the snare. Finally he resorted to locking her up.

All of these things he was driven to do in order to get rid of the torture that was tearing him to pieces.

Dr. de Angulo: I can see the truth of all that you have said if you take it that Latimer was a normal man when he married Mary, but is there not a justification for taking it as the committee did, that is, that Latimer was already split apart, and abnormal through his one-sidedness when he first met her?

His experiences in the war swamped him completely, and then be began to live his unconscious, which finally led to his identification with Henrico von Brunnen. to insanity is his inability to get at his feelings.

Just because he is so Mary is then only an incident in his life; what drives him unreal when she meets him, he is an animus figure for Mary.

Dr. Jung: No, I see no justification for assuming that Latimer was abnormal from the beginning.

Besides, it is only a hiding behind words to say that, for it does not explain anything.

Carl Jung, 1925

Semi- nar, Pages 155-161

Carl Jung across the web:

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Mrs. Jung: “Could you say something about the relation of the animus to immortality… (2015-12-21 12:08)

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more move- ment in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time

of the matriarchy. Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the ani- mus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the

animus and the anima. Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies. Carl Jung, 1925

Seminar, Page 168. Carl Jung across the web:

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Victor White: " I am just indescribably lonely, and it’s some relief to me to tell you. . . ." (2015-12-21 16:15)

My dear C. G., November 8, 1953

The dilemma, reduced to its simplest terms, seems complete and insoluble.

If Christ is no longer an adequate and valid symbol of the Self, and in fact very inadequate, one-sided, uninte- grated and harmful, then must not one choose—at whatever cost?

Faith in him, it seems to me, must be unconditional; once one “criticizes Christ” one has lost faith in him, and one cannot in honesty preach him any more.

And one has lost any sense of oneness that one ever had with one’s community, with the Church, with the “cause” that animates them. . . .

So I tell myself from time to time that, whatever the cost, I

must get out. . . . I am just indescribably lonely, and it’s

some relief to me to tell you. . . .

I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples); and yet I tremble to think what would have happened if I hadn't!

Ever Cordially,

Victor Jung-White Letters, Pages

216-217. Carl Jung across the

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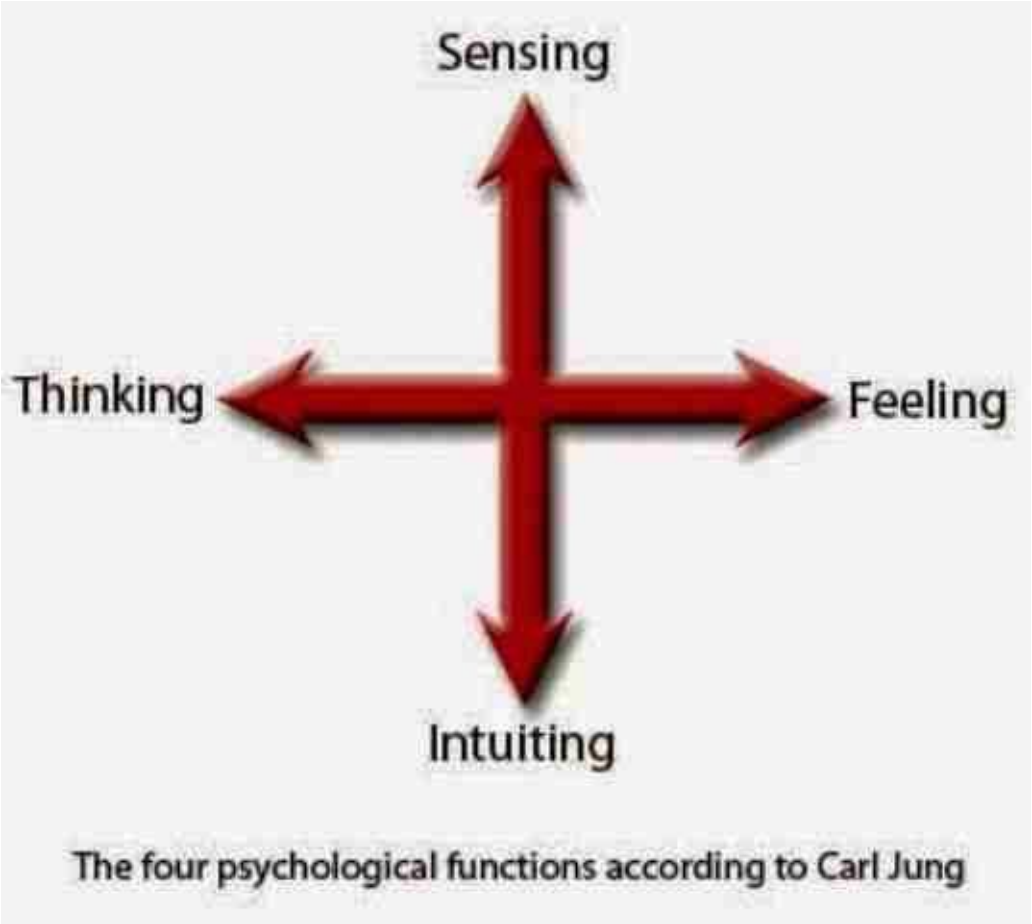
Carl Jung on the “Four Functions.” (2015-12-22 04:06)

Lecture

16 Dr.

Jung:



The four psychological functions according to Carl Jung

I think there are some points about the functions in general that need further clarification.

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

This diagram then (Diagram 6) represents the four main functions emanating from a virtual center and consti- tuting, in their totality, the subject.

The subject is suspended in a world of objects and cannot be thought of apart from them.

Ordinarily we class as objects only those things belonging to the external world, but equally important are the intrapsychical objects with which the subject is in contact.

To this latter class belong any conscious content that has slipped out of consciousness, been forgotten, as we say, or repressed, and all unconscious processes.

There are always parts of your functions that are within your conscious, and parts that are without your con- scious but still within the sphere of psychical activity.

Some of these intrapsychical objects really belong to me, and when I forget them they can be likened to pieces of furniture that have got lost.

But some, on the other hand, are intruders into my psychical entourage and come from the collective uncon- scious.

Or the intruder may be from the external

world. Take, for example, an institution.

This may be unconscious and therefore an object rising out of myself, or it might be started from without by something in the surroundings.

Obviously, the external world does not remain without effect on the functions.

If sensations were only subjective and not founded on reality, it would not carry with it

the conviction it does. To be sure, not all the sense of conviction rests on the effect

derived from the outer object.

Sometimes there is also a strong subjective element, as the hallucinations and illusions to be observed in pathological cases prove.

But the greater part of the conviction carried by sensation derives from the connection of sensation with the trans-subjective or objective fact in reality.

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now.

Therefore sensation gives only a static image of reality, and this is the basic principle of

the sensation type. Now, intuition carries with it a similar feeling of certainty, but of a

different kind of reality.

It speaks of the reality of possibilities, but to an intuitive type this is just as absolute a reality as that possessed by the static fact.

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

When we come to the rational functions, things become different.

Thinking is based on reality only indirectly, but nonetheless it can carry just as

much conviction. Nothing is more real than an idea to a person who thinks.

There are certain general or collective ideas from which the thinker derives his judgment, and these we know as the logical modi, but these in turn are derived from some underlying idea; in other words, the logical modi go back to archetypal origins.

It would be difficult indeed to trace out their history, but someday, when men are more intelligent than they are now, it will undoubtedly be done.

But if we follow the history of thought in the rough way possible for us, it can be readily seen that all times have recognized the existence of primordial images.

To Kant they were the noumena, “das Ding an sich.”

To Plato they were the eidola, the models that existed before the world existed, and from which all things in the world were derived.

Thinking, then, derives from the reality of the image, but has the image reality?

To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

If you cut an earthworm in two, the segment with the head will grow a new tail, and the tail segment will grow a new head.

If you destroy the lens of a salamander’s eye, a new lens will develop.

In both these cases it must be assumed that the organism carries within itself, in some way, an image of its totality, which totality tends to be reestablished when disturbed.

In the same way, the fact that the mature oak is contained within the acorn suggests this principle of the im- age of the whole.

Of course, the principle of reestablishing the integrity of the whole when a portion is lopped off works within limitations.

The thing replaced is of a more archaic type than the original.

So one can say in general that if a differentiated form is removed, the organ substituted goes back to a more primitive level.

The same thing happens psychologically.

That is, as soon as we set aside the more differentiated function, we hark back to

the archaic level. We can see such a thing even in so simple a thing as the

progress of an argument.

If we fail to convince by means of logical thought, we abandon it and resort to more primitive means, that is, we raise our voices, catch after current phrases, become sarcastic or bitter.

In other words, our refined tools failing, we grasp the hammer and tongs of emotion.

Returning to this question of the images, we find something in nature corresponding to the principle involved in them.

When we apply the conception to thinking only, we suppose the images to be static.

The great philosophers have spoken of them always as

being eternal. It is these static images that underlie

thinking.

We could call them, if we chose, Logos.

Feeling, as we have seen, has also its reality conviction, that is, it has to do with a trans-subjective fact. If we take it from certain aspects, it can bear a resemblance to thinking, but this is merely an apparent, not a real connection.

Thus, for example, I can take the concept freedom, and show it to be a highly abstract static concept; that is, I can keep it an idea, but freedom can convey also a powerful feeling.

In the same way, the phrase “my country” can be taken abstractly or emotionally.

In this way, most of our general [Diagram 6] ideas are feeling values and intellectual images also, so that we can say that the underlying fact of feeling is a dynamic image.

That is to say, it is an image that works, it has
motive power.
An abstract statement of feeling does not move, it is static.

If I define God as the unchanging totality of all changing processes, what have I but a

thoroughly static idea? But it is easy to imagine God as a most potently dynamic image.

For the totality of the dynamic images can use Eros.

To sum up, we have considered four kinds of realities: (1) static reality that comes to us through sensation; (2) the dynamic reality revealed by intuition; (3) static images given us by thinking; (4) dynamic
images sensed by feeling.

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.

We can think of the possibility of the world changing in such a way as to bring another function, or other functions, into existence; meantime I offer these conceptions as a possible point of orientation.

So now you see what I think of feeling.

I have been asked whether, if a number of individuals in the class draw up a statement of feeling as it appears to them, I would be willing to discuss it.

Of course I will do this very gladly, it will be an advantageous way of going into the subject; but I must warn you not to take feeling too subjectively in that case.

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types.

Thus one of the points with respect to the functions that has been most combated is my contention that feel- ing is rational.

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.

Similarly, people with a fairly developed amount of feeling, but in whom there is also intuition with it, hold feeling to be an irrational function.

It is the fate of people to seek to interpret life chiefly through the function strongest in them.

Sometimes it is quite impossible to convince a person that he cannot grasp the trans- subjective world with one function alone, no matter how strong that function may be.

With respect to the thinking type, this was once borne in upon. me very impressively by a man who came to consult me about a compulsion neurosis.

He said to me, “I don’t think you can cure me, but I would like to know why it is that I can’t be cured, be- cause as you will see, there is really nothing that I do not know about myself.”

And that proved to be true, he had covered his case with truly remarkable intelligence and from the Freudian point of view he was completely analyzed, for there was no corner of his past, even back to the remotest infancy, that remained unexplored.

For a moment I could not make out myself why it was that he could not get well.

Then I began to question him about his financial situation, as he was just coming from St. Moritz and had spent the winter at Nice.

“Were you able to make so much money that you could live that way without working?”

I asked him. He became annoyed with me for pressing this point, but finally had to tell the truth, namely that he was unable to work, had never made any money for himself, but was being supported by a schoolteacher, ten years older than himself.

He said none of this had anything to do with his neurosis, that he loved the woman, and she him, and they both had thought the situation out together and that it was all right.

Nor was I ever able to make him see that he was behaving like a pig to this woman, who was living on next to nothing while he was carousing over Europe.

He left my office with the firm conviction that, having “thought” the whole thing out, as he was pleased to put it, that finished it.

But the sensation type can crucify reality with equal facility.

Suppose there is a woman who has fallen in love with her sister's husband.

He is her brother-in-law, and one does not fall in love with one's brother-in-law, therefore the fact is never ad- mitted into consciousness.

It is only the facts as they are controlled by the situation as it is that come into the argument; the possibilities behind must be carefully excluded.

So these two live for twenty years and only arrive at the true state of affairs through analysis.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

If a thing is disagreeable to the feelings, a feeling type will slide over the reality of it with the greatest facil- ity.

Inasmuch as women are more connected with Eros than are men, they tend to have particular notions about feeling, just as men, even if not intellectual, tend to have particular notions about thinking.

So it is hard for men and women to understand one another.

The woman tends to identify feeling with reality, the man clings obstinately to the logical statement.

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.

If the fourth dimension were spatial, our bodies would be wormlike—that is, drawn out in space between two points.

In Diagram 7, I have tried to give some idea of an individual moving through space, that is, three-dimensional space.

The individual cannot be understood merely as a static entity.

If we want to have a complete notion for the individual, we must add the factor of time.

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

According to this idea, we can make out two types, those individuals who hang back in their time under the spell of the past, and others too much ahead of themselves.

The latter are only to be understood by their

tendencies. So far, these pictures have

disregarded the unconscious. In Diagram 8, I

have brought this factor into consideration.

This diagram presupposes a fully developed thinking type in whom sensation and intuition are half conscious and half unconscious, and in whom feeling is in the unconscious.

This does not mean that such a type is devoid of feeling; it only means that, compared to his thinking, his feel- ing is not under his control but eruptive in character, so that normally it is not in the picture at all, and then all of a sudden it quite possesses him.

In Diagram 9, I have shown the individual in relation to the world of external objects on the one hand and to the collective unconscious images on the other.

Connecting him with the first world, that is, the world of external objects, is the persona, developed by the forces from within and the forces from without in interaction with one another.

We may think of the persona as the bark of a conscious personality.

As we have indicated elsewhere, it is not wholly our choice what the persona shall be, for we can never con- trol entirely the forces that are to play on our conscious personalities.

The center of this conscious personality is the ego.

If we take the layer “back” of this ego, we come to the personal subconscious.

This contains our incompatible wishes or fantasies, our childhood influences, repressed sexuality, in a word all those things we refuse to hold in consciousness for one reason or another, or which we lose out of it.

In the center is the virtual nucleus or central government, representing the totality of the conscious and un- conscious self.

Then we come to the collective unconscious as it is present in us—that is, the part of the racial experience which we carry within us.

It is the home of Cabiri or dwarfs whom we may not see else they

cease to serve us. In this region another virtual center often turns

up in dreams.

It is a minor figure of oneself usually projected on a friend, for the unconscious pays these compliments very easily.

I have called it the shadow self.

The primitive has developed an intricate set of relationships to his shadow which symbolize very well my idea of the shadow self.

He must never tread on another’s shadow, so too we must never mention the weaknesses of another, those things in him of which he is ashamed and has therefore put out of sight.

A primitive says, “Don’t go out at midday, it is dangerous not to

see your shadow.” We say, “Be careful when you don’t know your

weaknesses.”

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective per- sonality.

This latter, made up of what is part of the collective unconscious in us, carries the things that appear in us as effects.

For we do have effects on people which we can neither predict nor

adequately explain. Instinct warns us to keep away from this racial side of

ourselves.

If we became aware of the ancestral lives in us, we might

disintegrate. An ancestor might take possession of us and

ride us to death.

The primitive says, “Don’t let a ghost get into you.”

By this he conveys the double idea, “Don’t let a visitor get into your unconscious, and don’t lose an ancestral soul.”

The feeling of awe of the primitive with respect to what we call the collective

unconscious is very great. It is to him the ghost world.

The following story told by an explorer among the Eskimo is an example of this awe, shared even by the medicine man.

The explorer came to the hut of a Polar Eskimo where incantations were going on over a sick man for the pur- pose of driving away the ghosts or evil spirits that were making him sick.

There was a tremendous noise going on, with the sorcerer jumping and

running about like mad. As soon as he saw the explorer he became very

quiet and said: “This is all a nonsense.”

He had taken him for another medicine man because no one but a medicine man is supposed to approach a hut where such an incantation is going on.

It is the custom, too, for the medicine men who are struggling with the ghosts to smile and say to one an- other that the whole thing is nonsense, not because they think it is, but because they use it as
a sort of apotropaic joke.

It is in the nature of a euphemism that should protect them

against their own fear. This instinctive fear of the collective

unconscious is very strong indeed in us.

There can be a continual flow of fantasies inundating us from it, the danger signal coming when the flow can- not be stopped.

If one has once seen this happen one feels deeply frightened.

We have in general not much imagination about these things, but the primitive knows all about it. For the most part, we are so cut off from it as to float above it.

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

Only that part of it that is your vertebrate inheritance—that is, that comes to you from your vertebrate ancestors—is to be thought of as within the limits of the central nervous system.

Otherwise it is outside your psychological sphere.

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the rela- tively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

The most recent human layers form the basis of actual consciousness, and thus the collective unconscious is reaching into consciousness, and only thus far can you call the collective unconscious psychological.

We wish to reserve the term "psychological," used thus, for those elements which, theoretically at least, can be brought into conscious control.

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psy- chical.

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "out- side" our brains, it has been assumed that I meant hanging somewhere in mid-air.

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

As an example of how the collective unconscious can work upon you through the inside fact, I would give the following: Suppose a man is sitting somewhere out of doors and a bird flies down near him.

Another day he is in the same place and a similar bird comes.

This time the bird stirs him in an altogether strange way, there is something mysterious attaching to that sec- ond bird.

The naïve man certainly assumes that the extraordinary effect of the second bird belongs as much to the out- side world as the ordinary effect produced by the first bird.

If he is a primitive he will distinguish between the two effects by saying the first bird is just a bird, but the sec- ond is a "doctor" bird.

But we know that the extraordinary effect of the "doctor" bird is due to a projection upon it from the collec- tive unconscious, from within the man.

Ordinarily, it is only by such a projection into the external world that we become conscious of the collective unconscious images.

Thus suppose we meet with an extraordinary effect from without.

An analysis of that effect shows that it amounts to a projection of an unconscious content, and so we arrive at the realization of such a content.

The case mentioned above is an ordinary one insofar as we assume an individual who is chiefly identical with the ego or conscious, but if it should happen that the individual should be more on the side of his shadow, then he would be capable of realizing without projection an immediate—that is, an autonomous—movement of the unconscious contents.

But if the individual is identical with his normal ego, then even such an autonomous manifestation of the unconscious—that is, one not released by the projection, nor by external effect, but originating
within himself—appears to him as if in the external world.

In other words, it requires a very close contact with the unconscious, and an understanding of it, for a man to realize that the origin of his mythological or spiritual experiences is within himself, and that whatever forms these experiences may appear to take, they do not in fact come from the external world.

Using the diagram I have just discussed, that is, Diagram 9, we could give an

explanation of analysis. The analyst makes his approach through the persona.

Certain formalities of greeting are gone through, and

compliments exchanged. In this way, one comes to the gateway

of the conscious.

Then the conscious contents are carefully examined, and the one passes to the personal subconscious.

Here the doctor often marvels that many of the things found there are not conscious since they seem so obvi- ous to an observer.

At the personal subconscious a Freudian analysis ends, as I indicated above.

When you have finished with the personal subconscious, you have finished with the causal influence of the past.

Then you must come to the reconstructive side, and the collective unconscious will speak in images and the consciousness of unconscious objects will begin.

If you can succeed in breaking down that dividing wall made by the personal subconscious, the shadow can be united with the ego and the individual becomes a mediator between two worlds.

He can now see himself from the “other side”as well as from “this side.”

Here consciousness of the shadow self is not though, one must have the unconscious images also at one’s dis- posal.

The animus or the anima begins to be active now, and the anima will bring in the figure of the old man.

All these figures will be projected into the conscious external world, and objects of the unconscious begin to correspond to objects in the external world, so that the latter, the real

objects, take on a mythological character.

This means an enormous enrichment of life.

I have often been asked about the “geology” of a personality, and so I have tried to picture this after a fash- ion.

Diagram 10 shows individuals coming out of a certain common level, like the summits of mountains coming out of a sea.

The first connection between certain individuals is that of the family, then comes the clan which unites a num- ber of families, then the nation which unites a still bigger group.

After that we could take a large group of connected nations such as would be included under the heading “Eu- ropean man.”

Going further down, we would come to what we could call the monkey group, or that of the primate ances- tors, and after that would come the animal layer in general, and finally the central fire, with which as the diagram shows, we are still in connection.

Appendix to Lecture 16

There has apparently been considerable misunderstanding of what I have said about the relation of the sub- ject to the external object, and also about the relation of the subject to the world of the unconscious images.

In the supplementary material I have added to the lecture as given in the class, I hope to have been able to clear up these points, but as they are of unusual importance, it is worthwhile to pursue the matter further even if it should take us somewhat far afield.

Let us look at the matter historically, in order to get more light on the problem of the relation of the subject to the external object.

This is a theme philosophers have been in dispute about from very

ancient times. The doctrine of the esse in re was the point of view

held by the antique world.

Everything we perceive outside ourselves is so completely “outside” as to be in no way conditioned by our way of perceiving it.

It is even as though there were emanations from our eyes illuminating the object and making it visible to us, so little cognizance does this view take of the subjective side of seeing.

This is the notion held by the uneducated man today.

This conception was followed by that of esse in intellectu solo; that is, what we see is an image in the head and nothing but that.

The question as to whether there are things beyond is left open. This would lead to a solipsism, and makes of the world a gigantic hallucination.

Our idea is of esse in anima.

This principle recognizes the objectivity of a world outside ourselves, but it holds that of this world we can

never perceive anything but the image that is formed in our minds.

We never see an object as such, but we see an image which we project out

upon the object. We positively know that this image is only imperfectly

similar to things as they are.

Thus it is indubitable that sound consists of waves; but only when the waves come at a certain rate, let us say sixteen to the second approximately, do we perceive waves as sound.

When the vibration is at sixteen or a more rapid rate, we do not sense waves at all, but hear a sound; below that rate we hear no sound, but feel the vibration of the air on the skin.

The same is true of light, which has wave character when examined with suitable apparatuses, but which to our eye has nothing of the kind.

That shows in how far the world as we perceive it is a subjective image—that is, an image within us—but at the same time this image is related, and indispensably related, to a thing in itself whose absolute nature is indepen- dent of our senses and impossible for us to perceive.

Whatever we perceive is an image in the psyche. In that sense, even external reality is in our heads, but only in that sense, and we must avoid speaking too much of the world as subjective images, lest we convey the impression of holding to transcendental idealism, which is practically esse in intellectu solo.

The esse in anima admits the subjective nature of our world perception, at the same time maintaining the as- sumption emphatically that the subjective image is the indispensable link between the individual entity, or entity of consciousness, and the unknown strange object.

I even hold that this case of the subjective image is the very first manifestation of a sort of transcendent func- tion that derives from the tension between the entity of consciousness and
the strange object.

Everything I said about the image of the so-called external reality I have to say also about the images of the collective unconscious: namely, they refer to the influences of absolutely existing external
objects, and they are the psychic reactions to them, the only difference between the image of external reality and the archetype being that the former is conscious and the latter unconscious.

The archetype nonetheless appears also in the so-called external world if it is not “dug up” in ourselves by an analytical procedure.

But you can apply the same analytical processes to the image of external reality also, and see

how subjective they are. There is a further difference between the images of external reality and

the archetypes.

Images of external reality make up the contents of our conscious memory and also of our artificial reminiscences— that is, our books, archives, etc.—while the archetypes are records of

reactions to subjective sense-images.

In our conscious memory we record things as they are subjectively, as memories of real facts, but in the un- conscious we record the subjective reactions to the facts as we perceive them in the conscious.

I should suppose that there are layers even of such repercussions, reactions of reactions, and that they would

form the stratification of the

mind. Let us take an

example:

The fact of Christianity persisting through the ages has left a certain reaction in our unconscious minds; let us call it reaction b.

This is a repercussion to another reaction we can call reaction a, that is, our conscious relation to Christianity throughout the ages.

It is reaction b, the repercussion to the conscious reaction, which reaches the unconscious strata and persists in our minds as an archetype.

That reaction b is modeled on an archetype already, which archetype is simply molded and reshaped by the new deposit.

Or to take another example: the most regular recurrence in the world is the rising and the setting of the sun.

Our consciousness remembers the real facts of this phenomenon, but our unconscious has recorded the un- told millions of sunrises and sunsets in the form of a hero myth, and the hero myth is the expression of the way in which our unconscious has reacted to the conscious image of sunrise and sunset.

As reaction a is forming the image of the external world, so reaction b is forming the collective unconscious— what one could call a sort of mirage world or reflex world.

But it would be somewhat of a depreciation to make the dignity of the collective unconscious one of second- hand origin only.

There is another kind of consideration that allows us to envisage the collective unconscious as a firsthand phe- nomenon, something sui generis, in the following way.

say the collective unconscious is reaction a, or the first reaction, or first image of the world, while the con- scious would be secondhand only.

“She”

As we assume that behind our image of the external world there is an absolute entity, so necessarily we must assume that behind the perceiving subject there is an entity; and when we start our consideration from that end, we must

At the preceding meeting of the class, Mr. Radin presented the story of She, together with a sketch of the characters involved.

The analysis was postponed till the next meeting, which is recorded here.

Dr. Harding, who gave the analysis, said the committee had decided to treat the book as presenting the mate- rial of an anamnesis, and then to take Holly as the conscious side of Haggard, and to analyze Holly through the material given in the story.

A very thorough analysis was given, of which the following is only an outline summary.

Holly has come to the time of life when he should have settled down to academic life; that is, he is about to give himself up to the absolute one-sidedness of an intellectual.

Just then comes the call from the unconscious.

All the other sides of life that he has discarded mobilize themselves for a last effort to get his attention.

The knock at the door, this stirring of the unconscious, brought an enigmatic thing that could not be touched then, and also a live thing, Leo, who forced him into a new orientation to life.

The enigmatic thing lies dormant for twenty years, and then is

taken up again. The casket is opened.

He consents to consider his unconscious contents, and he goes through them layer by layer, till he comes to the sherd and the scarab.

The casket reveals Holly's problem as it has been relived throughout the ages, that is, conventional morality over against the thing that means life.

Holly and Leo, the youthful side of Holly, struggling now to come into being, set out for the land of Kor—that is, Holly will go deeper and deeper into the unconscious until he finds the anima figure, "She," who rules over all the things he has denied admittance into his mind.

When "She" is found, and finally loved by Holly, he is for a moment on the

verge of madness. He speculates on the possibility of imposing his

unconscious symbol upon the external world. That is, can "She" be taken to

England?

The innumerable adventures in the land of Kor, all of them important mileposts on the way of Holly's psycho- logical development, culminate in the great test of burning in the pillar of flame.

They, Holly and Leo, wisely decide not to risk the test.

Holly is not ready for the fundamental change of attitude demanded of him.

But he can never again be the commonplace person he started out as; something of the inner meaning of life has been found by him.

Dr. Jung: I have to thank the committee and Dr. Harding for their

presentation of She. They have brought out some brilliant ideas, and I

have enjoyed their report very much. Now I would like to make a few

criticisms.

Why did you think of Holly as the hero?

At any rate, some other views of this point are possible.

I think that the author certainly intended Leo as the hero.

This fact is brought out with perfect definiteness in the second volume, where Leo, much developed as a per- sonality, is the pivotal character.

But of course it is a problem as to whether the author succeeds in his intention in this volume we are dis- cussing, or whether it simply is his viewpoint, and the fact that Dr. Harding has found Holly to be
the hero suggests that Haggard has not succeeded.

Dr. Harding: Isn't the point whether Leo is the hero of the story or psychologically the hero?

Dr. Jung: Of course the whole thing is a fantasy of Haggard's, and inasmuch as Haggard has more of himself in Holly probably than in Leo, one might say that Holly is the hero, but nonetheless he is trying to make Leo the hero of the story.

Because Haggard is too much Holly in reality, Leo remains a shadowy, relatively undeveloped figure; he has not lived Leo, in other words.

Unfortunately the Tauchnitz edition of She does not contain a poem which appears in the English edition, and which really gives a clue to Haggard's relationship to the story.

In this poem dedicated to "She," he says that it is not in the land of Kor and its caves, nor in any mysterious land, but in the heart that the grave of the lost love is to be found, and that there dwells "She."

This shows what he intended She to be. It is a love story, his own love story let us say, but it is not given from the conscious side, but instead from the unconscious side, as a repercussion from the conscious experience, whatever it was.

This, of course, is the habit of the introverted writer.

So She is valuable to us as bringing out these unconscious reactions.

The author has evidently had a peculiar love affair which he never quite settled

to his satisfaction. It left him with the problem of She, and the same problem

follows him through most of his books. Perhaps it happened to him in Africa.

We could treat Holly as one unconscious figure and Leo as another, then different aspects of Haggard's charac- ter.

When you took Holly as the hero, you were not so far from one sense of the book, as we said; since, as we noted, Haggard has identified with Holly.

He, like Holly, has probably not seen the importance of his love affair, and when that happens, when a person has an emotional experience and refuses to take it seriously enough, it means a piling up of material in the uncon- scious.

This has been the case with Haggard evidently.

Now there are a few details I would like to

discuss. Have you any idea why this

ancient material comes up? Miss Corrie: It is

out of the collective unconscious.

Dr. Jung: Yes, but why does it come up?

Miss Corrie: It always does with introverts

sooner or later. Dr. Jung: No, not necessarily.

Mr. Schmitz: Could not She be taken as a revolt on the part of Haggard to the whole Victorian age, and espe- cially to the Victorian woman?

Rider Haggard traveled a great deal in foreign countries and was especially well fitted to overthrow the ridicu- lous idea of a woman that had grown up in England, and to develop the fact that every woman should have some of “She” in her.

Dr. Jung: Part of what you say brings us to the point.

That is, if Rider Haggard had not traveled in primitive countries, the collective unconscious would not have been activated in the peculiar way it was.

It would not have been so dynamic in its reaction.

Of course, there is another way in which the collective unconscious can be strongly stimulated.

A man has had a psychosis, there has been formed a hole in his unconscious so to speak, and there is always a chance of the collective breaking through.

But that was not the case with Haggard, his unconscious was animated by contact with the primitive life about him.

It is very interesting indeed to observe the effect of life in primitive countries upon civilized men coming to them.

It is said of many of the officials that return to England from India that they come home

with burned brains. But of course it has nothing to do with the climate.

Their vitality has simply been sucked away in that alien atmosphere.

These men try to keep up the standards to which they have been trained, in a country where everything is set in the opposite direction, and the strain breaks them.

I have treated several cases of men returning from the colonies after long association

with native women. They cannot love European women after this experience.

They come with all sorts of symptoms, of indigestion, etc., but in reality they have been dissociated by the na- tive women.

A primitive would say they have lost a soul.

There is a very good story illustrating this in an otherwise very poor book by

Algernon Blackwood. The book is called Incredible Adventures,10 and the story

is “Descent into Egypt.”

The man simply fades out, he is gone as a European.

This then is the reason for the tremendous welling up of the collective

unconscious in Rider Haggard. The fact that it comes about through his contact

with the primitive complicates the love problem.

But how could his love problem be complicated by the fact of his life in Africa?

Mr. Schmitz: Perhaps “She” is such a complete opposite to the women of Dickens, let us say, that she can be taken as a wish-fulfillment.

Of course he would not want such a woman as “She,” and yet he would understand that in part “She” is nec- essary; that is, that a woman must have a primitive side in order to be complete, just as in the case of a man.

Dr. Jung: But if he had such an idea of what a woman ought to be, it should have helped him in his prob- lem.

Mr. Schmitz: He was not clear about it, so the unconscious

produced this desire. Dr. Jung: It is out of this groping about in his

unconscious that She developed.

But why should a man in Africa be less able to handle a love problem?

Mr. Robertson: Isn’t it because the African situation makes it hard for him to handle his feelings in the old way?

Dr. Jung: Yes, if you don’t look at it in too special a way, it could be put in those terms.

That is, the man’s attitude toward the love problem changes, and it becomes really a terrible problem for him.

Mr. Bacon: Does not the problem consist in his projecting a primitive anima on a non-primitive woman?

Dr. Jung: Yes, that is exactly it, and when that happens, the non-primitive woman becomes perfectly hysteri- cal under it.

The whole problem of the projection of the anima is a most difficult subject.

If a man cannot project his anima, then he is cut off from women. It is true he may make a thoroughly re- spectable marriage, but the spark of fire is not there, he does not get complete reality into his life.

Coming back now to the story: how do you understand the father of Leo?

Dr. Harding: Except as one of the former heroes in the legend, we did not

attempt to interpret him. Dr. Jung: He is certainly not a strong character, in fact

he is just fading out when the story begins.

But that is important in itself, for psychologically we know the father must fade when the hero comes, other- wise the development of the hero is seriously hindered.

I mention this because it is of great importance in the Egyptian religion around which this fantasy of Haggard's plays.

Thus Osiris fades into a ghost who rules over the dead, and his son Horus

becomes the rising sun. It is an eternal theme.

Mr. Schmitz: An excellent example of the need of the son for having the father out of his way before he can come into his own is seen in the case of Frederick the Great, who was markedly effeminate
up to the very day of his father's death.

Kubin, too, never wrote at all until after his

father died. Dr. Jung: It is truly a critical

moment in a man's life.

Often instead of being released for life by the death of the father, the son becomes neurotic.

Mythology takes note of the fact that it is so critical a moment; in fact, all these great moments of life have been embodied in mythology, because the latter sets forth the average solution found by humanity in its problems.

I think you have interpreted the chest quite properly.

The fact that there is a chest within a chest suggests a process of involution.

When it comes to the love of Kallicrates, we find the whole story anticipated in

remotest times. Why is that so?

Dr. Bertine: It is because it is not an individual story but repeats an

archetypal pattern. Dr. Jung: Quite so. It is an eternal truth.

It says that man is to play this role over and over again.

This is another cause for the coming up of the

unconscious material. But which archetype is it that is

reawakened?

It is the myth of Osiris, Isis, and Nephthys.

The myth says that Osiris was in the womb of his mother Nut together with Isis the queen of the day and

Nephthys the queen of night, and while in the womb he had sexual intercourse

with his two sisters. Here is an ever-recurring motive, the conflict between the

two for the love of the hero.

Therefore we have the conflict between “She” and Amenartis.

In the Return of She the conflict comes up again, this time between “She” and the Tartar queen who wants to marry Leo.

Again it is the conflict between day and night, only this time “She” impersonates Isis, and the other is Neph- thys.

This is the archetype aroused in Haggard by Africa.

Haggard was a thoroughly “respectable” man and no doubt his marriage a thoroughly conventional one, but one can read between the lines of She that he loved another woman in all probability.

Who is Leo in the author?

Holly is relatively an old man, he has come into the age of wisdom where he is really too old to take on the risks the problem involves.

Therefore he creates the youthful figure of Leo.

The latter is hardly more than a youthful fool, but he is altogether

a gentleman. Through his youth he compensates the old Holly and

allows the latter to play safe. It is always Leo that takes the risks

even to the point of being almost hot-potted. Do you know what

is the significance of hot-potting?

Mr. Schmitz: I should think it would mean the heat of the passions

taking the head. Dr. Jung: And what does that mean? Insanity—all

over the place, as the saying is.

I have scarcely seen anyone who did not have that reaction to the

collective unconscious. At first the past looks dead, but as we get closer

it gets us.

Take for example an old house.

One is at first so delighted at its antiquity, and then little by little an atmosphere of mystery gathers about it, and then before we know it, we have “ghosts” on our hands.

Something about the house has activated the unconscious in us.

Just give a little libido to it and the collective unconscious takes on an enormous attraction for us. Just look at the power of history over our minds as another example.

Mr. Radin: Walter Scott is a case of the past swallowing a man's conscious adaptation, for when he moved into Abbotsford and began to live into history, so to speak, he lost all his money, and all power of directing his life.

Miss Corrie: "She" said her kingdom was of the imagination.

Dr. Jung: Yes, when you give yourself to the imagination, you are in effect

lost to this world. Soon you can no longer explain yourself and then the

way to the lunatic asylum is clear.

That is why, when the collective unconscious is near, one must learn some form of expression so as to create a bridge to reality.

Otherwise there is nothing to hold to, and the individual is a prey to the forces released.

When people are lost in the collective and you can providea form in which they can cast their ideas, they can come over into sanity again.

That, then, is the danger in hot-

potting. It is done by the

primitive.

The primitive layers are so thick they can easily overcome you.I think your interpretation of Job the correct one—that is, the commonplace, correct man happily gets lost.

This amounts to saying that Holly can never be a

don again. Offsetting the loss of Job is Leo's

receiving the cloak of "She."

Leo gets into shape, he receives something from "She" but only after Holly gives up his conventional aspect, i.e., Job.

You said nothing about Ustane.

Dr. Harding: That was because there was already too much to be said, and she seemed relatively unimpor- tant.

Dr. Jung: Yes, she was in

fact dead. I think you have

got Noot,

Billali, and Holly rightly placed, that is, as figures of the

wise old man. Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but

there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile. The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated. It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious. In the story of Parcival, the unconscious hero Parcival be- comes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them. A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives.

You will then come into a realization not only of your human pre-stages, but of the animal also.

This feeling of the collective unconscious brings with it a sense of the renewal of life to which there is no end. It comes down from the dim dawn of the world, and continues.

So when we obtain a complete realization of self, there comes with it the feeling of immortality. Even in analysis such a moment may come.

It is the goal of individuation to reach the sense of the continuation of one’s life through the ages. It gives one a feeling of eternity on this earth.

As Dr. Harding pointed out, these men are not ready for the pillar of fire.

The whole phenomenon of “She” has not yet been assimilated, the task is still before them, and they must have a new contact with the unconscious.

“The Evil Vineyard”

Dr. Mann gave the report for the committee on The Evil Vineyard.

Only her synopsis of the psychological aspects of the story will be given.

Taken on the reality basis, the story tells of a marriage in which no possibility of a real relationship existed.

The girl, having repressed her instincts as a woman, marries Latimer because he stands for the intellectual world which has completely fascinated her.

She has no love for him, even fears him. Latimer, twenty years her senior, seeks in her a renewal of youth; in- stead of feeling, he brings her sexuality.

The weirdness he is described as having [experienced] before his marriage progresses through shell shock into a neurosis in which he has to relive the crimes of a legendary Italian condottiere.

Because he represents her projected unconscious, and is in short an animus figure to her, Mary is utterly pow- erless to free herself from him until she comes to love another man in a real way.

Taken symbolically, the story is that of a woman giving way to the evil side of the animus, finally to be res- cued by the upcoming of the positive side.

Throughout, Mary was taken as psychologically identical with the author.

It was the opinion of Dr. Jung that the committee had failed to get at the deeper psychological significance of the book, and that the reason that they had failed lay in the assumption that Latimer was abnormal when he met Mary.

There was not sufficient evidence, he thought, for that viewpoint, and taking the story that way limited it too much.

It should be taken on a much deeper level.

Dr. Jung: I would like to hear from the men on the

committee. Mr. Bacon?

Mr. Bacon: The thing that interested me was that I thought if I could have read the symbols rightly, which I did not feel competent to do, I could have learned something very interesting about the author.

I thought she must have had some bad experience, and that the book was a reflection of her private trou- bles.

Dr. Jung: I think it would be a mistake to take the book as too much a story of the author.

We really don’t know in how far the author has come to it from inner motives, and how much she

has taken

over the legend of the Casa di Ferro.

She seems to have lived in Switzerland and to have known much of Swiss life.

In case she has taken over the plot ready-made, it would not be fair to say it is symptomatic.

So I think we can dismiss the intuitions about the author's conflict. It was more possible to take She from that viewpoint, but here the connections are very obscure.

It would be better to take this story from the standpoint of the heroes, as Dr. Harding

has done with Holly. Thus I should analyze it first from the standpoint of the girl, and

then from that of Latimer.

Looked at from the two aspects, very different things come out.

We have no book that I know of in which we could establish a direct relationship between the author and the animus figure.

But here an important part of the problem is presented.

We can assume that the author has put feminine psychology into the heroine, and we can try to reconstruct what that woman has experienced and the development of the animus.

Do you consider, Dr. Mann, that Latimer is a suitable

animus figure? Dr. Mann: Yes, because he is a power

figure.

Dr. Jung: I think it nearer the facts to say that he became a power figure.

First he appears as a learned man who appealed to her as a source of wisdom, a man

representing wisdom. The animus is not necessarily a power figure.

The anima, on the other hand, is usually a power figure. She appears in that way from the very beginning.

But the response of a woman to wisdom is not necessarily a power reaction, as you seem to have presented it.

It is quite a legitimate craving.

I think the author has tried to show here a girl who was starved on the spiritual side, and came to an older man legitimately seeking.

Of course the world always takes such a situation and makes a love story of it, not allowing that a girl comes to a man for anything but love.

When such a thing happens to a man in reality, he is very likely to make the false assumption; and obviously there are more cases in which the assumption is right than those in which it is wrong, but nonetheless, we must admit that there are plenty of serious cases in

which a girl can be interested in learning.

And so I think Mary sought information from Latimer.

Then begins the tragic situation. He would not assume that she is interested in knowledge, but takes it that she wants him as a man, and is simply pretending an interest in order to trap him.

Here is the tragic conflict.

He does not see that she is really interested, and so he gets

her into a trap. Then comes her mistake.

She is not aware of her instincts, and has no love for him whatsoever.

It would be her duty to tell him that he has made a mistake, but she just lets him marry her, and never tells him that she does not love him.

Because she has disregarded her instincts, they begin to grow in the dark.

Then the animus begins his work, and from this moment he gives an evil twist to her

unconscious processes. Before she was all right, and she had projected her animus into

Latimer at sight.

It was something that simply happened, and if the situation had been taken seriously, it might have gone very well.

But his attitude to her was all wrong because it was blind.

He took no cognizance of what she really thought about him, and made the false assumption about her seek- ing him as a lover.

A man thoroughly aware of his own instincts should not make a mistake like that, but obviously he was a very intellectual man living in his mind with complete repression of the anima.

When he meets her all of that goes over on her, and he never stops to make out the reality of the situation.

But she will not carry his projection, and presently he begins to feel something growing in her which he does not understand.

And there we are launched upon the battle between the anima and the animus.

Let us take up her side of the conflict first. She committed a sin of ignorance in that she was unaware of her instincts.

Nature pays no attention to ignorance as an excuse, she simply punishes it as a sin.

She handles the situation as it is, and it makes no difference to nature if the person has chosen the wrong way with malice aforethought, or has merely fallen into it.

We might say that ignorance of instinct on the part of Mary is a sort of inherited sin, for her whole education has been along the lines of excluding knowledge of life.

Her family did all they could to keep her unconscious, and she knows nothing of the role

a woman must play. She quite innocently lies to the man, then she behaves as though

she were his wife and really is not.

In such a marriage there will be a violent outburst of sexuality at the beginning on the part of the man.

The primitive in the man is awakened because he must beat the woman down in order to make her service- able to his instincts.

Of course this is quite wrong, hopelessly wrong, but he is driven to it, and any

natural man will do it. The woman gets into the position of the archaic woman,

and then the animal lust of the man is stirred.

Negresses in certain parts of Africa exhibit with pride the scars they have received in their sexual battles with men.

Then the man is fairly launched on a course of brutality.

But an educated man cannot keep this up indefinitely. It breaks him and he becomes impotent.

As long as the woman can be kept down, she is alive as an animal; she becomes the victim of a brute, and takes a certain animal satisfaction out of it.

But she cannot keep on that low level any more than the man, and so it leads

into a breakdown. What happens then?

The libido with no outlet goes into the unconscious in a lump,

one might say. It becomes an egg that she broods over and

hatches out.

What is in this egg?

Feminine
instinctiveness.

Fantasies begin to form around the figure of a young man who will come and free her

from this tyrant. The fantasies go on further and further with this theme of her being

a prisoner of a cruel tyrant.

Often I have seen this fantasy material about the young man, and the old man who has put the little bird into a gilded cage.

She is indulging in these fantasies, and brooding and brooding, but

without knowing why. Hardly any woman in this condition is conscious.

ordinarily she remains profoundly ignorant of it all.

So then we have the formation of these unconscious sexual fantasies; and they make wonderful material out

of which an unconscious complex can

form. This begins in the personal

unconscious.

At her first sexual experience she could have

understood. Many women do come into

consciousness in this way.

But when brutal sexuality comes, the deeper layers of the personality are opened up. This
leads right back to the monkey age.

The libido leaves the surface and goes down into the depths.

When a woman gets to this point she will begin to use historical material in which to wrap the fantasies.

Instead of saying “My husband has forced me,” she will begin a story of ancient times in which this tragedy was enacted.

This historical element points to the collective unconscious.

Then it must be determined why it chooses the specific period it does, in this case the Middle Ages.

And in this case, it is because the special psychology involved lies within the viewpoint of the Middle Ages.

If one goes back, on the other hand, in search of the place in history where the repression of the anima be- gins, one is taken far beyond the Middle Ages, back of Christianity to paganism.

This is far too intricate a theme for me to enter upon here, but it is my belief that the repression of the anima is connected with the problem of the collective domestication of man.

In order that the state be made, the anima had to be repressed.

That is why the story of Kallicrates in She is staged first in ancient times.

Not so early as Babylon or Egypt, however, because neither of these countries ever knew a state, strictly speaking.

The king was on the level of the gods, as is witnessed by the Babylonian temples; at one end is the king, at the other the god.

In some of the Egyptian sculpture, the king is pictured issuing orders to the gods.

Of course a state is not possible in such a condition, it is simply the ruling of the herd by the terror of mana. In the Greek polis, no such thing existed, and it is there we find the

beginning of the state.

But if the anima ruled, the formation of a state would be

impossible. But how does the repression gradually

come about?

You have contracts, you promise not to fight under such and such conditions, you put down your weapons

and don't speak very loud, you are very polite, you don't tread on

another man's shadow. So it goes among primitives, and in this way

tolerance has a chance to grow.

Through these observances, man's anima became repressed.

In this case the cause of the repression of the instincts lay in medieval psychology, and we must look back into medieval times to find out why.

Have you any ideas on this subject?

Mr. Schmitz: Did the repression of the instincts in women not grow out of the man's desire to keep the woman chaste while he went to war?

Dr. Jung: Yes, but you must explain the exaggerated ideal of chastity in these times.

Mr. Schmitz: If one goes as far back as the matriarchy, there is no ideal of chastity in women; but when grad- ually the patriarchy came about, men became interested in establishing their children's paternity,
and so grew up the conception of the chaste wife, and from that they passed to the idea of the virgin powerful through chastity, such as Athena.

Dr. Jung: You make then a connection between the cult of the virgin and the

exaggerated idea of chastity. I quite agree with that.

This cult brought with it very brutal means of enforcing the chastity.

If you go back to primitive tribes, even when a more or less strict monogamy is the rule, it is taken for granted that women are unreliable when the man turns his back, but not too much notice is taken of it unless the man is greatly attached to his wife.

It is understood that a woman is not exactly true, but the primitive husband does not particularly care.

Nor does the woman on her side mind having the husband go with other women as long as he is not taken from her.

In other words jealousy is not so much

present. With the ideal of chastity

comes jealousy.

Mr. Bacon: Among the natives of Nicaragua, the husband is inordinately jealous of his wife; in fact he be- comes quite ferocious about it.

Dr. Jung: Yes, there are certain tribal ideas that explain particular cases, but when you study the average case you will find what I have said to be true.

But there are other examples where terrible punishments

follow infidelity. Our exaggerated feeling about chastity has brought similar cruelties with it.

Primitive punishments are often of a peculiar ferocity, as is shown in the practices

surrounding witch-hunting. But what about our own laws in respect to that?

In the year 700, the burning of witches was not allowed, but 700 years later, down to 1796, witches were burned.

It had its climax at the same time as the appearance of the Lauretanian Litany,which expresses the culmina- tion of the cult of the Virgin.

When such cruelties as witch-burning appear in society, it means on the psychological side that instinct has been tortured, and in fact instinct is tortured by an extreme over-valuation of chastity.

Really hellish tortures have followed in its wake.

So these medieval fantasies in this book are to be explained by the fact of the complete

repression of instinct. Images of times when such deeds as those of Henrico von Brunnen

were generally current are reawakened.

As the murderer of his wife and her lover, he forms a suitable figure for the unconscious fantasy material of Mary, who thinks of herself as the prisoner of an ogre.

Now, when such fantasies are forming, they permeate the mind, and the collective unconscious is animated and one reacts to it—I mean anyone intimately associated with such a person.

It is just as though the animated collective unconscious were sending out waves

influencing others. The husband in this story responds to the activation of the

collective unconscious in his wife.

He is gripped by something he does not understand, and as he becomes restless, he is chased by these collec- tive fantasies of his wife.

He does not know where they belong.

On his wanderings he comes upon this place, the Casa di Ferro.

I know the place, and it is in fact very extraordinary; one wonders what it was, and feels the truth of the leg- ends about it.

When Latimer saw it, something happened to him.

He said to himself: “This is the place, and I am that man Henrico von Brunnen.”

There is the immediate conviction that always follows when an archetype is struck, it is an extraordinary expe- rience.

If the fantasy of your partner gets into you, you make yourself responsible for it; and if you hit upon the real- ity that frames the fantasy, you do just as Latimer did when he said, “I am Henrico von Brunnen—that

is my form.”

This brought him peace, but at the same time he had to

live the thing. He fell under the spell of the fantasy and

was overcome by it.

He was no longer himself, but his

unconscious. So he died when he

committed the murder.

He had not done it himself, nature had brought it about.

To sum up, we see in this story the complete projection of the woman's unconscious into the man, the opera- tion of the animus.

Then comes the tragic denial of love. All of the repressed instinctive libido activates the deeper layers of the unconscious with the resulting fantasy system we have seen, till the man upon whom it is projected [falls] under its spell and lives it out.

That is the story as determined by the

woman's part in it. If we look at it from the

man's side it becomes different.

Until his marriage Latimer has lived the life of a

learned man. He has repressed the anima

completely.

Then he goes out to seek "She," and finds her in this

lovely young girl. The feeling of youth was stirred in him.

He found this girl uncannily unconscious, full of a strange vagueness, and unaware of the instincts as she was, and she became for him a wonderful opportunity for anima projection.

Into such a vague, ambiguous frame you can put any amount of fantasy, and so he

made a plaything of her. She fulfilled his wish by keeping quiet.

The vaguer she became, the more the anima had a chance to

play her role. The more she fits into the anima role, the less

he can get at her in reality. Then he begins to make

assumptions to take the place of the realities.

He gets into a complete mist about her, and she becomes more elusive

than moonlight. She had denied love, and so he began to seek for this

thing he could not find.

He began going all over Europe in quest of this unknown thing. Inasmuch as she withdrew all libido from him and began to weave fantasies of lovers who would release her from him, his wife was really untrue to him.

He became convinced that she was untrue to him in point of fact, and began to make sure against lovers in

the night.

Thus following up the suspicions of the anima, he fell deeper and deeper

into the snare. Finally he resorted to locking her up.

All of these things he was driven to do in order to get rid of the torture that was tearing him to pieces.

Dr. de Angulo: I can see the truth of all that you have said if you take it that Latimer was a normal man when he married Mary, but is there not a justification for taking it as the committee did, that is, that Latimer was already split apart, and abnormal through his one-sidedness when he first met her?

His experiences in the war swamped him completely, and then be began to live his unconscious, which finally led to his identification with Henrico von Brunnen. to insanity is his inability to get at his feelings.

Just because he is so Mary is then only an incident in his life; what drives him unreal when she meets him, he is an animus figure for Mary.

Dr. Jung: No, I see no justification for assuming that Latimer was abnormal

from the beginning. Besides, it is only a hiding behind words to say that, for

it does not explain anything. "L'Atlantide"
Mr. Bacon read the report of the committee on L'Atlantide.

The committee were of divided opinions as to the proper psychological interpretation.

One view was that the book demonstrated a conflict in Benoît's mind between his spiritual side and a ten- dency toward material considerations.

It was felt, for example, that he was conscious of misusing the messages of the unconscious for the sake of writing "bestsellers."

Looked at from that angle, Antinéa was not accepted as a true anima figure—that is, a creation of unconscious fantasies—but was taken as having been more than half constructed with a view to literary effect.

Another view represented in the committee was that the book represented a conflict between what was ratio- nal and what was irrational in Benoît's psychology, rather than as a conflict between a spiritual and a materialistic viewpoint.

Mr. Aldrich, differing from both of these viewpoints, presented a minority report in which he valiantly defended Antinéa not only as a true anima figure, but also as being a symbol of positive importance.

According to his view, Antinéa was neither a good woman nor an evil one, but

complete on all sides. He has summarized his report as follows:

"The natural complement of a complete woman is a complete man.

Insofar as the man is incompletely developed, or refuses to give her more than one side of his nature, he may

expect that she will punish him. In Benoît's romance, the hero is split in two: the sensual side of him is personified by Saint-A vit, while Morhange stands for an infantile and conventional sort of spirituality.

In effect, the hero goes to Antinéa and says, 'I tender you my sensual side, because Nature drives me; but I mean to deny you any participation in my spiritual side because, according to my conventional
morality, love of woman and spirituality are opposites and cannot be reconciled.'

Naturally, this aroused a devil in Antinéa—as it would in any woman who had any individuality.

Obviously the right woman for a man is the woman who complements his own stage of development: the mother is suitable for the baby, the wife for the man who is winning his place in the world, and the hetaira—the completely developed woman, the comrade—for the man who has achieved complete individuality, the Wise Man.

Antinéa would have been a delightful comrade for a Wise Man; but for a man who had not passed out of the Warrior stage she was as inappropriate and fatal as a wife would be for a baby."

Dr. Jung: The most interesting point about this book is the way in which it differs from She, is it not, Mr. Ba- con?

Mr. Bacon: Yes, I must say I was a little confused in trying to get at the differences, but for one thing there is the theme of luxury greatly emphasized in Benoît's book.

Miss Raevsky: Not only that, there is a sensualism that is much developed in it, even in Antinéa.

Dr. Jung: Yes, if you think of the outside details, there is a tremendous difference. In L'Atlantide as you say, there is an atmosphere of luxury, the beauty of the place is dwelt upon, the way which the people are received is described so as to bring out the details, while the corresponding features in She are very sparsely treated. Benoît is outspokenly esthetical.

One could [not?] imagine an Anglo-Saxon writer paying as much attention to these physical details.

Haggard pays a good deal of attention to them himself, in fact, as for example when he describes an after- noon tea under perfectly absurd conditions, but when Haggard does this, it is with a sort of frugality; it is the sort of sensuality that belongs to the sportsman, while Benoît's is that of the salon.

When you mention the sensuality in L'Atlantide, you have something, but there is a still

greater difference. Benoît fully acknowledges the place of sexuality, while in Haggard it

always appears as a fiendish element. In Benoît it plays a big part, while in all of

Haggard's books it is decidedly in the background.

One could say that one had here the French and the Anglo-Saxon viewpoints in opposition.

We cannot assume that the Anglo-Saxon view is the only one in harmony with Heaven; we must assume that the French view has also justification.

So it is worthwhile to go into some detail about this question of attitude. In order to do that we must pay some attention to Antinéa.

I am not sure if the class got a very clear picture of Antinéa.

Mr. Bacon, will you describe the ways in which Antinéa differs from “She”?

Mr. Bacon: Antinéa is a much more physiological object than “She,” who is

very nebulous. Antinéa is represented as full of animal desire.

Mr. Aldrich: “She” says nothing to me, while Antinéa is to me a real woman.

I think I was the only member of the committee who did not think of her as poison.

If the author could only have got himself together and not approached her as a split personality, he would have found Antinéa a very nice girl.

Dr. Jung: But you must admit it is a bit of a bad joke to have a salon

full of dead men. Mr. Aldrich: Ah, but she gave them immortality.

Dr. Jung: I must say that view is a little too optimistic, but it is true that Antinéa is usually depreciated, unnec- essarily so if her circumstances are taken into consideration.

She is an omnipotent queen who can have her every mood and

whim satisfied. Such an Oriental queen can be very cruel

without being vicious.

If we compare her with other similar types, she is not

so bad. Moreover, she is in a difficult situation.

She is a woman who has not been hampered by interferences of education; she could unfold quite completely, but we should not assume that this is the best thing that can happen.

She sees and appreciates natural values, and she is intelligent and educated intellectually, but she has had no education in the higher values.

One can be doubtful, of course, about whether or not these higher values are worthwhile, but it would be a mistake to think they can be utterly neglected.

If we compare “She” with Antinéa, we can see that the tragedy hangs about this matter of values.

“She” is tortured for thousands of years till she admits them. Antinéa is not even so far along that she admits or sees their existence, and so she does not fight, and we see that Antinéa is on a lower level than “She.” Our sympathy therefore goes to the latter.

But Antinéa has all the charm of the native woman, all the erotic power and instinctiveness that goes with such a woman.

This is somewhat gone in “She,” for “She” is already under the influence of things.

But we must remember that Antinéa is not a real woman, but the anima of a Frenchman, and here we have a typical difference between the French and the Anglo-Saxons.

If ever there was a book that could throw light on this difference it is this one.

I should like to hear from you on this point. How do you explain this

peculiar difference? Mr. Schmitz: I believe that the difference between

the French and the Anglo-Saxons,

between the French and the rest of Europe for that matter, arises out of the difference in their relation to the pagan world.

The French are the only people having a direct connection

with this world. When the Romans conquered Gaul they

surrounded it with Roman culture.

So when Christianity came, it found France a civilized state in contradistinction to Germany.

The Germans resisted Roman culture, so there is no continuity of tradition with the pagan world. Christianity found us barbaric, and our paganism has remained with the barbaric element in it.

This difference runs through the whole French

culture. Dr. Jung: What Mr. Schmitz says is

very true.

Therein lies the reason for the difference between the French and the Anglo-Saxon viewpoints.

Gaul was civilized in early times; it even contained a fertile Roman culture at a time when Germany and the Anglo-Saxon were in a most primitive state of development.

In those days even Paris was in existence as a civilized place, and there were poets, even emperors, coming from the natives of Gaul.

It was, in other words, a rich civilization, the old Gauls having been assimilated into the Roman people.

The Celtic languages disappeared, and the Germanic tribes that came in were absorbed by the Romanized population and so received the Roman civilization also.

On that basis Christianity was planted, not on a wild people as in Germany.

Therefore there is an absolute continuity between the Roman mentality and that of

the Middle Ages. There is no break.

Even certain early Church Fathers were French.

Besides the Roman, there was a strong Greek influence that reached up the Rhone, and cultural influences from the Mediterranean came at a very early date.

All of these influences from the pagan world had a peculiar effect.

They fortified the antique layers to such an extent that Christianity could not undo it.

The same is true more or less for all the Mediterranean peoples; that is, they remained more pagan than Christian.

It would be hard to say this to a Frenchman, because the French think of themselves

as good Catholics. And so they are, in one sense; even when most skeptical they are

still good Catholics.

Otherwise Voltaire and Diderot would not be as acceptable as they are.

Thus one can be Catholic in a negative way, and be pleased with venom against the thing formerly most rever- enced.

Those within the Church have a most positive attitude.

They center about Catholicism because they feel it embraces life.

Within its scope paganism persists, and so one finds among the most religious Frenchmen a full recognition of sexuality.

Today their point of view about sexuality is that it is amoral.

It is just obvious that it is accepted, and morality scarcely enters into the question.

A man goes regularly to church and keeps up whatever sexual practices he may see fit, for sexuality in his eyes has nothing to do with morality.

That is why sexuality receives the special treatment it does in France.

This peculiar difference explains, I think, every difference between “She” and Antinéa.

And since Antinéa has so definite a character, we can reconstruct something of the author’s conscious and ar- rive at an appreciation of a modern Frenchman.

Then there are other figures that throw much light on French

psychology. Take Le Mesge, for example.

Here is a pure rationalist living in an altogether irrational way, a thing typical of the French.

It is characteristic of the French mind to allow the limit of irrationality in behavior, and nowhere else can one see so many comical figures in reality; but they are nonetheless rational in their viewpoints.

Then Count Bielowsky, in spite of being a Pole, is a typical French figure of the Third Empire, a habitué of Paris.

His figure forms a necessary counterpart to that of Morhange, whose flirtatious attitude toward the church is compensated by Bielowsky’s flirtatious attitude toward “high life.”

The mediating figure between the two is Le Mesge.

Such contradictions always demand a compromise, and this comes about through a rational mediation. But here there is too little life, so then Saint-A vit is brought in to provide temperament and passion.

A Frenchman always allows himself to have “fits,” where he can apply a whole arsenal of rhetoric.

There comes out a long series of tremendous words, put together in a perfect style, and then he is all right.

Mr. Aldrich: Morhange, according to the way I see him, has only a very feeble spirituality. I don’t believe he ever had a religious emotion.

Dr. Jung: But you are Anglo-Saxon and he was a Catholic.

We can never know what Sacré-Coeur means to them, nor how they can excite themselves over the image of the Virgin.

We can say then that there is a peculiar atmosphere in L’Atlantide, and an altogether different one from She. This is something I felt very profoundly and wonder if you did not also.

When one reads such a book one asks oneself, “What does it lead to?” What does it mean to you?

Mrs. Zinno: It seems to me a going to death rather than to life.

Mr. Bacon: There is an indefinable sense of cheapness about it to me. It ends as if preparing for a sequel.

Mrs. Zinno: I think the figure of “She” is an effort to connect unreality to reality, but Antinéa remains stuck in unreality, that is, the unconscious.

Dr. Jung: You have touched upon something important there.

Antinéa does not try to get out, she makes no attempt to reach the world, nor to let the world reach her. “She” is planning to rule the world, to get at it in some way.

That is a peculiarity of the Anglo-Saxon, this desire to get at the world and rule it.

It is quite conscious in England, and probably in fifty years will be equally so in America. But the French point of view is to remain where they are.

The French are really not concerned with ruling the world, it is an affectation that Napoleon, who was not a true Frenchman, brought—i. e., the idea of dominating Europe.

The French are concerned with their own country.

It is no wonder then that Antinéa sticks

where she is. What I really feel about the

issue is that it is hopeless.

It will be repeated one hundred times, and then there is an end of the whole business.

Antinéa will die, and then she will be on a throne in all her royal beauty with

appropriate adornments. It is a sort of apotheosis, something one can see at

the end of a film, the idea of La Gloire.

There is a pantheon of fallen heroes, and there the whole thing ends in vain ambition.

Now, in She there is the feeling of enormous expectation at the end. One does not know, but the future is looked for.

What makes a great difference between the anima of the Frenchman and that of the Anglo-Saxon is that the latter contains a mysterious side of promise, therefore there is more feeling of spiritual potencies in
“She” than in Antinéa.

All that element is taken out of Antinéa by the supposition of her birth.

That rational suspicion is, of course, a tremendous depreciation of the function

of the archetypes. It is the “nothing but” spirit again.

The value is gone from the archetype.

It says, “You can’t base yourself on the archetypes, so it is better not to build at all, the

ground is not safe.” This is a peculiar fact that has to be reckoned with in the analysis

of Frenchmen.

It is very hard to get them to take it

seriously enough. Their rationalism is

blocking them at every point.

They have an exact view about everything and know what it is to the last dot.

They exhaust themselves in that fight.
Because of this knowing how everything works, they are inclined to depreciate the immediate facts of the soul, and to assume that everything is the result of an old civilization.

This was the attitude they had to take up in the Middle Ages as a compensation against the force of antiq- uity.

Christianity was not strong enough to hold them at the beginning, and this rationalism gave support to the Church.

The relation of this rationalism to the Church is something that an Anglo-Saxon can hardly understand.

Dr. de Angulo: Will you discuss the point made in the report of the committee to the effect that Antinéa was not an unconscious figure but was put into the unconscious setting deliberately?

Dr. Jung: I think Antinéa is partly conscious and partly unconscious.

When the Anglo-Saxon says she is twisted by the personal unconscious, he is commenting on the peculiar racial character of Antinéa.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more move- ment in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time

of the matriarchy. Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the ani- mus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the

animus and the anima. Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies.

But this problem of the anima and the animus is far too complex to be

dealt with here. The End Carl Jung, 1925 Seminar, Pages 131-168

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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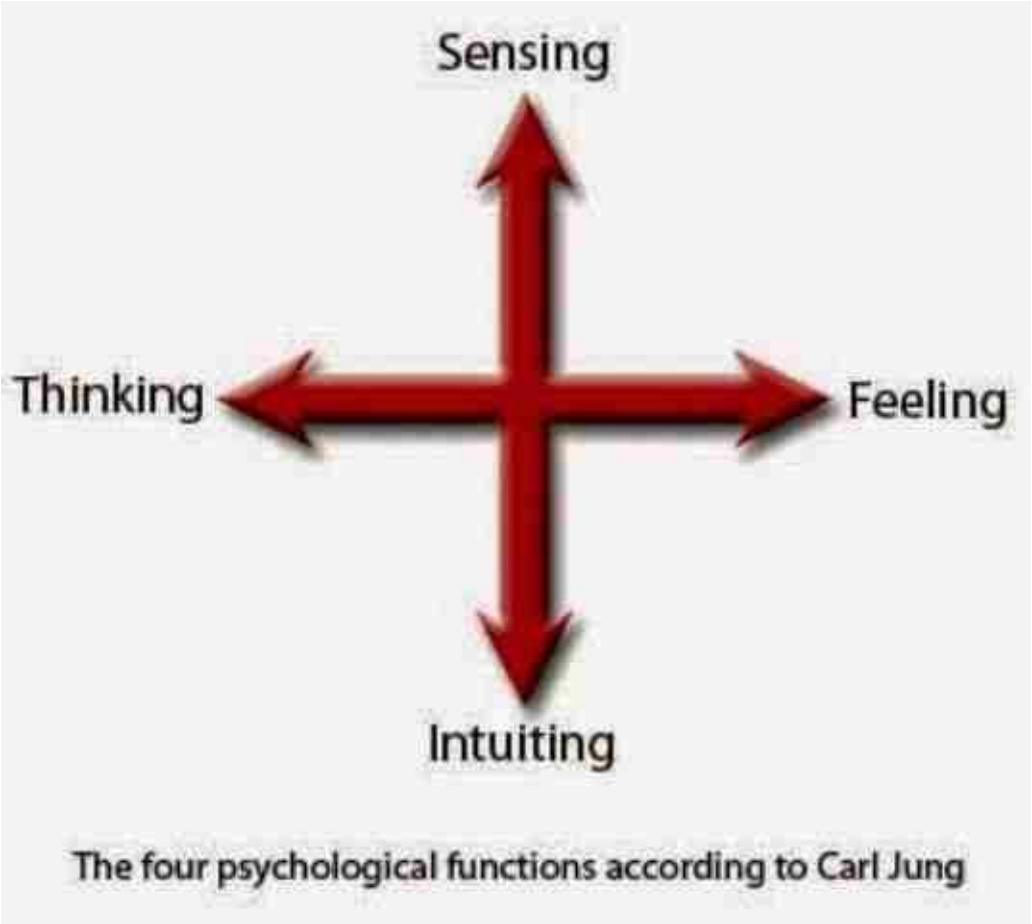
Carl Jung on the "Four Functions" (2015-12-22 04:08)

Lecture

16 Dr.

Jung:



The four psychological functions according to Carl Jung

I think there are some points about the functions in general that need further clarification.

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

This diagram then (Diagram 6) represents the four main functions emanating from a virtual center and consti- tuting, in their totality, the subject.

The subject is suspended in a world of objects and cannot be thought of apart from them.

Ordinarily we class as objects only those things belonging to the external world, but equally important are the intrapsychical objects with which the subject is in contact.

To this latter class belong any conscious content that has slipped out of consciousness, been forgotten, as we say, or repressed, and all unconscious processes.

There are always parts of your functions that are within your conscious, and parts that are without your con- scious but still within the sphere of psychical activity.

Some of these intrapsychical objects really belong to me, and when I forget them they can be likened to pieces of furniture that have got lost.

But some, on the other hand, are intruders into my psychical entourage and come from the collective uncon- scious.

Or the intruder may be from the external

world. Take, for example, an institution.

This may be unconscious and therefore an object rising out of myself, or it might be started from without by something in the surroundings.

Obviously, the external world does not remain without effect on the functions.

If sensations were only subjective and not founded on reality, it would not carry with it

the conviction it does. To be sure, not all the sense of conviction rests on the effect

derived from the outer object.

Sometimes there is also a strong subjective element, as the hallucinations and illusions to be observed in pathological cases prove.

But the greater part of the conviction carried by sensation derives from the connection of sensation with the trans-subjective or objective fact in reality.

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now.

Therefore sensation gives only a static image of reality, and this is the basic principle of

the sensation type. Now, intuition carries with it a similar feeling of certainty, but of a

different kind of reality.

It speaks of the reality of possibilities, but to an intuitive type this is just as absolute a reality as that possessed by the static fact.

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

When we come to the rational functions, things become different.

Thinking is based on reality only indirectly, but nonetheless it can carry just as

much conviction. Nothing is more real than an idea to a person who thinks.

There are certain general or collective ideas from which the thinker derives his judgment, and these we know as the logical modi, but these in turn are derived from some underlying idea; in other words, the logical modi go back to archetypal origins.

It would be difficult indeed to trace out their history, but someday, when men are more intelligent than they are now, it will undoubtedly be done.

But if we follow the history of thought in the rough way possible for us, it can be readily seen that all times have recognized the existence of primordial images.

To Kant they were the noumena, “das Ding an sich.”

To Plato they were the eidola, the models that existed before the world existed, and from which all things in the world were derived.

Thinking, then, derives from the reality of the image, but has the image reality?

To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

If you cut an earthworm in two, the segment with the head will grow a new tail, and the tail segment will grow a new head.

If you destroy the lens of a salamander’s eye, a new lens will develop.

In both these cases it must be assumed that the organism carries within itself, in some way, an image of its totality, which totality tends to be reestablished when disturbed.

In the same way, the fact that the mature oak is contained within the acorn suggests this principle of the im- age of the whole.

Of course, the principle of reestablishing the integrity of the whole when a portion is lopped off works within limitations.

The thing replaced is of a more archaic type than the original.

So one can say in general that if a differentiated form is removed, the organ substituted goes back to a more primitive level.

The same thing happens psychologically.

That is, as soon as we set aside the more differentiated function, we hark back to

the archaic level. We can see such a thing even in so simple a thing as the

progress of an argument.

If we fail to convince by means of logical thought, we abandon it and resort to more primitive means, that is, we raise our voices, catch after current phrases, become sarcastic or bitter.

In other words, our refined tools failing, we grasp the hammer and tongs of emotion.

Returning to this question of the images, we find something in nature corresponding to the principle involved in them.

When we apply the conception to thinking only, we suppose the images to be static.

The great philosophers have spoken of them always as

being eternal. It is these static images that underlie

thinking.

We could call them, if we chose, Logos.

Feeling, as we have seen, has also its reality conviction, that is, it has to do with a trans-subjective fact. If we take it from certain aspects, it can bear a resemblance to thinking, but this is merely an apparent, not a real connection.

Thus, for example, I can take the concept freedom, and show it to be a highly abstract static concept; that is, I can keep it an idea, but freedom can convey also a powerful feeling.

In the same way, the phrase “my country” can be taken abstractly or emotionally.

In this way, most of our general [Diagram 6] ideas are feeling values and intellectual images also, so that we can say that the underlying fact of feeling is a dynamic image.

That is to say, it is an image that works, it has
motive powe r.
An abstract statement of feeling does not move, it is static.

If I define God as the unchanging totality of all changing processes, what have I but a

thoroughly static idea? But it is easy to imagine God as a most potently dynamic image.

For the totality of the dynamic images can use Eros.

To sum up, we have considered four kinds of realities: (1) static reality that comes to us through sensation; (2) the dynamic reality revealed by intuition; (3) static images given us by thinking; (4) dynamic
images sensed by feeling.

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.

We can think of the possibility of the world changing in such a way as to bring another function, or other func- tions, into existence; meantime I offer these conceptions as a possible point of orientation.

So now you see what I think of feeling.

I have been asked whether, if a number of individuals in the class draw up a statement of feeling as it appears to them, I would be willing to discuss it.

Of course I will do this very gladly, it will be an advantageous way of going into the subject; but I must warn you not to take feeling too subjectively in that case.

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types.

Thus one of the points with respect to the functions that has been most combated is my contention that feel- ing is rational.

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.

Similarly, people with a fairly developed amount of feeling, but in whom there is also intuition with it, hold feeling to be an irrational function.

It is the fate of people to seek to interpret life chiefly through the function strongest in them.

Sometimes it is quite impossible to convince a person that he cannot grasp the trans- subjective world with one function alone, no matter how strong that function may be.

With respect to the thinking type, this was once borne in upon. me very impressively by a man who came to consult me about a compulsion neurosis.

He said to me, “I don’t think you can cure me, but I would like to know why it is that I can’t be cured, be- cause as you will see, there is really nothing that I do not know about myself.”

And that proved to be true, he had covered his case with truly remarkable intelligence and from the Freudian point of view he was completely analyzed, for there was no corner of his past, even back to the remotest infancy, that remained unexplored.

For a moment I could not make out myself why it was that he could not get well.

Then I began to question him about his financial situation, as he was just coming from St. Moritz and had spent the winter at Nice.

“Were you able to make so much money that you could live that way without working?”

I asked him. He became annoyed with me for pressing this point, but finally had to tell the truth, namely that he was unable to work, had never made any money for himself, but was being supported by a schoolteacher, ten years older than himself.

He said none of this had anything to do with his neurosis, that he loved the woman, and she him, and they both had thought the situation out together and that it was all right.

Nor was I ever able to make him see that he was behaving like a pig to this woman, who was living on next to nothing while he was carousing over Europe.

He left my office with the firm conviction that, having “thought” the whole thing out, as he was pleased to put it, that finished it.

But the sensation type can crucify reality with equal facility.

Suppose there is a woman who has fallen in love with her sister's husband.

He is her brother-in-law, and one does not fall in love with one's brother-in-law, therefore the fact is never ad- mitted into consciousness.

It is only the facts as they are controlled by the situation as it is that come into the argument; the possibilities behind must be carefully excluded.

So these two live for twenty years and only arrive at the true state of affairs through analysis.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

If a thing is disagreeable to the feelings, a feeling type will slide over the reality of it with the greatest facil- ity.

Inasmuch as women are more connected with Eros than are men, they tend to have particular notions about feeling, just as men, even if not intellectual, tend to have particular notions about thinking.

So it is hard for men and women to understand one another.

The woman tends to identify feeling with reality, the man clings obstinately to the logical statement.

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.

If the fourth dimension were spatial, our bodies would be wormlike—that is, drawn out in space between two points.

In Diagram 7, I have tried to give some idea of an individual moving through space, that is, three-dimensional space.

The individual cannot be understood merely as a static entity.

If we want to have a complete notion for the individual, we must add the factor of time.

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

According to this idea, we can make out two types, those individuals who hang back in their time under the spell of the past, and others too much ahead of themselves.

The latter are only to be understood by their

tendencies. So far, these pictures have

disregarded the unconscious. In Diagram 8, I

have brought this factor into consideration.

This diagram presupposes a fully developed thinking type in whom sensation and intuition are half conscious and half unconscious, and in whom feeling is in the unconscious.

This does not mean that such a type is devoid of feeling; it only means that, compared to his thinking, his feel- ing is not under his control but eruptive in character, so that normally it is not in the picture at all, and then all of a sudden it quite possesses him.

In Diagram 9, I have shown the individual in relation to the world of external objects on the one hand and to the collective unconscious images on the other.

Connecting him with the first world, that is, the world of external objects, is the persona, developed by the forces from within and the forces from without in interaction with one another.

We may think of the persona as the bark of a conscious personality.

As we have indicated elsewhere, it is not wholly our choice what the persona shall be, for we can never con- trol entirely the forces that are to play on our conscious personalities.

The center of this conscious personality is the ego.

If we take the layer “back” of this ego, we come to the personal subconscious.

This contains our incompatible wishes or fantasies, our childhood influences, repressed sexuality, in a word all those things we refuse to hold in consciousness for one reason or another, or which we lose out of it.

In the center is the virtual nucleus or central government, representing the totality of the conscious and un- conscious self.

Then we come to the collective unconscious as it is present in us—that is, the part of the racial experience which we carry within us.

It is the home of Cabiri or dwarfs whom we may not see else they

cease to serve us. In this region another virtual center often turns

up in dreams.

It is a minor figure of oneself usually projected on a friend, for the unconscious pays these compliments very easily.

I have called it the shadow self.

The primitive has developed an intricate set of relationships to his shadow which symbolize very well my idea of the shadow self.

He must never tread on another’s shadow, so too we must never mention the weaknesses of another, those things in him of which he is ashamed and has therefore put out of sight.

A primitive says, “Don’t go out at midday, it is dangerous not to

see your shadow.” We say, “Be careful when you don’t know your

weaknesses.”

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective per- sonality.

This latter, made up of what is part of the collective unconscious in us, carries the things that appear in us as effects.

For we do have effects on people which we can neither predict nor

adequately explain. Instinct warns us to keep away from this racial side of

ourselves.

If we became aware of the ancestral lives in us, we might

disintegrate. An ancestor might take possession of us and

ride us to death.

The primitive says, “Don’t let a ghost get into you.”

By this he conveys the double idea, “Don’t let a visitor get into your unconscious, and don’t lose an ancestral soul.”

The feeling of awe of the primitive with respect to what we call the collective

unconscious is very great. It is to him the ghost world.

The following story told by an explorer among the Eskimo is an example of this awe, shared even by the medicine man.

The explorer came to the hut of a Polar Eskimo where incantations were going on over a sick man for the pur- pose of driving away the ghosts or evil spirits that were making him sick.

There was a tremendous noise going on, with the sorcerer jumping and

running about like mad. As soon as he saw the explorer he became very

quiet and said: “This is all a nonsense.”

He had taken him for another medicine man because no one but a medicine man is supposed to approach a hut where such an incantation is going on.

It is the custom, too, for the medicine men who are struggling with the ghosts to smile and say to one an- other that the whole thing is nonsense, not because they think it is, but because they use it as
a sort of apotropaic joke.

It is in the nature of a euphemism that should protect them

against their own fear. This instinctive fear of the collective

unconscious is very strong indeed in us.

There can be a continual flow of fantasies inundating us from it, the danger signal coming when the flow can- not be stopped.

If one has once seen this happen one feels deeply frightened.

We have in general not much imagination about these things, but the primitive knows all about it. For the most part, we are so cut off from it as to float above it.

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

Only that part of it that is your vertebrate inheritance—that is, that comes to you from your vertebrate ancestors—is to be thought of as within the limits of the central nervous system.

Otherwise it is outside your psychological sphere.

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the rela- tively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

The most recent human layers form the basis of actual consciousness, and thus the collective unconscious is reaching into consciousness, and only thus far can you call the collective unconscious psychological.

We wish to reserve the term "psychological," used thus, for those elements which, theoretically at least, can be brought into conscious control.

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psy- chical.

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "out- side" our brains, it has been assumed that I meant hanging somewhere in mid-air.

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

As an example of how the collective unconscious can work upon you through the inside fact, I would give the following: Suppose a man is sitting somewhere out of doors and a bird flies down near him.

Another day he is in the same place and a similar bird comes.

This time the bird stirs him in an altogether strange way, there is something mysterious attaching to that sec- ond bird.

The naïve man certainly assumes that the extraordinary effect of the second bird belongs as much to the out- side world as the ordinary effect produced by the first bird.

If he is a primitive he will distinguish between the two effects by saying the first bird is just a bird, but the sec- ond is a "doctor" bird.

But we know that the extraordinary effect of the "doctor" bird is due to a projection upon it from the collec- tive unconscious, from within the man.

Ordinarily, it is only by such a projection into the external world that we become conscious of the collective unconscious images.

Thus suppose we meet with an extraordinary effect from without.

An analysis of that effect shows that it amounts to a projection of an unconscious content, and so we arrive at the realization of such a content.

The case mentioned above is an ordinary one insofar as we assume an individual who is chiefly identical with the ego or conscious, but if it should happen that the individual should be more on the side of his shadow, then he would be capable of realizing without projection an immediate—that is, an autonomous—movement of the unconscious contents.

But if the individual is identical with his normal ego, then even such an autonomous manifestation of the unconscious—that is, one not released by the projection, nor by external effect, but originating
within himself—appears to him as if in the external world.

In other words, it requires a very close contact with the unconscious, and an understanding of it, for a man to realize that the origin of his mythological or spiritual experiences is within himself, and that whatever forms these experiences may appear to take, they do not in fact come from the external world.

Using the diagram I have just discussed, that is, Diagram 9, we could give an

explanation of analysis. The analyst makes his approach through the persona.

Certain formalities of greeting are gone through, and

compliments exchanged. In this way, one comes to the gateway

of the conscious.

Then the conscious contents are carefully examined, and the one passes to the personal subconscious.

Here the doctor often marvels that many of the things found there are not conscious since they seem so obvi- ous to an observer.

At the personal subconscious a Freudian analysis ends, as I indicated above.

When you have finished with the personal subconscious, you have finished with the causal influence of the past.

Then you must come to the reconstructive side, and the collective unconscious will speak in images and the consciousness of unconscious objects will begin.

If you can succeed in breaking down that dividing wall made by the personal subconscious, the shadow can be united with the ego and the individual becomes a mediator between two worlds.

He can now see himself from the “other side”as well as from “this side.”

Here consciousness of the shadow self is not though, one must have the unconscious images also at one’s dis- posal.

The animus or the anima begins to be active now, and the anima will bring in the figure of the old man.

All these figures will be projected into the conscious external world, and objects of the unconscious begin to correspond to objects in the external world, so that the latter, the real

objects, take on a mythological character.

This means an enormous enrichment of life.

I have often been asked about the “geology” of a personality, and so I have tried to picture this after a fash- ion.

Diagram 10 shows individuals coming out of a certain common level, like the summits of mountains coming out of a sea.

The first connection between certain individuals is that of the family, then comes the clan which unites a num- ber of families, then the nation which unites a still bigger group.

After that we could take a large group of connected nations such as would be included under the heading “Eu- ropean man.”

Going further down, we would come to what we could call the monkey group, or that of the primate ances- tors, and after that would come the animal layer in general, and finally the central fire, with which as the diagram shows, we are still in connection.

Appendix to Lecture 16

There has apparently been considerable misunderstanding of what I have said about the relation of the sub- ject to the external object, and also about the relation of the subject to the world of the unconscious images.

In the supplementary material I have added to the lecture as given in the class, I hope to have been able to clear up these points, but as they are of unusual importance, it is worthwhile to pursue the matter further even if it should take us somewhat far afield.

Let us look at the matter historically, in order to get more light on the problem of the relation of the subject to the external object.

This is a theme philosophers have been in dispute about from very

ancient times. The doctrine of the esse in re was the point of view

held by the antique world.

Everything we perceive outside ourselves is so completely “outside” as to be in no way conditioned by our way of perceiving it.

It is even as though there were emanations from our eyes illuminating the object and making it visible to us, so little cognizance does this view take of the subjective side of seeing.

This is the notion held by the uneducated man today.

This conception was followed by that of esse in intellectu solo; that is, what we see is an image in the head and nothing but that.

The question as to whether there are things beyond is left open. This would lead to a solipsism, and makes of the world a gigantic hallucination.

Our idea is of esse in anima.

This principle recognizes the objectivity of a world outside ourselves, but it holds that of this world we can

never perceive anything but the image that is formed in our minds.

We never see an object as such, but we see an image which we project out

upon the object. We positively know that this image is only imperfectly

similar to things as they are.

Thus it is indubitable that sound consists of waves; but only when the waves come at a certain rate, let us say sixteen to the second approximately, do we perceive waves as sound.

When the vibration is at sixteen or a more rapid rate, we do not sense waves at all, but hear a sound; below that rate we hear no sound, but feel the vibration of the air on the skin.

The same is true of light, which has wave character when examined with suitable apparatuses, but which to our eye has nothing of the kind.

That shows in how far the world as we perceive it is a subjective image—that is, an image within us—but at the same time this image is related, and indispensably related, to a thing in itself whose absolute nature is indepen- dent of our senses and impossible for us to perceive.

Whatever we perceive is an image in the psyche. In that sense, even external reality is in our heads, but only in that sense, and we must avoid speaking too much of the world as subjective images, lest we convey the impression of holding to transcendental idealism, which is practically esse in intellectu solo.

The esse in anima admits the subjective nature of our world perception, at the same time maintaining the as- sumption emphatically that the subjective image is the indispensable link between the individual entity, or entity of consciousness, and the unknown strange object.

I even hold that this case of the subjective image is the very first manifestation of a sort of transcendent func- tion that derives from the tension between the entity of consciousness and
the strange object.

Everything I said about the image of the so-called external reality I have to say also about the images of the collective unconscious: namely, they refer to the influences of absolutely existing external
objects, and they are the psychic reactions to them, the only difference between the image of external reality and the archetype being that the former is conscious and the latter unconscious.

The archetype nonetheless appears also in the so-called external world if it is not “dug up” in ourselves by an analytical procedure.

But you can apply the same analytical processes to the image of external reality also, and see

how subjective they are. There is a further difference between the images of external reality and

the archetypes.

Images of external reality make up the contents of our conscious memory and also of our artificial reminiscences— that is, our books, archives, etc.—while the archetypes are records of

reactions to subjective sense-images.

In our conscious memory we record things as they are subjectively, as memories of real facts, but in the un- conscious we record the subjective reactions to the facts as we perceive them in the conscious.

I should suppose that there are layers even of such repercussions, reactions of reactions, and that they would

form the stratification of the

mind. Let us take an

example:

The fact of Christianity persisting through the ages has left a certain reaction in our unconscious minds; let us call it reaction b.

This is a repercussion to another reaction we can call reaction a, that is, our conscious relation to Christianity throughout the ages.

It is reaction b, the repercussion to the conscious reaction, which reaches the unconscious strata and persists in our minds as an archetype.

That reaction b is modeled on an archetype already, which archetype is simply molded and reshaped by the new deposit.

Or to take another example: the most regular recurrence in the world is the rising and the setting of the sun.

Our consciousness remembers the real facts of this phenomenon, but our unconscious has recorded the un- told millions of sunrises and sunsets in the form of a hero myth, and the hero myth is the expression of the way in which our unconscious has reacted to the conscious image of sunrise and sunset.

As reaction a is forming the image of the external world, so reaction b is forming the collective unconscious— what one could call a sort of mirage world or reflex world.

But it would be somewhat of a depreciation to make the dignity of the collective unconscious one of second- hand origin only.

There is another kind of consideration that allows us to envisage the collective unconscious as a firsthand phe- nomenon, something sui generis, in the following way.

say the collective unconscious is reaction a, or the first reaction, or first image of the world, while the con- scious would be secondhand only.

“She”

As we assume that behind our image of the external world there is an absolute entity, so necessarily we must assume that behind the perceiving subject there is an entity; and when we start our consideration from that end, we must

At the preceding meeting of the class, Mr. Radin presented the story of She, together with a sketch of the characters involved.

The analysis was postponed till the next meeting, which is recorded here.

Dr. Harding, who gave the analysis, said the committee had decided to treat the book as presenting the mate- rial of an anamnesis, and then to take Holly as the conscious side of Haggard, and to analyze Holly through the material given in the story.

A very thorough analysis was given, of which the following is only an outline summary.

Holly has come to the time of life when he should have settled down to academic life; that is, he is about to give himself up to the absolute one-sidedness of an intellectual.

Just then comes the call from the unconscious.

All the other sides of life that he has discarded mobilize themselves for a last effort to get his attention.

The knock at the door, this stirring of the unconscious, brought an enigmatic thing that could not be touched then, and also a live thing, Leo, who forced him into a new orientation to life.

The enigmatic thing lies dormant for twenty years, and then is

taken up again. The casket is opened.

He consents to consider his unconscious contents, and he goes through them layer by layer, till he comes to the sherd and the scarab.

The casket reveals Holly's problem as it has been relived throughout the ages, that is, conventional morality over against the thing that means life.

Holly and Leo, the youthful side of Holly, struggling now to come into being, set out for the land of Kor—that is, Holly will go deeper and deeper into the unconscious until he finds the anima figure, "She," who rules over all the things he has denied admittance into his mind.

When "She" is found, and finally loved by Holly, he is for a moment on the

verge of madness. He speculates on the possibility of imposing his

unconscious symbol upon the external world. That is, can "She" be taken to

England?

The innumerable adventures in the land of Kor, all of them important mileposts on the way of Holly's psycho- logical development, culminate in the great test of burning in the pillar of flame.

They, Holly and Leo, wisely decide not to risk the test.

Holly is not ready for the fundamental change of attitude demanded of him.

But he can never again be the commonplace person he started out as; something of the inner meaning of life has been found by him.

Dr. Jung: I have to thank the committee and Dr. Harding for their

presentation of She. They have brought out some brilliant ideas, and I

have enjoyed their report very much. Now I would like to make a few

criticisms.

Why did you think of Holly as the hero?

At any rate, some other views of this point are possible.

I think that the author certainly intended Leo as the hero.

This fact is brought out with perfect definiteness in the second volume, where Leo, much developed as a per- sonality, is the pivotal character.

But of course it is a problem as to whether the author succeeds in his intention in this volume we are dis- cussing, or whether it simply is his viewpoint, and the fact that Dr. Harding has found Holly to be
the hero suggests that Haggard has not succeeded.

Dr. Harding: Isn't the point whether Leo is the hero of the story or psychologically the hero?

Dr. Jung: Of course the whole thing is a fantasy of Haggard's, and inasmuch as Haggard has more of himself in Holly probably than in Leo, one might say that Holly is the hero, but nonetheless he is trying to make Leo the hero of the story.

Because Haggard is too much Holly in reality, Leo remains a shadowy, relatively undeveloped figure; he has not lived Leo, in other words.

Unfortunately the Tauchnitz edition of She does not contain a poem which appears in the English edition, and which really gives a clue to Haggard's relationship to the story.

In this poem dedicated to "She," he says that it is not in the land of Kor and its caves, nor in any mysterious land, but in the heart that the grave of the lost love is to be found, and that there dwells "She."

This shows what he intended She to be. It is a love story, his own love story let us say, but it is not given from the conscious side, but instead from the unconscious side, as a repercussion from the conscious experience, whatever it was.

This, of course, is the habit of the introverted writer.

So She is valuable to us as bringing out these unconscious reactions.

The author has evidently had a peculiar love affair which he never quite settled

to his satisfaction. It left him with the problem of She, and the same problem

follows him through most of his books. Perhaps it happened to him in Africa.

We could treat Holly as one unconscious figure and Leo as another, then different aspects of Haggard's charac- ter.

When you took Holly as the hero, you were not so far from one sense of the book, as we said; since, as we noted, Haggard has identified with Holly.

He, like Holly, has probably not seen the importance of his love affair, and when that happens, when a person has an emotional experience and refuses to take it seriously enough, it means a piling up of material in the uncon- scious.

This has been the case with Haggard evidently.

Now there are a few details I would like to

discuss. Have you any idea why this

ancient material comes up? Miss Corrie: It is

out of the collective unconscious.

Dr. Jung: Yes, but why does it come up?

Miss Corrie: It always does with introverts

sooner or later. Dr. Jung: No, not necessarily.

Mr. Schmitz: Could not She be taken as a revolt on the part of Haggard to the whole Victorian age, and espe- cially to the Victorian woman?

Rider Haggard traveled a great deal in foreign countries and was especially well fitted to overthrow the ridicu- lous idea of a woman that had grown up in England, and to develop the fact that every woman should have some of “She” in her.

Dr. Jung: Part of what you say brings us to the point.

That is, if Rider Haggard had not traveled in primitive countries, the collective unconscious would not have been activated in the peculiar way it was.

It would not have been so dynamic in its reaction.

Of course, there is another way in which the collective unconscious can be strongly stimulated.

A man has had a psychosis, there has been formed a hole in his unconscious so to speak, and there is always a chance of the collective breaking through.

But that was not the case with Haggard, his unconscious was animated by contact with the primitive life about him.

It is very interesting indeed to observe the effect of life in primitive countries upon civilized men coming to them.

It is said of many of the officials that return to England from India that they come home

with burned brains. But of course it has nothing to do with the climate.

Their vitality has simply been sucked away in that alien atmosphere.

These men try to keep up the standards to which they have been trained, in a country where everything is set in the opposite direction, and the strain breaks them.

I have treated several cases of men returning from the colonies after long association

with native women. They cannot love European women after this experience.

They come with all sorts of symptoms, of indigestion, etc., but in reality they have been dissociated by the na- tive women.

A primitive would say they have lost a soul.

There is a very good story illustrating this in an otherwise very poor book by

Algernon Blackwood. The book is called Incredible Adventures,10 and the story

is “Descent into Egypt.”

The man simply fades out, he is gone as a European.

This then is the reason for the tremendous welling up of the collective

unconscious in Rider Haggard. The fact that it comes about through his contact

with the primitive complicates the love problem.

But how could his love problem be complicated by the fact of his life in Africa?

Mr. Schmitz: Perhaps “She” is such a complete opposite to the women of Dickens, let us say, that she can be taken as a wish-fulfillment.

Of course he would not want such a woman as “She,” and yet he would understand that in part “She” is nec- essary; that is, that a woman must have a primitive side in order to be complete, just as in the case of a man.

Dr. Jung: But if he had such an idea of what a woman ought to be, it should have helped him in his prob- lem.

Mr. Schmitz: He was not clear about it, so the unconscious

produced this desire. Dr. Jung: It is out of this groping about in his

unconscious that She developed.

But why should a man in Africa be less able to handle a love problem?

Mr. Robertson: Isn’t it because the African situation makes it hard for him to handle his feelings in the old way?

Dr. Jung: Yes, if you don’t look at it in too special a way, it could be put in those terms.

That is, the man’s attitude toward the love problem changes, and it becomes really a terrible problem for him.

Mr. Bacon: Does not the problem consist in his projecting a primitive anima on a non-primitive woman?

Dr. Jung: Yes, that is exactly it, and when that happens, the non-primitive woman becomes perfectly hysteri- cal under it.

The whole problem of the projection of the anima is a most difficult subject.

If a man cannot project his anima, then he is cut off from women. It is true he may make a thoroughly re- spectable marriage, but the spark of fire is not there, he does not get complete reality into his life.

Coming back now to the story: how do you understand the father of Leo?

Dr. Harding: Except as one of the former heroes in the legend, we did not

attempt to interpret him. Dr. Jung: He is certainly not a strong character, in fact

he is just fading out when the story begins.

But that is important in itself, for psychologically we know the father must fade when the hero comes, other- wise the development of the hero is seriously hindered.

I mention this because it is of great importance in the Egyptian religion around which this fantasy of Haggard's plays.

Thus Osiris fades into a ghost who rules over the dead, and his son Horus

becomes the rising sun. It is an eternal theme.

Mr. Schmitz: An excellent example of the need of the son for having the father out of his way before he can come into his own is seen in the case of Frederick the Great, who was markedly effeminate
up to the very day of his father's death.

Kubin, too, never wrote at all until after his

father died. Dr. Jung: It is truly a critical

moment in a man's life.

Often instead of being released for life by the death of the father, the son becomes neurotic.

Mythology takes note of the fact that it is so critical a moment; in fact, all these great moments of life have been embodied in mythology, because the latter sets forth the average solution found by humanity in its problems.

I think you have interpreted the chest quite properly.

The fact that there is a chest within a chest suggests a process of involution.

When it comes to the love of Kallicrates, we find the whole story anticipated in

remotest times. Why is that so?

Dr. Bertine: It is because it is not an individual story but repeats an

archetypal pattern. Dr. Jung: Quite so. It is an eternal truth.

It says that man is to play this role over and over again.

This is another cause for the coming up of the

unconscious material. But which archetype is it that is

reawakened?

It is the myth of Osiris, Isis, and Nephthys.

The myth says that Osiris was in the womb of his mother Nut together with Isis the queen of the day and

Nephthys the queen of night, and while in the womb he had sexual intercourse

with his two sisters. Here is an ever-recurring motive, the conflict between the

two for the love of the hero.

Therefore we have the conflict between “She” and Amenartis.

In the Return of She the conflict comes up again, this time between “She” and the Tartar queen who wants to marry Leo.

Again it is the conflict between day and night, only this time “She” impersonates Isis, and the other is Neph- thys.

This is the archetype aroused in Haggard by Africa.

Haggard was a thoroughly “respectable” man and no doubt his marriage a thoroughly conventional one, but one can read between the lines of She that he loved another woman in all probability.

Who is Leo in the author?

Holly is relatively an old man, he has come into the age of wisdom where he is really too old to take on the risks the problem involves.

Therefore he creates the youthful figure of Leo.

The latter is hardly more than a youthful fool, but he is altogether

a gentleman. Through his youth he compensates the old Holly and

allows the latter to play safe. It is always Leo that takes the risks

even to the point of being almost hot-potted. Do you know what

is the significance of hot-potting?

Mr. Schmitz: I should think it would mean the heat of the passions

taking the head. Dr. Jung: And what does that mean? Insanity—all

over the place, as the saying is.

I have scarcely seen anyone who did not have that reaction to the

collective unconscious. At first the past looks dead, but as we get closer

it gets us.

Take for example an old house.

One is at first so delighted at its antiquity, and then little by little an atmosphere of mystery gathers about it, and then before we know it, we have “ghosts” on our hands.

Something about the house has activated the unconscious in us.

Just give a little libido to it and the collective unconscious takes on an enormous attraction for us. Just look at the power of history over our minds as another example.

Mr. Radin: Walter Scott is a case of the past swallowing a man's conscious adaptation, for when he moved into Abbotsford and began to live into history, so to speak, he lost all his money, and all power of directing his life.

Miss Corrie: "She" said her kingdom was of the imagination.

Dr. Jung: Yes, when you give yourself to the imagination, you are in effect

lost to this world. Soon you can no longer explain yourself and then the

way to the lunatic asylum is clear.

That is why, when the collective unconscious is near, one must learn some form of expression so as to create a bridge to reality.

Otherwise there is nothing to hold to, and the individual is a prey to the forces released.

When people are lost in the collective and you can providea form in which they can cast their ideas, they can come over into sanity again.

That, then, is the danger in hot-

potting. It is done by the

primitive.

The primitive layers are so thick they can easily overcome you.I think your interpretation of Job the correct one—that is, the commonplace, correct man happily gets lost.

This amounts to saying that Holly can never be a

don again. Offsetting the loss of Job is Leo's

receiving the cloak of "She."

Leo gets into shape, he receives something from "She" but only after Holly gives up his conventional aspect, i.e., Job.

You said nothing about Ustane.

Dr. Harding: That was because there was already too much to be said, and she seemed relatively unimpor- tant.

Dr. Jung: Yes, she was in

fact dead. I think you have

got Noot,

Billali, and Holly rightly placed, that is, as figures of the

wise old man. Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but

there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile. The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated. It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious. In the story of Parcival, the unconscious hero Parcival be- comes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them. A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives.

You will then come into a realization not only of your human pre-stages, but of the animal also.

This feeling of the collective unconscious brings with it a sense of the renewal of life to which there is no end. It comes down from the dim dawn of the world, and continues.

So when we obtain a complete realization of self, there comes with it the feeling of immortality. Even in analysis such a moment may come.

It is the goal of individuation to reach the sense of the continuation of one’s life through the ages. It gives one a feeling of eternity on this earth.

As Dr. Harding pointed out, these men are not ready for the pillar of fire.

The whole phenomenon of “She” has not yet been assimilated, the task is still before them, and they must have a new contact with the unconscious.

“The Evil Vineyard”

Dr. Mann gave the report for the committee on The Evil Vineyard.

Only her synopsis of the psychological aspects of the story will be given.

Taken on the reality basis, the story tells of a marriage in which no possibility of a real relationship existed.

The girl, having repressed her instincts as a woman, marries Latimer because he stands for the intellectual world which has completely fascinated her.

She has no love for him, even fears him. Latimer, twenty years her senior, seeks in her a renewal of youth; in- stead of feeling, he brings her sexuality.

The weirdness he is described as having [experienced] before his marriage progresses through shell shock into a neurosis in which he has to relive the crimes of a legendary Italian condottiere.

Because he represents her projected unconscious, and is in short an animus figure to her, Mary is utterly pow- erless to free herself from him until she comes to love another man in a real way.

Taken symbolically, the story is that of a woman giving way to the evil side of the animus, finally to be res- cued by the upcoming of the positive side.

Throughout, Mary was taken as psychologically identical with the author.

It was the opinion of Dr. Jung that the committee had failed to get at the deeper psychological significance of the book, and that the reason that they had failed lay in the assumption that Latimer was abnormal when he met Mary.

There was not sufficient evidence, he thought, for that viewpoint, and taking the story that way limited it too much.

It should be taken on a much deeper level.

Dr. Jung: I would like to hear from the men on the

committee. Mr. Bacon?

Mr. Bacon: The thing that interested me was that I thought if I could have read the symbols rightly, which I did not feel competent to do, I could have learned something very interesting about the author.

I thought she must have had some bad experience, and that the book was a reflection of her private trou- bles.

Dr. Jung: I think it would be a mistake to take the book as too much a story of the author.

We really don’t know in how far the author has come to it from inner motives, and how much she

has taken

over the legend of the Casa di Ferro.

She seems to have lived in Switzerland and to have known much of Swiss life.

In case she has taken over the plot ready-made, it would not be fair to say it is symptomatic.

So I think we can dismiss the intuitions about the author's conflict. It was more possible to take She from that viewpoint, but here the connections are very obscure.

It would be better to take this story from the standpoint of the heroes, as Dr. Harding

has done with Holly. Thus I should analyze it first from the standpoint of the girl, and

then from that of Latimer.

Looked at from the two aspects, very different things come out.

We have no book that I know of in which we could establish a direct relationship between the author and the animus figure.

But here an important part of the problem is presented.

We can assume that the author has put feminine psychology into the heroine, and we can try to reconstruct what that woman has experienced and the development of the animus.

Do you consider, Dr. Mann, that Latimer is a suitable

animus figure? Dr. Mann: Yes, because he is a power

figure.

Dr. Jung: I think it nearer the facts to say that he became a power figure.

First he appears as a learned man who appealed to her as a source of wisdom, a man

representing wisdom. The animus is not necessarily a power figure.

The anima, on the other hand, is usually a power figure. She appears in that way from the very beginning.

But the response of a woman to wisdom is not necessarily a power reaction, as you seem to have presented it.

It is quite a legitimate craving.

I think the author has tried to show here a girl who was starved on the spiritual side, and came to an older man legitimately seeking.

Of course the world always takes such a situation and makes a love story of it, not allowing that a girl comes to a man for anything but love.

When such a thing happens to a man in reality, he is very likely to make the false assumption; and obviously there are more cases in which the assumption is right than those in which it is wrong, but nonetheless, we must admit that there are plenty of serious cases in

which a girl can be interested in learning.

And so I think Mary sought information from Latimer.

Then begins the tragic situation. He would not assume that she is interested in knowledge, but takes it that she wants him as a man, and is simply pretending an interest in order to trap him.

Here is the tragic conflict.

He does not see that she is really interested, and so he gets

her into a trap. Then comes her mistake.

She is not aware of her instincts, and has no love for him whatsoever.

It would be her duty to tell him that he has made a mistake, but she just lets him marry her, and never tells him that she does not love him.

Because she has disregarded her instincts, they begin to grow in the dark.

Then the animus begins his work, and from this moment he gives an evil twist to her

unconscious processes. Before she was all right, and she had projected her animus into

Latimer at sight.

It was something that simply happened, and if the situation had been taken seriously, it might have gone very well.

But his attitude to her was all wrong because it was blind.

He took no cognizance of what she really thought about him, and made the false assumption about her seek- ing him as a lover.

A man thoroughly aware of his own instincts should not make a mistake like that, but obviously he was a very intellectual man living in his mind with complete repression of the anima.

When he meets her all of that goes over on her, and he never stops to make out the reality of the situation.

But she will not carry his projection, and presently he begins to feel something growing in her which he does not understand.

And there we are launched upon the battle between the anima and the animus.

Let us take up her side of the conflict first. She committed a sin of ignorance in that she was unaware of her instincts.

Nature pays no attention to ignorance as an excuse, she simply punishes it as a sin.

She handles the situation as it is, and it makes no difference to nature if the person has chosen the wrong way with malice aforethought, or has merely fallen into it.

We might say that ignorance of instinct on the part of Mary is a sort of inherited sin, for her whole education has been along the lines of excluding knowledge of life.

Her family did all they could to keep her unconscious, and she knows nothing of the role

a woman must play. She quite innocently lies to the man, then she behaves as though

she were his wife and really is not.

In such a marriage there will be a violent outburst of sexuality at the beginning on the part of the man.

The primitive in the man is awakened because he must beat the woman down in order to make her service- able to his instincts.

Of course this is quite wrong, hopelessly wrong, but he is driven to it, and any

natural man will do it. The woman gets into the position of the archaic woman,

and then the animal lust of the man is stirred.

Negresses in certain parts of Africa exhibit with pride the scars they have received in their sexual battles with men.

Then the man is fairly launched on a course of brutality.

But an educated man cannot keep this up indefinitely. It breaks him and he becomes impotent.

As long as the woman can be kept down, she is alive as an animal; she becomes the victim of a brute, and takes a certain animal satisfaction out of it.

But she cannot keep on that low level any more than the man, and so it leads

into a breakdown. What happens then?

The libido with no outlet goes into the unconscious in a lump,

one might say. It becomes an egg that she broods over and

hatches out.

What is in this egg?

Feminine
instinctiveness.

Fantasies begin to form around the figure of a young man who will come and free her

from this tyrant. The fantasies go on further and further with this theme of her being

a prisoner of a cruel tyrant.

Often I have seen this fantasy material about the young man, and the old man who has put the little bird into a gilded cage.

She is indulging in these fantasies, and brooding and brooding, but

without knowing why. Hardly any woman in this condition is conscious.

ordinarily she remains profoundly ignorant of it all.

So then we have the formation of these unconscious sexual fantasies; and they make wonderful material out

of which an unconscious complex can

form. This begins in the personal

unconscious.

At her first sexual experience she could have

understood. Many women do come into

consciousness in this way.

But when brutal sexuality comes, the deeper layers of the personality are opened up. This
leads right back to the monkey age.

The libido leaves the surface and goes down into the depths.

When a woman gets to this point she will begin to use historical material in which to wrap the fantasies.

Instead of saying “My husband has forced me,” she will begin a story of ancient times in which this tragedy was enacted.

This historical element points to the collective unconscious.

Then it must be determined why it chooses the specific period it does, in this case the Middle Ages.

And in this case, it is because the special psychology involved lies within the viewpoint of the Middle Ages.

If one goes back, on the other hand, in search of the place in history where the repression of the anima be- gins, one is taken far beyond the Middle Ages, back of Christianity to paganism.

This is far too intricate a theme for me to enter upon here, but it is my belief that the repression of the anima is connected with the problem of the collective domestication of man.

In order that the state be made, the anima had to be repressed.

That is why the story of Kallicrates in She is staged first in ancient times.

Not so early as Babylon or Egypt, however, because neither of these countries ever knew a state, strictly speaking.

The king was on the level of the gods, as is witnessed by the Babylonian temples; at one end is the king, at the other the god.

In some of the Egyptian sculpture, the king is pictured issuing orders to the gods.

Of course a state is not possible in such a condition, it is simply the ruling of the herd by the terror of mana. In the Greek polis, no such thing existed, and it is there we find the

beginning of the state.

But if the anima ruled, the formation of a state would be

impossible. But how does the repression gradually

come about?

You have contracts, you promise not to fight under such and such conditions, you put down your weapons

and don't speak very loud, you are very polite, you don't tread on

another man's shadow. So it goes among primitives, and in this way

tolerance has a chance to grow.

Through these observances, man's anima became repressed.

In this case the cause of the repression of the instincts lay in medieval psychology, and we must look back into medieval times to find out why.

Have you any ideas on this subject?

Mr. Schmitz: Did the repression of the instincts in women not grow out of the man's desire to keep the woman chaste while he went to war?

Dr. Jung: Yes, but you must explain the exaggerated ideal of chastity in these times.

Mr. Schmitz: If one goes as far back as the matriarchy, there is no ideal of chastity in women; but when grad- ually the patriarchy came about, men became interested in establishing their children's paternity,
and so grew up the conception of the chaste wife, and from that they passed to the idea of the virgin powerful through chastity, such as Athena.

Dr. Jung: You make then a connection between the cult of the virgin and the

exaggerated idea of chastity. I quite agree with that.

This cult brought with it very brutal means of enforcing the chastity.

If you go back to primitive tribes, even when a more or less strict monogamy is the rule, it is taken for granted that women are unreliable when the man turns his back, but not too much notice is taken of it unless the man is greatly attached to his wife.

It is understood that a woman is not exactly true, but the primitive husband does not particularly care.

Nor does the woman on her side mind having the husband go with other women as long as he is not taken from her.

In other words jealousy is not so much

present. With the ideal of chastity

comes jealousy.

Mr. Bacon: Among the natives of Nicaragua, the husband is inordinately jealous of his wife; in fact he be- comes quite ferocious about it.

Dr. Jung: Yes, there are certain tribal ideas that explain particular cases, but when you study the average case you will find what I have said to be true.

But there are other examples where terrible punishments

follow infidelity. Our exaggerated feeling about chastity has brought similar cruelties with it.

Primitive punishments are often of a peculiar ferocity, as is shown in the practices

surrounding witch-hunting. But what about our own laws in respect to that?

In the year 700, the burning of witches was not allowed, but 700 years later, down to 1796, witches were burned.

It had its climax at the same time as the appearance of the Lauretanian Litany,which expresses the culmina- tion of the cult of the Virgin.

When such cruelties as witch-burning appear in society, it means on the psychological side that instinct has been tortured, and in fact instinct is tortured by an extreme over-valuation of chastity.

Really hellish tortures have followed in its wake.

So these medieval fantasies in this book are to be explained by the fact of the complete

repression of instinct. Images of times when such deeds as those of Henrico von Brunnen

were generally current are reawakened.

As the murderer of his wife and her lover, he forms a suitable figure for the unconscious fantasy material of Mary, who thinks of herself as the prisoner of an ogre.

Now, when such fantasies are forming, they permeate the mind, and the collective unconscious is animated and one reacts to it—I mean anyone intimately associated with such a person.

It is just as though the animated collective unconscious were sending out waves

influencing others. The husband in this story responds to the activation of the

collective unconscious in his wife.

He is gripped by something he does not understand, and as he becomes restless, he is chased by these collec- tive fantasies of his wife.

He does not know where they belong.

On his wanderings he comes upon this place, the Casa di Ferro.

I know the place, and it is in fact very extraordinary; one wonders what it was, and feels the truth of the leg- ends about it.

When Latimer saw it, something happened to him.

He said to himself: “This is the place, and I am that man Henrico von Brunnen.”

There is the immediate conviction that always follows when an archetype is struck, it is an extraordinary expe- rience.

If the fantasy of your partner gets into you, you make yourself responsible for it; and if you hit upon the real- ity that frames the fantasy, you do just as Latimer did when he said, “I am Henrico von Brunnen—that

is my form.”

This brought him peace, but at the same time he had to

live the thing. He fell under the spell of the fantasy and

was overcome by it.

He was no longer himself, but his

unconscious. So he died when he

committed the murder.

He had not done it himself, nature had brought it about.

To sum up, we see in this story the complete projection of the woman's unconscious into the man, the opera- tion of the animus.

Then comes the tragic denial of love. All of the repressed instinctive libido activates the deeper layers of the unconscious with the resulting fantasy system we have seen, till the man upon whom it is projected [falls] under its spell and lives it out.

That is the story as determined by the

woman's part in it. If we look at it from the

man's side it becomes different.

Until his marriage Latimer has lived the life of a

learned man. He has repressed the anima

completely.

Then he goes out to seek "She," and finds her in this

lovely young girl. The feeling of youth was stirred in him.

He found this girl uncannily unconscious, full of a strange vagueness, and unaware of the instincts as she was, and she became for him a wonderful opportunity for anima projection.

Into such a vague, ambiguous frame you can put any amount of fantasy, and so he

made a plaything of her. She fulfilled his wish by keeping quiet.

The vaguer she became, the more the anima had a chance to

play her role. The more she fits into the anima role, the less

he can get at her in reality. Then he begins to make

assumptions to take the place of the realities.

He gets into a complete mist about her, and she becomes more elusive

than moonlight. She had denied love, and so he began to seek for this

thing he could not find.

He began going all over Europe in quest of this unknown thing. Inasmuch as she withdrew all libido from him and began to weave fantasies of lovers who would release her from him, his wife was really untrue to him.

He became convinced that she was untrue to him in point of fact, and began to make sure against lovers in

the night.

Thus following up the suspicions of the anima, he fell deeper and deeper

into the snare. Finally he resorted to locking her up.

All of these things he was driven to do in order to get rid of the torture that was tearing him to pieces.

Dr. de Angulo: I can see the truth of all that you have said if you take it that Latimer was a normal man when he married Mary, but is there not a justification for taking it as the committee did, that is, that Latimer was already split apart, and abnormal through his one-sidedness when he first met her?

His experiences in the war swamped him completely, and then be began to live his unconscious, which finally led to his identification with Henrico von Brunnen. to insanity is his inability to get at his feelings.

Just because he is so Mary is then only an incident in his life; what drives him unreal when she meets him, he is an animus figure for Mary.

Dr. Jung: No, I see no justification for assuming that Latimer was abnormal

from the beginning. Besides, it is only a hiding behind words to say that, for

it does not explain anything. “L’Atlantide”

Mr. Bacon read the report of the committee on L’Atlantide.

The committee were of divided opinions as to the proper psychological interpretation.

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It was felt, for example, that he was conscious of misusing the messages of the unconscious for the sake of writing “bestsellers.”

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Mr. Aldrich, differing from both of these viewpoints, presented a minority report in which he valiantly defended Antinéa not only as a true anima figure, but also as being a symbol of positive importance.

According to his view, Antinéa was neither a good woman nor an evil one, but

complete on all sides. He has summarized his report as follows:

“The natural complement of a complete woman is a complete man.

Insofar as the man is incompletely developed, or refuses to give her more than one side of his nature, he may

expect that she will punish him. In Benoît's romance, the hero is split in two: the sensual side of him is personified by Saint-A vit, while Morhange stands for an infantile and conventional sort of spirituality.

In effect, the hero goes to Antinéa and says, 'I tender you my sensual side, because Nature drives me; but I mean to deny you any participation in my spiritual side because, according to my conventional
morality, love of woman and spirituality are opposites and cannot be reconciled.'

Naturally, this aroused a devil in Antinéa—as it would in any woman who had any individuality.

Obviously the right woman for a man is the woman who complements his own stage of development: the mother is suitable for the baby, the wife for the man who is winning his place in the world, and the hetaira—the completely developed woman, the comrade—for the man who has achieved complete individuality, the Wise Man.

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One could [not?] imagine an Anglo-Saxon writer paying as much attention to these physical details.

Haggard pays a good deal of attention to them himself, in fact, as for example when he describes an after- noon tea under perfectly absurd conditions, but when Haggard does this, it is with a sort of frugality; it is the sort of sensuality that belongs to the sportsman, while Benoît's is that of the salon.

When you mention the sensuality in L'Atlantide, you have something, but there is a still

greater difference. Benoît fully acknowledges the place of sexuality, while in Haggard it

always appears as a fiendish element. In Benoît it plays a big part, while in all of

Haggard's books it is decidedly in the background.

One could say that one had here the French and the Anglo-Saxon viewpoints in opposition.

We cannot assume that the Anglo-Saxon view is the only one in harmony with Heaven; we must assume that the French view has also justification.

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Mr. Bacon: Antinéa is a much more physiological object than “She,” who is

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whim satisfied. Such an Oriental queen can be very cruel

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If we compare her with other similar types, she is not

so bad. Moreover, she is in a difficult situation.

She is a woman who has not been hampered by interferences of education; she could unfold quite completely, but we should not assume that this is the best thing that can happen.

She sees and appreciates natural values, and she is intelligent and educated intellectually, but she has had no education in the higher values.

One can be doubtful, of course, about whether or not these higher values are worthwhile, but it would be a mistake to think they can be utterly neglected.

If we compare “She” with Antinéa, we can see that the tragedy hangs about this matter of values.

“She” is tortured for thousands of years till she admits them. Antinéa is not even so far along that she admits or sees their existence, and so she does not fight, and we see that Antinéa is on a lower level than “She.” Our sympathy therefore goes to the latter.

But Antinéa has all the charm of the native woman, all the erotic power and instinctiveness that goes with such a woman.

This is somewhat gone in “She,” for “She” is already under the influence of things.

But we must remember that Antinéa is not a real woman, but the anima of a Frenchman, and here we have a typical difference between the French and the Anglo-Saxons.

If ever there was a book that could throw light on this difference it is this one.

I should like to hear from you on this point. How do you explain this

peculiar difference? Mr. Schmitz: I believe that the difference between

the French and the Anglo-Saxons,

between the French and the rest of Europe for that matter, arises out of the difference in their relation to the pagan world.

The French are the only people having a direct connection

with this world. When the Romans conquered Gaul they

surrounded it with Roman culture.

So when Christianity came, it found France a civilized state in contradistinction to Germany.

The Germans resisted Roman culture, so there is no continuity of tradition with the pagan world. Christianity found us barbaric, and our paganism has remained with the barbaric element in it.

This difference runs through the whole French

culture. Dr. Jung: What Mr. Schmitz says is

very true.

Therein lies the reason for the difference between the French and the Anglo-Saxon viewpoints.

Gaul was civilized in early times; it even contained a fertile Roman culture at a time when Germany and the Anglo-Saxon were in a most primitive state of development.

In those days even Paris was in existence as a civilized place, and there were poets, even emperors, coming from the natives of Gaul.

It was, in other words, a rich civilization, the old Gauls having been assimilated into the Roman people.

The Celtic languages disappeared, and the Germanic tribes that came in were absorbed by the Romanized population and so received the Roman civilization also.

On that basis Christianity was planted, not on a wild people as in Germany.

Therefore there is an absolute continuity between the Roman mentality and that of

the Middle Ages. There is no break.

Even certain early Church Fathers were French.

Besides the Roman, there was a strong Greek influence that reached up the Rhone, and cultural influences from the Mediterranean came at a very early date.

All of these influences from the pagan world had a peculiar effect.

They fortified the antique layers to such an extent that Christianity could not undo it.

The same is true more or less for all the Mediterranean peoples; that is, they remained more pagan than Christian.

It would be hard to say this to a Frenchman, because the French think of themselves

as good Catholics. And so they are, in one sense; even when most skeptical they are

still good Catholics.

Otherwise Voltaire and Diderot would not be as acceptable as they are.

Thus one can be Catholic in a negative way, and be pleased with venom against the thing formerly most rever- enced.

Those within the Church have a most positive attitude.

They center about Catholicism because they feel it embraces life.

Within its scope paganism persists, and so one finds among the most religious Frenchmen a full recognition of sexuality.

Today their point of view about sexuality is that it is amoral.

It is just obvious that it is accepted, and morality scarcely enters into the question.

A man goes regularly to church and keeps up whatever sexual practices he may see fit, for sexuality in his eyes has nothing to do with morality.

That is why sexuality receives the special treatment it does in France.

This peculiar difference explains, I think, every difference between “She” and Antinéa.

And since Antinéa has so definite a character, we can reconstruct something of the author’s conscious and ar- rive at an appreciation of a modern Frenchman.

Then there are other figures that throw much light on French

psychology. Take Le Mesge, for example.

Here is a pure rationalist living in an altogether irrational way, a thing typical of the French.

It is characteristic of the French mind to allow the limit of irrationality in behavior, and nowhere else can one see so many comical figures in reality; but they are nonetheless rational in their viewpoints.

Then Count Bielowsky, in spite of being a Pole, is a typical French figure of the Third Empire, a habitué of Paris.

His figure forms a necessary counterpart to that of Morhange, whose flirtatious attitude toward the church is compensated by Bielowsky’s flirtatious attitude toward “high life.”

The mediating figure between the two is Le Mesge.

Such contradictions always demand a compromise, and this comes about through a rational mediation. But here there is too little life, so then Saint-A vit is brought in to provide temperament and passion.

A Frenchman always allows himself to have “fits,” where he can apply a whole arsenal of rhetoric.

There comes out a long series of tremendous words, put together in a perfect style, and then he is all right.

Mr. Aldrich: Morhange, according to the way I see him, has only a very feeble spirituality. I don’t believe he ever had a religious emotion.

Dr. Jung: But you are Anglo-Saxon and he was a Catholic.

We can never know what Sacré-Coeur means to them, nor how they can excite themselves over the image of the Virgin.

We can say then that there is a peculiar atmosphere in L’Atlantide, and an altogether different one from She. This is something I felt very profoundly and wonder if you did not also.

When one reads such a book one asks oneself, “What does it lead to?” What does it mean to you?

Mrs. Zinno: It seems to me a going to death rather than to life.

Mr. Bacon: There is an indefinable sense of cheapness about it to me. It ends as if preparing for a sequel.

Mrs. Zinno: I think the figure of “She” is an effort to connect unreality to reality, but Antinéa remains stuck in unreality, that is, the unconscious.

Dr. Jung: You have touched upon something important there.

Antinéa does not try to get out, she makes no attempt to reach the world, nor to let the world reach her. “She” is planning to rule the world, to get at it in some way.

That is a peculiarity of the Anglo-Saxon, this desire to get at the world and rule it.

It is quite conscious in England, and probably in fifty years will be equally so in America. But the French point of view is to remain where they are.

The French are really not concerned with ruling the world, it is an affectation that Napoleon, who was not a true Frenchman, brought—i. e., the idea of dominating Europe.

The French are concerned with their own country.

It is no wonder then that Antinéa sticks

where she is. What I really feel about the

issue is that it is hopeless.

It will be repeated one hundred times, and then there is an end of the whole business.

Antinéa will die, and then she will be on a throne in all her royal beauty with

appropriate adornments. It is a sort of apotheosis, something one can see at

the end of a film, the idea of La Gloire.

There is a pantheon of fallen heroes, and there the whole thing ends in vain ambition.

Now, in She there is the feeling of enormous expectation at the end. One does not know, but the future is looked for.

What makes a great difference between the anima of the Frenchman and that of the Anglo-Saxon is that the latter contains a mysterious side of promise, therefore there is more feeling of spiritual potencies in
“She” than in Antinéa.

All that element is taken out of Antinéa by the supposition of her birth.

That rational suspicion is, of course, a tremendous depreciation of the function

of the archetypes. It is the “nothing but” spirit again.

The value is gone from the archetype.

It says, “You can’t base yourself on the archetypes, so it is better not to build at all, the

ground is not safe.” This is a peculiar fact that has to be reckoned with in the analysis

of Frenchmen.

It is very hard to get them to take it

seriously enough. Their rationalism is

blocking them at every point.

They have an exact view about everything and know what it is to the last dot.

They exhaust themselves in that fight.
Because of this knowing how everything works, they are inclined to depreciate the immediate facts of the soul, and to assume that everything is the result of an old civilization.

This was the attitude they had to take up in the Middle Ages as a compensation against the force of antiq- uity.

Christianity was not strong enough to hold them at the beginning, and this rationalism gave support to the Church.

The relation of this rationalism to the Church is something that an Anglo-Saxon can hardly understand.

Dr. de Angulo: Will you discuss the point made in the report of the committee to the effect that Antinéa was not an unconscious figure but was put into the unconscious setting deliberately?

Dr. Jung: I think Antinéa is partly conscious and partly unconscious.

When the Anglo-Saxon says she is twisted by the personal unconscious, he is commenting on the peculiar racial character of Antinéa.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more move- ment in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time

of the matriarchy. Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the ani- mus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the

animus and the anima. Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies.

But this problem of the anima and the animus is far too complex to be

dealt with here. The End Carl Jung, 1925 Seminar, Pages 131-168

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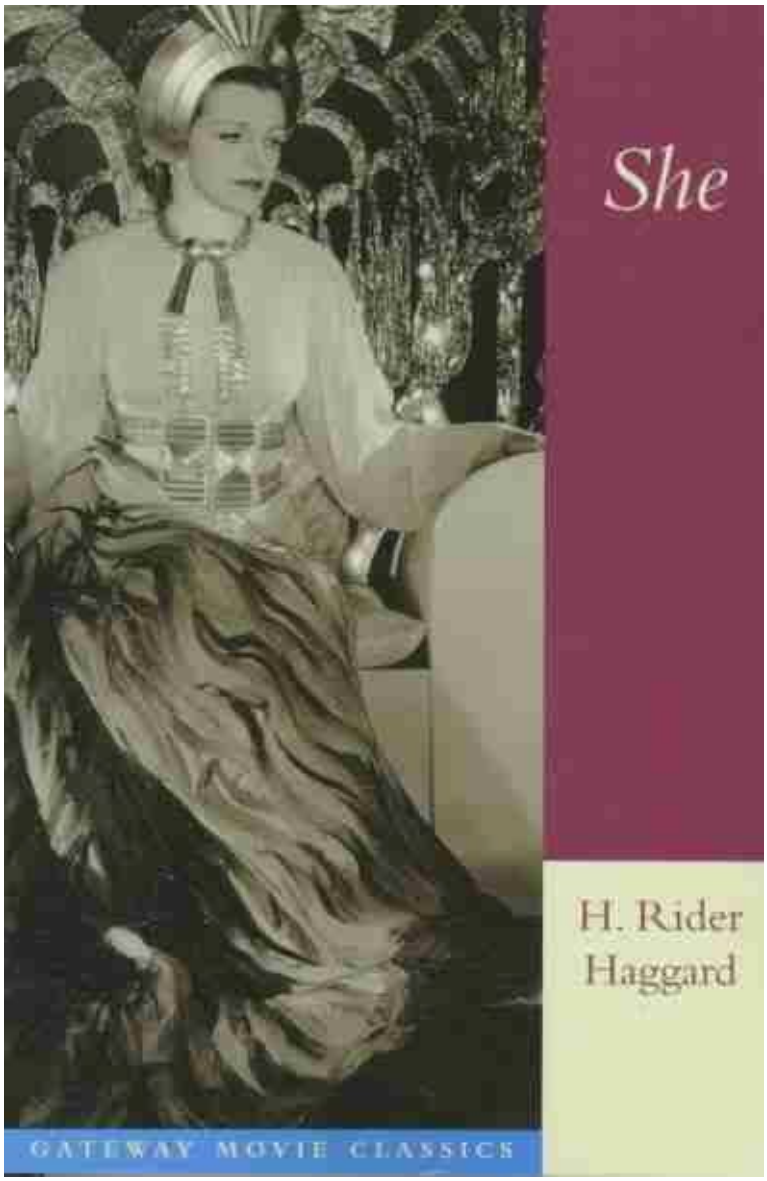
Carl Jung: Appendix to Lecture 16 1925 Seminar (2015-12-22 04:32)



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If we compare “She” with Antinéa, we can see that the tragedy hangs about this matter of values.

“She” is tortured for thousands of years till she admits them. Antinéa is not even so far along that she admits or sees their existence, and so she does not fight, and we see that Antinéa is on a lower level than “She.” Our sympathy therefore goes to the latter.

But Antinéa has all the charm of the native woman, all the erotic power and instinctiveness that goes with such a woman.

This is somewhat gone in “She,” for “She” is already under the influence of things.

But we must remember that Antinéa is not a real woman, but the anima of a Frenchman, and here we have a typical difference between the French and the Anglo-Saxons.

If ever there was a book that could throw light on this difference it is this one.

I should like to hear from you on this point. How do you explain this

peculiar difference? Mr. Schmitz: I believe that the difference between

the French and the Anglo-Saxons,

between the French and the rest of Europe for that matter, arises out of the difference in their relation to the pagan world.

The French are the only people having a direct connection

with this world. When the Romans conquered Gaul they

surrounded it with Roman culture.

So when Christianity came, it found France a civilized state in contradistinction to Germany.

The Germans resisted Roman culture, so there is no continuity of tradition with the pagan world. Christianity found us barbaric, and our paganism has remained with the barbaric element in it.

This difference runs through the whole

French culture. Dr. Jung: What Mr. Schmitz

says is very true.

Therein lies the reason for the difference between the French and the Anglo-Saxon viewpoints.

Gaul was civilized in early times; it even contained a fertile Roman culture at a time when Germany and the Anglo-Saxon were in a most primitive state of development.

In those days even Paris was in existence as a civilized place, and there were poets, even emperors, coming from the natives of Gaul.

It was, in other words, a rich civilization, the old Gauls having been assimilated into the Roman people.

The Celtic languages disappeared, and the Germanic tribes that came in were absorbed by the Romanized

population and so received the Roman civilization also.

On that basis Christianity was planted, not on a wild people as in Germany.

Therefore there is an absolute continuity between the Roman mentality and that of

the Middle Ages. There is no break.

Even certain early Church Fathers were French.

Besides the Roman, there was a strong Greek influence that reached up the Rhone, and cultural influences from the Mediterranean came at a very early date.

All of these influences from the pagan world had a peculiar effect.

They fortified the antique layers to such an extent that Christianity could not undo it.

The same is true more or less for all the Mediterranean peoples; that is, they remained more pagan than Christian.

It would be hard to say this to a Frenchman, because the French think of themselves

as good Catholics. And so they are, in one sense; even when most skeptical they are

still good Catholics.

Otherwise Voltaire and Diderot would not be as acceptable as they are.

Thus one can be Catholic in a negative way, and be pleased with venom against the thing formerly most rever- enced.

Those within the Church have a most positive attitude.

They center about Catholicism because they feel it embraces life.

Within its scope paganism persists, and so one finds among the most religious Frenchmen a full recognition of sexuality.

Today their point of view about sexuality is that it is amoral.

It is just obvious that it is accepted, and morality scarcely enters into the question.

A man goes regularly to church and keeps up whatever sexual practices he may see fit, for sexuality in his eyes has nothing to do with morality.

That is why sexuality receives the special treatment it does in France.

This peculiar difference explains, I think, every difference between “She” and Antinéa.

And since Antinéa has so definite a character, we can reconstruct something of the author’s conscious and ar- rive at an appreciation of a modern Frenchman.

Then there are other figures that throw much light on French

psychology. Take Le Mesge, for example.

Here is a pure rationalist living in an altogether irrational way, a thing typical of the French.

It is characteristic of the French mind to allow the limit of irrationality in behavior, and nowhere else can one see so many comical figures in reality; but they are nonetheless rational in their viewpoints.

Then Count Bielowsky, in spite of being a Pole, is a typical French figure of the Third Empire, a habitué of Paris.

His figure forms a necessary counterpart to that of Morhange, whose flirtatious attitude toward the church is compensated by Bielowsky's flirtatious attitude toward "high life."

The mediating figure between the two is Le Mesge.

Such contradictions always demand a compromise, and this comes about through a

rational mediation. But here there is too little life, so then Saint-A vit is brought in to

provide temperament and passion.

A Frenchman always allows himself to have "fits," where he can apply a whole arsenal of rhetoric.

There comes out a long series of tremendous words, put together in a perfect style, and then he is all right.

Mr. Aldrich: Morhange, according to the way I see him, has only a very feeble spirituality. I don't believe he ever had a religious emotion.

Dr. Jung: But you are Anglo-Saxon and he was a Catholic.

We can never know what Sacré-Coeur means to them, nor how they can excite themselves over the image of the Virgin.

We can say then that there is a peculiar atmosphere in L'Atlantide, and an altogether

different one from She. This is something I felt very profoundly and wonder if you did not

also.

When one reads such a book one asks oneself, "What does

it lead to?" What does it mean to you?

Mrs. Zinno: It seems to me a going to death rather than to life.

Mr. Bacon: There is an indefinable sense of cheapness about it to me. It ends as if preparing for a sequel.

Mrs. Zinno: I think the figure of "She" is an effort to connect unreality to reality, but Antinéa remains stuck in unreality, that is, the unconscious.

Dr. Jung: You have touched upon something important there.

Antinéa does not try to get out, she makes no attempt to reach the world, nor to let the world reach her. “She” is planning to rule the world, to get at it in some way.

That is a peculiarity of the Anglo-Saxon, this desire to get at the world and rule it. It is quite conscious in England, and probably in fifty years will be equally so in America. But the French point of view is to remain where they are.

The French are really not concerned with ruling the world, it is an affectation that Napoleon, who was not a true Frenchman, brought—i. e., the idea of dominating Europe.

The French are concerned with their own country.

It is no wonder then that Antinéa sticks where she is. What I really feel about the issue is that it is hopeless.

It will be repeated one hundred times, and then there is an end of the whole business.

Antinéa will die, and then she will be on a throne in all her royal beauty with appropriate adornments. It is a sort of apotheosis, something one can see at the end of a film, the idea of La Gloire.

There is a pantheon of fallen heroes, and there the whole thing ends in vain ambition.

Now, in She there is the feeling of enormous expectation at the end. One does not know, but the future is looked for.

What makes a great difference between the anima of the Frenchman and that of the Anglo-Saxon is that the latter contains a mysterious side of promise, therefore there is more feeling of spiritual potencies in “She” than in Antinéa.

All that element is taken out of Antinéa by the supposition of her birth.

That rational suspicion is, of course, a tremendous depreciation of the function of the archetypes. It is the “nothing but” spirit again.

The value is gone from the archetype.

It says, “You can’t base yourself on the archetypes, so it is better not to build at all, the ground is not safe.” This is a peculiar fact that has to be reckoned with in the analysis of Frenchmen.

It is very hard to get them to take it seriously enough. Their rationalism is blocking them at every point.

They have an exact view about everything and know what it is to the last dot.

They exhaust themselves in that fight.
Because of this knowing how everything works, they are inclined to depreciate the immediate facts of the soul, and to assume that everything is the result of an old civilization.

This was the attitude they had to take up in the Middle Ages as a compensation against the force of antiq- uity.

Christianity was not strong enough to hold them at the beginning, and this rationalism gave support to the Church.

The relation of this rationalism to the Church is something that an Anglo-Saxon can hardly understand.

Dr. de Angulo: Will you discuss the point made in the report of the committee to the effect that Antinéa was not an unconscious figure but was put into the unconscious setting deliberately?

Dr. Jung: I think Antinéa is partly conscious and partly unconscious.

When the Anglo-Saxon says she is twisted by the personal unconscious, he is commenting on the peculiar racial character of Antinéa.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more move- ment in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time

of the matriarchy. Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the ani- mus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the

animus and the anima. Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has

not brought forth, she assumes

immortality. When she brings forth she

dies.

But this problem of the anima and the animus is far too complex to be

dealt with here. The End Carl Jung, 1925 Seminar, Pages 146-168

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

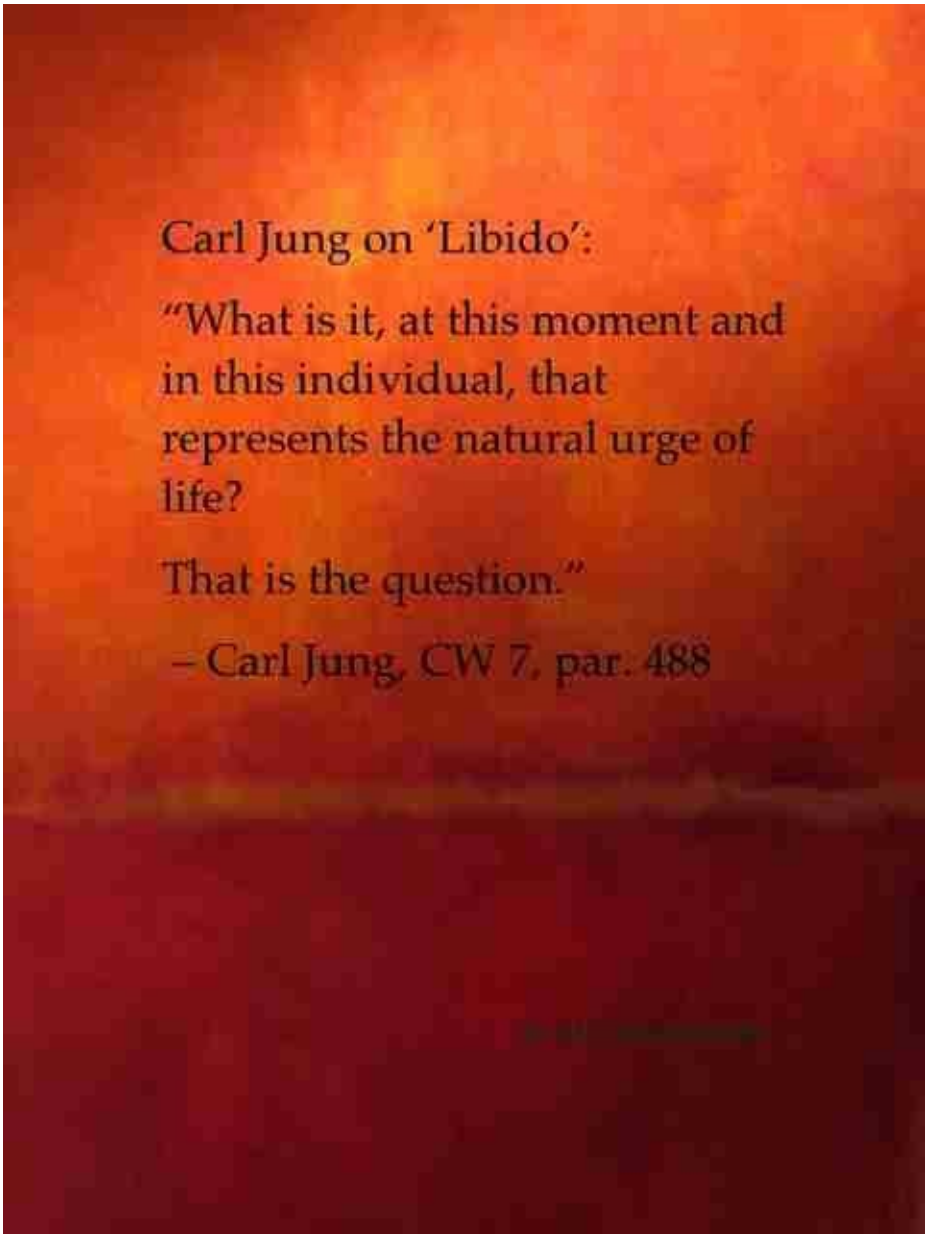
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Dr. Jung asked "…did you have always the sense of being in control of your tools?" (2015-12-23 03:55)


Carl Jung on 'Libido':
"What is it, at this moment and in this individual, that represents the natural urge of life?
That is the question."
– Carl Jung, CW 7, par. 488

[…did you have always the sense of being in control of

your tools?"] Lecture 5

Questions and Discussion

No written questions were

handed in. The following verbal

question was asked:

“When you were in the process of investigating the unconscious, as you described it last time, did you have al- ways the sense of being in control of your tools?”

Dr. Jung:

It was as if my tools were activated by my libido.

But there must be tools there to be activated, that is, animated images, images with libido in them; then the additional libido that one supplies brings them up to the surface.

If I had not given this additional libido with which to bring them to the surface, the activity would have gone on just the same, but would have sucked my energy down into the unconscious.

By putting libido into it, one can increase the speaking power of

the unconscious. Mr. Aldrich: Is that tapas?

Dr. Jung: Yes, that is the Indian term for that type of concentration.

A further elaboration of the method might be put in this way: Suppose someone has a fantasy of a man and a woman moving about in a room.

He gets just that far with it and no further; in other words, he drops that fantasy and proceeds to another— let us say he comes upon a deer in a wood, or sees birds fluttering about.

But the technical rule with regard to fantasy is to stick to the picture that comes up until all its possibilities are exhausted.

Thus if I conjured up that man and woman, I would not let them go till I had found out what they were going to do in that room.

Thus one makes the fantasy move on.

Usually, however, one has a resistance to doing this, that is, to following the fantasy.

Something is sure to whisper in one’s ear that it is all nonsense; in fact, the conscious is forced to take a highly depreciatory attitude toward the unconscious material in order to become conscious at all, for example, a person making the effort to break away from an outgrown faith can usually be found ridiculing it; he throws out cogs to keep from slipping back into his unconscious acceptance.

This is the reason it is so difficult to get at the unconscious material.

The conscious is forever saying, “Keep away from all that,” and it is always tending to increase rather than re- duce the resistance to the unconscious.

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

He is either under the complete sway of the enantiodromia, or play of nature’s forces, or he is too far away from nature.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

When one watches such a scene one tries to figure out its special meaning for oneself.

When the figures animated are very far away from the conscious trend, then it may happen that they break forth arbitrarily as in cases of dementia praecox.

The eruption then splits the conscious and tears it to bits, leaving each content with an independent ego, hence the absolutely inadequate emotional reaction of these cases.

If there is a certain amount of ego left there may be some reaction—thus a voice in the unconscious may de- nounce one as crazy, but another may arise to counter it.

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases.

That is to say, they are not complete egos.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

I think the fragmentary reactions and inadequate emotions people so often display are best explained along these lines.

Thus you may have a person who sees always and only the dark side of life; he perhaps is forced into this one- sidedness through ancestor possession, and quite suddenly another portion of the unconscious may get on top and change him into an equally one-sided optimist.

Many cases are described in the literature which show these sudden character changes, but of course they are not explained as ancestor possession, since this latter idea remains as a hypothesis for which there is no scientific proof as yet.

Following these ideas a little further, it is an interesting fact that there is no disease among primitives which cannot be caused by ghosts, which of course are ancestral figures.

There is a physiological analogy for this theory of ancestor possession which may make the idea a little clearer.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

Strong evidence for this lies in the finding, for example, of a partially developed fetus in the thigh of an adult man, say, in those tumors known as teratomata.

Perhaps a similar thing goes on in the mind, whose psychological makeup may be said to be a conglomerate.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the

whole mind.

I am inclined to describe the historical character of the images from the unconscious in this way.

Often there occur details in these images that cannot by any stretch of the imagination be explained in terms of the personal experience of the individual.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange de- tails almost as if they were historical facts.

Daudet has developed a similar idea (L'Hérédo and Le Monde des images), which he calls "auto-fécondation."

Whatever the truth of these speculations, they certainly fall within the frame of the notion of the collective unconscious.

Another way of putting these ideas of ancestor possession would be that these autonomous complexes exist in the mind as Mendelian units, which are passed on from generation to generation intact, and are unaffected by the life of the individual.

The problem then becomes this: Can these psychological Mendelian units be broken up and assimilated in a way to protect the individual from being victimized by them?

Analysis certainly makes a fair attempt to do this.

It may not achieve the complete assimilation of the complex, or unit, into the rest of the mind, but at least it points out a way of dealing with it.

In this way analysis becomes an orthopedic method analogous to that used in a disease like tabes, for exam- ple.

The disease remains the same, but certain adjustments can be developed to compensate for the kinesthetic disturbance—the tabetic can learn to control his body movements in walking, through his eye movements, and thus achieve a substitute for his lost tactile sense.

I would like today to speak further about the background for the book on the types.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

It is very much as if one stepped out of the protection of his house into an antediluvian forest and was con- fronted by all the monsters that inhabit the latter.

One is naturally a little reluctant to reverse the machinery and get into this situation.

It is as though one gave up one's freedom of will and offered oneself up as a victim, for with this reversal of the machinery, an entirely different attitude from that of directed thinking grows up.

One is swept into the unknown of this world, not just into a psychological function.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as

the tangible world.

I can say this is so, this thing I am experiencing, but it does no good.

One must be willing to accept the reality for the time being, to risk going a long way with the unconscious in other words.

I once read some stories by the German author Hoffmann, who wrote at the beginning of the nineteenth cen- tury.

He wrote in the vein of Poe, and in the midst of writing these stories he would become so gripped by the real- ity of the fantasies that he would shout for help and have people running to his rescue.

In fairly normal cases there is no danger, but it cannot be denied that the unconscious is overwhelmingly im- pressive.

The first observation I made began before I really had begun any systematic attempt to examine my unconscious— before I was fully aware of the full significance of the problem.

You remember what I told you of my relation to Freud.

When I was still writing the Psychology of the Unconscious, I had a dream which I did not understand—perhaps I only fully understood it last year, if then. This was the dream: I was walking on a road in
the country and came to a crossing. I was walking with someone, but did not know who it was —today I would say it was my shadow.

Suddenly I came upon a man, an old one, in the uniform of an Austrian customs

official. It was Freud. In the dream the idea of the censorship came to my mind.

Freud didn't see me but walked away silently. My shadow said to me,

"Did you notice him? He has been dead for thirty years, but he can't die

properly."

I had a very peculiar feeling with this.

Then the scene changed and I was in a southern town on the

slopes of mountains. The streets consisted of steps going up and

down the steep slopes.

It was a medieval town and the sun was blazing in full noon, which as you know is the hour when spirits are abroad in southern countries.

I came walking through the streets with my man, and many people passed us to and fro.

All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.

He looked quite detached and aloof, not in any way concerned with the people about him, nor did they pay any attention to him.

I looked at him in astonishment and could not understand what he was doing

walking about there. “Did you notice him?” my shadow asked me.

“He has been dead since the twelfth century, but he is not yet

properly dead. He always walks here among the people, but

they don’t see him.”

I was quite bewildered that the people paid no attention, and

then I awoke. This dream bothered me a long time.

I was shocked at the first part because I did not then anticipate the trouble with Freud.

“What does it mean that he is dead and so depreciated?” is the question I asked myself, and why did I think of the principle of the censor in these terms when, as a matter of fact, it seemed to me then the best theory available?

I realized the antagonism between the figure of the Crusader and that of Freud, and yet I realized that there was also a strong parallelism.

They were different, and yet both were dead and could not die properly.

The meaning of the dream lies in the principle of the ancestral figure; not the Austrian officer—obviously he stood for the Freudian theory—but the other, the Crusader, is an archetypal figure, a Christian symbol living from the twelfth century, a symbol that does not really live today, but on the other hand is not wholly dead either.

It comes out of the times of Meister Eckhart, the time of the culture of the Knights, when many ideas blos- somed, only to be killed then, but they are coming again to life now.

However, when I had this dream, I did not know this interpretation.

I was oppressed and bewildered. Freud was bewildered too, and could find no

satisfactory meaning for it. That was in 1912.

Then I had another dream that showed me again very clearly the limitations of the conceptions about dreams which Freud held to be final.

I had been looking on the unconscious as nothing but the receptacle of dead material, but slowly the idea of the archetypes began to formulate itself in my mind, and at the end of 1912 came this dream, which was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there.

I was greatly excited at the idea of there being something living in me that I did not know anything about.

I dreamed that I was sitting in a very beautiful Italian loggia, something like the Palazzo

Vecchio in Florence. It was most luxurious, with columns, floor, and balustrade of

marble.

I was sitting in a golden chair, a Renaissance chair, in front of a table of green

stone like emerald. It was of an extraordinary beauty.

I was sitting looking out into space, for the loggia was on top of a tower

belonging to a castle. I knew that my children were there too.

Suddenly a white bird came flying down and gracefully

alighted on the table. It was like a small gull, or a dove.

I made a sign to the children to keep quiet, and the dove suddenly became a little girl with golden hair, and ran away with the children.

As I sat pondering over this, the little girl came back and put her arm around my

neck very tenderly. Then all at once she was gone, and the dove was there and

spoke slowly with a human voice.

It said, "I am allowed to transform into a human form only in the first hours of the night, while the male dove is busy with the twelve dead."

Then it flew away into the blue sky and I awoke.

The dove had used a peculiar word when speaking of the male dove. It is Tauber in German, and not often used, but I remembered hearing an uncle of mine use it.

But what should a male pigeon be doing with

twelve dead? I felt alarmed.

Then there flashed across my mind the story of the Tabula smaragdina, or emerald table, which is part of the legend of the Thrice Great Hermes.

He is supposed to have left a table on which was engraved all the wisdom of the ages, formulated in the Greek words: "Ether above, Ether below, Heaven above, Heaven below, all this above, all this below,
take it and be happy."

All this, as I say, was very alarming to me.

I began to think of the twelve Apostles, the twelve months of the year, the

signs of the Zodiac, etc. I had just written about the twelve signs of the

Zodiac in the Psychology of the Unconscious.

Finally, I had to give it up, I could make nothing out of the dream except that there was a tremendous anima- tion of the unconscious.

I knew no technique of getting at the bottom of this activity; all I could do was just wait, keep on living, and watch the fantasies.

This was at Christmastime in 1912.

In 1913 I felt the activity of the unconscious most disagreeably. I was disturbed, but knew nothing better to do than to try to analyze my infantile memories.

So I began to analyze these most conscientiously, but found nothing.

I thought, "Well then, I must try to live through these experiences again," so I made then the effort to recover the emotional tone of childhood.

I said to myself that if I should play like a child I could recover this.

I remembered that when I was a boy I used to delight in building houses of stone, all sorts of fantastic castles, 6 2012: In 1913, Jung noted this dream as follows: "I dreamt at that time (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished castle apartment—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a gull or a dove flew in and sprang lightly onto the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this bird turned into a child of eight years, a small blond girl, and ran around playing with my chil- dren in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: 'Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.' With these words the bird flew away and I awoke" (cited in Liber Novus, 198).

"For Heaven's sake," I said to myself, "is it possible that I have to get into this nonsense for the sake of animat- ing the unconscious?"

That year I did all sorts of idiotic things like this, and enjoyed

them like a fool. It raised a lot of inferior feelings in me, but I

knew of no better way.

Towards autumn I felt that the pressure that had seemed to be within me was not there anymore but in the air.

The air actually seemed darker than before.

It was just as if it were no longer a psychological situation in which I was involved, but a real one, and that sense became more and more weighty.

In October 1913 I was travelling in a train and had a book in my hand

that I was reading. I began to fantasize, and before I knew it, I was

in the town to which I was going.

This was the fantasy: I was looking down on the map of Europe in relief.

I saw all the northern part, and England sinking down so that the sea came in upon it.

It came up to Switzerland, and then I saw that the mountains grew higher and higher to protect Switzerland.

I realized that a frightful catastrophe was in progress, towns and people were destroyed, and the wrecks and dead bodies were tossing about on the water.

Then the whole sea turned to blood.

At first I was only looking on dispassionately, and then the sense of the catastrophe gripped me with tremen- dous power.

I tried to repress the fantasy, but it came again and held me

bound for two hours. Three or four weeks later it came again,

when I was again in a train.

It was the same picture repeated, only the blood was more emphasized.

Of course I asked myself if I was so unfortunate as to be spreading my personal

complexes all over Europe. I thought a great deal about the chances of a great

social revolution, but curiously enough never of a war.

It seemed to me all these things were becoming frightfully uncanny, then it occurred to me, there was some- thing I could do, I could write down all of it in sequence.

While I was writing once I said to myself, “What is this I am doing, it certainly is not

science, what is it?” Then a voice said to me, “That is art.”

This made the strangest sort of an impression upon me, because it was not in any sense my conviction that what I was writing was art.

Then I came to this, “Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”

I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman.

A living woman could very well have come into the room and said that very thing to me, because she would not have cared anything about the discriminations she was trampling underfoot.

Obviously it wasn’t science; what then could it be but art, as though those were the only two

alternatives in the world. That is the way a woman’s mind works.

Well, I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came through, however, and I kept on writing.

Then I got another shot like the first: “That is art.”

This time I caught her and said, “No it is not,” and I felt as though an argument would ensue.

I thought, well, she has not the speech centers I have, so I told her to use mine, and she did, and came through with a long statement.

This is the origin of the technique I developed for dealing directly with the unconscious contents. Carl Jung, 1925 Seminar, Lecture 5, Pages 37-45.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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Pinterest: https://www.pinterest.com/purrington104/

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https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on "Intuition" as a Superior and Inferior Function (2015-12-23 04:59)

Dr. Mann's question: "Is it not by intuition that one arrives most easily at the transcendent function, and if a person is lacking in that function—that is, in intuition—are not the difficulties greatly increased?

Must one not reach the transcendent function alone, that is, unaided?"

Dr. Jung: It depends very much on the person's type as to what part intuition plays in finding the transcen- dent function.

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcen- dent function is made, or takes place, between the superior and the inferior functions.

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intu- itions have to be overcome, so to speak, in order for the transcendent function to be found.

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the tran- scendent function may be said to be arrived at through intuition.

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

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Carl Jung: If the superior function is intuition, for example, then the intuitions are directly in the way,
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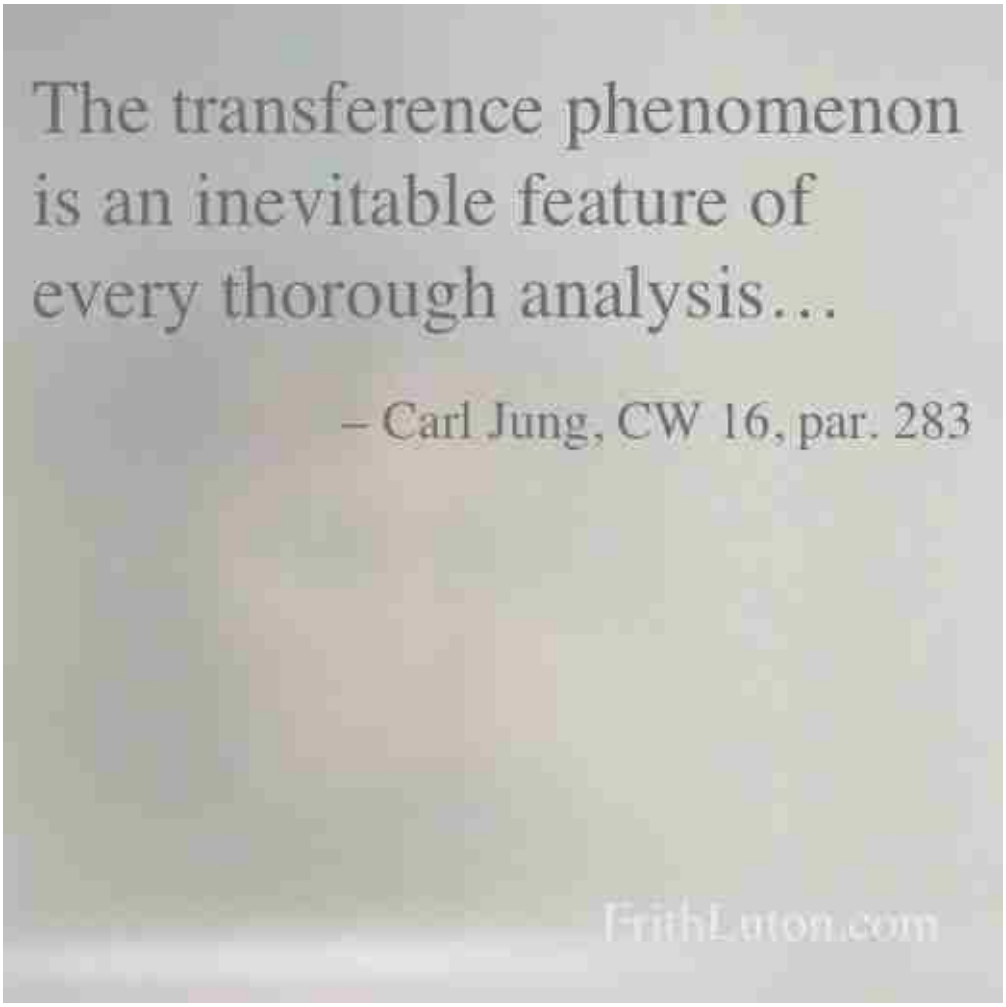

[Carl Jung: If the superior function is intuition, for example, then the intuitions are

directly in the way..] Lecture 4

Questions and Discussion

Dr. Mann's question: "Is it not by intuition that one arrives most easily at the transcendent function, and if a person is lacking in that function—that is, in intuition—are not the difficulties greatly increased?

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Lecture

At our last meeting I told you all that I could about the making of the Psychology of the Unconscious and its effect on me.

It was published in 1912, as Wandlungen und Symbole der Libido.

The problem it brought to focus in my mind was that of the hero myth in relation to our own times.

With the fundamental thesis of the book, namely the splitting of the libido into a positive and a negative cur- rent, Freud was, as I have said, in utter disagreement.

The publishing of the book marks the end of our friendship.

Today I would like to speak about the subjective aspect of the Psychology of the Unconscious.

When one writes such a book, one has the idea that one is writing about certain objective material, and in my case I thought I was merely handling the Miller fantasies with a certain point in view together with the attendant mythological material.

It took me a long time to see that a painter could paint a picture and think the matter ended there and had nothing whatever to do with himself.

And in the same way it took me several years to see that it, the Psychology of the Unconscious, can be taken as myself and that an analysis of it leads inevitably into an analysis of my own unconscious processes.

Difficult as it is to do this in a lecture, it is this aspect I would like to discuss, tracing out especially the ways in which the book seemed to forecast the future.

As you remember, the book begins with a statement about two kinds of thinking that can be observed: intel- lectual or directed thinking, and fantastic or passive automatic thinking.

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.

I took Miss Miller’s fantasies as such an autonomous form of thinking, but I did not realize that she stood for that form of thinking in myself.

She took over my fantasy and became stage director to it, if one interprets the book subjectively.

In other words, she became an anima figure, a carrier of an inferior function of which I was very little con-

scious.

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.

As a form of thinking I held it to be altogether impure, a sort of incestuous intercourse, thoroughly immoral from an intellectual viewpoint.

Permitting fantasy in myself had the same effect on me as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will.

It shocked me, in other words, to think of the possibility of a fantasy life in my own mind; it was against all the intellectual ideals I had developed for myself, and so great was my resistance to it, that I could only admit the fact in myself through the process of projecting my material into Miss Miller's.

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman.

As a matter of fact, Miss Miller did afterwards become entirely deranged.

During the war I had a letter from the man who was Miss Miller's doctor in America, telling me that my analy- sis of her fantasy material had been a perfectly correct one, that in her insanity the cosmogonic myths touched upon had come fully to light.

Also Flournoy, who had her under observation at the time I first read her material, told me that my analysis had been correct.

There was such a tremendous activity of the collective unconscious that it is not surprising she was finally overcome.

I had to realize then that in Miss Miller I was analyzing my own fantasy function, which because it was so re- pressed, like hers, was semi-morbid.

When a function is repressed that way, it becomes contaminated by material from the collective unconscious.

So Miss Miller would, in a way, be a description of my impure thinking; and thus in this book the question of the inferior function and the anima comes up.

In the second part of the book there comes the "Hymn of Creation."

This is the positive expression of the unfolding of energy: or generating power—it is the way up.

The "Song of the Moth"4 is the way down; it is light created, and then creating going to its end, a kind of enantiodromia.

In the first case it is the period of growth, of youth, of light and summer.

In the moth the libido is shown to burn its wings in the light it has created before; it is going to kill itself in the same urge that brought it to birth.

With this duality in the cosmic principle, the book ends.

It leads up to the pairs of opposites, that is, to the beginning

of the Types. The next portion of the book deals with

creative energy in a different aspect.

Energy can show itself in manifold forms and in a process of transition from6 one form to another.

The basic transformation is that which ensues when the energy passes from strictly biological needs into cul- tural achievements.

From this point on it is a matter of evolution.

How is it possible then to get across from the sexual, for example, to the spiritual, not only from the scientific standpoint, but as a phenomenon in the individual?

Sexuality and spirituality are pairs of opposites that need each other.

How is the process that leads from the sexual stage to the spiritual stage

brought about? The first image that comes up is the hero.

It is a most ideal image whose qualities change from age to age, but it has always embodied the things people value the most.

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.

The unconscious makes the hero symbol, and therefore the hero means a change of attitude.

But this hero symbol comes also from the unconscious, which is also nature, that same nature which is not the least interested in the ideal that man is struggling to formulate.

Man comes then into conflict with the unconscious, and this struggle is that of winning free from his uncon- scious, his mother.

His unconscious, as I said, forms images of perfect people, but when he tries to realize these hero types, an- other trend in the unconscious is aroused, [a trend] to the attempt to destroy the image.

So is developed the terrible mother, the devouring dragon, the dangers of rebirth, etc.

At the same time the appearance of the hero ideal means the strengthening of

the hopes of man. It gives man the notion that he can reorganize the lines

of his life if the mother will allow it.

This can’t be done by a literal rebirth, so it is accomplished by a transformation process, or psychological re- birth.

But this is not to be done without serious battle with the mother.

The paramount question becomes, Will the mother allow the

hero to be born? And then, What can be done to satisfy the

mother so that she will allow it?

Thus we come to the idea of the sacrifice as embodied in the bull-

sacrifice of Mithras. This is not a Christian but a Mithraic idea.

The hero himself is not sacrificed, but his animal side, the bull.

A discussion of the role of the mother or unconscious as both birthplace and source of destruction leads to the idea of the dual mother role, or the existence of the pairs of opposites in the unconscious,
the principle of construction and the principle of destruction.

A sacrifice must be done in order to cut the hero away from the power of the unconscious and give him his individual autonomy.

He has to pay himself off and contrive to fill the vacuum left in the unconscious.

What is to be sacrificed? According to mythology, it is childhood, the veil of Maya,

past ideals.

In connection with this I may say there is a passage in the Psychology of the Unconscious upon which I have often been attacked.

I have said there that the greatest help in getting one over the dangers of the rebirth and breaking away from the mother was to be found in regular work.

Sometimes in thinking over this I have thought that was a cheap and inadequate way of meeting this tremen- dous problem, and then I have been inclined to side with my critics.

But the more I have thought of it, the more I have been convinced that after all I was in the first place correct, and our regularly repeated efforts to throw off unconsciousness—that is, by regular work—has
made our humanity.

We can conquer unconsciousness by regular work but never by a

grand gesture. If I say to a Negro, how do you deal with your

unconscious?

He gives as answer, “By

work.” “But,” I say, “your life

is all play.”

This he vehemently denies and explains to me that much of his life passes in the performance of the most la- borious dances for the spirits.

Dancing to us is really play, it is lightness and grace, but for primitives it is really hard work.

All ceremonies may be said to be work, and our sense of work to be derivative therefrom.

Following this theme further, I can give the illustration of the action of the Australian

Negro when he is sick. He goes to a place where his churinga is hidden in the rocks.

He rubs it.

The churinga is full of healthy magic, and when he rubs it, this gets into his system and his sickness goes into the churinga which then is put back in its place in the rocks where it can digest the sickness and
refill itself with healthy

magic. That replaces

prayer.

We would say one got strength from God through prayer, but the primitive gets strength from God by work.

If you have followed these explanations at all, you will have seen that the material could not fail to make a great impression on me, I mean the mythological material with which I was working.

One of the most important influences was that I elaborated Miss Miller's morbidity into myths in a way satis- factory to myself, and so I assimilated the Miller side of myself, which did me much good.

To speak figuratively, I found a lump of clay, turned it to gold and put it in my pocket.

I got Miller into myself and strengthened my fantasy power by the

mythological material. Then I continued my active thinking, but with

hesitancy.

It seemed as if my fantasy were going away from

the material. At this time I wrote little.

Through the fact that I worried about my difficulty with Freud, I came to study Adler carefully in order to see what was his case against Freud.

I was struck at once by the difference in type.

Both were treating neurosis and hysteria, and yet to the one man it looked so, and to the other it was some- thing quite different.

I could find no solution.

Then it dawned on me that possibly I was dealing with two different types, who were fated to approach the same set of facts from widely differing aspects.

I began to see among my patients some who fit Adler's theories, and others who fit

Freud’s, and thus I came to formulate the theory of extraversion: and introversion.

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted

sides into me.

By discussion with my personal friends, I found that because of this continued projection into them of my infe- rior function, I was always in danger of depreciating them.

My patients I could take impersonally and objectively, but my friends I had to meet on a feeling basis, and as feeling is a relatively undifferentiated function in me, and therefore in the unconscious, it naturally
carried a heavy load of projections.

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.

It was equally annoying to my extravert friends to have to admit an inferior introvert within themselves.

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress.

There were contained in this several mistakes which I afterwards could rectify.

Thus, for example, I thought that an extravert must always be a feeling type, which was clearly a projection growing out of the fact of my own extraversion being associated with my unconscious feeling.

All of this is the outside picture of the development of my book on the types.

I could perfectly well say this is the way the book came about and make an end of it there.

But there is another side, a weaving about among mistakes, impure thinking, etc., etc., which is always very difficult for a man to make public.

He likes to give you the finished product of his directed thinking and have you understand that so it was born in his mind, free of weakness.

A thinking man’s attitude toward his intellectual life is quite comparable to that of a woman toward her erotic life.

If I ask a woman about the man she has married, “How did this come about?” she will say, “I met him and loved him, and that is all.”

She will conceal most carefully all the little back alleys of the erotic highway she has travelled, all the little meannesses, and squinting situations that she may have been involved in, and she will present you with
an unrivalled perfection of smoothness.

Above all she will conceal from you the erotic mistakes she

has made. She will not have it that she has been weak

in this her strongest function. Just so with a man about his

books.

He does not want to tell of the secret alliances, the faux pas of his mind.

This it is that makes lies of most autobiographies.

Just as sexuality is in women largely unconscious, so is this inferior side of his thinking largely unconscious in a man.

And just as a woman erects her stronghold of power in her sexuality, and will not give away any of the secrets of its weak side, so a man centers his power in his thinking and proposes to hold it as a solid front against the public, particularly against other men.

He thinks if he tells the truth in this field it is equivalent to turning over the keys of his citadel to the enemy.

But this other side of his thinking is not repellent to a woman, and therefore a man can usually speak freely of it to a woman, particularly to a certain sort of woman.

As you know I think of women as belonging in general to two types, the mother

and the hetaira. The hetaira type acts as the mother for the other side of men's

thinking.

The very fact of its being a weak and helpless sort of thinking appeals to this sort of woman; she thinks of it as something embryonic which she helps to develop.

Paradoxical as it may seem, even a cocotte may sometimes know more about the spiritual growth of a man than his own wife.

Now at this time, inasmuch as I was actively thinking, I had to find some way to reserve myself, so to speak, and to pick up the other, the passive side of my mental life.

This, as I have said, a man dislikes to do because he feels so helpless.

He can't quite manage it, and feels inferior—it is as though he were a log being tossed about in a stream, and so he gets out of it as soon as possible.

He repudiates it because it is not pure intellect—even worse than that, it might be feeling.

He feels himself a victim of all of that, and yet he must deliver himself over to it in order to get at his creative power.

Since my anima had been definitely awakened by all that mythological material I had been working with, I was forced now to give attention to that other side, to my unconscious inferior side

in other words. This sounds very easy I know, but it is a statement a man hates to make.

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.

That is to say, I turned all my libido within in order to observe the dreams that were going on.

It has been said by Léon Daudet that dreams do not only appear in the sleep but, having a life of their own, they continue also during the daytime below the level of

consciousness.

This is of course not a new idea, but one that cannot be

emphasized too often. One is able to catch dreams best at night

because one is then passive.

However, with a dementia praecox patient it can be observed how the dreams come to the surface even in the daytime, because these people are passive all the time, so to speak, and simply turn themselves
over to the dream life.

A thinking man's mind is active during the day (and remember I am speaking now exclusively of men; the pro- cess is different in women), but no dreams can be caught in this state.

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the un- conscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.

But it cannot be done by just lying down on a couch and relaxing, it has to be done by a definite giving over of the libido in full sum to the unconscious.

I trained myself to do this; I gave all my libido to the unconscious in order to make it work, and in this way I gave the unconscious a chance, the material came to light and I was able to catch it in flagrante.

I found that the unconscious is working out enormous collective fantasies.

Just as, before, I was passionately interested in working out myths, now I became just as much interested in the material of the unconscious.

This in fact is the only way of getting at myth formation.

And so the first chapter of the Psychology of the Unconscious became most correctly true.

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.

I have tried to fuse these two currents of outer and inner experience in the book of the Types, and have termed the process of the fusion of the two currents the transcendent function.

I found that the conscious current went one way and the unconscious another, and I could not see where they could become together.

The individual tends toward an abysmal split, for the intellect can only dissect and discriminate, and the cre- ative element lies out of reach of the intellect in the unconscious.

The possibility of a mediation between the conscious and the unconscious, which I have formulated in the transcendent function, came as a great light.

Now the time is up and I have told you a very great deal, but do not assume that I have told all!
Carl Jung,

1925 Seminar, Pages

27 -36 Carl Jung across

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Carl Jung on “Archetype” and “Archetypal Image [Lexicon] (2015-12-24 05:48)

Archetype

Primordial, structural elements of the human psyche. (See also archetypal image and instinct.)

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inher- ited with the brain structure-indeed they are its psychic aspect. They represent, on the one hand, a very strong instinctive conservatism, while on the other hand they are the most effective means conceivable of instinctive adaptation. They are thus, essentially, the chthonic portion of the psyche . . . that portion through which the psyche is attached to nature.["Mind and Earth," CW 10, par. 53.]

It is not . . . a question of inherited ideas but of inherited possibilities of ideas. Nor are they individual acqui- sitions but, in the main, common to all, as can be seen from [their] universal occurrence.["Concerning the Archetypes and the Anima Concept," CW 9i, par. 136.]

Archetypes are irrepresentable in themselves but their effects are

discernible in archetypal images and motifs.

Archetypes . . . present themselves as ideas and images, like everything else that becomes a content of con- sciousness.["On the Nature of the Psyche," CW 8, par. 435.]

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, char- acterized as archetypal, but in such a way that they can be recognized only from the effects they produce.["A Psychological Approach to the Trinity," CW 11, par. 222, note 2.]

Jung also described archetypes as "instinctual images," the forms which the instincts assume. He illustrated this using the simile of the spectrum.

The dynamism of instinct is lodged as it were in the infra-red part of the spectrum, whereas the instinctual im- age lies in the ultra-violet part. . . .

The realization and assimilation of instinct never take place at the red end, i.e., by absorption into the instinctual sphere, but only through integration of the image which signifies and at the same time evokes the instinct, although in a form quite different from the one we meet on the biological level.["On the Nature of the Psyche," CW 8, par. 414.]

Archetype

Psychologically . . . the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.[Ibid., par. 415.]

Archetypes manifest both on a personal level, through complexes, and collectively, as characteristics of whole cultures. Jung believed it was the task of each age to understand anew their content and their effects.

We can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide.

If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it.["The Psychology of the Child Archetype," CW 9i, par. 267.]

Archetypal image

The form or representation of an archetype in consciousness. (See also collective unconscious.)

[The archetype is] a dynamism which makes itself felt in the numinosity and fascinating power of the archety- pal image.["On the Nature of the Psyche," CW 8, par. 414.]

Archetypal images, as universal patterns or motifs which come from the collective unconscious, are the basic content of religions, mythologies, legends and fairy tales.

An archetypal content expresses itself, first and foremost, in metaphors.

If such a content should speak of the sun and identify with it the lion, the king, the hoard of gold guarded by

the dragon, or the power that makes for the life and health of man, it is neither the one thing nor the other, but the unknown third thing that finds more or less adequate expression in all these similes, yet-to the perpetual vexation of the intellect-remains unknown and not to be fitted into a formula.["The Psychology of the Child Archetype," CW 9i, par. 267]

On a personal level, archetypal motifs are patterns of thought or behavior that are common to humanity at all times and in all places.

For years I have been observing and investigating the products of the unconscious in the widest sense of the word, namely dreams, fantasies, visions, and delusions of the insane.

I have not been able to avoid recognizing certain regularities, that is, types. There are types of situations and types of figures that repeat themselves frequently and have a corresponding meaning. I therefore employ the term "motif" to designate these repetitions. Thus there are not only typical dreams but typical motifs in dreams. . . .

[These] can be arranged under a series of archetypes, the chief of them being . . .

the shadow, the wise old man, the child (including the child hero), the mother ("Primordial Mother"and "Earth Mother") as a supraordinate personality ("daemonic"because supraordinate), and her counterpart the maiden, and lastly the anima in man and the animus in woman.["The Psychological Aspects of the Kore,"ibid., par. 309.] Source: Daryl Sharp, Jung Lexicon

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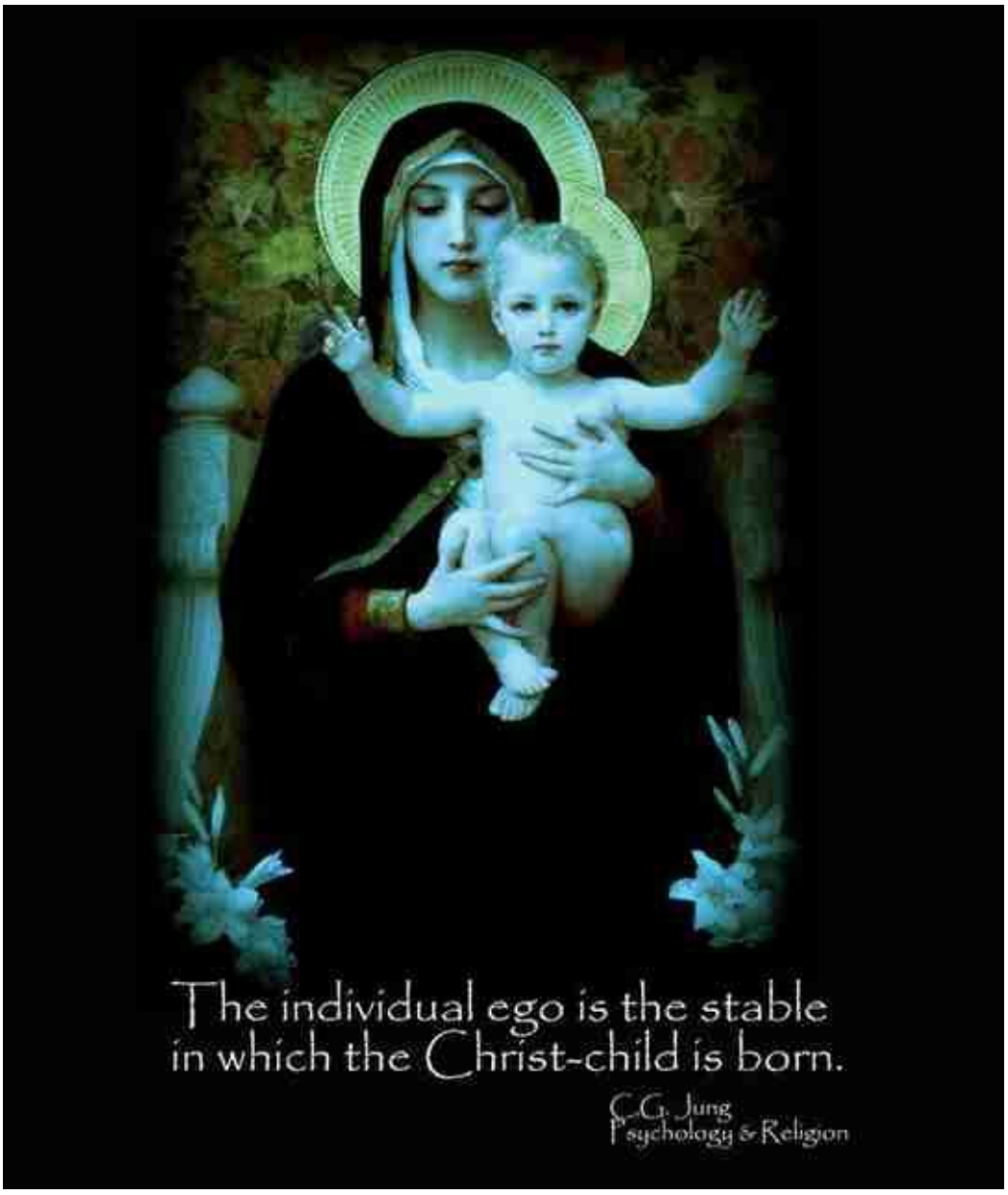
Carl Jung: The individual ego is the stable in which the Christ-child is born.
(2015-12-24 09:53)



After he had experienced the world's suffering, this God who became man left behind him a Comforter, the Third Person ofthe Trinity, who would make his dwelling in many individuals still to come, none of whom would enjoy the privilege or even the possibility of being born without sin.

In the Paraclete, therefore, God is closer to the real man and his darkness

than he is in the Son. The light God bestrides the bridge—Man—from the day

side; God's shadow, from the night side.

What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with un- known storms and intoxications?

It may well be the revelation of the Holy Ghost out of man himself.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man.

But since, in this world, an evil is joined to every good, the avrlfiLfiov irveviia will twist the indwelling of the Paraclete into a self-deification of man, thereby causing an inflation of self-importance of which
we had a foretaste in the case of Nietzsche.

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born.

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their in- extricable entanglement the more uncertain and confused will our moral judgment be.

In this conflict, it will not help us in the least to throw the moral criterion on the rubbish heap and to set up new tablets after known patterns; for, as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not.

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics.

In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung; CW 11,Psychology and Religion, Pages 179 - 180

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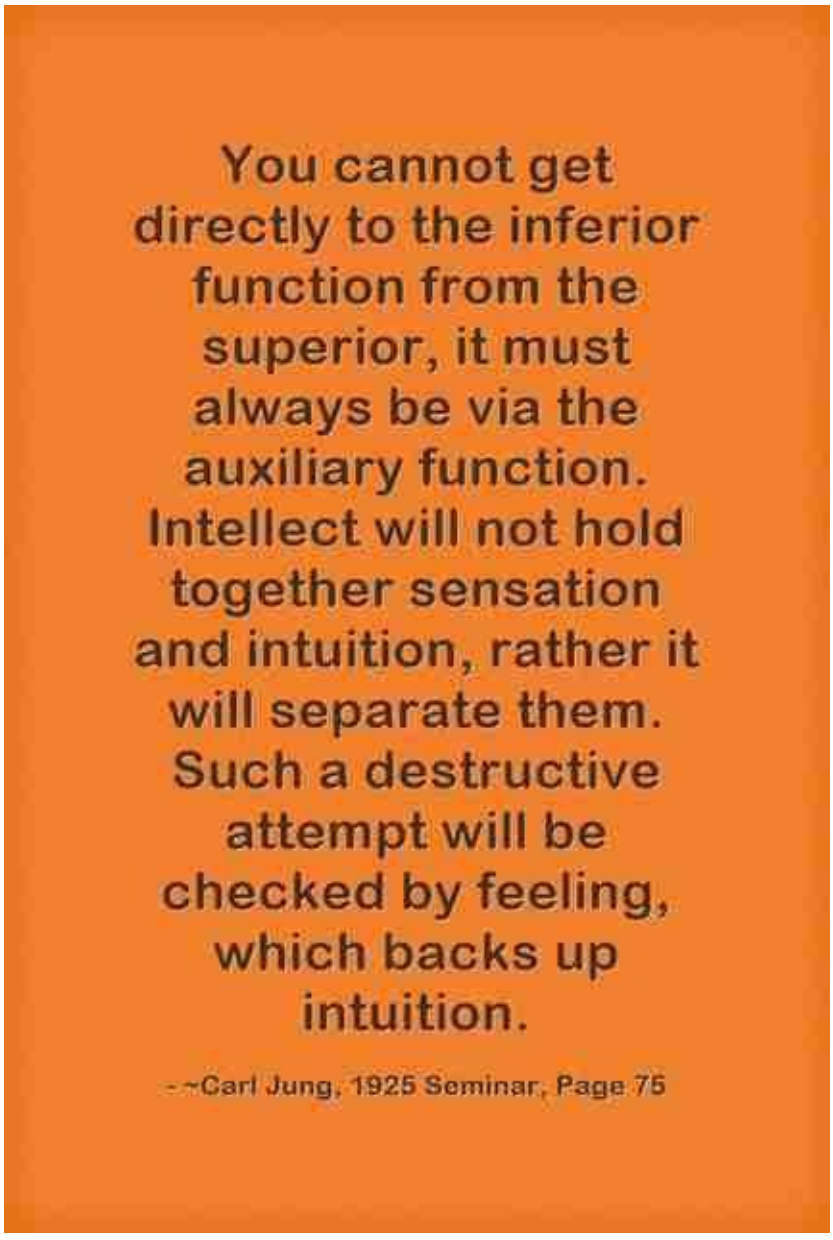
Some Carl Jung Quotations XIII (2015-12-25 06:08)


You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition.
- ~Carl Jung, 1925 Seminar, Page 75

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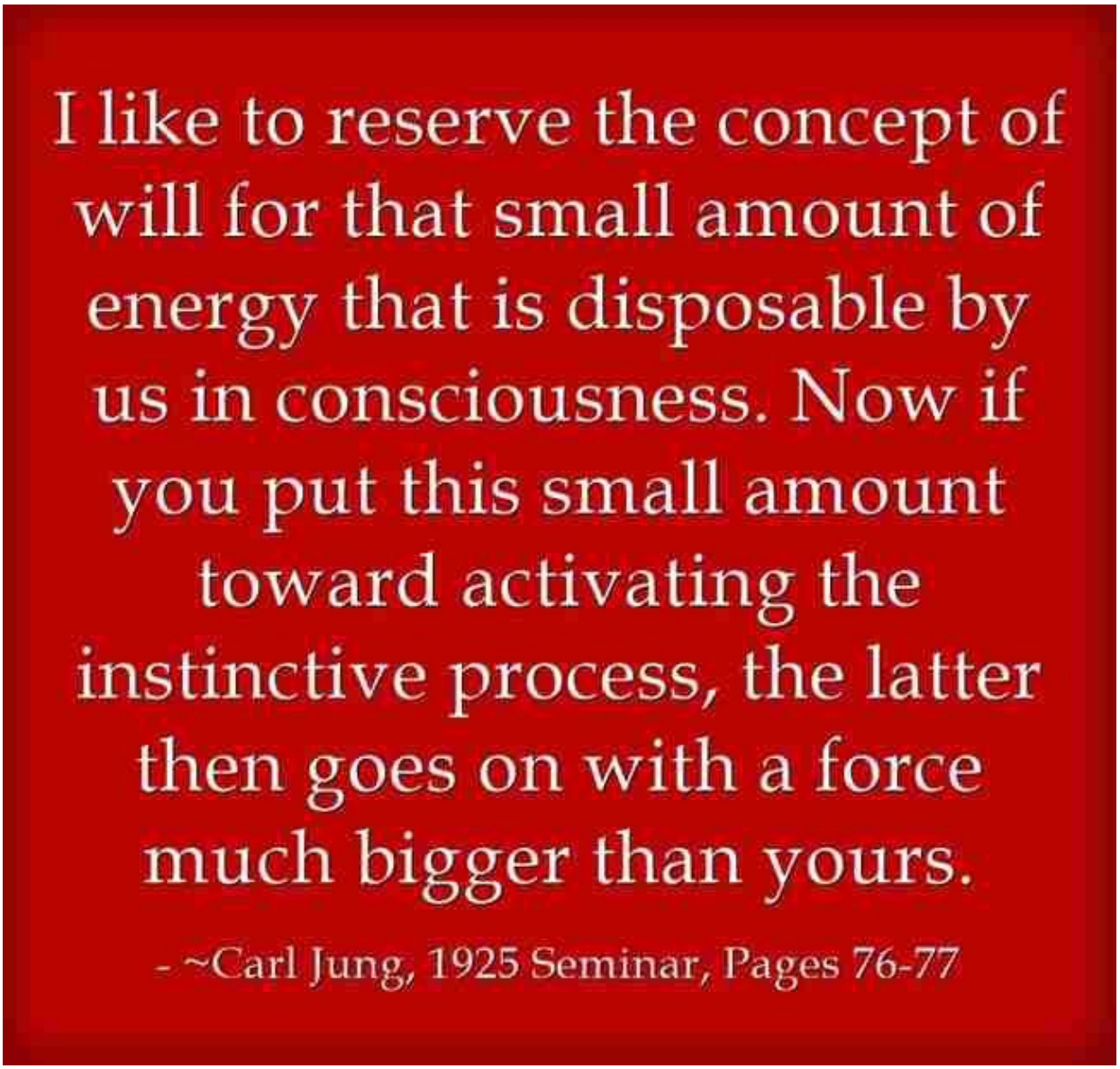
I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.
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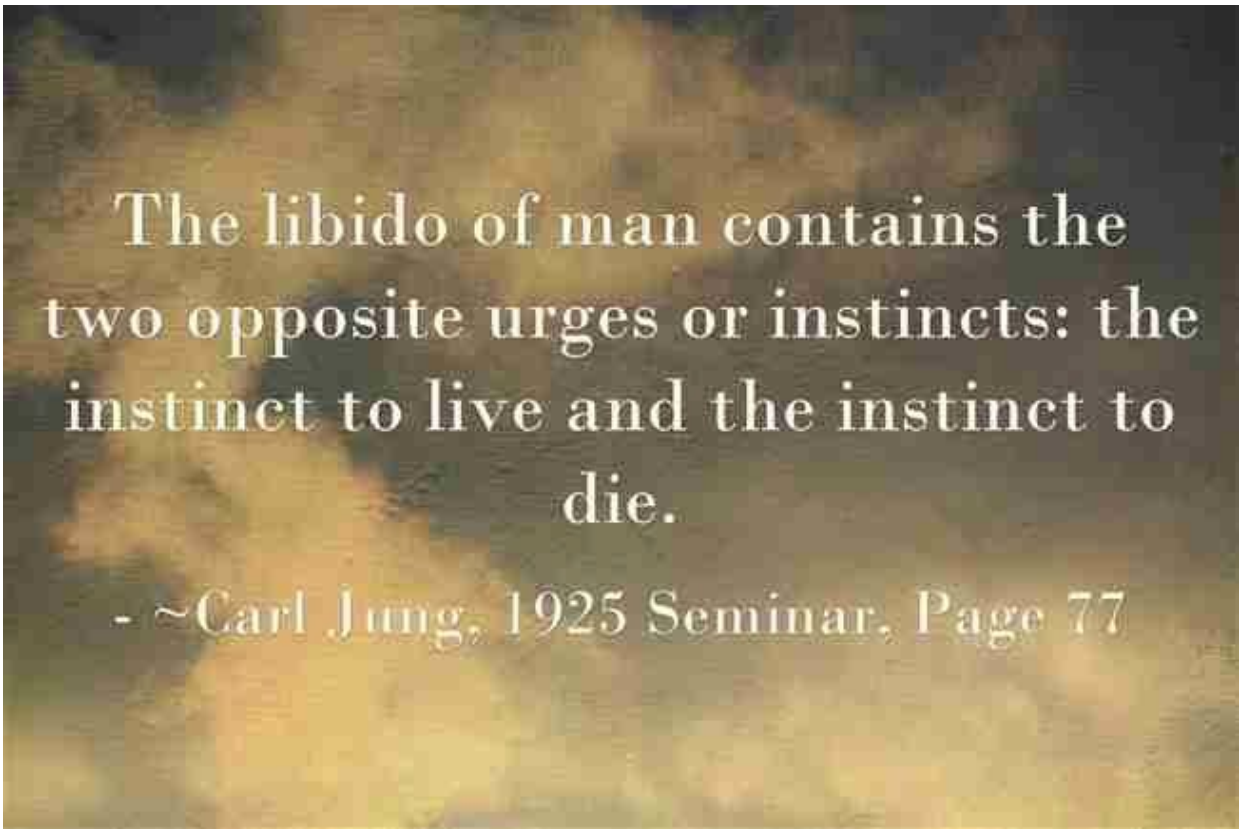
The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die.
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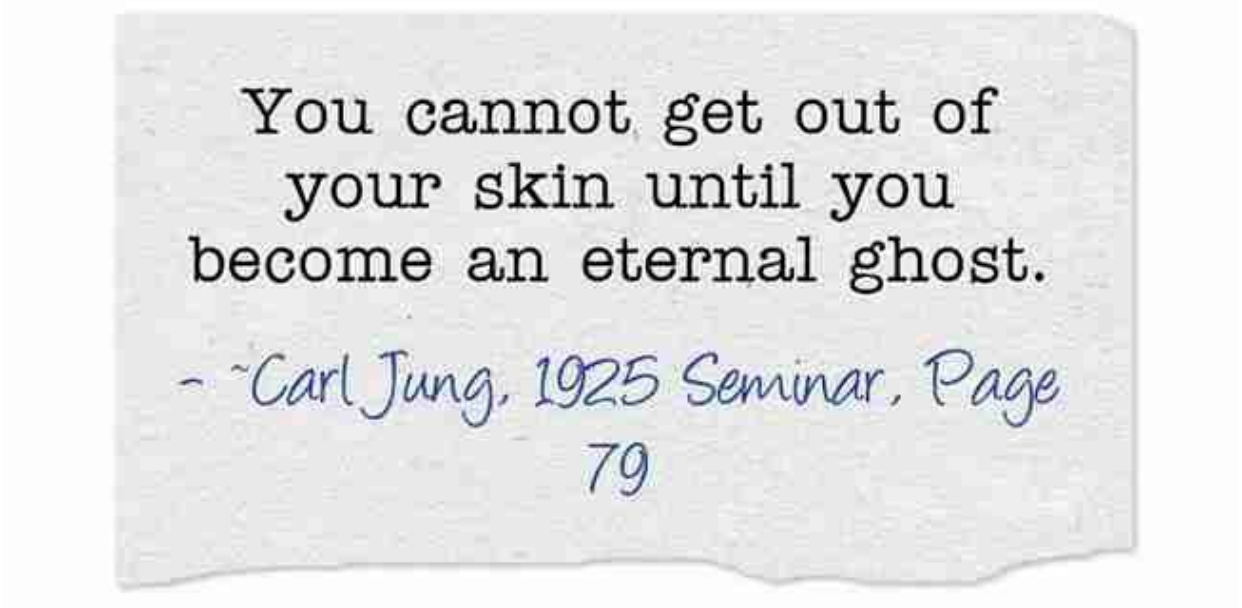
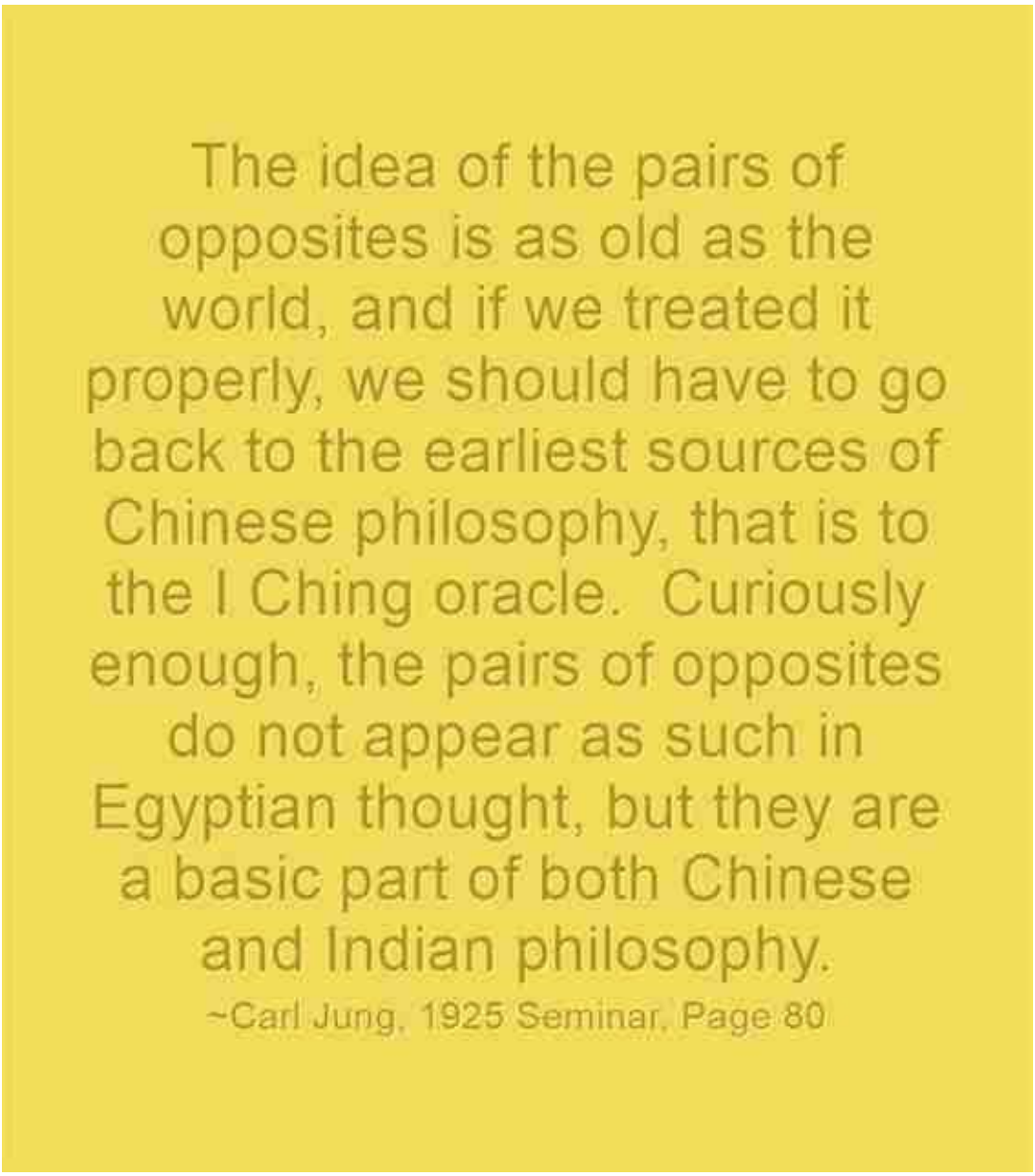


You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79


The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy.
~Carl Jung, 1925 Seminar, Page 80

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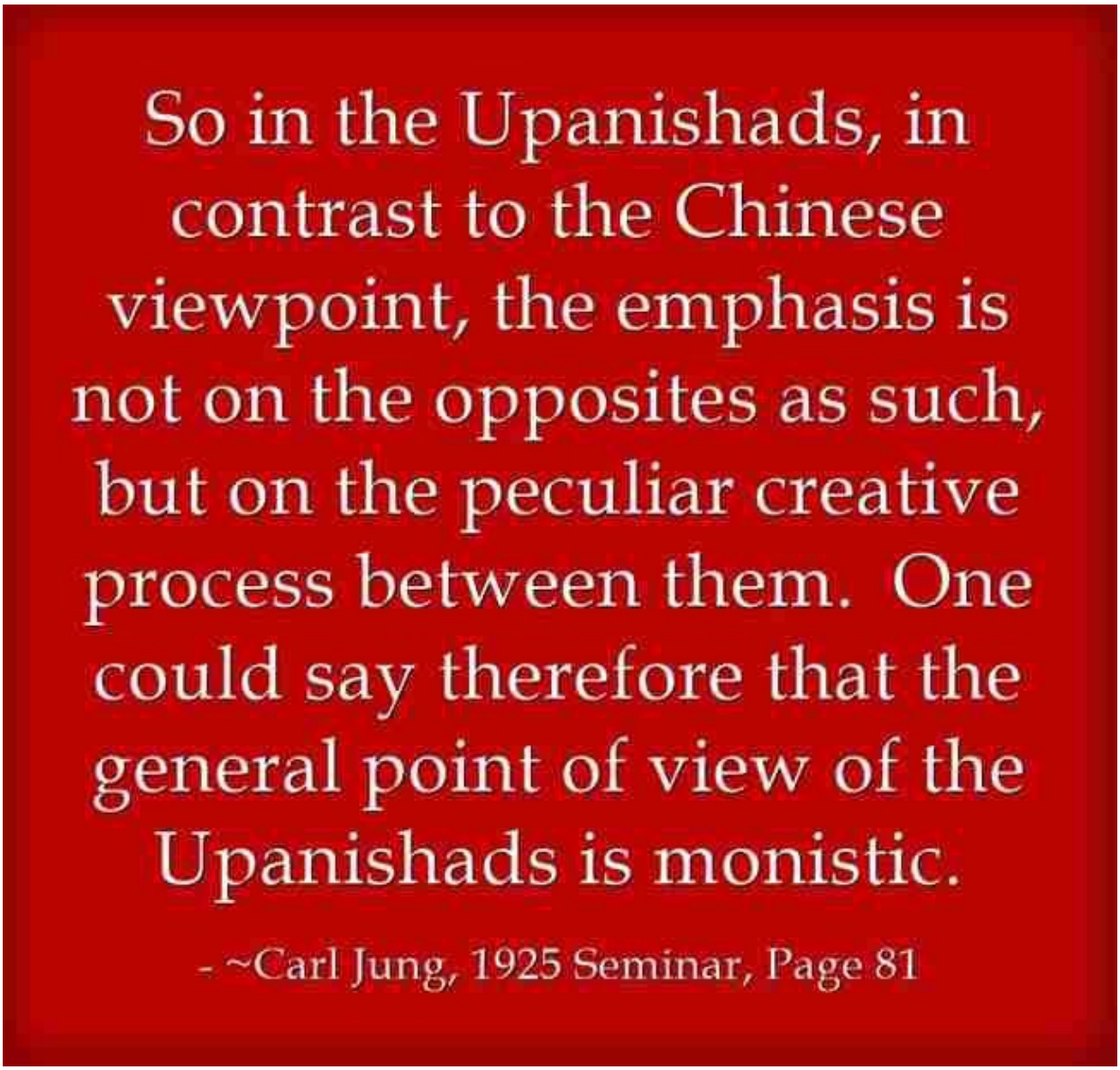
So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic.
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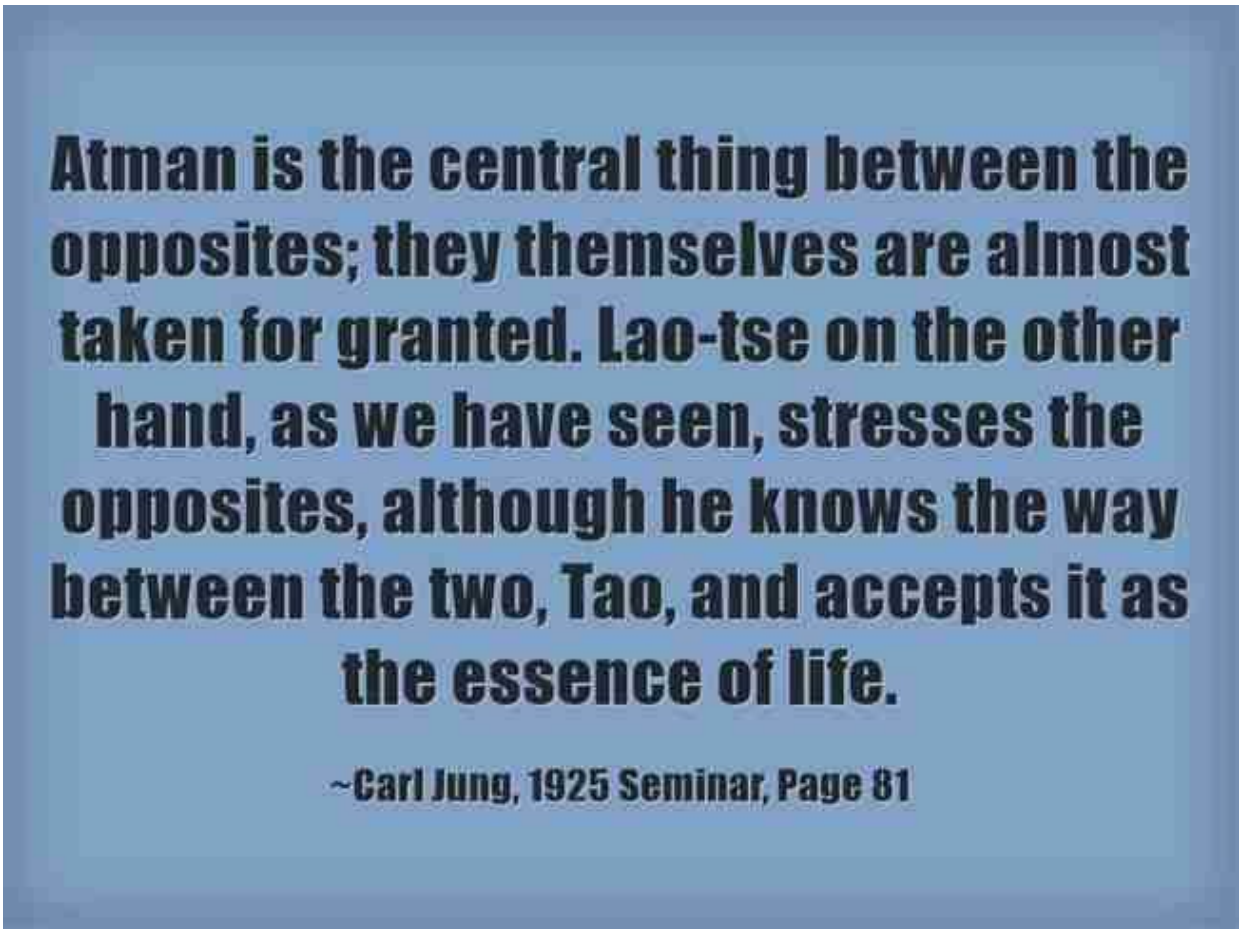
Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.
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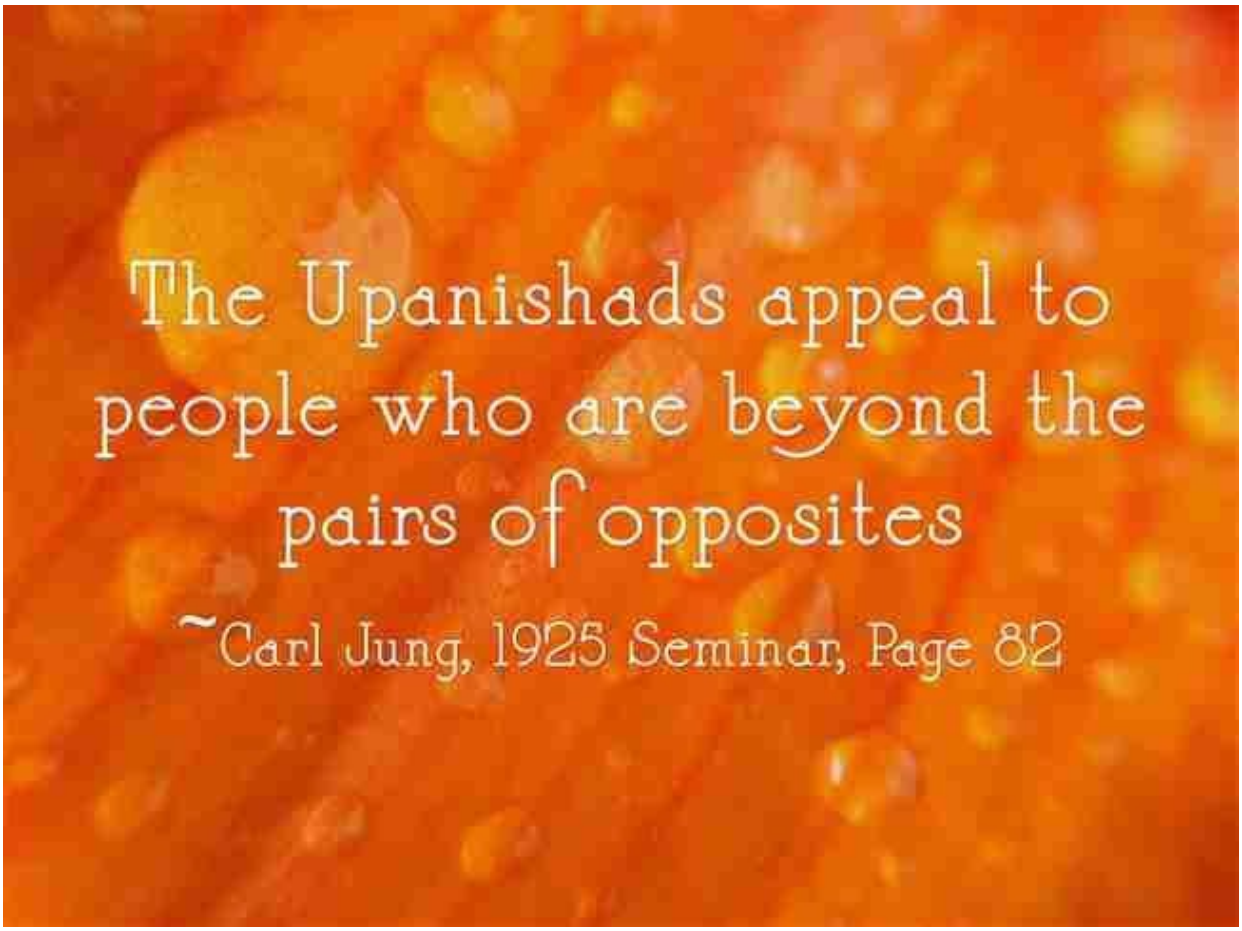
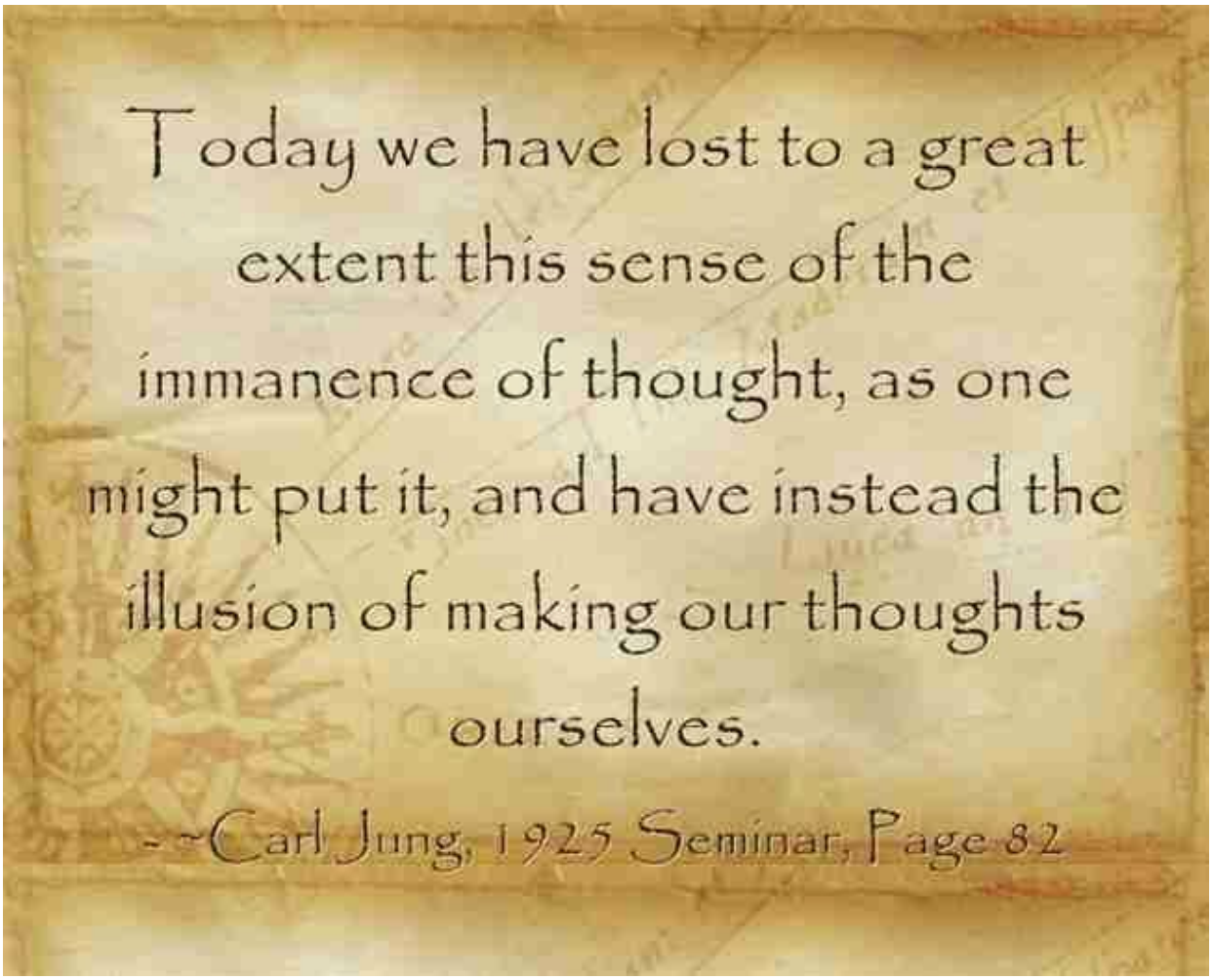


The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82


Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.
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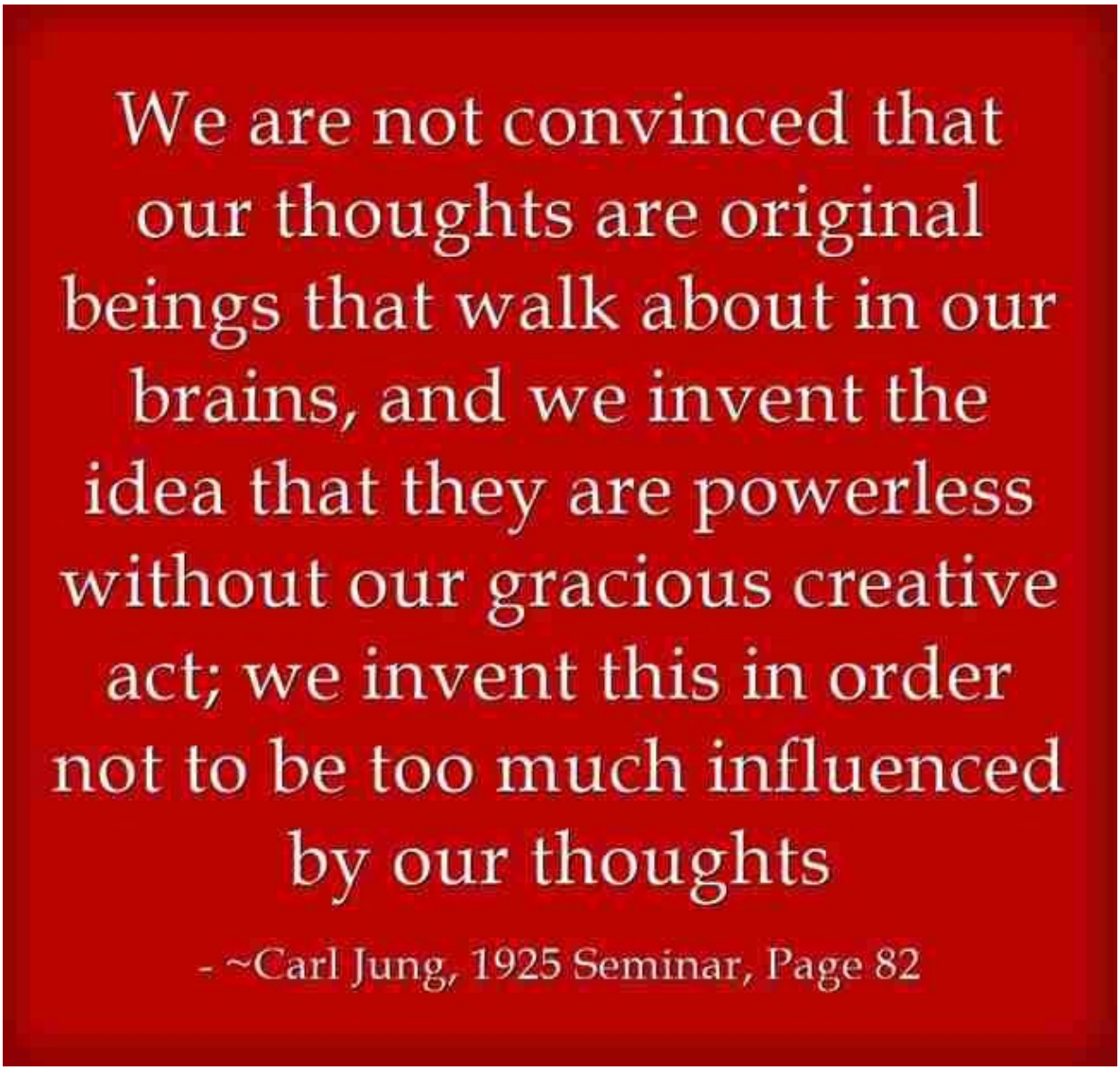
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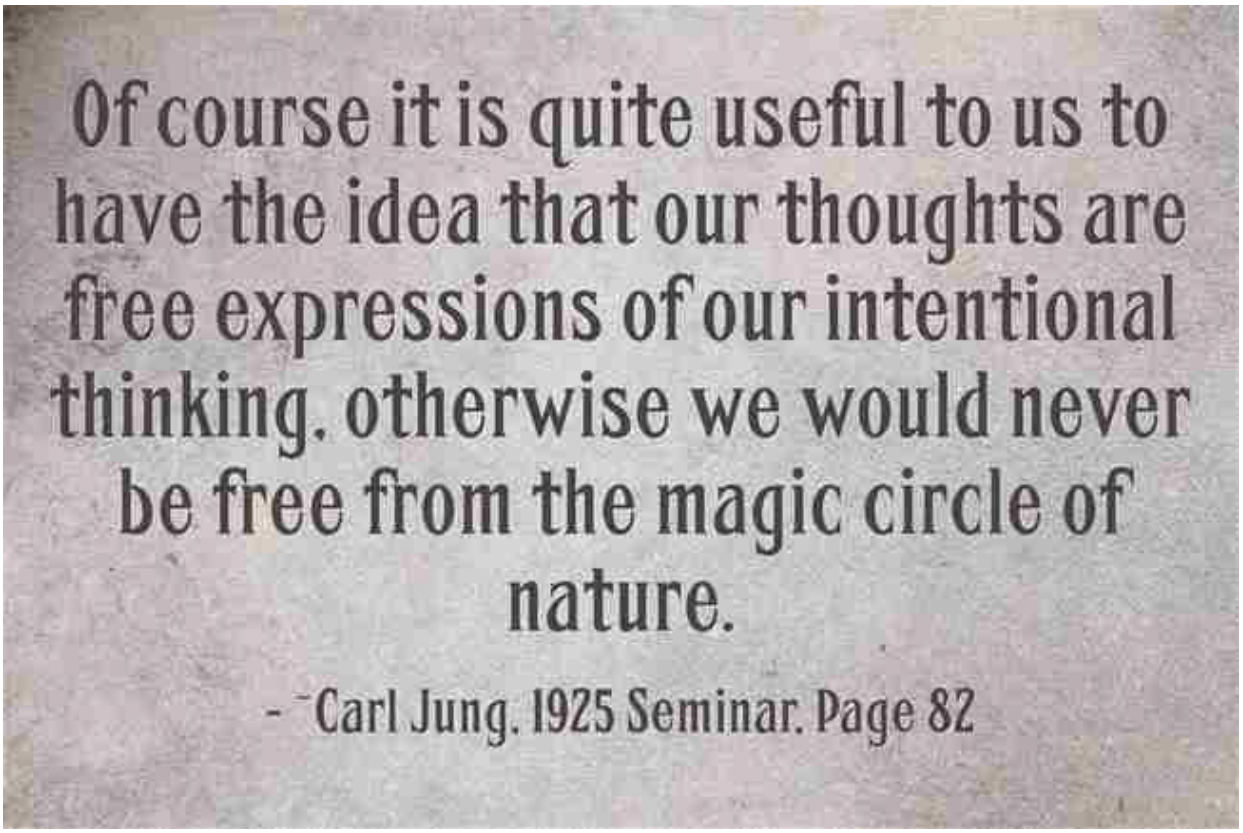
Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking. otherwise we would never be free from the magic circle of nature.
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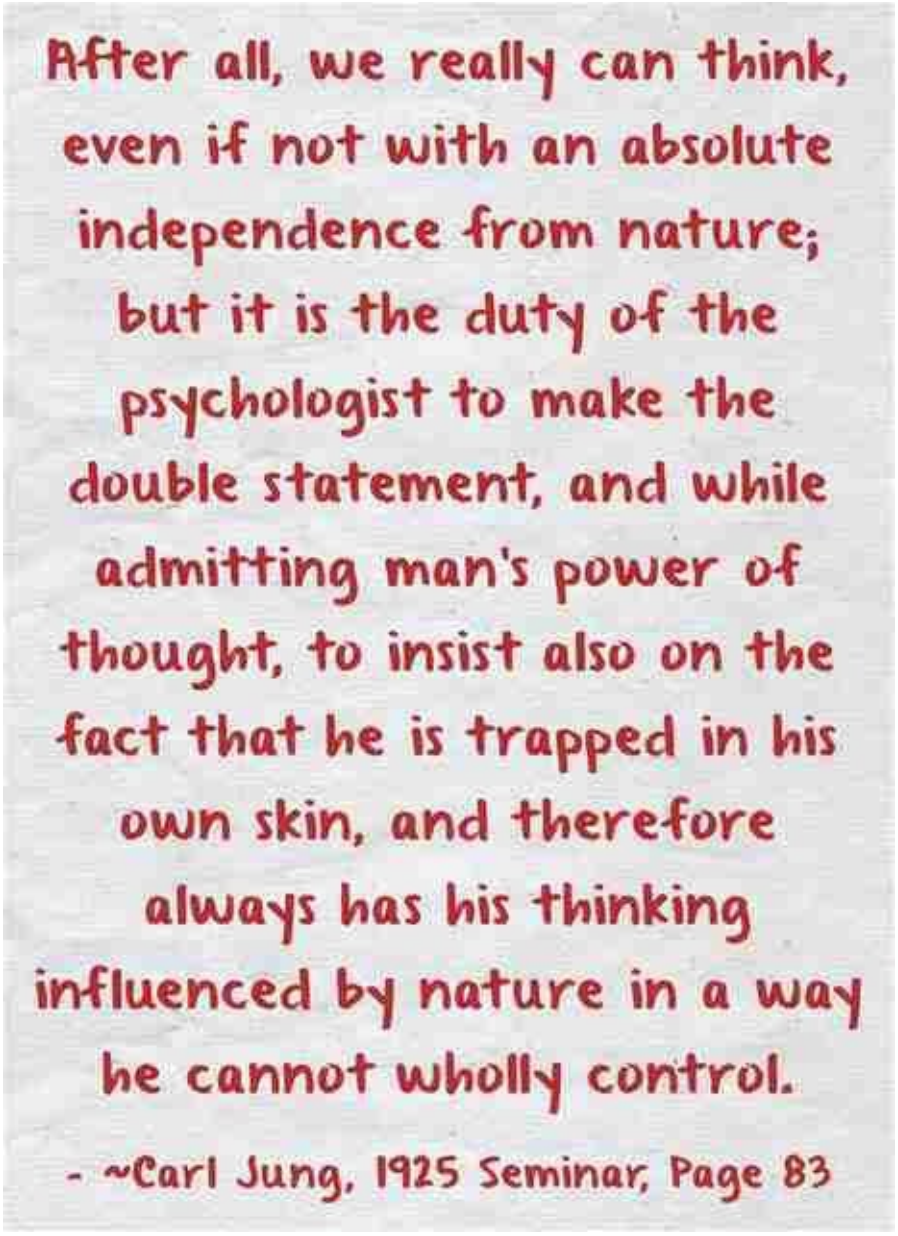
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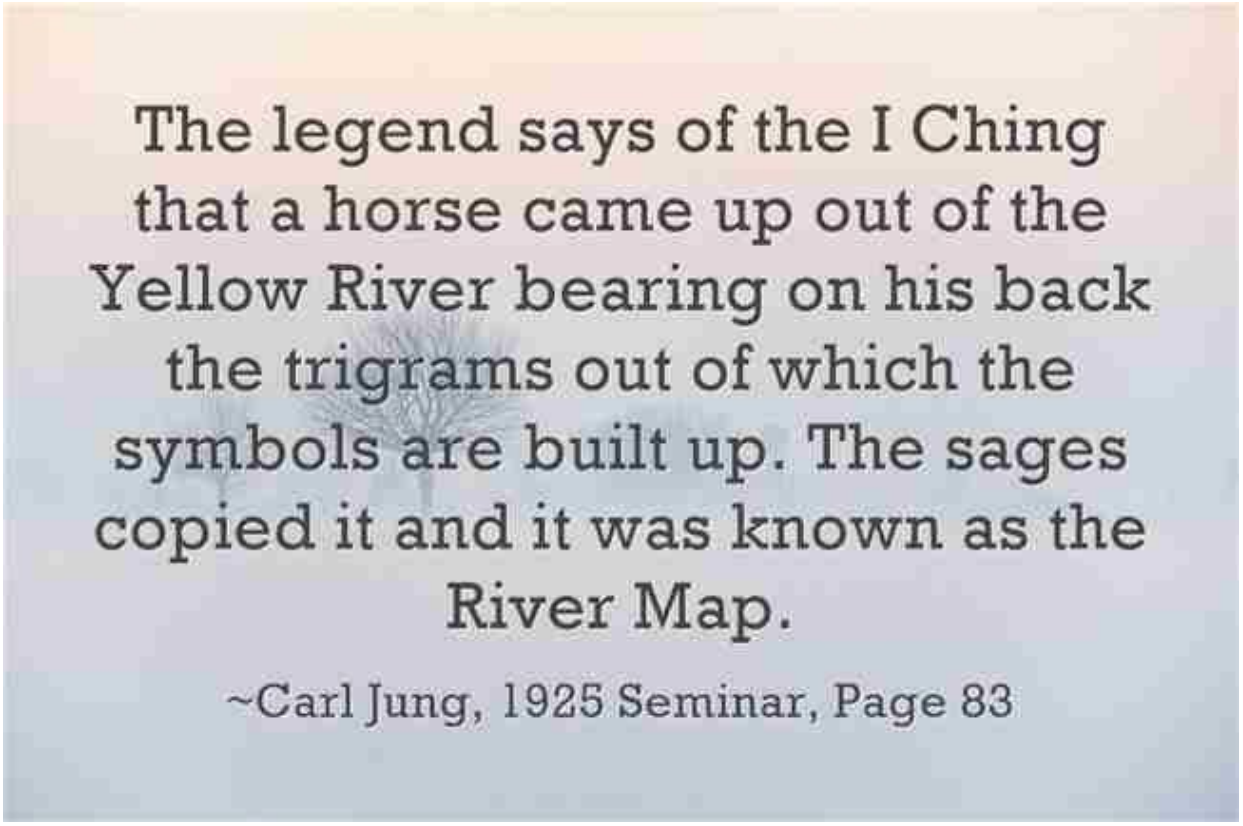
The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map.
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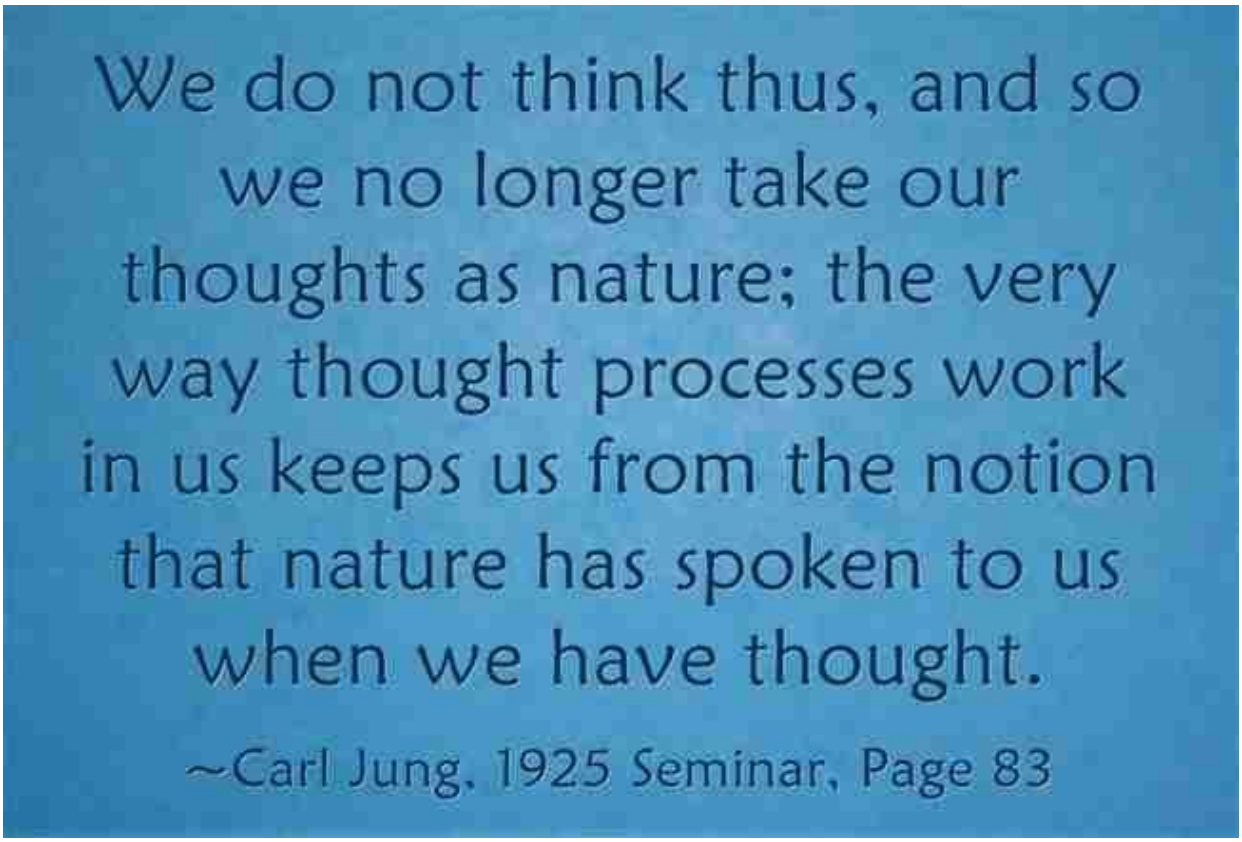
We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.
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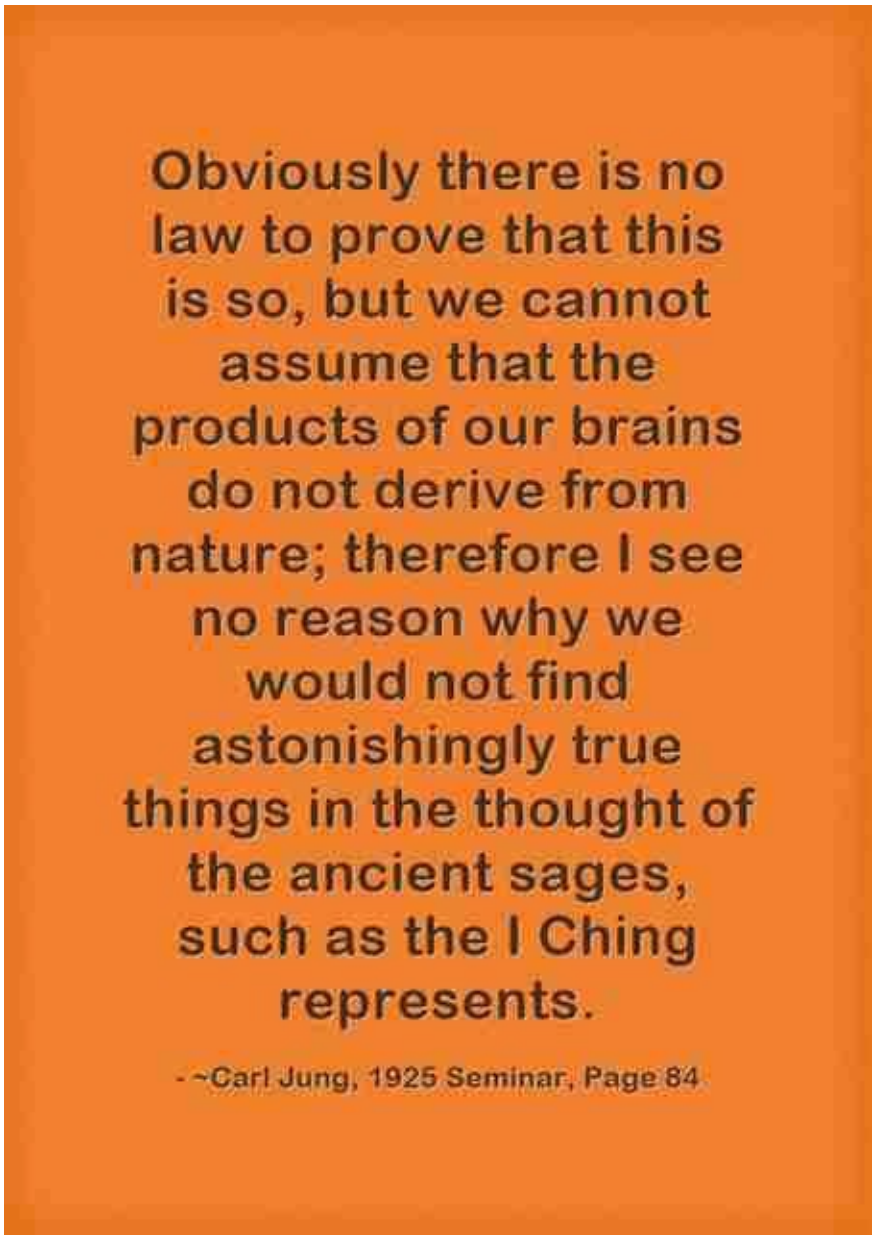
Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents.
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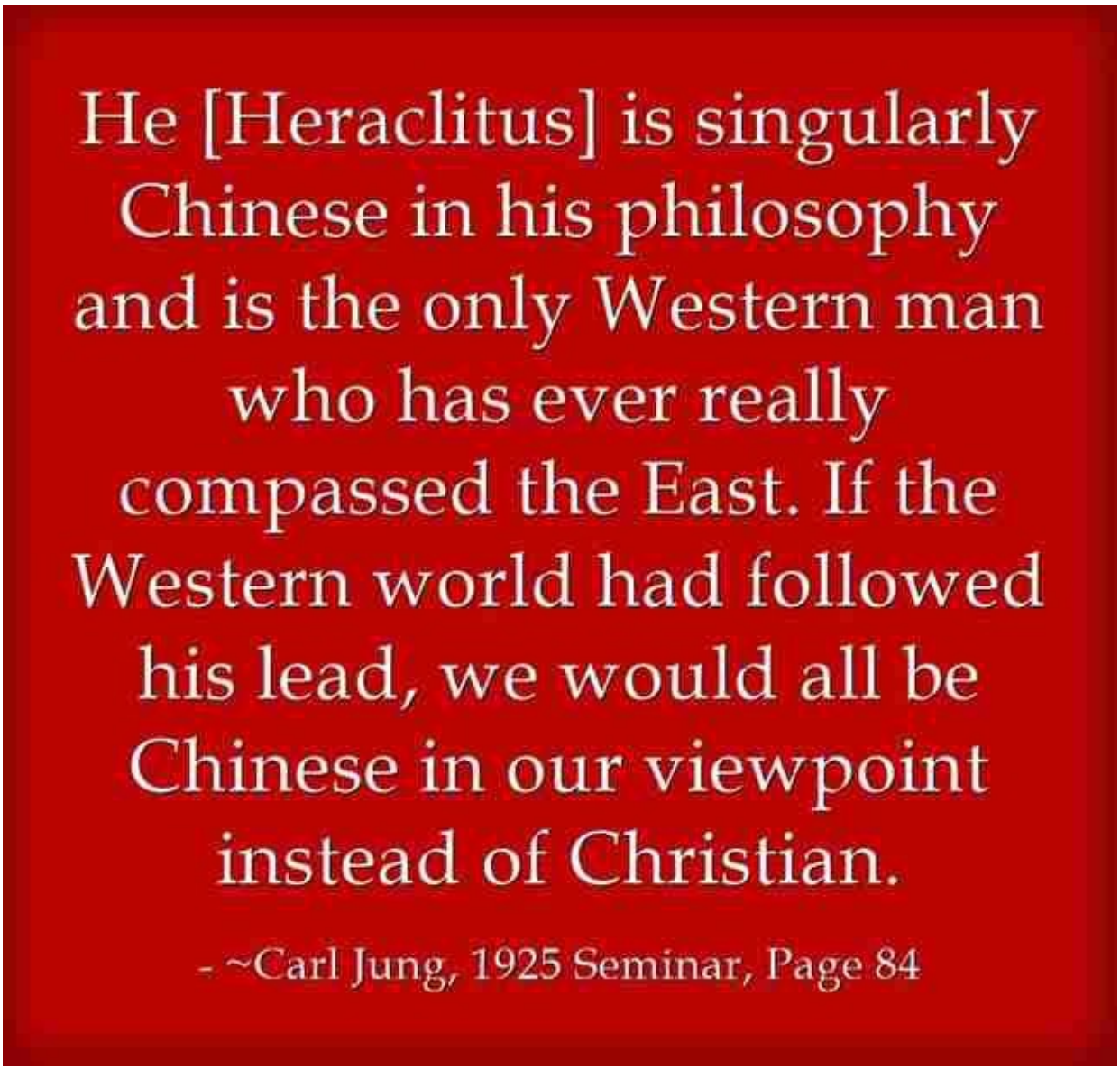
He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian.
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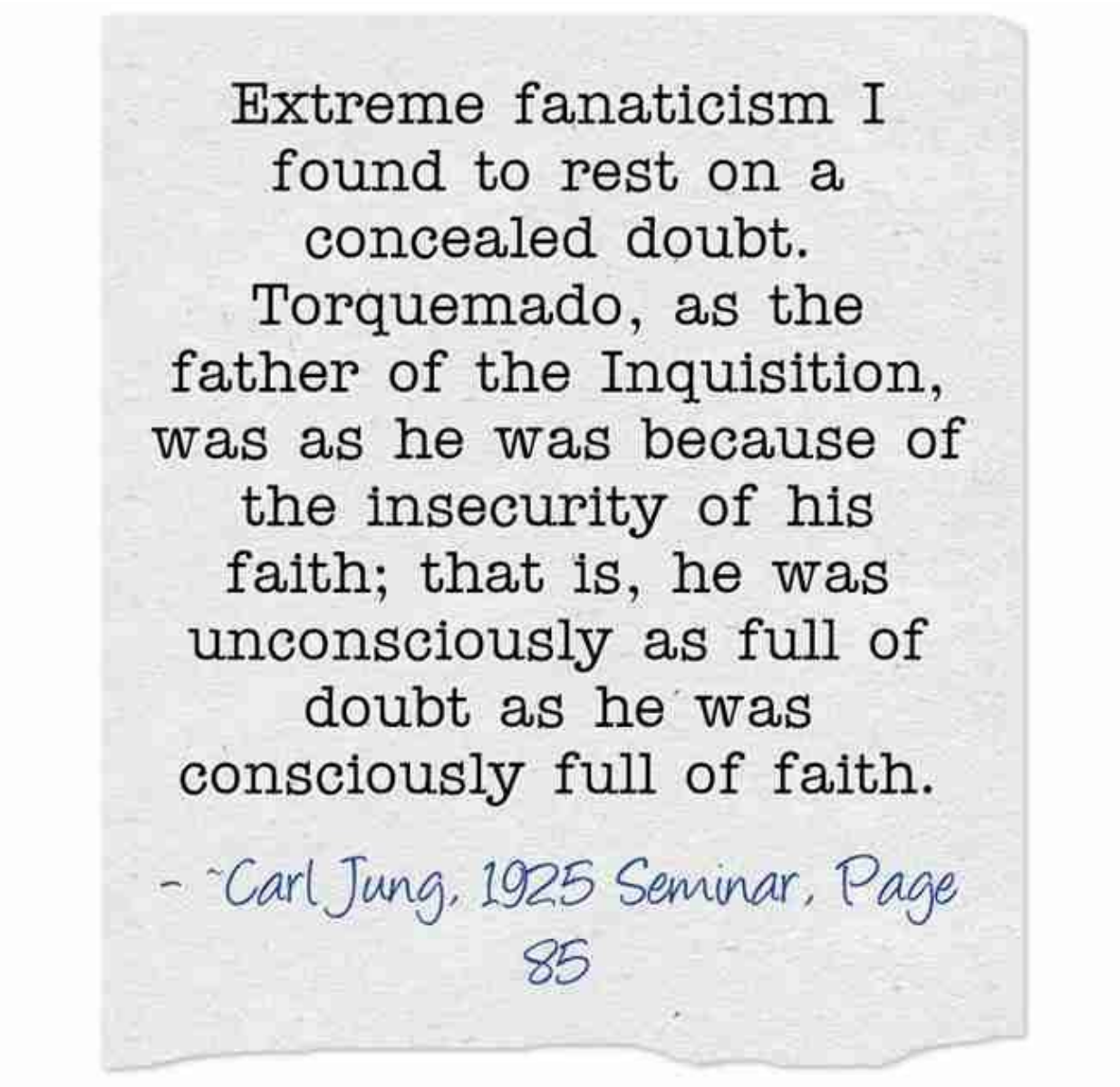
Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.
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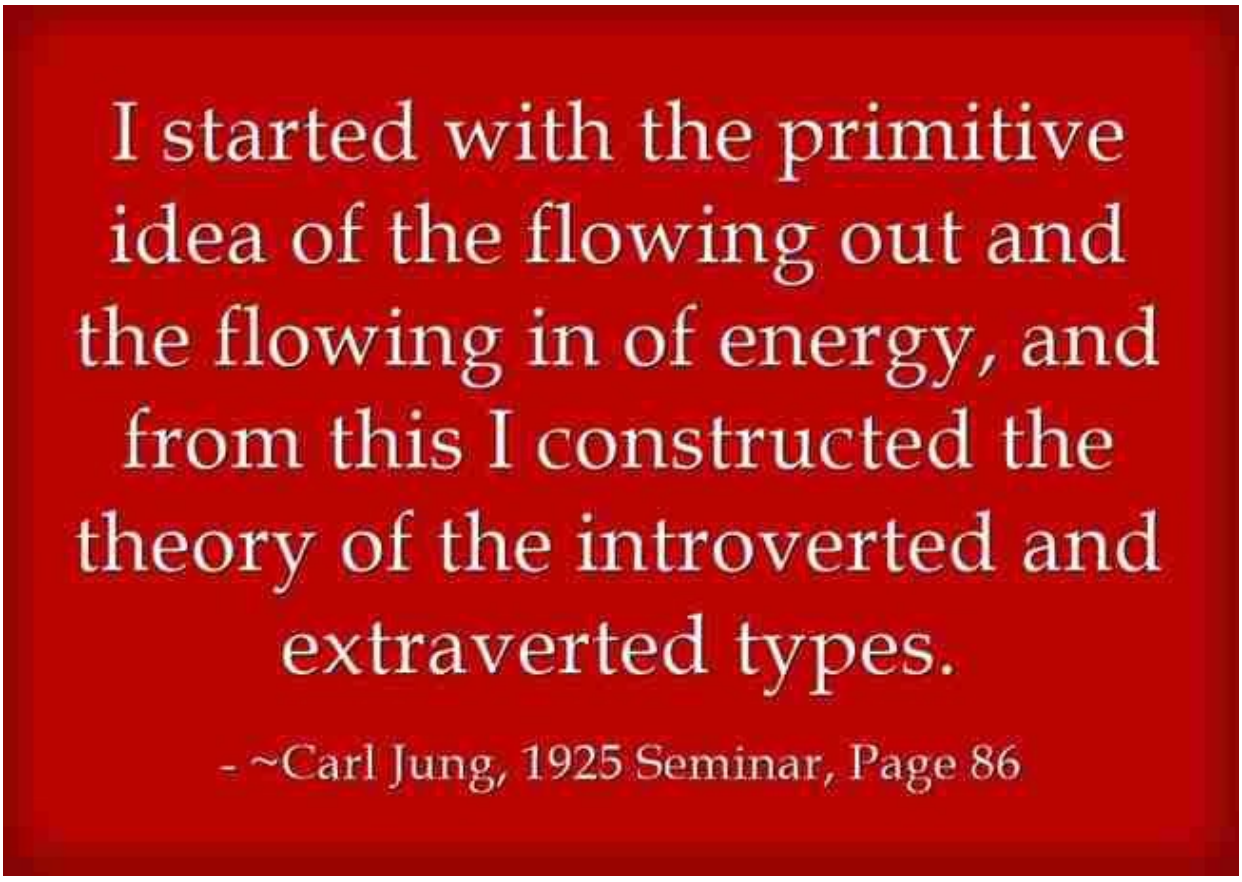
I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.
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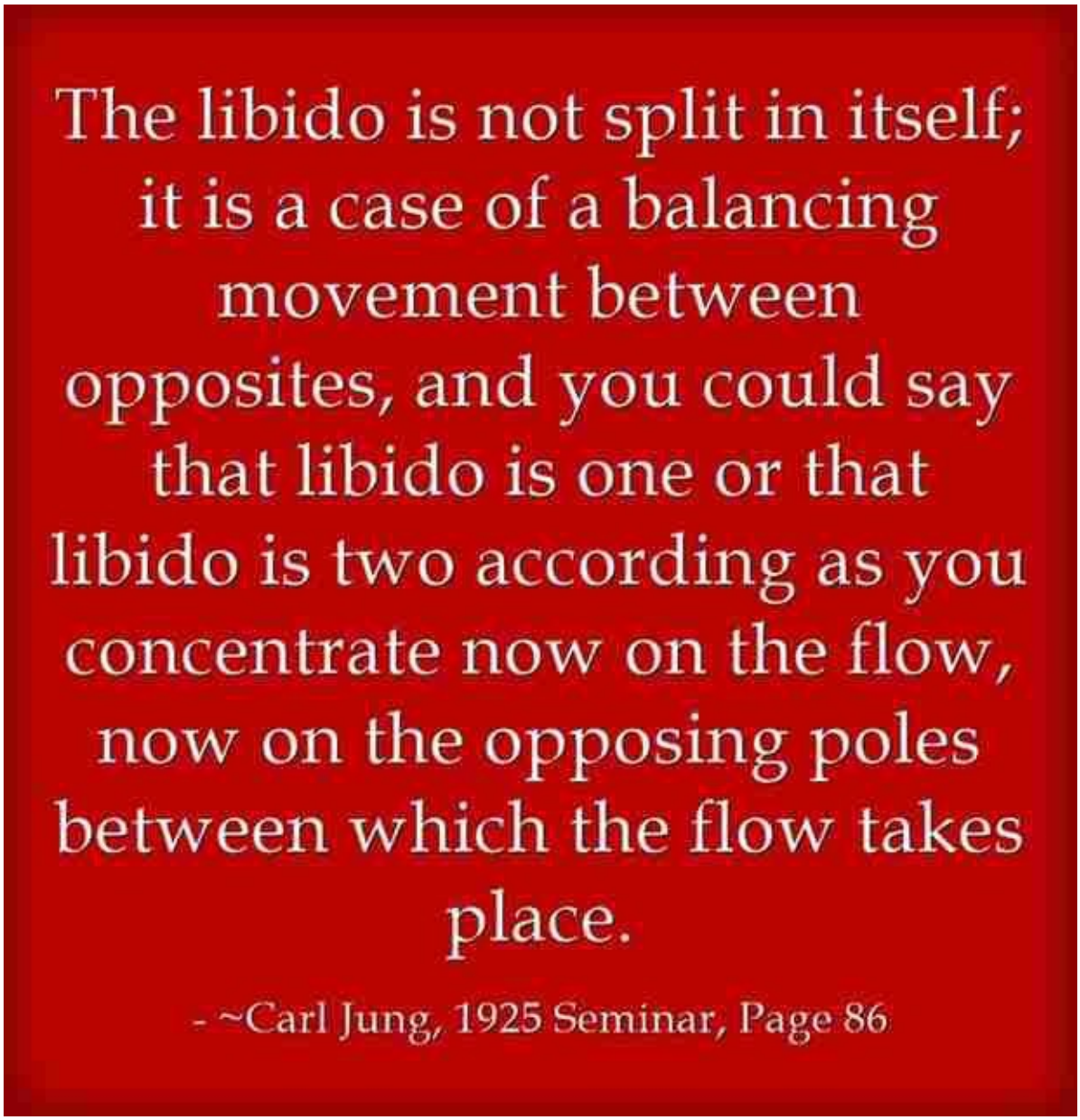
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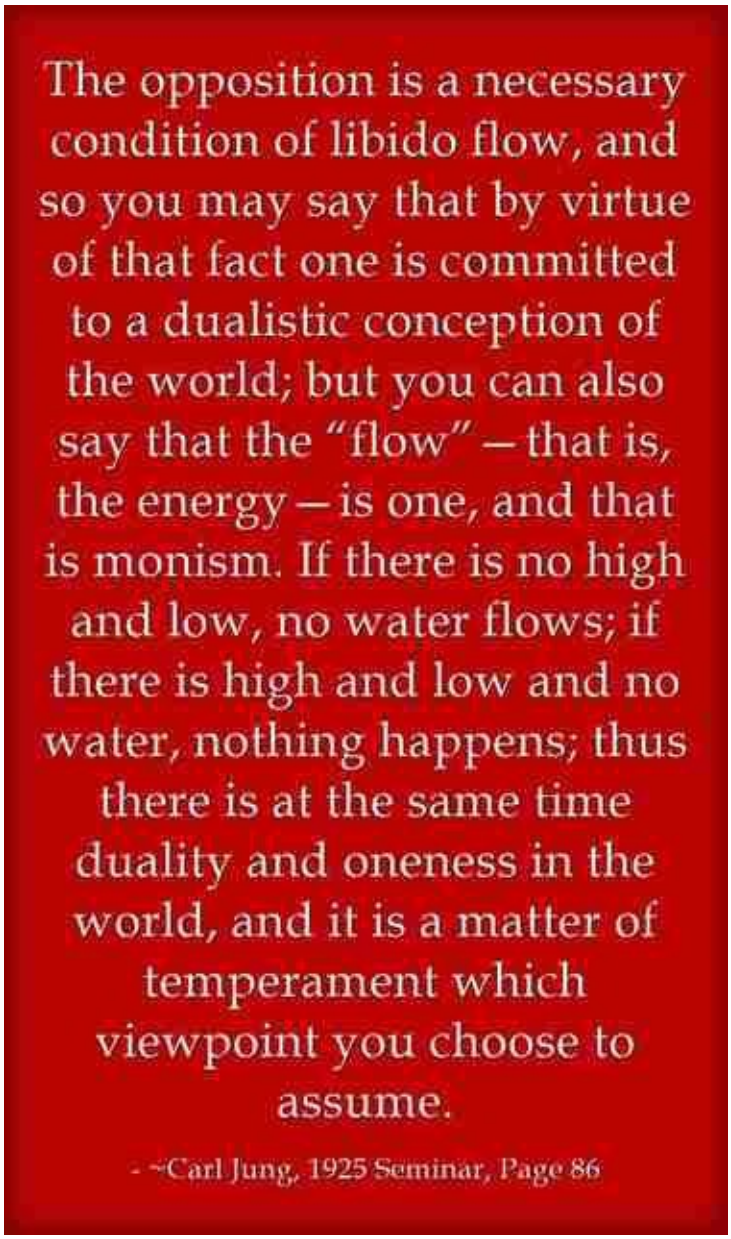
The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow" – that is, the energy – is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.
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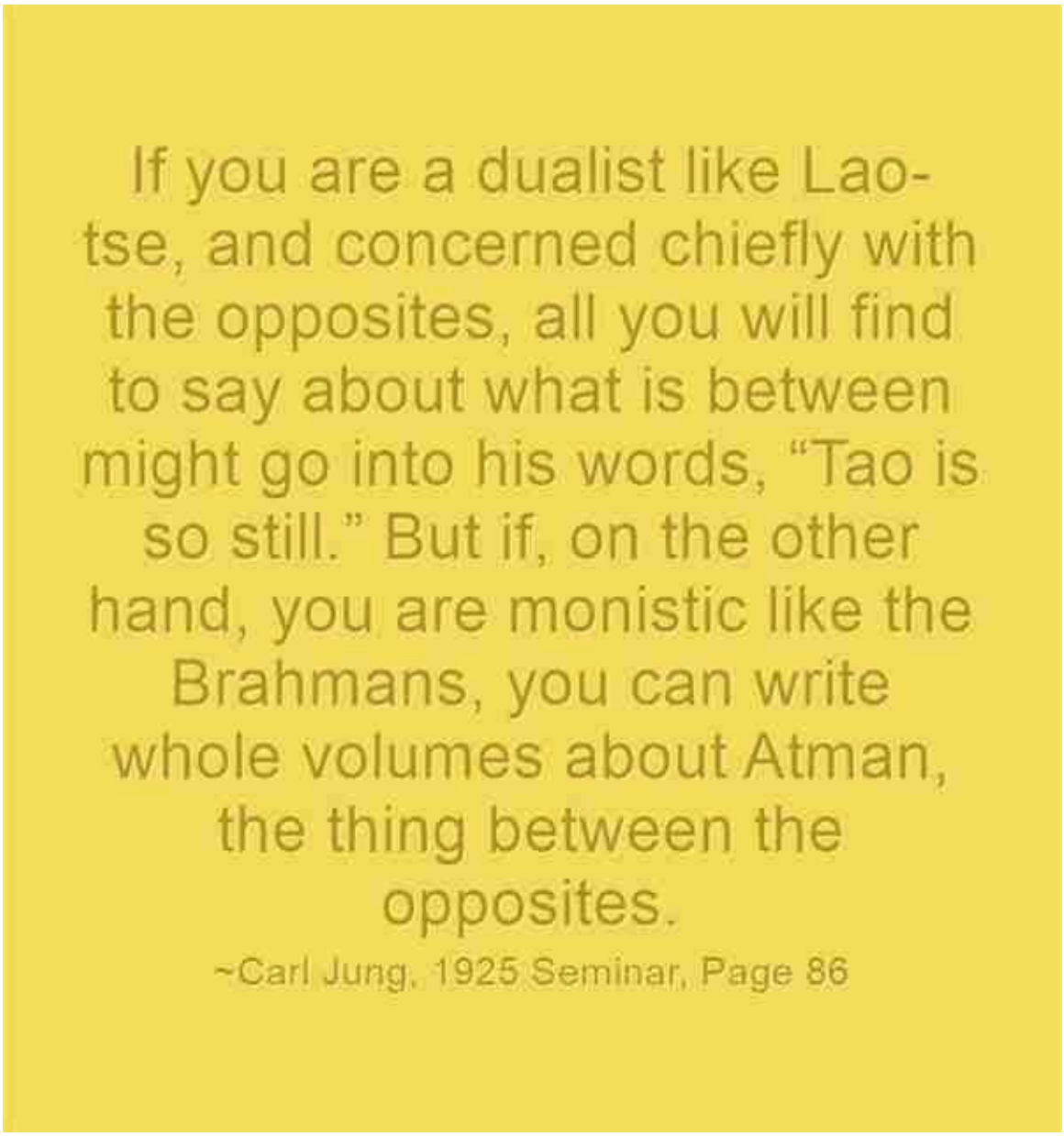
If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.
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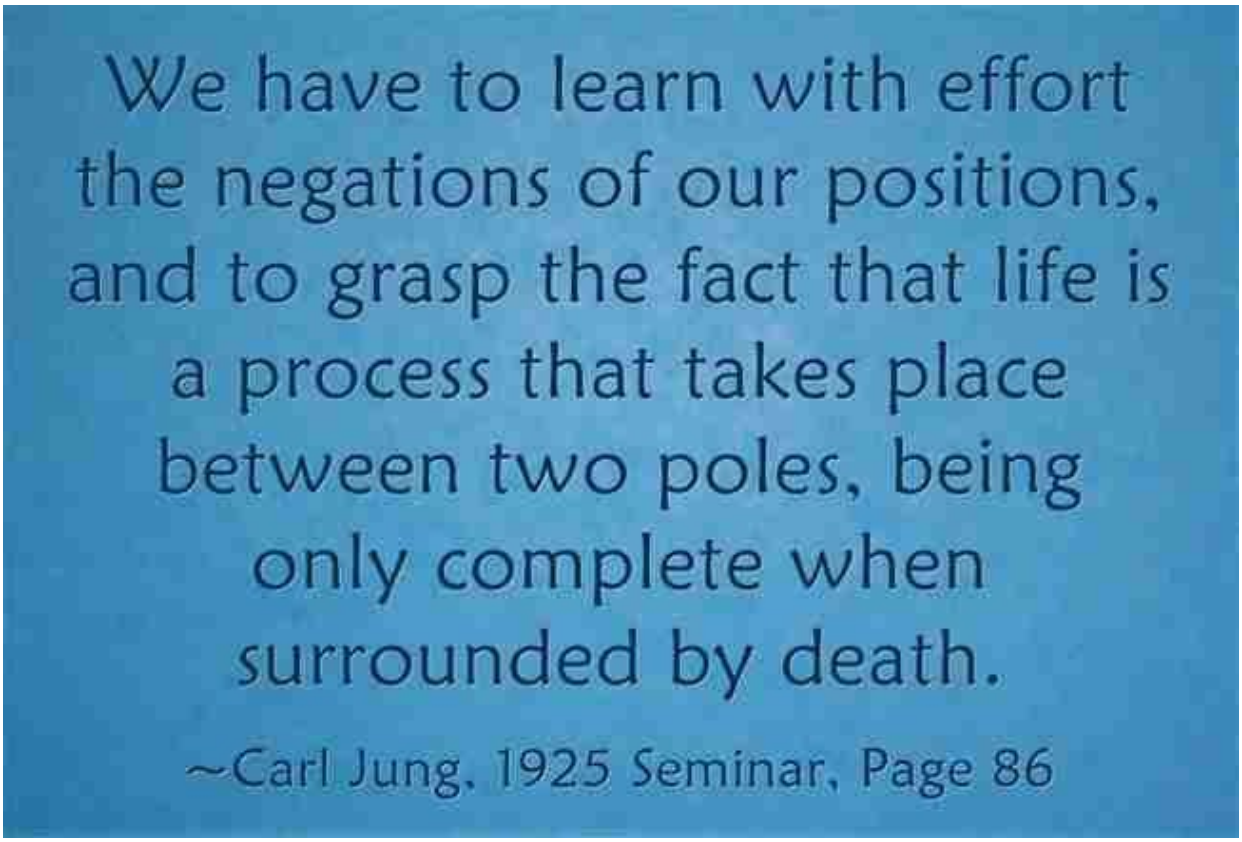
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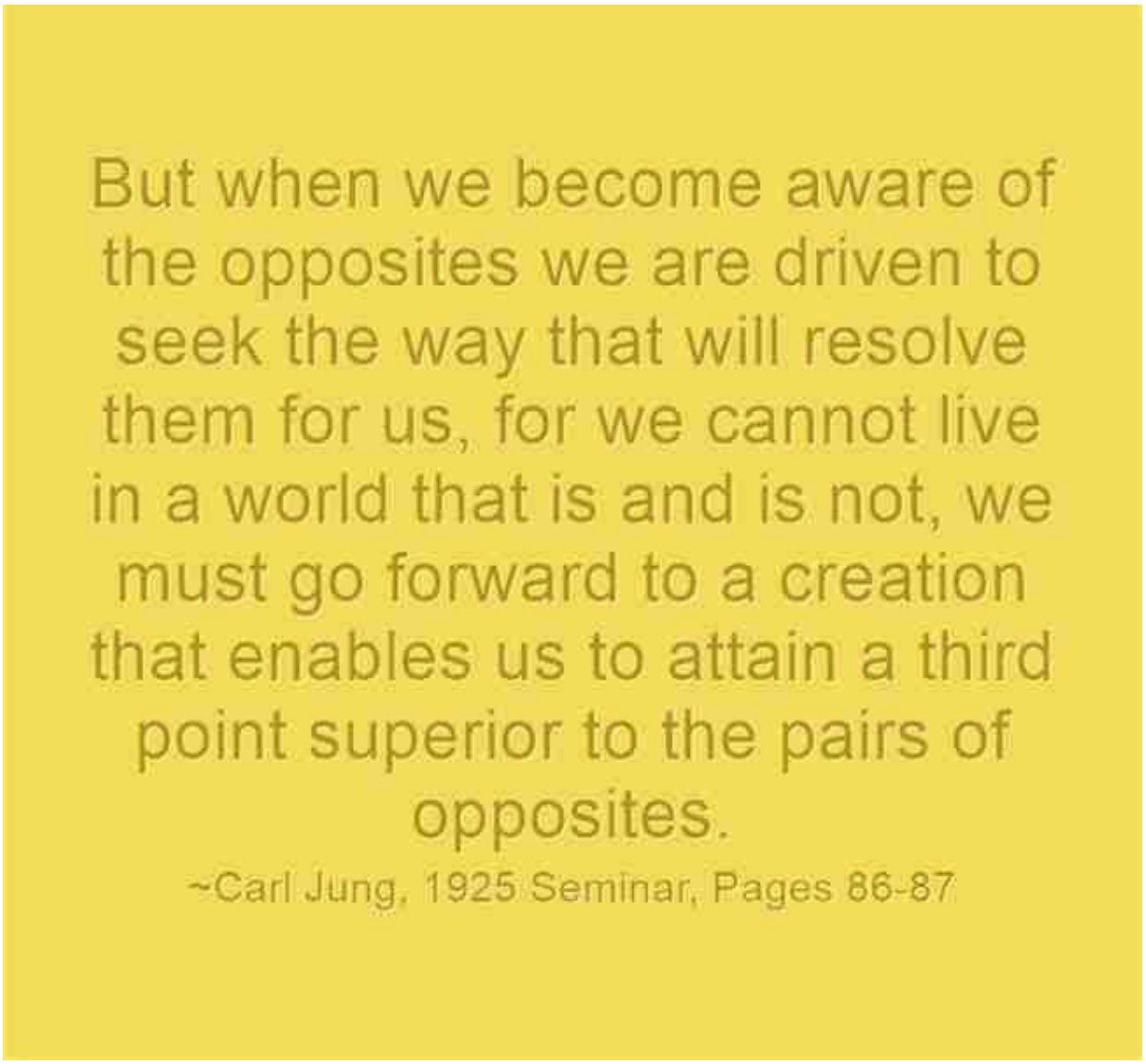
But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.
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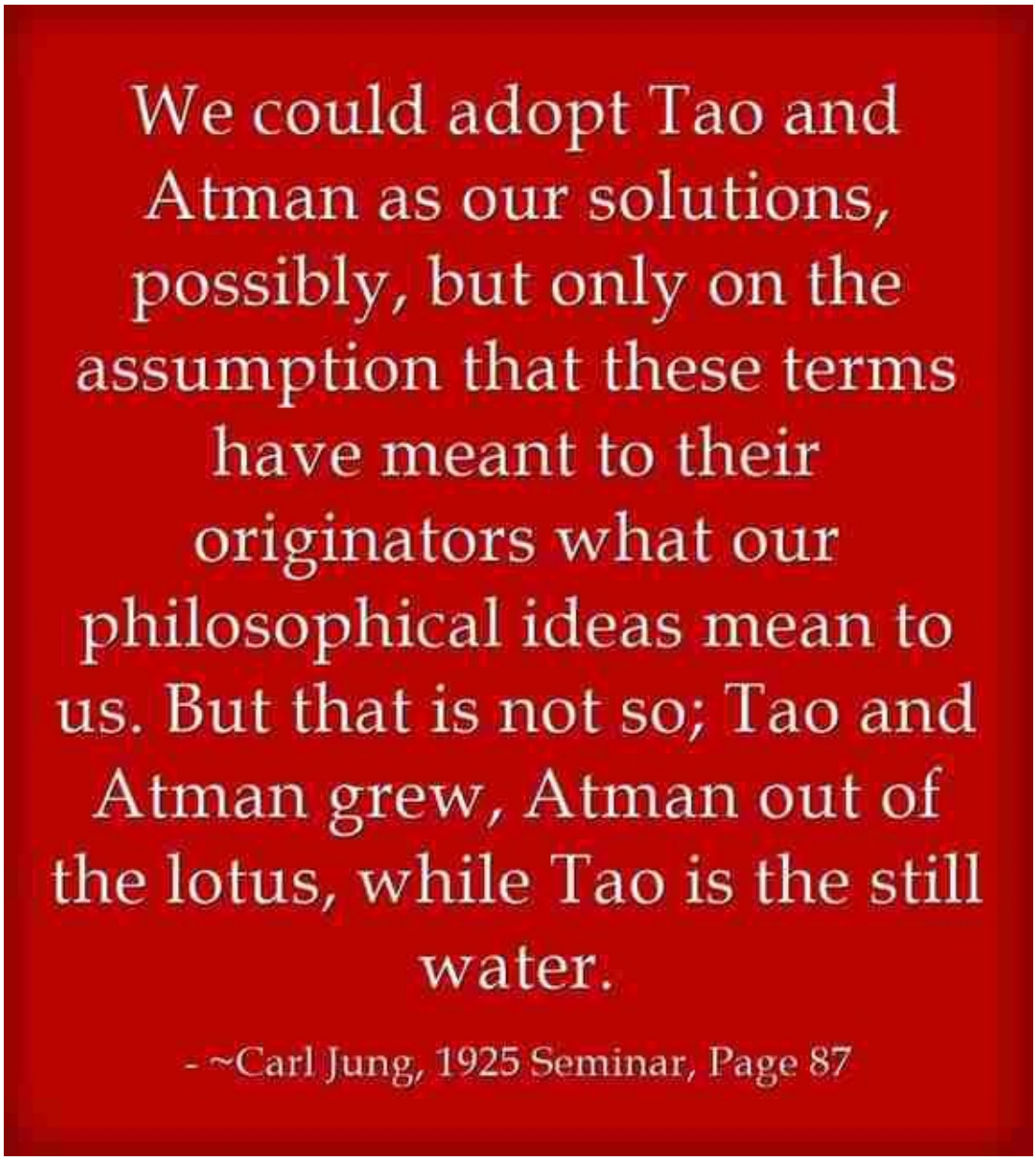
We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water.
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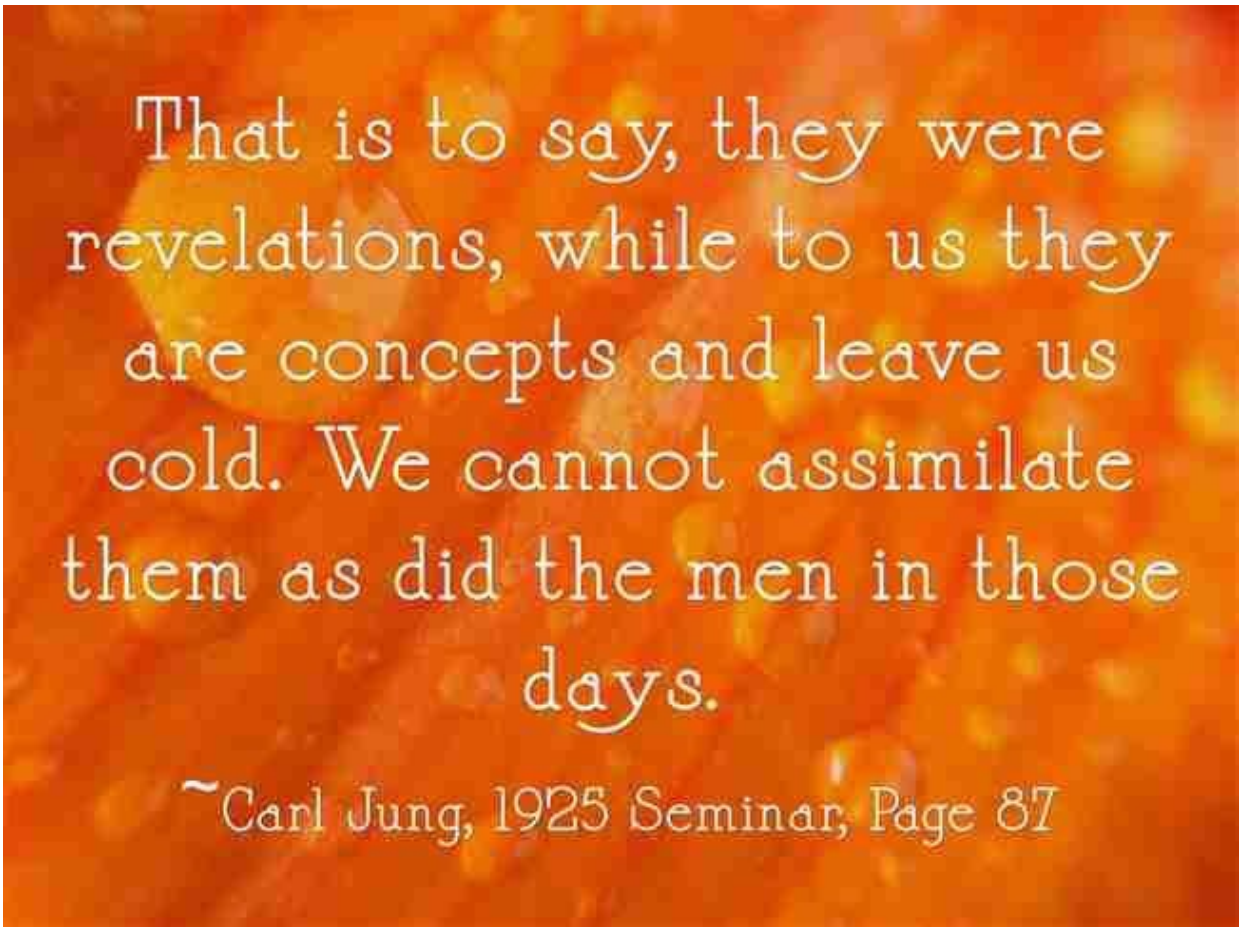
That is to say, they were revelations, while to us they are concepts and leave us cold. We cannot assimilate them as did the men in those days.
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Carl Jung across the web:

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Carl Jung on “getting a proper understanding of Freud…” (2015-12-26 06:29)

Lecture 3

Dr. Jung:

It must not be thought that the task of getting a proper understanding of Freud, or, I should rather say, the task of getting him properly placed in my life, was an easy one for me.

At that time I was planning an academic career and was about to complete a work that would advance me in the university.

Freud, definitely persona non grata in the medical world at that time, was hardly mentioned above a whisper by people of importance; at the congresses he was discussed only in the couloirs, never on the floor,
and any connection with him was a menace to one’s own reputation.

Therefore the discovery by me that my experiments in association were directly connected with Freud’s theo- ries was most unwelcome.

One time while I was in my laboratory, it flashed into my mind that Freud had actually elaborated a theory which would explain my experiments.

At the same time a devil whispered in my ear that I could perfectly well publish my work without mentioning Freud, that I had worked out my experiments long before I knew of Freud, and so could claim complete indepen- dence of him as far as they went.

However, I saw at once that there was an element of lying involved which I did not

propose to go in for. So I openly took up the cudgels for Freud and fought for him

in the subsequent congresses.

There came a certain lecturer to one of these, and gave an explanation of the neuroses entirely ignoring Freud.

I protested at this, and engaged in my first fight for Freud's ideas.

Later on, at another congress, there was a lecture on the compulsion neuroses, and again mention of Freud's work was omitted.

This time I wrote an article in a well-known German newspaper, attacking the man.

Immediately a flood of resistances was released against me, and that man wrote me a letter and warned me that my academic future was at stake if I persisted in joining forces with Freud.

Of course I felt that if I had to get an academic future at such a price, it could be damned, and I went on writ- ing about Freud.

All this while I continued my experiments, but still could not get myself into agreement with Freud as to the origin of all neuroses being sex-repression.

Freud had published thirteen cases of hysteria, all of which were reported as the result of

sexual violation. Later, when I met Freud, he said that about some of these cases, at

least, he had been fooled.

One of them, for instance, was of a girl who said that when she was four years old she had been

violated by her father. This man happened to be a friend of Freud's, and the latter convinced

himself that the girl's story was a lie.

Subsequent investigation brought out the fact that others in the series were also falsifications, but he would not retract, it having been his policy always to let things stand as he originally presented them.

There is then a certain untrustworthiness about all these earlier cases. Thus again, the famous first case that he had with Breuer, which has been so much spoken about as an example of a brilliant therapeutic success, was in reality nothing of the kind.

Freud told me that he was called in to see the woman the same night that Breuer had seen her for the last time, and that she was in a bad hysterical attack, due to the breaking off of the transference.

This, then, was no cure at all in the sense in which it was originally presented, and yet it was a very interest- ing case, so interesting that there was no need to claim for it something that did not happen.

But all of these things I did not know at that time.

Besides my experiments, I was working with many cases of insanity, particularly with

dementia praecox. At that time there was no psychological viewpoint to be found in

the field of psychiatry.

A label was put on each case; it was said to be a degeneration here, or an atrophy there, and then it was finished—there was nothing more to be done about it.

It was only among the nurses that any psychological interest in the patients could be found, and among them there were some very shrewd guesses offered as to the conditions presented; but the doctors knew none of this.

For example, there was an old case in the women’s ward, a woman who was seventy-five years old, and who

had lain in bed for forty years.

She had been in the asylum nearly fifty years perhaps—so long, in fact, that no one remembered her entrance because the people there at the time were all dead.

There was just one head nurse, who had been in the asylum thirty-five years, who knew something of this woman's early history.

This old patient could not talk, and could only eat liquid food which she took with her fingers with a peculiar shoveling movement, so that it sometimes took her two hours to get down a cup of food.

When she was not feeding herself, she was making most peculiar movements with

her hands and arms. I thought to myself as I looked at her, "What a terrible

thing is this."

But that is as far as I got with it.

She was regularly presented in clinic as an old case of dementia praecox, catatonic form.

It seemed to me perfect nonsense to dispose of these extraordinary

movements in that way. This case and its effect on me were typical of my

whole reaction to psychiatry.

For six months I was struggling desperately to find myself in it, and was all the time more and more baffled.

I was deeply humiliated to see that my chief and my colleagues seemed to feel sure of themselves, and that it was only I who was drifting helplessly.

My failure to understand gave me such feelings of inferiority that I could not bear to go

out of the hospital. Here was I, a man with a profession which I could not rightly grasp.

I therefore stayed in all the time and gave myself up to the study of my cases.

Late one evening, as I went through the ward and saw the old woman I have described, I asked myself, "Why should that be?"

I went to the head nurse and asked if it had always been that way with that patient.

"Yes," she said, "but formerly I heard from the head of the men's ward that she used to make shoes!"

I looked up the archives and mention was made of the fact that she made movements as if making shoes.

Early shoemakers held the shoe between their knees and pulled the thread through with movements exactly like the ones the old woman used to make.

One can still see them doing it in certain primitive places. Some time after this the patient died.

Then her brother three years older than herself

turned up. “Why did your sister go insane?”

I asked him. He told me she had been in love with a shoemaker, but for some reason the man did not want to marry her, and that she had gone insane.

She had kept alive the vision of him with those movements.

This was my first inkling of the psychogenesis of dementia praecox.

Then I kept careful watch over the cases and noted the psychogenetic factors.

It became clear to me that Freud’s conceptions could throw light on

these problems. This is the origin of The Psychology of Dementia

Praecox.

I did not meet with much sympathy for

my ideas. In fact, my colleagues

laughed at me.

It was another example of the difficulty felt by certain people when asked to

consider a new idea. In 1906 I worked out very carefully a case of dementia

praecox.

of suppression, or of inferiority as we would say now.

I took down her material in great detail, and often while we were talking her voices would interrupt, saying something like this: “Tell the doctor that all you are saying is bunk, and that he need pay no attention
to it.”

Or sometimes when she would be protesting violently at being kept in the asylum, the voices would say, “You know perfectly well you are insane and belong right where you are.”

Naturally she had great resistances to the voices.

I got the idea that the unconscious was entirely on top, and that her ego-consciousness had gone into the un- conscious.

I discovered further, to my astonishment and bewilderment, that the ideas of megalomania and those of de- preciation came of one and the same source.

The ideas of depreciation were those of being ill-treated or wronged or of

being bad. These I called self-depreciation, while the ideas of

megalomania I called self-appreciation.

At the beginning I held it for impossible that the unconscious could produce the opposites together in this way for I was still on the Schopenhauer-Hartmann- Freud trail.

The unconscious was only an urge and could not display a conflict within itself.

Then I thought perhaps the two came from different levels of the unconscious, but that would not work; and finally I had to admit that the woman's mind was using both principles at once.

Later cases corroborated my findings.

For example, I had the case of a very intelligent lawyer who was suffering from paranoia.

In these cases there is just one idea about which they are insane, namely persecution; otherwise they are adapted to reality.

The case develops somewhat as follows: A man thinks he notices people talking about him; then he asks him- self why, and answers it by saying that he must be someone important whom other people want
to crush.

Little by little he finds he is a Messiah who must be annihilated.

The man of whom I am speaking was dangerous in that he had attempted one murder, and when he was free attempted another.

He had held an important political position, and one could talk to him.

He hated the doctors and spent his time cursing them. Once he broke down with me and said, "I know that alienists are the very finest people."

Then he fainted.

This moment came after I had worked with him three

hours. When he came to again, he was in his old

state of depreciation.

The depreciation is produced as compensation to the megalomania.

I insist on this point so much because it is back of the Yea and Nay in the unconscious; in other words, the un- conscious contains the pairs of opposites.

Through this book on dementia praecox I came

to Freud. We met in 1906.

The first day I met him it was at one o'clock in the afternoon, and we talked steadily

for thirteen hours. He was the first man of real importance I had seen; no one else

could compare with him.

I found him extremely shrewd, intelligent, and altogether remarkable.

But my first impressions of him were somewhat confused; I could not quite make him out.

I found him, though, absolutely serious about his sex theory, and in his attitude there was nothing trivial to be found.

It made a great impression on me, but still I had grave doubts.

I told him this, and whenever I did, he always said it was because I had not had

enough experience. It was a fact that in those days I had not had enough

experience upon which to form a critique.

I could see that this sexual theory was enormously important to Freud, both personally and philosophically, but I could not make out whether it came from a personal bias or not, so I went away with a doubt in my mind about the whole situation.

Another impression I got in connection with this seriousness of Freud with respect to his theory of sexuality was this: He invariably sneered at spirituality as being nothing but repressed sexuality,

and so I said if one were committed fully to the logic of that position, then one must say that our whole civi- lization is farcical, nothing but a morbid creation due to repressed sexuality.

He said, “Yes, so it is, and its being so is just a curse of fate we cannot help.”

My mind was quite unwilling to settle there, but still I could not argue it out with him.

A third impression of those days involves things that became clear to me only much later, things that I thought out fully only after our friendship was gone.

When Freud talked of sexuality it was as though he were talking of God—as a man would talk who had under- gone a conversion.

It was like the Indians talking of the sun with tears in their eyes.

I remember one Indian coming up softly behind me while I was looking at the mountain over the pueblo, and saying quite suddenly in my ear, “Don’t you think all life is coming from the mountain?”

It was just in that way that Freud talked of sexuality. A peculiar emotional quality would come into his face, and the cause of it I was at a loss to understand.

Finally I seemed to make it out through the consideration of something else that remained obscure to me then, namely Freud’s bitterness.

One might say Freud consists of bitterness, every word being loaded with it.

His attitude was the bitterness of the person who is entirely misunderstood, and his manner always seemed to say, “If they don’t understand they must be stamped into Hell.”

I noticed this in him the first time I met him, and always saw it in him, but I could not find the connection with his attitude toward sexuality.

The explanation seems to me to be this: Freud, for all his repudiation of spirituality, has in reality a mystical attitude toward sexuality.

When one protested to him that a certain poem could not be understood on a sexual basis exclusively, he

would say, “No, certainly not, that is psychosexuality.”

But when analyzing the poem, he would pull out this thread and that, and so on until nothing was left but sexuality.

Now I think sexuality is a double concept to him, on the one side the mystical element, on the other mere sexuality, but the latter is the only thing that comes out in his terminology because he will not admit he has the other side.

That he has the other side, I think, is obvious from the way he showed

his emotions. And so he is forever defeating his own purpose.

He wants to teach that sexuality contains spirituality looked at from within, but he uses only concretistic sex terminology and conveys just the wrong idea.

His bitterness comes from this fact of constantly working against himself, for there is no bitterness worse than that of a man who is his own worst enemy.

Freud is blind to the dualism of the unconscious.

He does not know that the thing that wells up has an inside and an outside, and that if you talk only of the latter you speak of the shell alone.

But there is nothing to be done about this conflict in him; the only chance would be if he could have an expe- rience that would make him see spirituality working inside the shell.

However, his intellect would then inevitably strip it to “mere” sexuality.

I tried to present to him cases showing other factors than sexual ones but always he would have it that there was nothing there save repressed sexuality.

As I said, such terribly bitter people are always those who work

against themselves. When I work against myself I project the

uncertainty and terror that I feel.

If I am to avoid this, the one thing to settle is myself. Freud does not know that the unconscious produces a factor to counteract the monistic principle to which he has given himself over.

I find him a tragic figure, for he is a great man, but it is a fact that he runs away from himself.

He never asks himself why he has to talk about sex all the time, and in this running away from himself he is like any other artist.

In fact, creative people are usually like that.

These thoughts came to me, as I said, chiefly after I had broken with Freud.

I give them to you because as you know, my relation to Freud has long since become a matter of public dis- cussion, and so I must present my view of it.

I came away from my first visit to Freud feeling that the sexual factor must be taken most seriously. Somewhat bewildered, I began to look at my cases again and kept pretty quiet.

In 1909 Freud and I were both invited to Clark University, and we were together daily for about seven weeks. We analyzed dreams each day, and it was then that I got an impression, a fatal one, of his limitations.

I had two dreams out of which he could not make head or tail.

Of course I did not mind that, for the very greatest person is going to have that experience with dreams some time or other.

It was just a human limitation, and I would never have taken it as a reason for not going on; on the contrary, I wanted very much to go on—I felt myself to be his son.

Then something happened which put a stop to it.

Freud had a dream on an important theme which I cannot mention.

I analyzed it and said there was more to be said if he would give me some points about his private life.

He looked at me with a peculiar expression of suspicion in his eyes and said, "I could tell you more but I can't risk my authority."

Then I knew further analysis was impossible because he put authority above truth. I said I would have to stop there, and I never asked him again for material.

You must understand that I speak here quite objectively, but I must include this experience with Freud, be- cause it is the most important factor in my relation to him.

He could not bear any criticism whatsoever.

As Freud could only partially handle my dreams, the amount of symbolical material in them increased as it al- ways does until it is understood.

If one remains with a narrow point of view about the dream material, there comes a feeling of dissociation and one feels blind and deaf.

When this happens to an isolated man he petrifies.

On my way back from America, I had a dream that was the origin of my book on the Psychology of the Uncon- scious.

In those times I had no idea of the collective unconscious; I thought of the conscious as

of a room above, with the unconscious as a cellar underneath and then the earth wellspring, that is, the body, sending up the instincts.

These instincts tend to disagree with our conscious ideals and so we keep them down.

That is the figure I had always used for myself, and then came this dream which I hope I can tell without be- ing too personal.

I dreamed I was in a medieval house, a big, complicated house with many rooms,

passages, and stairways. I came in from the street and went down into a vaulted

Gothic room, and from there into a cellar.

I thought to myself that now I was at the bottom, but then I found a square hole.

With a lantern in my hand I peeped down this hole, and saw stairs leading further down, and down these I climbed.

They were dusty stairs, very much worn, and the air was sticky, the whole atmosphere very uncanny.

I came to another cellar, this one of very ancient structure, perhaps Roman, and again there was a hole through which I could look down into a tomb filled with prehistoric pottery, bones, and skulls; as the dust was undisturbed, I thought I had made a great discovery.

There I woke up.

Freud said this dream meant that there were certain people associated with me whom I wanted dead, and buried under two cellars,but I thought the meaning was entirely elsewhere though I could not make it out. I kept thinking this way: The cellar is the unconscious, but what is the medieval house?

This I did not make out until much later.

But there was something below both cellars even—that is, remains of

prehistoric man. What does that mean?

I had a strongly impersonal feeling about the dream.

Involuntarily I began to make fantasies about it, though I did not then know anything about the principle of fantasizing in order to bring up unconscious material.

I said to myself, “Isn’t it fine to make

excavations. Where am I going to have a

chance to do that?”

And actually when I came home I looked up a place where excavations were being

made, and went to it. But of course that did not satisfy me.

My thoughts then beginning to turn to the East, I began to read about excavations being

made in Babylonia. My interest went to books, and I came upon a German book called

Mythology and Symbolism.

I went through the three or four volumes at top speed, reading like mad, in fact, until I became as bewildered

as ever I had been in the clinic.

I had left the hospital, by the way, in 1909, after being there eight years, but now it seemed to me I was living in an insane asylum of my own making.

I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them.

I read a Greek or a Negro myth as if a lunatic were telling me his anamnesis—I lost myself in puzzling what it could possibly mean.

Slowly out of all this came the Psychology of the Unconscious, for in the midst of it I came upon the Miller fantasies, and they acted like a catalyser upon all the material I had gathered together in my mind.

I saw in Miss Miller a person who, like myself, had had mythological fantasies, fantasies and dreams of a thor- oughly impersonal character.

Their impersonality I readily recognized, as well as the fact that they must come from the lower “cellars,” though I did not give the name of collective unconscious to them.

This then is the way the book grew up.

While working on the book I was haunted by bad dreams.

I feel that I must speak of my dreams even though one is unavoidably personal to a degree when one does so.

But dreams have influenced all the important changes in my life and theories.

Thus for example I came to study medicine by reason of a dream, it having been my firm intention at first to become an archeologist.

With this in view I had entered my name in the list of students of philosophy at the University, but then came this dream, and I changed everything.

At that time, I mean when I was working on the Psychology of the Unconscious, all my dreams pointed to a break with Freud.

I thought, of course, that he would accept the cellars below his cellar, but the dreams were preparing me for the contrary.

Freud could see nothing in the book but resistance to the father, and the point in it to which he took the greatest exception was my contention that the libido is split and produces the thing that checks itself.

This to him as a monist was utter blasphemy.

From this attitude of Freud’s I felt more than ever convinced that his idea of God was placed in sexuality, and that libido is to him only an urge in one direction.

As a matter of fact, however, I think it can be shown that there is a will to die as well as a will to live.

We prepare ourselves for death when we reach the summit of life; or, to put it in another way, after the age of thirty-five, let us say, we begin to know that cooler winds are blowing—at first we don't understand, but later we cannot escape the meaning.

After this break I had with Freud, the pupils that I had all over the world left me and

turned to Freud. They were told that my book was rubbish, and that I was a

mystic, and with that the matter was settled. Suddenly I found myself completely

isolated.

This, however disadvantageous it may have been, had also an advantage for me as an introvert; that is it en- couraged the vertical movement of the libido.

Cut off from the horizontal movement which activity in the outside world brings, I was driven to investigate fully the things within myself.

When I finished the Psychology of the Unconscious, I had a peculiarly lucid moment in which I surveyed my path as far as I had come.

I thought: "Now you have the key to mythology and you have the power to

unlock all doors." But then something within me said: "Why unlock all

these doors?"

And then I found myself asking what I had done after all.

I had written a book about the hero, I had explained the myths of past peoples, but what

about my own myth? I had to admit I had none; I knew theirs but none of my own, nor

did anyone else have one today.

Moreover, we were without an understanding of the unconscious.

Around these reflections, as around a central core, grew all the ideas that came to partial expression in the book on types. Carl Jung, 1925 Seminar, Pages 15-26

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Carl Jung on “Could such a girl….be helped to find her true self? (2015-12-27 05:51)

Lecture 2

Questions and Discussion

Dr. Shaw’s question: “Could such a case as the girl you spoke of last Monday, if properly analyzed, be helped to find her true self, something midway between her superior unconscious personification
and her inferior persona, and if so, would she, do you think, have been spared the pathetic

death of such a regression? “In such a case could you explain how the mediatory function could

be created?

Is it correct to call it a creation, a new thing formed from the opposites?”

Dr. Jung: Certainly the girl would have been spared much by analysis, and her development could have been a much smoother one.

The point of analysis is the making conscious of unconscious contents in order to

avoid such mistakes. As to the mediatory function, the principle can be explained

very well by such a case.

In order to explain it we need the principle of the opposites.

The girl in question lived in a milieu that was too narrow for her gifts, and she could find in it no horizon, her environment being conspicuous for its insufficiency in ideas; it was narrow-minded and meager in every sense. Her unconscious, on the other hand, presented exactly the reverse picture.

There she was surrounded by the ghosts of very important people.

Such a tension as these two extremes induce is the basis of the mediatory function.

She tried to live it out through her mediumistic circle and to find there the chance to come out of the im- passe in which she lived.

And so the tension between her real life and her unreal life increased.

In reality she was, as I said, a little midinette; in her séances she was a person fit to

associate with great minds. When such an opposition as that occurs, something must happen

to bring things together.

It is a situation that is always difficult to handle.

If, for example, I had told her she was an important person in her unconscious, I might have started up a wrong fantasy system in her, the best way for her to meet her problem having been to get into life and do something.

Thus I may be told that I am a big man, and told that by a thousand people, but I can't believe it unless I can put myself to the test and accomplish something.

In her case this was difficult to achieve, for there was always the danger that, in disentangling herself from the false elements in the unconscious fantasies, she might also lose connection with the desirable things and thus lose belief in herself.

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value.

For this girl, the operation of the mediatory function seems to have followed this order:

First she began speaking of ghosts, then she began to be in contact with the "ghost" of the grandfather, who had been a sort of family god.

The grandfather's way had been the right way, and whatever came from

him was exalted. Then Goethe and all sorts of great people came into her

fantasies.

And finally there was developed the important personality with which she identified herself.

It was as though each of the great personages had left a deposit in her out of which grew her greater person- ality.

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking some- thing of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it.

Something of the sort happened to the girl.

The figure which she developed is the

mediatory symbol. It is the living form into

which she slowly developed.

Thus there is created an attitude which liberates from the pairs of opposites.

She detached herself from the cheapness of her surroundings on the one hand, and on the other from the ghosts which did not belong to her.

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak.

Our prisons and hospitals are full of people with whom nature has been experimenting

to unhappy ends. Mrs. Dunham: Why did the girl revert to the condition of a child?

Dr. Jung: It was due to the fading of her libido, which contracted more and more following prematurely the ordinary life curve which tends always to show the maintenance of a certain tension.

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude.

Going back to the transcendent function, on the one side are to be found the real facts, on the other the imagination.

This brings about the two poles.

In the case of the girl, the ghosts went much too far on the side of imagination, and the reality side was much too small.

When she put herself into reality she was a first-rate

tailoress. Fantasy is the creative function—the living

form is a result of fantasy.

Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fan- tasy.

We count upon fantasy to take us out of the impasse; for though people are not always

eager to recognize the conflicts that are upsetting their lives, the dreams are always at work trying to tell on the one hand
of the conflict, and on the other hand of the creative fantasy that will lead the way out.

Then it becomes a matter of bringing the material into consciousness.

One admits that one is in an impasse and gives free rein to the fantasy, but at the same time, the conscious must keep control in order to have a check on the tendency of nature to experiment.

That is to say, one has to keep in mind that the unconscious can produce something disastrous to us.

But on the other hand, one must be careful not to prescribe to the unconscious—it may be that a new way is required, and even one beset with disaster.

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason.

Luther, for example, was forced into a way of life that seemed almost criminal, viewed by the standards of his time.

Dr. de Angulo's questions: (1) "When you read Schopenhauer for the first time, you rejected the viewpoint through which he has most influenced the world, namely his negation of life, and chose instead
the one in which he leans toward a purposive principle in life.

At the time you were making that choice, the main current of philosophic thought must have been in direct opposition to it.

I would like to know more about why you made the choice that you did.

Had you a leaning that way before you read Schopenhauer, or did Schopenhauer formulate that conception for you for the first time?

Did your observations of the girl help you to understand Schopenhauer's argument, or did he explain the girl to you, or did it work both ways?"

(2) "It is not clear to me whether you believed that the purposive principle which you thought could be traced out in the workings of the unconscious was something that applied to the life of the individual alone, or whether it was a part of a general purposive principle that directs the universe from behind the scenes, so to speak."

(3) "I understood you to say that it is a general psychological law that the attainment of a higher level of de- velopment is always at the cost of some apparently terrible mistake.

I take it for granted that the analytical experience enables one to avoid the mistake, but substitutes for it the principle of sacrifice.

Is that

correct?" Dr.

Jung:

(1) From Schopenhauer I first got the idea of the universal urge of will, and the notion that this might be pur- posive.

It helped me very much in working out the problem the girl presented, because I thought I could trace clearly in her signs of something working in the unconscious toward a goal.

(2) I became interested in the nature of the unconscious and asked myself if it were blind.

This I could answer with no, it is generally purposive.

But if one asks if the unconscious is the world or if it is psychology, then the question becomes ticklish.

It was not possible for me to think of the brain as the background of the universe, and so I did not extend the purposive principle to the universe.

But now I have had to modify my viewpoint with respect to the relation between the unconscious and the uni- verse.

If I think of the question purely intellectually I still say what I said before.

But there is another way of looking at it—that is, we can ask, "Is there a need in us to satisfy these metaphysi- cal problems?"

How can we arrive at a suitable answer to this

question? The intellect denies itself before the

task.

But there is another way of tackling it.

Suppose, for example, we are concerned with a certain

historical problem. If I had five hundred years at my

disposal I could solve it.

Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems.

If we put these things up to the unconscious, when we get the view that suits the "old man" things go right.

If I am holding views that are out of keeping with the unconscious, they are certain to make me ill, and so it is safe for me to assume that they contradict some main current in the universe.

Does this answer suit you, Dr. de Angulo?

Dr. de Angulo: I think I understand what you mean by it, but I

can't accept it. Dr. Jung: Shall we argue it further?

Dr. de Angulo: No.

Dr. Jung: Then as to your third question, I would not go so far as to say we can avoid all mistakes by analysis, otherwise one could analyze life instead of living.

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error.

Sometimes you must go into error; moreover, the moral things in you cannot come out until you give them a chance.

The recognition of truth cannot come to daylight till you have given

yourself a chance to err. I believe firmly in the role that darkness and

error play in life.

When analysis is based on a sound technique it surely does take one not only out of night into day, but the other way around also.

It is perfectly true you can substitute a sacrifice for some grotesque nonsense or other.

Dr. Mann's question: "If Nietzsche had been able or willing to make the ideal of Zarathustra real in his own life, would the book ever have been written?"

Dr. Jung: I believe the book would certainly have been written in any case, because there is a tremendous urge in a creative mind to get the product of the fantasy down in some relatively permanent
form in order to hold it.

Thus practically all peoples have made idols in order to give permanence and

concretization to their ideals. One might say that every symbol seeks to be

concretized.

With this in mind, when we read in the Old Testament that it was engraved upon the stone, "Up to here God has helped us, "we know that it was done in the effort to hold on to the faith that had brought them that far. Egypt had pyramids and embalming in order to concretize the principle of immortality.

In the same way, Nietzsche felt the need to materialize

his symbol. That is the regular course of events.

One first creates the symbol and then one says to oneself, "How does this thing happen?" or "What does it mean to me?"

This, to be sure, requires a strongly reflective mind which most artists have not got, but which Nietzsche did have to a high degree.

The artist in general, when he has not got the reflective mind, wants to get away from his work as soon as possible.

He especially wants to get away from the image and hates to talk about it.

Thus Spitteler, soon after Types appeared, gave a lecture in which he cursed the people who want to under- stand symbols; the Olympische Frühling, according to him, has no symbolic meaning, and if you seek for one in it, it is just as if you tried to get symbolism out of the song whistled by a bird.

Of course, Spitteler is loaded with symbolism; the only thing is that he does not want to see

it, and in fact the artist is often actually afraid to see it and to know what his work means.

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world.

Everyone who uses a brush is an artist, everyone who uses a

pen is a writer. Analysis puts such “artists” out of the running,

it is poison to them.

Dr. Gordon:6 What is the person who brings forth “cats” and “worms” to think of them?

Dr. Jung: He is to think that his is a hard life when, after a day of work, he must still labor over such things.

This is a burden imposed upon him by his unconscious, but he must not mix up the products thus created with art.

Lecture

The fact that convinced me of the truth of Freud’s theory was the evidence of repressions which I could find in my association experiments.

Patients could not respond to certain tests where pain entered in, and when I asked why they could not re- spond to the stimulus word, they always said they did not know why, but when they said this it was always in a peculiar, artificial manner.

I said to myself that this must be the thing that Freud described

as repression. Practically all the mechanisms of repression

became clear in my experiments. As to the content of the

repression, I could not agree with Freud.

In those days he was speaking only of sexual trauma and shocks to explain the repression.

I had had then considerable experience with cases of neurosis in which sexual things were of quite secondary importance compared with the role played by social adaptation.

The case of the mediumistic girl, for example, was one such. Carl Jung, 1925

Seminar, Pages 9-14 Carl Jung across the web:

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http://carljungdepthpsychology.blogspot.com/ Google+:

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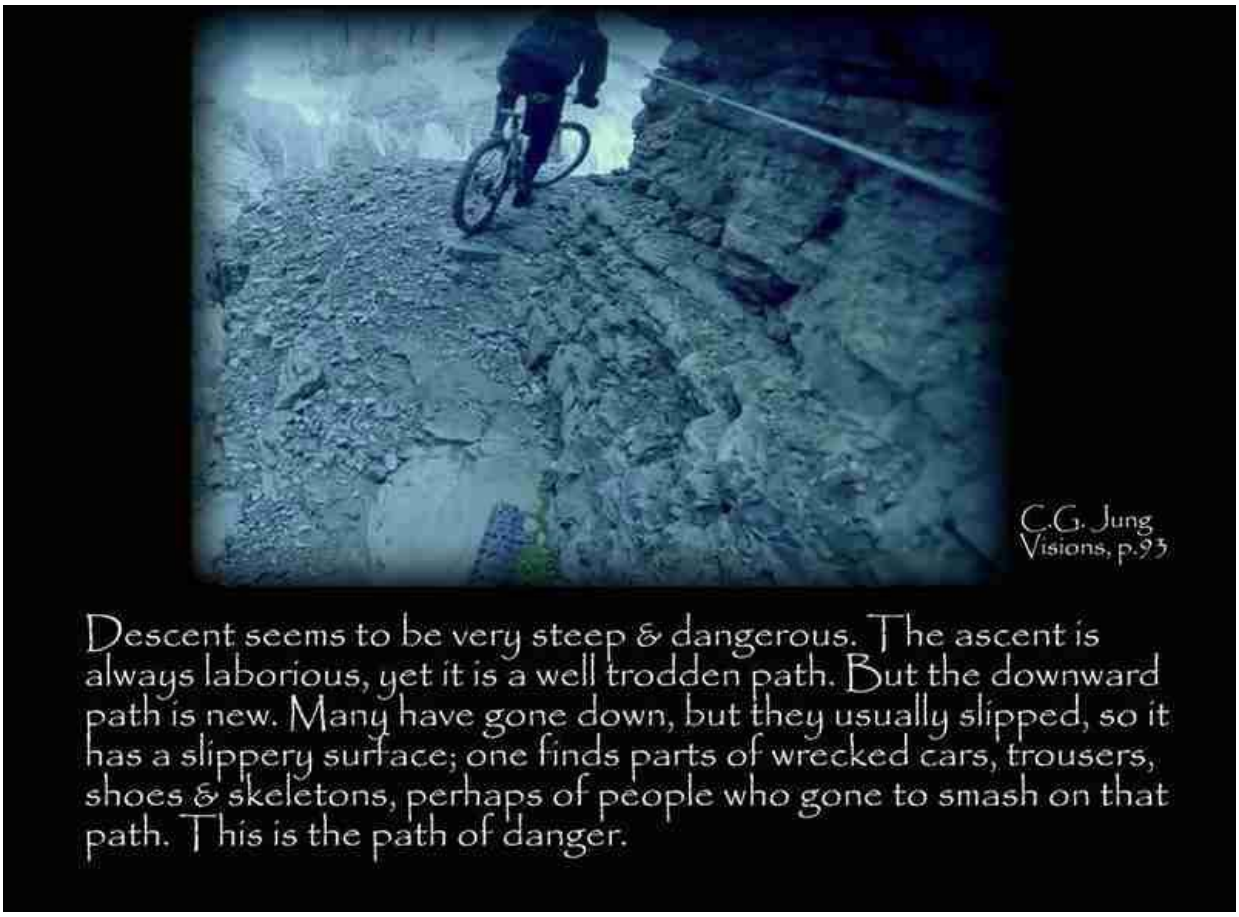
Carl Jung: This is the path of danger. (2015-12-27 11:49)


C.G. Jung
Visions, p.93
Descent seems to be very steep & dangerous. The ascent is always laborious, yet it is a well trodden path. But the downward path is new. Many have gone down, but they usually slipped, so it has a slippery surface; one finds parts of wrecked cars, trousers, shoes & skeletons, perhaps of people who gone to smash on that path. This is the path of danger.

Descent seems to be very steep & dangerous.

The ascent is always laborious, yet it is a well-

trodden path. But the downward path is new.

Many have gone down, but they usually slipped, so it has a slippery surface; one finds pars of wrecked cars, trousers, shoes & skeletons, perhaps of people who gone to smash on that path.

This is the path of danger. Carl Jung, Visions

Seminar, Page 94 Carl Jung across the web:

Blog: http:

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Facebook: Group: https://www.facebook.com/groups/56536297291/

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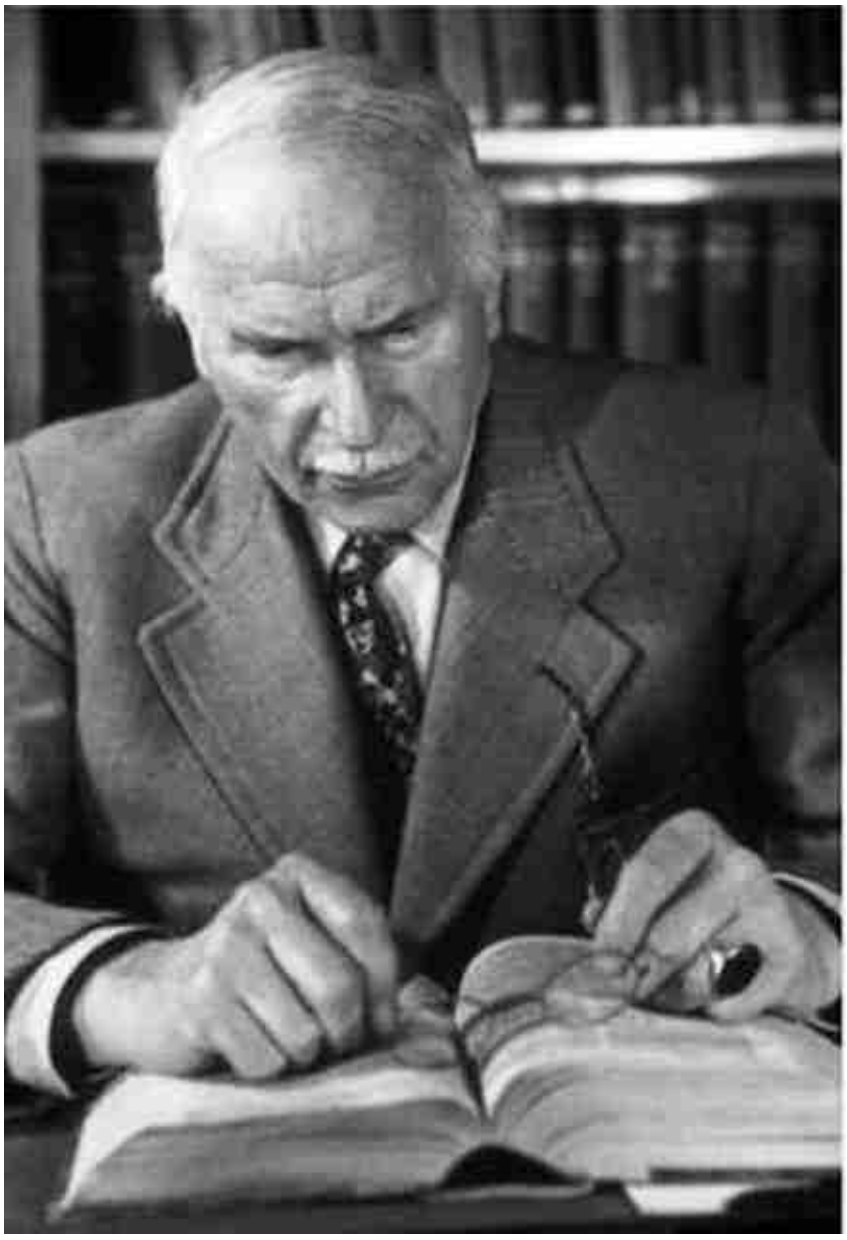
Carl Jung: In 1896 something happened to me that served as an impetus for my future life.
(2015-12-28 06:08)



Lecture 1 23 March

1925 Dr. Jung:

No one seriously interested in analytical psychology can fail to have been struck with the astonishing width of the field embraced by it, and so I have thought it would be useful to all of us if, in the course of these lectures, we could obtain a view of that field.

At the beginning, I would like to give you a brief sketch of the development of my own conceptions from the time I first became
interested in problems of the unconscious.

As on previous occasions, you can assist me greatly if you contribute written questions, permitting me to se- lect the ones suitable for discussion.

In 1896 something happened to me that served as an impetus for my future life.

A thing of this sort is always to be expected in a man's life—that is to say, his family history alone is never the key to his creative achievements.

The thing that started me off in my interest in psychology was the case of the fifteen-and-a-half-year-old girl whose case I have described in the Collected Papers,1 as the first contribution to that series.

This girl was a somnambulist, and it was discovered by her sisters that they could obtain extraordinary answers to questions put to her when she was in the sleeping state: in other words, she was found to be a medium.

I was impressed with the fact that, notwithstanding appearances, there must be a hidden life of the mind manifesting itself only in trance or in sleep.

A little hypnosis would send this girl into a trance from which she would later awake as from sleep.

During the trance several personalities would manifest themselves; and, little by little, I found I could call up by suggestion one personality or another.

In short, I found I could have a formative influence on them.

Of course I became deeply interested in all these things and began to try to explain them, something I could not do as I was only twenty-one at the time, and quite ignorant along these lines.

I said to myself, however, that there must be some world behind the conscious world, and that it was this world with which the girl was in contact.

I began to study the literature of spiritism but could find no satisfaction there.

Then I turned to philosophy, always seeking for a possible clue to these strange phenomena.

I was a student of medicine at the time and deeply interested in it, but also deeply

interested in philosophy. Finally in my searching I came to Schopenhauer and Hartmann.

From Schopenhauer I got a very enlightening point of view.

His fundamental standpoint is that the will as a blind urge to existence is aimless; it simply "happened to the creative will to make the world."

This is his position in The World as Will and Idea.

However, in Will in Nature he drifts into a teleological attitude, though this is in direct opposition to his origi- nal thesis, something, be it said, which not infrequently happens to a philosopher.

In this latter work he assumes that there is direction in the creating will, and this point of view I took as mine.

My first conception of the libido then was not that it was a formless stream so to speak, but that it was archetypal in character.

That is to say, libido never comes up from the unconscious in a formless state, but always in images. Using a figure of speech, the ore brought up from the mine of the unconscious is always crystallized.

Out of this reading of Schopenhauer, I got a tentative explanation of the possible psychology of the case I was studying; that is, I thought the personifications might be the result of this image-forming tendency of the libido.

If I suggested a given person to the girl during her unconscious states, she would act that person out, and her answers to questions would come in a manner characteristic of the person suggested.

From this I became convinced of the tendency of the unconscious material to flow

into definite moulds. This gave a clue, too, to the disintegration of personality.

In dementia praecox, for example, there is an independent working of the different parts of the psyche, but there is generally nothing vague about the different parts; the voices that are heard are the voices of definite individuals, of particular persons, and that is why they are so real.

In the same way a spiritualist will always claim a high degree of individuality and personal character for his “spirits.”

At this time I thought that after all there might be ghosts.

My ideas of the unconscious, then, first became enlightened through Schopenhauer and Hartmann.

Hartmann, having the advantage of living in a later period than Schopenhauer, formulates the latter’s ideas in a more modern way.

He assumes what he calls the Weltgrund to be the unconscious spirit or entity which has creative efficiency, and this he calls the unconscious, but adds to it mind.

He uses mind here in a different sense from that in which

Schopenhauer uses it. Schopenhauer opposes mind to the blind

creating will.

By some unforeseen accident man came into possession of a conscious mirror of the universe, namely mind, and through this he knows the evilness of the world and deliberately withdraws therefrom, thus putting himself into opposition with the creating will.

In Schopenhauer’s conception mind belongs to man alone and is not connected with the Weltgrund or unbe- wusster Geist.

I held, following Hartmann, that our unconscious is not meaningless but contains a mind.

After I had taken this position I found much contradictory evidence, and so the

pendulum swung back and forth.

At one time it seemed as though there must be some thread of purpose running through the unconscious, at another I was convinced there was none.

At this point the medium “ran out,” that is to say, she began to cheat and I gave up all connection with her.

I had observed her for a period of two years, and had given myself up to a study of the detailed phenomena she presented, striving to get them into harmony with natural science.

But I know now that I overlooked the most important feature of the situation, namely my connection with it.

The girl had of course fallen deeply in love with me, andof this I was fairly ignorant and quite ignorant of the part it played in her psychology.

In her trances she had formulated for herself a very superior character, that of an older woman of great spiri- tual beauty.

She herself, in reality a very silly and superficial girl, could find no other way of expressing this unconscious urge within herself to be different save through the spiritualistic setting, and the acting out of the character she found there.

Her family, originally one of the old families of Basel, had gone into rather complete decay, both financially and culturally.

The girl herself could be described as a “midinette.”

When she met me she found me interested in all the sides of life she craved, but from which she had been cut off by fate.

Had I known then what I know now I could have understood the struggle she went through in order to ex- press the best in her through this person of the trance, but as it was I could only see her as a silly little girl who began to do something very ugly, namely to cheat for the sake of impressing me and others.

I only saw her as a person who had ruined her reputation and spoiled her chances in life; but, as a matter of fact, through this very act of cheating she forced her way back into reality.

She gave up the mediumistic séances and all of that fantastic side of her gradually

faded out of existence. Later she went to Paris and entered the atelier of a famous

dress-maker.

In a relatively short time she had an establishment of her own and was most successful, making extraordinar- ily beautiful and original clothes.

I saw her in Paris during this period, but practically all of the mediumistic experiences had faded from her mind.

Then she contracted tuberculosis, but would not admit that she really had the disease.

A few weeks before her death it was as though she were making a regression further and further back in her life, till finally she was about two years old, and then she died.

She is an example of the general psychological law that in order to advance to a higher stage of development, we often have to commit some mistake which apparently is so terrible as to threaten ruin to our lives.

The dishonesty of the girl had the ultimate result of breaking up the mediumistic séances, and then she was able to live out in reality the character she had developed for herself in the unconscious.

She first worked up in the spirit world what she wanted in reality, but then the spirit world had to decay be- fore she could get rid of the transcendental elements.

Her life is an illustration of the principle of enantiodromia because starting with the thing that was most evil in her, namely her willingness to cheat and her general weakness and silliness, she passed by steady progression to the opposite pole where she was expressing the best that was in her.

After this period, which contains the origin of

all my ideas, I found Nietzsche.

I was twenty-four when I read Zarathustra. I could not understand it, but it made a profound impression upon me, and I felt an analogy between it and the girl in some peculiar way.

Later, of course, I found that Zarathustra was written from the unconscious and is a picture of what that man should be.

If Zarathustra [the protagonist] had come through as a reality for Nietzsche instead of remaining in his "spirit world," the intellectual Nietzsche would have had to go.

But this feat of realization, Nietzsche could not

accomplish. It was more than his brain could

master.

All of this time I was continuing as a student of medicine, but I was keeping up my reading in philosophy on the side.

When I was twenty-five, I passed my final examination

in medicine. It had been my intention to specialize in

internal medicine.

I was deeply interested in physiological chemistry, and had the chance of becoming the assistant of a famous man.

Nothing was further from my mind then than psychiatry.

One reason for this was the fact that my father, as a minister, was connected with the cantonal insane asylum and very much interested in psychiatry.

Like all sons, I knew that whatever my father was interested in was wrong, and so I avoided

it as carefully as I could.

I had never read even one book having to do with psychiatry, but when it came time for me to take my final

examinations, I got a textbook and started in to investigate this

idiotic subject. The book was by Krafft-E bing.

I said to myself, “Anybody so foolish as to write a textbook on this subject is bound to explain himself in a preface,” so I turned to the preface. By the time I had finished the first page I was on edge with interest.

By the time I was halfway down the second page, I had such a beating of the heart I

could hardly go on. “By God,” I said, “that is what I will be, a psychiatrist.”

I passed first in my examinations, and great was the surprise of all my friends when I made the announce- ment that I would be a psychiatrist.

None of them knew that in that book of Krafft-E bing’s I had found the clue to the riddle I was seeking to solve.

Their comment was, “Well, we always thought you were crazy, and now we know it!”

I told nobody that I intended to work out the unconscious phenomena of the psychoses, but that was my de- termination.

I wanted to catch the intruders in the mind—the intruders that make people laugh when they should not laugh, and cry when they should not cry.

When I developed my association testsit was the defects that the tests brought out that held my interest.

I made careful note of the places where people could not achieve the experiments, and out of these observa- tions I came to my theory of autonomous complexes as being the cause of the blockage in libido flow.

Freud at the same time was evolving his conception of

the complex. In 1900 I read Freud’s Dream

Interpretation.

I put it aside as something whose significance I did not fully grasp.

Then I returned to it in 1903 and found in it the connection with my own theories. Carl Jung 1925 Seminar, Pages 3-8

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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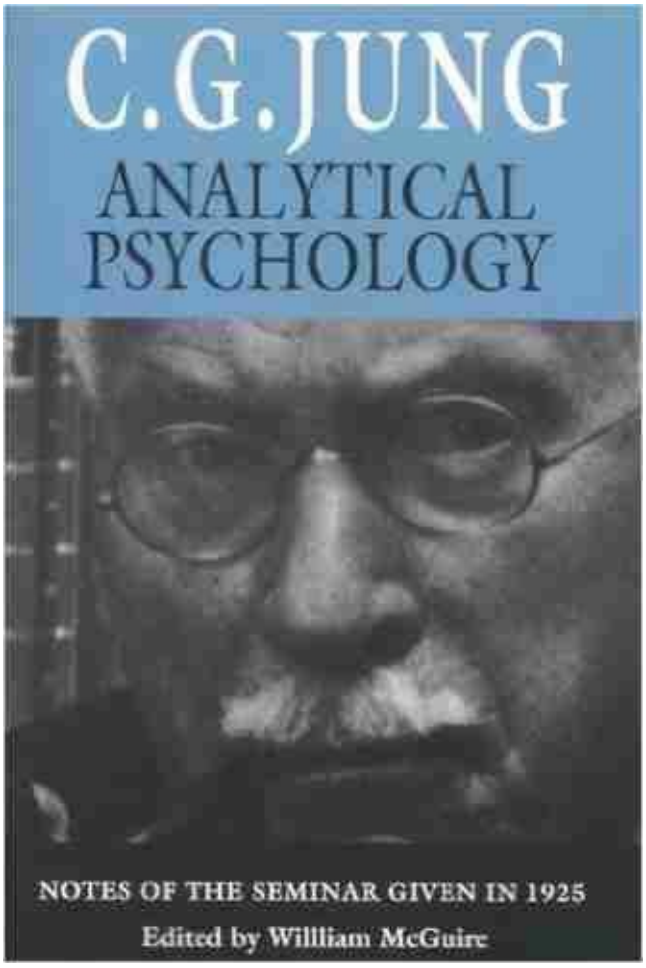
Sonu Shamdasani: Introduction to Analytical Psychology: Notes of the Seminar Given in 1925
(2015-12-29 04:59)



Introduction

Sonu

Shamdasani

March 24, 1925, Zurich. Cary Baynes noted:

Yesterday began the new order, that is to say, the first of the seminars.

These latter like the ancient wars as described in the school text-books, have their immediate and their re- mote cause, of which the former is luminously set out in Jung's circular letter.

It is said that when Miss Corrie received said letter she felt as though her father had died.

There was general weeping and wailing and gnashing of teeth among the faithful, but rejoicing from this of the "Four Winds."

As I have had only two analytical hours since the first of December, it seemed a

golden opportunity. We meet Mondays and Thursdays from 4.30 to 6 P.M. in the

rooms at Gemeinde Strasse.

Yesterday there were present the following: Dr. Shaw, Dr. Kay (aet. 28, hailing from Australia, seen by me for the first time, and notes as being very nice looking), Miss Sergeant, Kristine Mann, Dr. Ward, Dr. Gordon, Beckwith,3 (looking as though stung by a bee convinced that the seminars mean the loss of his hour with Jung, which they do not but his Anima was holding him to the conviction as long as possible), Murray4 (aet. 32, lately arrived from Cambridge, England, but sometime from the U.S.A.—came with 60 questions, and has understood the Types—stammers to the Queen's taste, much more attractively than I do—chemist profession, owns a piece of wilderness in Vermont whither he hopes to lure Jung for a conference, when told of California replied that the latter was unsuitable because it had a future and that after the site of the conference was chosen within two weeks an apartment house would be built, Vermont on the other hand would be the same 80 years hence—this was thought by me to be a conser- vative estimate. I think he might have said 800), Aldrich, Mrs. Dunham (Chicago), myself, Miss Hincks and Miss Corrie.

In this order we sat around the walls and looked wise.

Jung said he would begin with a historical review of analytical psychology, and that we would then put in whatever questions we might have as we did at Cornwall, and he would select the one's suitable for discussion.

I reminded him there that we had agreed upon a general theme, (Transference), and asked if he would choose the theme now.

He said he would not, preferred to have us talk about what we were interested in just as we would in a per- sonal analysis.

Dr. Shaw said she wanted to know something more about the principle of enantiodromia —more than was given in the Schiller chapter.

Go to it, said Jung, or words to that effect, but formulate it in a question.

Mr. Aldrich said he would like to hear Jung develop his philosophy of life, and that the people who were plan- ning to practice analysis could reserve their questions for their private hours with him.

I protested at that and said some of us were not having any such, and would be very disappointed if the semi- nar was not a liberal opportunity.

Whereupon Jung said that Aldrich was only mustering out his horns against the preponderating female ele- ment, at which there were loud cheers.

From Aldrich's put upon tone, you could have supposed he had suffered terribly from people who were going to practice analysis.

Jung said that as to his discussing his philosophy of life, that was much too big a mouthful and that Aldrich would have to break it up into questions, then Miss Corrie protested against a historical review,
saying she would rather have something from himself.

I was glad she said that, because I too, thought he planned to go over the introduction he had given us at Cornwall, and that would have been a pity, but he meant something very different, he meant the course of the development of his own ideas of analysis, and that of course was a theme we all welcomed.

He said he was always being impressed with the width of the field that analytical psychology embraced, and so he thought it useful if one had a sort of view of that field, and then he began his talk, which as far as I am able I will give in his own words because then perhaps will come back some of the vivid quality of Cary Baynes' vivid account of the good-humored commencement of these seminars breaks off here.

The audience, clearly, had no inkling of what Jung was

about to present. But before turning to this, we need to

look at Jung's situation in 1925. Jung in 1925

In 1921, Psychological Types had appeared, to widespread acclaim.

The English edition appeared in 1923 and received many laudatory reviews.

In a two-page spread in the New York Times Book Review, Mark Isham concluded: "This volume is drastically serious, positive, didactic, classic, and yet more than stimulating.

It is energizing, liberating and recreative. The author shows an amazingly sympathetic knowledge of the intro- vert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."

In terms of publications, the period following Psychological Types up to the present seminar was one of the quietest in Jung's career.

The year 1921 saw the publication of a contribution to a symposium at the British Psychological Society, "The Question of the Therapeutic Value of 'Abreaction"'; 1922 saw the publication of a lecture to the Society for German Language and Literature in Zurich, "On the Relation of Analytical Psychology to Literary Artworks."

Uncharacteristically for him, there were no new publications in 1923 and 1924. This may be not unconnected with the fact that his mother died in January 1923.

Two articles appeared in 1925, the publication of a 1923 summary paper on "psychological types" delivered at the International Congress of Education in Territet, Switzerland,and a contribution to Count

Hermann Keyserling’s edited volume on marriage, “Marriage as a Psychological Relation.”

The center of gravity of Jung's creativity was clearly elsewhere, namely, in the transcription of Liber Novus, the Red Book, and in the commencement of the building of his tower at Bollingen, on the upper shores of Lake Zurich.

The genesis of the work may be briefly stated. In the winter of 1913, Jung deliberately gave free rein to his fantasy thinking and carefully noted what ensued.

He later called this process active imagination. He wrote down these fantasies in

the Black Books. These are not personal diaries, but rather the records of a self-

experimentation.

The dialogues that form these active imaginations can be regarded as a form of thinking in a dramatic form.

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event.

This led him to compose the first draft manuscript of Liber Novus, which consisted in a transcription of the main fantasies from the Black Books, together with a layer of interpretive commentaries and lyrical
elaboration.

Here, Jung attempted to derive general psychological principles from the fantasies, as well as to understand to what extent the events portrayed in the fantasies presented, in a symbolic form—developments
that were to occur in the world.

The work, though never published during Jung's lifetime, was intended for publication.

The overall theme of the work is how Jung refound his soul and overcame the contemporary malaise of spiri- tual alienation.

This is ultimately achieved through enabling the rebirth of a new image of God in his soul and developing a new worldview in the form of a psychological and theological cosmology.

Liber Novus presents the prototype of Jung's conception of the individuation process.

The material went through a number of drafts, and was then recopied by Jung in an ornate gothic script into a large red leather folio volume, to which he added historiated initials, ornamental borders, and a substantial number of paintings.

Jung had completed the manuscript of the first two parts of Liber Novus in 1915, and the third part, "Scruti- nies," in 1917.

Thereafter, he was engaged in its painstaking transcription.

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be consid- ered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books.

Jung abruptly broke off the transcription around 1930.

By January 1921, he had reached page 127 of the calligraphic volume, and by August 1925 he had reached

the end of page 156.

In 1920, he purchased some land on the upper shores of Lake Zurich in Bollingen.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: “Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.”14

The tower was a “representation of individuation.”

Over the years, he painted murals and made carvings on the walls.

The tower may be regarded as a three-dimensional continuation of Liber Novus: its “Liber Quartus.”

In 1924 and 1925, the publication of the work seems to have been one of the foremost issues in Jung’s mind.

At the beginning of 1924, he asked Cary Baynes to make a fresh typed transcription of the text and discussed with the issue of publishing the work.

She noted in her diary: So then you said I was to copy down the contents of the Red Book—once before you had had it copied, but you had since then added a great deal of material, so you wanted it done again and you would explain things to me as I went along, for you understood nearly everything in it you said.

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation.15

At the same time Jung discussed the form of a possible publication with his colleague, Wolfgang Stockmayer.16 In 1925, Peter Baynes made a translation of the Septem Sermones ad Mortuous, which was
privately published by Watkins in England.

While engaged on the transcription, Cary Baynes urged Jung to do a

seminar on the work. In her diary, she noted:

When I asked Baynes if he would not like a seminar on the Red Book I had nothing other in mind than what you were doing with him.

Since I began to read it I have thought it would be a very fine thing, if instead of your discussing it with me as you said you would,

Mona Lisa should be included too.

Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.

I could have slapped him sharply by saying it was a problem to me because you had so presented it . . . then you told him your own idea about it, and he was thoroughly non-plussed.

. . . When I said I wanted to hear you speak of the Red Book out of doors and you willed to think I had in mind a pink tea, I struck back at you in kind, and said that if the Red Book was not big enough to be talked about out

of doors, then you would have to do

something about it. It is not known whether

such seminars took place.

However, it is likely that these discussions played a role in Jung's decision to decide to speak openly in public for the first time about his self-experimentation and some of the fantasies in Liber Novus.

During this period, Jung withdrew from the Psychological Club, which he had founded in 1916.19 On Novem- ber 25, 1922, he, together with Emma Jung and Toni Wolff, left the Club.20

During the period of Jung's withdrawal from the Club, he gave his seminar series in Polzeath, Cornwall, Eng- land, in July 1923.

In the previous year, the Analytical Psychology Club in London had been founded.

The seminar was organized by Peter Baynes and Esther Harding, and twenty-nine people attended.

The seminar had two main themes—the technique of analysis and the historical psychological effects of Chris- tianity.

During this period, an increasing number of people from England and America made their way to Zurich to work with Jung, forming an informal expatriate group.

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life."22

On April 30, 1923, there was an initiative from Eugen Schlegel that the Club should try

to involve Jung again. A correspondence ensued later that year between Jung and

Alphonse Maeder in this regard.

Jung's position was that he would only return if his collaboration was clearly and unanimously desired. Within the Club, there was heated discussion concerning this.

For example, on October 29, 1923, von Muralt contended that Jung used people for his personal ends, that personal relations were difficult with him unless one accepted his theories, and that his attitude toward people wasn't one of an analyst, and so on.

One can imagine Jung's response to finding himself in a situation in which an institution he had founded, based on his vision, was being taken to other destinations, while he was being cast in the role of an obstructive patriarch.

In February 1924, Hans Trüb stepped down as president of the Club, and a letter was sent to Jung asking him to return, which he did a month later.

Later that year, Jung commenced giving a three-part lecture in German on the psychology of dreams (Novem- ber 1, December 8, February 21, 1925) followed by a discussion on May 23, 1925.

It is significant to note that while the present English-language seminars were held at the Psychological Club, they were not officially “Club seminars”—no mention of them is found in the Club minutes or annual report, and of the fifty-two members and three guests of the Club in 1925, only a handful attended them.

Rather, the seminars appear to have been a private event arranged by Jung, which happened to have been held at the Psychological Club.

It seems that there was greater continuity between those who attended Jung's Polzeath seminars and these (the seminar groups were around the same size).

Thus there was a division between the locally based members of the Club, who had only recently readmitted Jung to their midst, and the more international audience of Jung's English-language seminars, and consequently a different psychological dynamic.

In the years to come, the English-language contingent would play the dominant role in the dissemination of his work.

The Seminars

Jung had commenced Psychological Types by commenting on the subjective conditioning of knowledge, the "personal equation."

He noted that in psychology, conceptions "will always be a product of the subjective psychological constella- tion of the investigator."

Recognizing the effects of the personal equation, which constituted the subjective determination of knowl- edge, constituted the precondition for the scientific appraisal of other individuals.

In this seminar, Jung spoke candidly of his personal equation—not of his biography as such, but of his orienta- tion, the formation of his psychological viewpoint, his subjective orientation.

For the first time, he spoke of his psychological type.

He began his presentation by indicating that he intended to give a "view" of the" width of the field" of analyti- cal psychology, and began this by sketching the genesis of his own conceptions, commencing with when he became preoccupied with issues to do with the unconscious.

Strikingly in contrast to the Freudocentric presentations of his work, Jung did not then move directly to this association with Freud, but to his prior readings of Schopenhauer and von Hartmann and involvement with spiritual- ism, thus situating his work within a completely different intellectual and experiential trajectory from that of Freud.

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experimental researches in psychopathology that he came into contact with Freud.

While he felt that he independently confirmed some of Freud's theories, he maintained reservations right from the start.

In his published work, Jung had indicated his theoretical differences with Freud.

Here, he spoke candidly of their relationship for the first time, and of Freud's personal shortcomings—his dis- honesty concerning his cases, his inability to take criticism, and finally, placing his own authority above truth.

This formed Jung's first response to Freud's ad hominem account of their relation in his On the History of the Psychoanalytic Movement in 1914.

Jung then noted powerful dreams that Freud was unable to understand correctly, which gave him a new sense of the autonomy of the unconscious.

He then came to realize that in Transformations and Symbols of the Libido (1912), he had been analyzing his own fantasy function.

Consequently, he set about to do this in a more systematic manner.

Jung then narrated his visions on the way to Schaffhausen in October 1913, which, after the outbreak of the war, he took to be precognitive and the commencement of his active imaginations.

He focused on his dialogues with his soul in the autumn of 1913, his first visual descent on December 12, his dream of slaying Siegfried on December 18, and his encounters with Elijah and Salome shortly thereafter.

In sum, the period of his self-experimentation, which Jung covered in the seminar, ran from October to De- cember 1913, which forms the basis of the first part of Liber Novus, Liber Primus.

Coupled with discussion, this forms the main body of this seminar.

This was the first and indeed the only time in which Jung spoke in public about this material.

Significantly, however, while narrating these episodes, Jung never directly referred to Liber Novus, which would clearly have aroused great curiosity.

The seminar can be considered an experiment in presenting analytical psychology in the first person voice, with his own "case" as the clearest example of his theories.

At the same time, he pointedly told his audience, "I have told you a very great deal, but do not assume that I have told you all!"

His presentation here went some way toward answering Cary Baynes's request for a seminar on Liber Novus, and it is possible that Jung was interested in viewing the audience's response in connection with the question of his deliberations concerning publishing the work.

Jung's discussion of these episodes by no means replicates his commentary on them in the second layer of Liber Novus, and can be considered a third layer of commentary.

As opposed to the lyrical and evocative language of the second layer of Liber Novus, Jung here employs his psychological concepts—to be more precise, he attempts to show how he derived his psychological concepts from his reflections upon these encounters.

As he tellingly noted, "I drew all of my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes."

At the same time, his presentation served a pedagogical function.

The audience was largely composed of people he was working with, and we may presume that

the practice of

active imagination played a key part in their work.

Thus he was in effect using his own material as a teaching exemplar, showing how his personal psychological typology was portrayed and played out in his fantasies, how he encountered and came to terms with the figures of the anima and wise old man, and the genesis of the transcendent function as a resolution of the conflict of the opposites.

In addition, a significant part of the discussion in the seminar centered on the significance of modern art and how it could be understood psychologically.

The question of situating his own creative work appears to have been in the background of Jung's mind.

After the presentation and discussion of his material, Jung then presented a generalized schema showing how such figures could be understood.

From a historical perspective, one may regret that the participants did not press Jung into presenting and com- menting on more of his personal material.

The seminar concluded with a class assignment, in which the participants were asked to study three popular novels dealing with the theme of the anima, Rider Haggard's She, Benoît's L'Atlantide, and Meyrink's Das grüne Gesicht (The Green Face).

At the request of the class, a work dealing with the animus, Marie Hay's The Evil Vineyard, was substituted for Meyrink's work.

As Jung put it, the purpose of this exercise was to give him "a good idea of what you have gained from these lectures."

It was the first time that Jung had turned to popular writings to illustrate his work.

The fifth chapter of Psychological Types featured his analysis of the Swiss author Carl Spitteler's novel, Prometheus and Epimetheus.

Spitteler had been awarded the Nobel Prize for

literature in 1919. Published in 1887, Rider Haggard's

She continued to be a best seller.

The production of a silent film based on the novel, for which Rider Haggard wrote the film's intertitles, was completed in 1925.

The utilization of popular novels served the function of demonstrating the fact that the psychological dynam- ics at play within the individuation process were by no means a purely esoteric affair.

A few weeks following the conclusion of this seminar on July 6, Jung went to England to deliver another English- language seminar series in Swanage, in Dorset, between July 25 and August 7.

The seminar was organized again by Peter Baynes and Esther Harding.

The subject was dream analysis, and around one hundred participants attended.

Jung commenced by presenting a history of dream interpretation and followed this with an analysis of a series of dreams in a fifty-three-year-old widow.

The Aftermath Cary Baynes took notes of the seminar, and soon after the seminar, there was discussion con- cerning the possible publication of the notes, which seems to have first been proposed by Dr. Harriet
Ward.

In a diary entry of September 26, 1925, Cary Baynes wrote an account of some of these deliberations:

After talking with Emma about the notes and finding that her reaction to the printing of them is just what my own was, all my resistances to that idea have now come back upon me very strongly, and I would like to put the matter before you once more.

I think those lectures you gave last spring are the most important thing that has happened in psychology in this century, because in them you give the passage of an idea from its place in nature as an archetype, to the position of an abstraction, or a concept, the last refinement of human ingenuity you might say.

Such a thing has never ever even been dreamed of in the world before, much less done, and therefore I think those lectures ought to be treated in a way that befits the importance of their content.

But you will say, what better way is there of treating them than

having them printed? But I think the printing of them just exactly

falsifies them in a very painful way.

It is generally accepted that when a thing is printed it is to be looked upon as in a more or less permanent form, but those notes are in no form at all, they could not be, and do not profess to be more than a schematic rehearsal of what you said.

They partake of the nature of the sculptor’s ébauche [mock up] in clay, and as such they have magic, but as soon as they are forced into something they are not, the magic goes out of them and they go flat.

Moreover, when you make something with spoken words, you can build extraordinary structures in a short space of time, but when it comes to the written or rather the printed word, the structures have to have visible foundations under them if they are to carry, that is in the field of science.

Now all three series of lectures, Swanage, those here, and Cornwall, are filled with fugitive thoughts that flew with sureness when you spoke them, but go limping across the pages of the notes with only half a wing-power.

If you wrote them they would fly again, but as notes they won’t, and so it is another reason I think they ought not to be presented with the formality that printing gives them.

They should be kept just as they are, rough laboratory material, until such time as you will work up the ideas in them into a book which you will undoubtedly do in the course of time.

The best way to keep them in their place seems to be to have them mimeographed and given only to mem- bers of the class with a half a dozen exceptions such as Baynes, Shaw

and a few others like that. . . .

Last spring when I talked to you about it, you would look at it only as a harmless phantasy of Ward's, this printing idea. I have no doubt you thought the same thing when Hinkle proposed translating the Wandlung [Transformations

and Symbols of the Libido], but look how far from harmless that phantasy proved to be!

One can imagine the impact that these seminars, with their level of detail concerning Jung's self-experimentation, would have had had they been published at that time.

Cary Baynes perceptively highlighted the most striking aspect of the seminars, namely the manner in which Jung's account provided a unique window into the creative process, through charting the sequence from the emergence of his fantasies, to his reflections upon them, to their end result in the form of psychological abstractions in a new conception of human psychology.

Cary Baynes's proposal concerning the limited distribution of the

seminars was adopted. Jung took the notes with him for review when he

left for his trip to Africa.

On October 19, he wrote to her "off Lisbon":

"I faithfully worked through the notes as you will see. I think they are as a whole very accurate. Certain lec- tures are even fluent, namely those which you could not stop your libido from flowing in."

Jung's close check of the text of this seminar distinguishes it from the notes of most of his other seminars, and assures their reliability.

From her distribution list of the first fifty copies, in addition to those who attended the seminar, copies were given to the following:

Dr. Peter Baynes, Mrs. Sigg, Chauncey Goodrich, Miss von Sury, Mrs. Füglisteller, Professor Vodaz, Dr. James Young, Dr. Irma Putnam, Dr. Elizabeth Whitney, Dr. Wolfgang Kranefeldt, Mrs. Altherr,
Miss N. Taylor, Frances Wickes, Wilfred Lay, Dr. Helen Shaw, Willard Durham, Dr. Adela Wharton, Miss M. Mills, and the Psychological Club.

Following the preparation of the seminar notes, while Jung was in Africa, Cary Baynes returned to her work transcribing Liber Novus.

After his return from Africa in April 1926, he took up again his work transcribing Liber Novus into the calli- graphic volume.

However, from this point until he left off the transcription in 1930 (before taking it up one last time in the late 1950s), there are only ten full text calligraphic pages, two complete paintings (the "window unto eternity" and "golden castle" mandalas and one unfinished painting).

In 1926, Jung published The Unconscious in the Normal and Sick Life of the Soul: An Overview of the Modern Theory and Method of Analytical Psychology.

This was a revision of his 1917 book, The Psychology of the Unconscious Processes: An Overview of the Prac- tice and Theory of Analytical Psychology.

The main changes between this edition and the second edition of 1918 was the revision of the material on psychological types, an expansion and revision of the discussion of the unconscious, together with additional material on individuation and psychotherapy.

In 1928 he published The Relations between the I and the Unconscious, and a greatly revised and expanded version of his 1916 article, “The Structure of the Unconscious.”

The chapters on the confrontation with the anima, animus, and mana personality elaborate some of his presentation in the present seminar, citing Rider Haggard’s and Benoît’s books, without presenting any of the personal background.

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of “European mandalas,” they were presented anonymously.

Henceforth, Jung would eschew the first person voice, either in the form of his presentation in this seminar or through a publication of Liber Novus.

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung,

in particular, Jung’s discussion of his relation with Freud and of his self-experimentation, in her chapter on his “confrontation with the unconscious.”

Unfortunately, the manner in which the material was combined and sequenced in this chapter makes it impos- sible to establish a clear chronology of this period and loses the coherence of the discussion in this seminar.

It also did not distinguish between Jung’s discussion of the material in 1925, when he was still engaged in the transcription and painting, from his subsequent recollections and reflections more than thirty years later.

The foregoing has served to indicate the uniqueness of this seminar in Jung’s canon, which was not widely grasped when it was finally published in 1989.

The publication of Jung’s Liber Novus in 2009 enables it to be read in a new light, and to be seen as an essen- tial companion to that work: a further chapter in his working through of the material and its elaboration into a conceptual form, as well as a pedagogical experiment.

Its unique combination of the personal, historical, and conceptual make it the clearest single-volume introduc- tion to Jung’s psychology. Sonu Shamdasani, Introduction 1925 Seminar, Pages ix-xxiii

Carl Jung across the web:

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An invitation to join Drop Box. (2015-12-29 10:38)

Dropbox is a home for all your photos, docs, videos, and files. Anything you add to Dropbox will automatically show up on all your computers, phones and even the Dropbox website — so you can access your stuff from anywhere.

Dropbox also makes it super easy to share with others, whether you're a student or professional, parent or grandparent.

Even if you accidentally spill a latte on your laptop, have no fear! Relax knowing that your stuff is safe in Drop- box and will never be lost.

[1]

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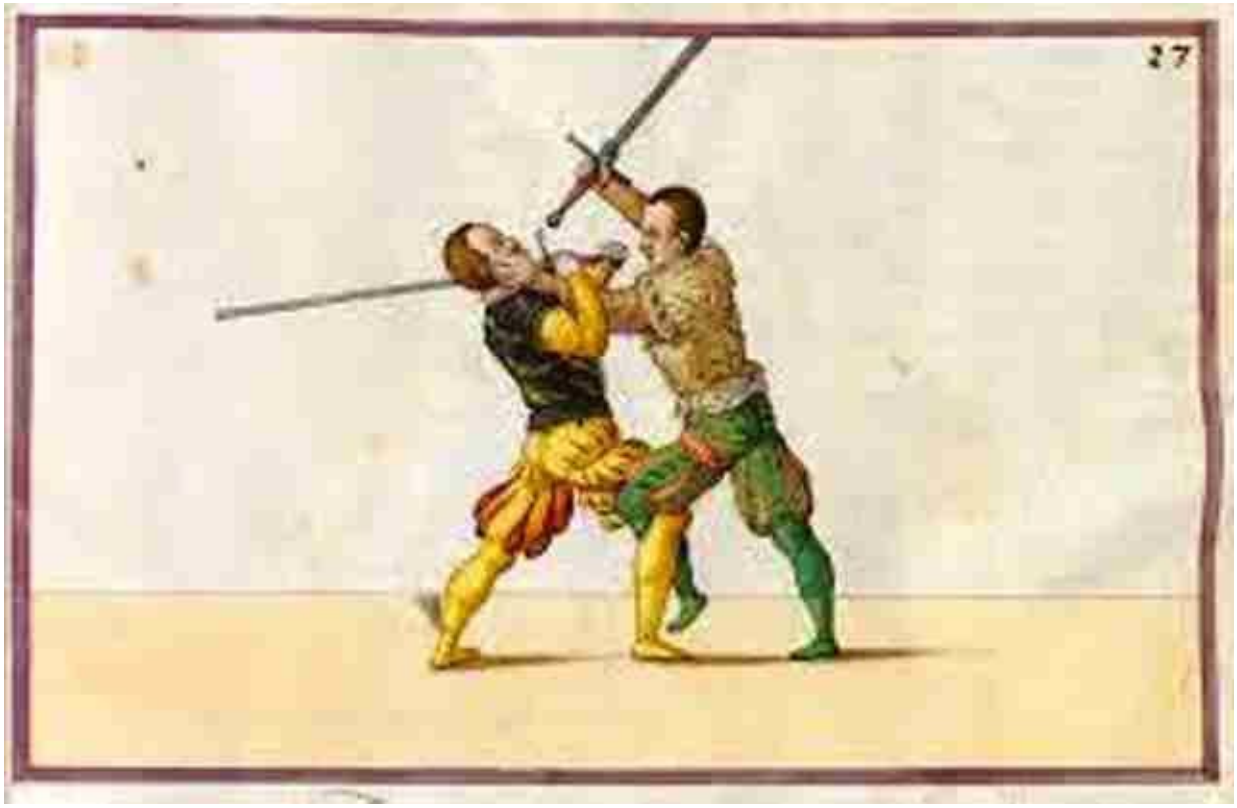
1. https://db.tt/QpLsk4Hx

Carl Jung on "..a man who was practically invulnerable even to rapier thrusts through kidney and liver.

(2015-12-29 14:12)



To Stephen I. Abrams

Dear Mr. Abrams, 11 July 1960

Cases with a continuous output of positive ESP or other paranormal effects are very interesting indeed.

They were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don’t

extend over longer periods.

I have followed up a case of a man who was practically invulnerable even to rapier thrusts through kidney and liver.

His remarkable achievement lasted over

several years. It was accompanied by a

pious and devoted attitude. He was

unselfish and idealistic.

Two bad friends succeeded in persuading him that there was

money in it. The next experiment killed him.

In this case it was quite obvious that he owed his invulnerability to an intensely religious attitude which is an archetypal constellation.

It is possible also that other conditions like physical traumata, diseases and physiological constellations can maintain an abaissement of consciousness which enables unconscious effects to cross the thresh old.

I should not wonder at all if synchronistic phenomena would manifest in the form of

physiological effects. I don't feel particularly optimistic with reference to the

possibility of control and predictability.

The mathematical theory of information is beyond the reach of my understanding, but it sounds interesting nevertheless.

It is quite possible, even probable, that man has a much greater amount of ESP at his disposal than one gener- ally supposes.

This must be so if it is true that synchronicity belongs to the basic qualities of

existence (or being.) Good luck to your adventure,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages

576-577 Carl Jung across the web:

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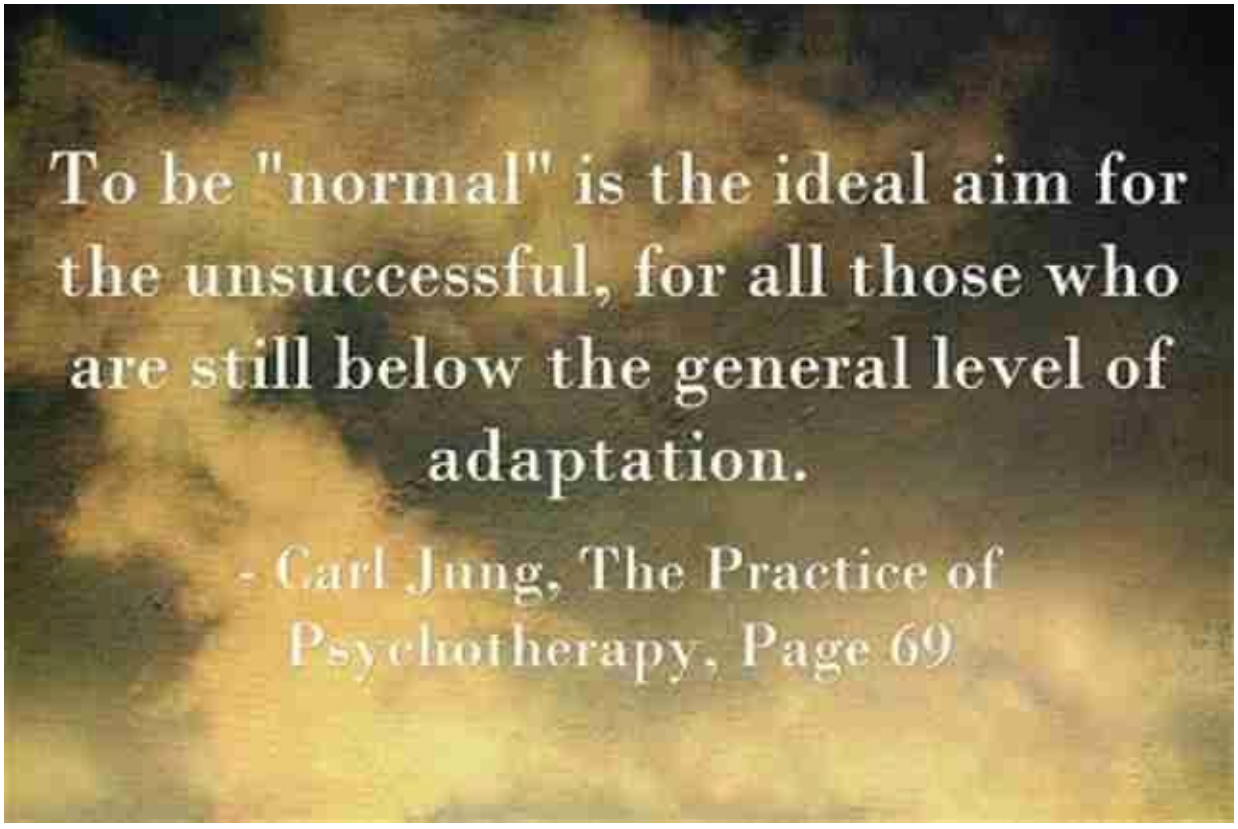
Carl Jung: To be " normal" is a splendid ideal for the unsuccessful... (2015-12-29 14:52)


To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.
- Carl Jung, The Practice of Psychotherapy, Page 69

In order to make clear what this fourth stage has in view, and to throw some light on the curious term "transforma- tion," we must first take account of those psychic needs of man which were not given a place in
the other stages.

In other words, we must ascertain what could seem more desirable or lead further than the claim to be a nor- mally adapted, social being.

Nothing is more useful or fitting than to be a normal human being; but the very notion

of a "normal human being" suggests a restriction to the average-as does also the concept of adaptation.

It is only a man who as things stand, already finds it difficult to come to terms with the everyday world who can see in this restriction a desirable improvement: a man, let us say, whose neurosis unfits him for normal life.

To be " normal" is a splendid ideal for the unsuccessful, for all those who have not yet found an adaptation.

But for people who have far more ability than the average, for whom it was never hard to gain successes and to accomplish their share of the world’s work-for them restriction to the normal signifies the bed of Procrustes, unbearable boredom, infernal sterility and hopelessness.

As a consequence there are many people who become neurotic because they are only normal, as there are people who are neurotic because they cannot become normal.

For the former the very thought that you want to educate them to normality is a nightmare; their deepest need is really to be able to lead "abnormal” lives. Carl Jung, Modern Man in Search of a Soul, Pages 47-48.

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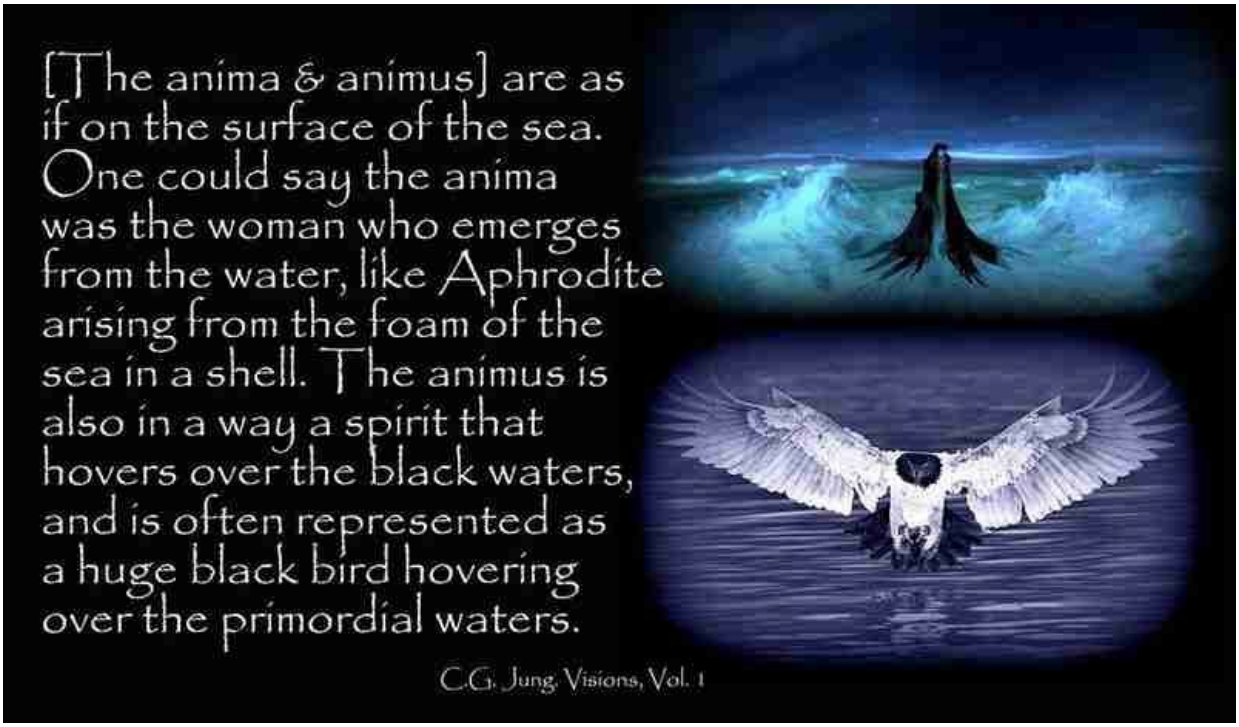
Carl Jung: The Animus impersonates the unconscious, as the Anima impersonates it in a man's case.
(2015-12-29 17:01)


[The anima & animus] are as if on the surface of the sea. One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the sea in a shell. The animus is also in a way a spirit that hovers over the black waters, and is often represented as a huge black bird hovering over the primordial waters.
C.G. Jung, Visions, Vol. 1

Dr. Jung:

Yes, those black waters would be the deeper layers of the unconscious.

The animus impersonates the unconscious, as the anima impersonates it in

a man's case. Those figures are as if on the surface of the sea.

One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the sea in a shell.

And the animus is also in a way a spirit that hovers oer the black waters and often represented as such; I have two pictures in my collection where the animus is depicted as a huge black bird hovering over the primordial waters.

As an impersonated of the unconscious, the natural function of the amimus here is to establish a communica- tion between the conscious mind and the collective unconscious.

I admit it is somewhat difficult to have a clear idea of these matters, but I think if you find it in any way hard to understand it is on account of your conception of the collective unconscious.

You perhaps understand the collective unconscious in too abstrace a sense, whereas it is extremely concrete. Carl Jung, Visions Seminar, Pages 124-125.

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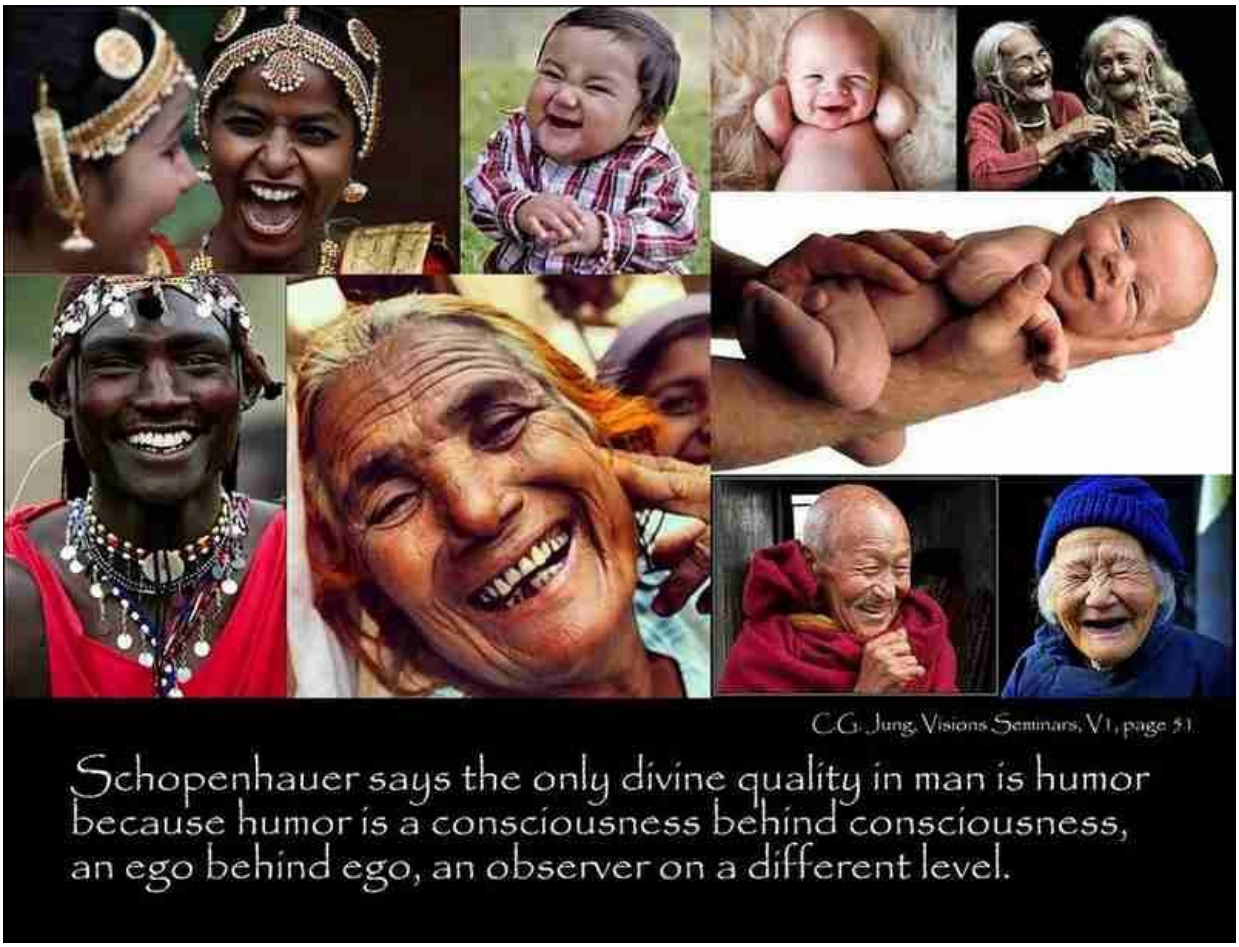
Carl Jung: People always have some scapegoat. **(2015-12-29 17:39)**


C.G. Jung, Visions Seminars, V1, page 51
Schopenhauer says the only divine quality in man is humor
because humor is a consciousness behind consciousness,
an ego behind ego, an observer on a different level.

So for our patient to recognize her own condition is

tremendous progress. Hitherto she had thought it was her

husband or the devil or circumstances. People always have

some scapegoat.

Perhaps it is the parents who dies twenty years before but are still working against one if only twenty years ago such and such a thing had not been said!

That is exteriorizing oneself, seeing the brain storm outside.

Therefore she goes inside, realizing that the storm is in the inner sea, and there makes the discovery that somebody else is sick.

She had always been sick before in a storm herself and lost her morale completely.

In this case seasickness means demoralization through the wrong psychology, the projection of one's psychol- ogy into other people, for one then has no point of view naturally; one doesn't exist, one is scattered.

In this dream for the first time she is not seasick, because she recognizes, aas her action shows, that the storm is in herself.

So the eive conseuences do not touch her but a little boy in the arms of a nurse.

A little lamb was in her arms before, a female lamb, but now it is a little boy, and since the patient really has a little boy, he would symbolize what she has achieved or brought forth so far.

It is something new, and that attempt at a new form of life is seasick, which means that she is shocked, de- moralized.

She attempts to go to her own town, and on the way she receives a severe shock which makes the boy, her honest attempt, seasick.

For a while he is disintegrated; but she is not disintegrated, seasick.

She knows that she is simply checked for the moment, and that is the beginning of objectivity, of a higher quality of consciousness.

Therefore Schopenhauer says that the only divine quality in man is humor, because humor is a consciousness behind consciousness, an ego behind the ego, and observer on a different level who sees what you see and thinks what you think.

And she makes the hopeful statement that this is the first time that she has not been seasick in such weather- the first time she has not been demoralized in a brain storm-which means, as I seaid, tremendous progress. Carl Jung, Visions Seminar, Pages 50-51

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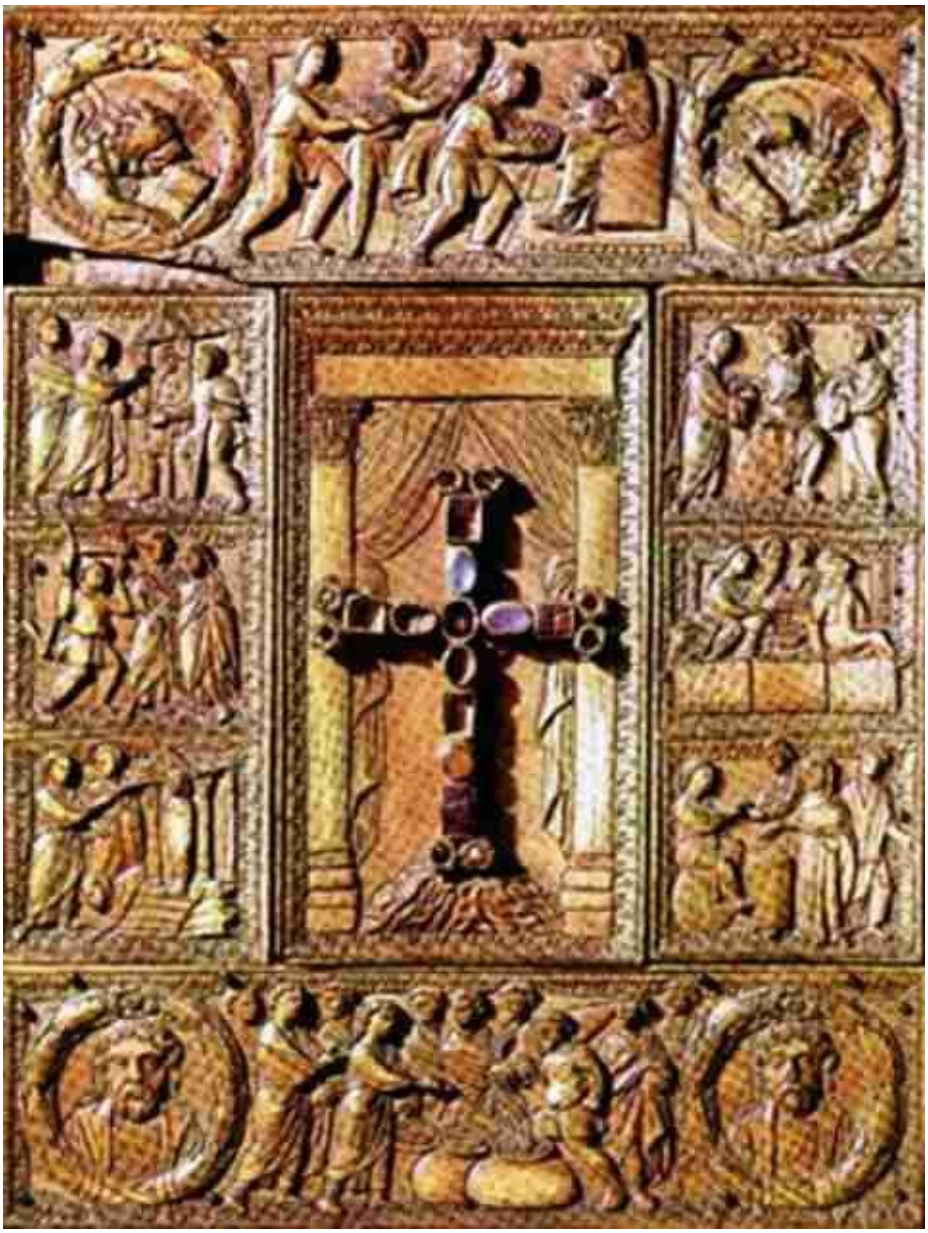
Carl Jung “To be exact, I must say that, although I profess myself a Christian,… (2015-12-30 05:16)



To Pastor Oscar Nisse

Dear Pastor Nisse, 2 July 1960

It was actually through my therapeutic work that I began to understand the essence of the

Christian faith.

It became clear to me that the preoccupation with anxiety in psychoanalysis, where as you know it plays a considerable part, is not to be explained by the presence of religious teaching but rather by its absence.

With Freud personally-as I saw clearly over a period of years anxiety played a great part.

It is not hard to see that in him its source was the fear of Yahweh which is always present in the unconscious, particularly of Jews.

In the Jewish mentality this imprint is so deep that the individual Jew can rarely get away from it.

That is because he is Jewish, because he belongs and has belonged for thousands of years to a people charac- terized by their intimate connection with Yahweh.

With the Christian this anxiety is less important thanks to the fact that it was not until the day before yester- day that he rid himself of the gods, who represented the numinous aspects of the transcendent being as a plurality.

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Chris- tian religion but, I may say, of all religions,

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.

Further progress is an absolute necessity since the present state of affairs seems to

me insupportable. As I see it, the contributions of the psychology of the

unconscious should be taken into account.

With highest regards, I

am, Yours sincerely,

C..G. Jung Carl Jung, Letters Vol. II, Pages

631-632 Carl Jung across the web:

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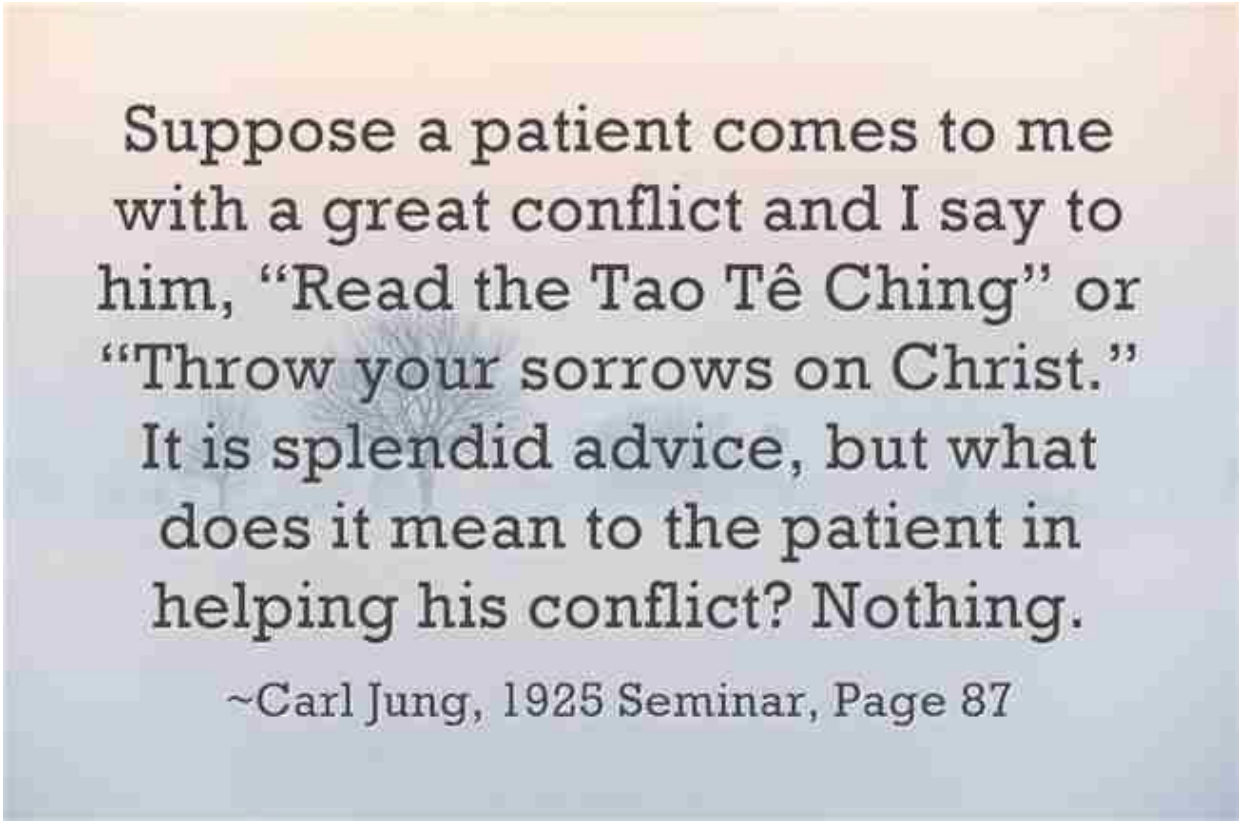
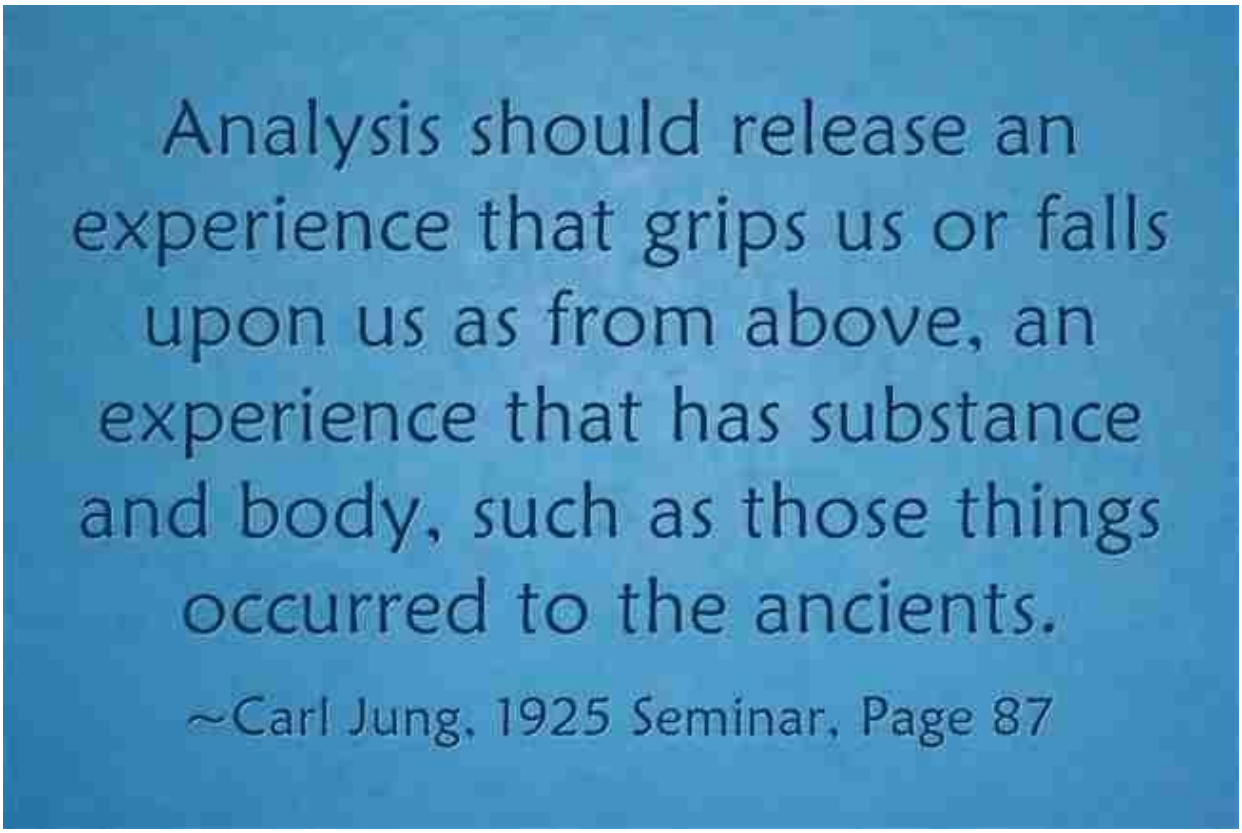
Some Carl Jung Quotations XIV (2015-12-30 05:43)


Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ." It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.
~Carl Jung, 1925 Seminar, Page 87

Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ." It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87


Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.
~Carl Jung, 1925 Seminar, Page 87

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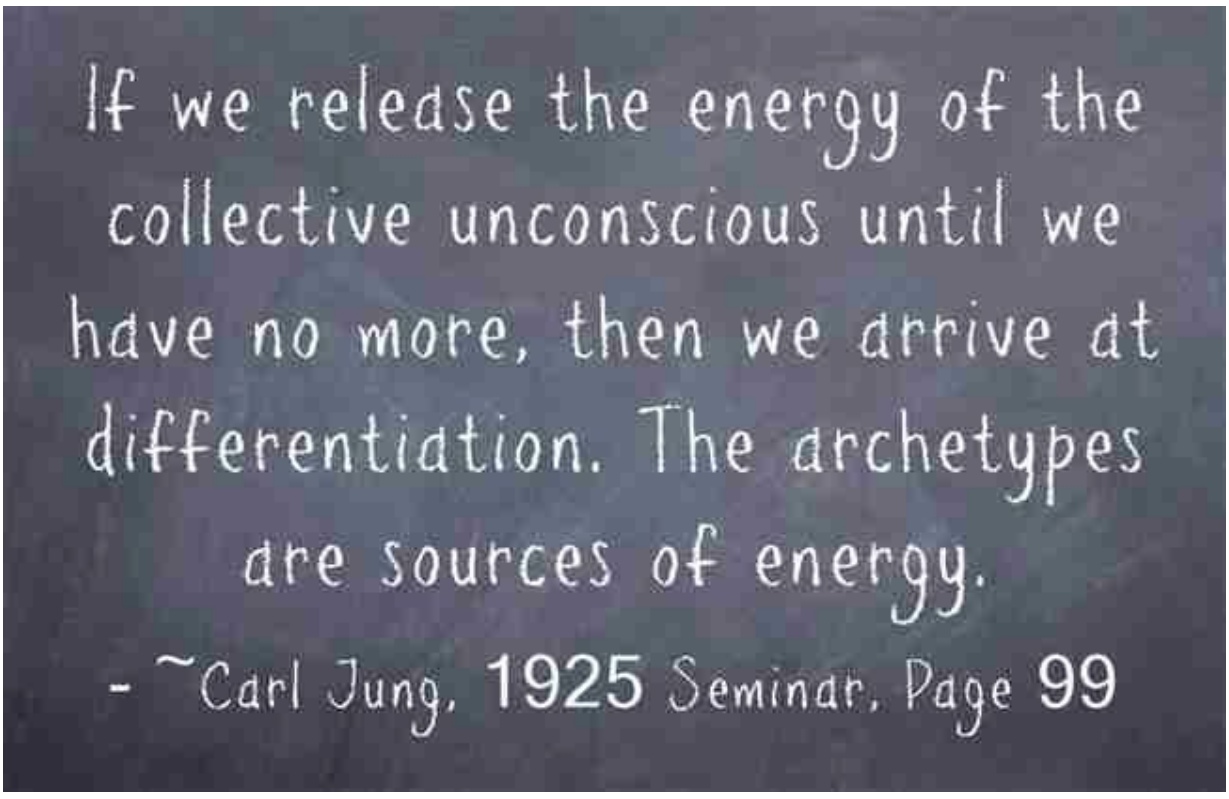
If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy.
- ~Carl Jung, 1925 Seminar, Page 99

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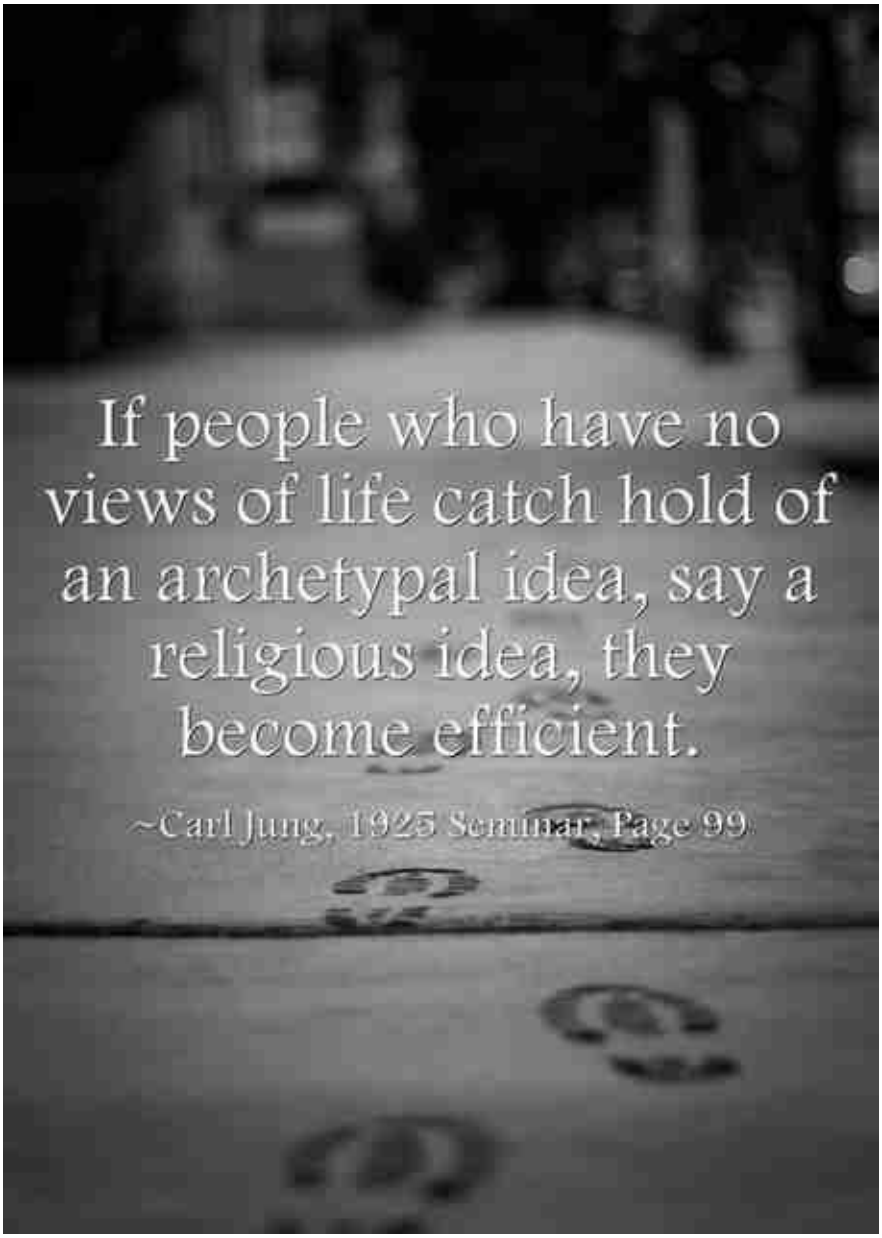
If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.
~Carl Jung, 1925 Seminar, Page 99

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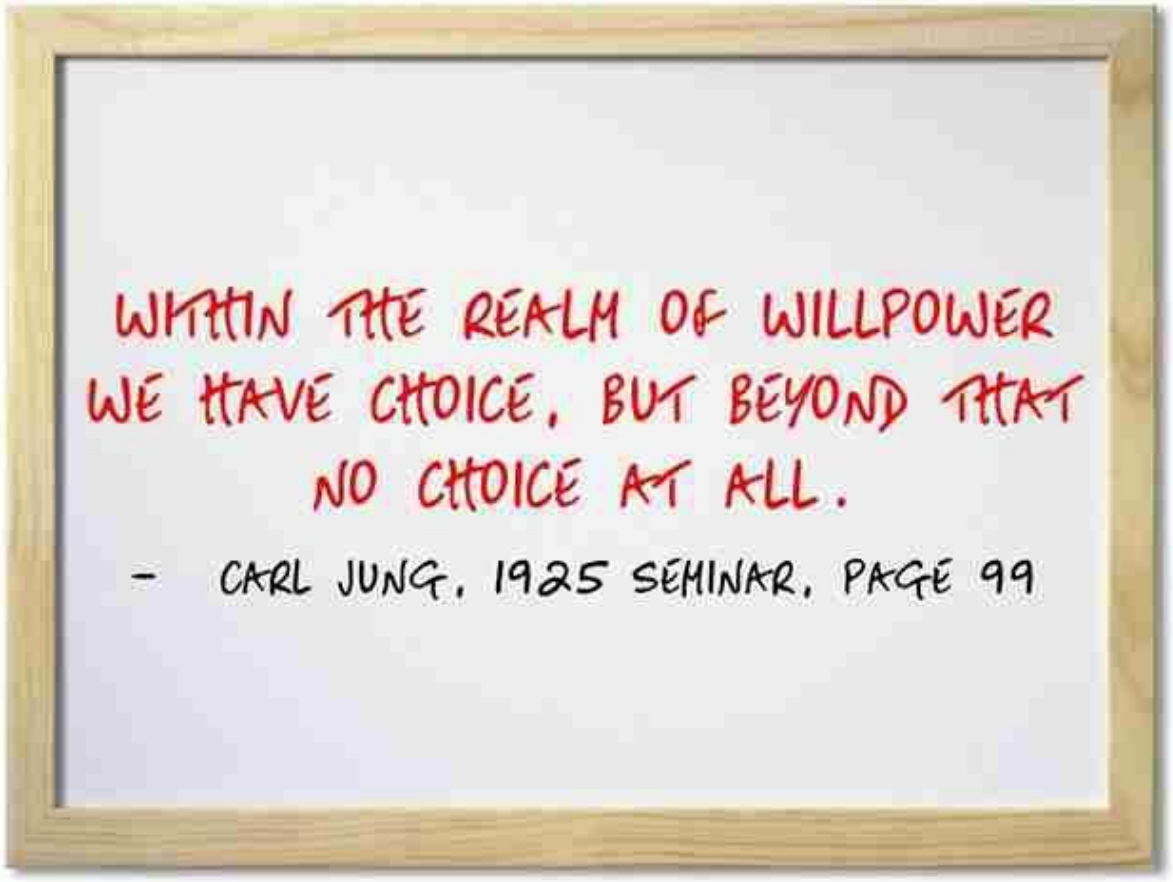
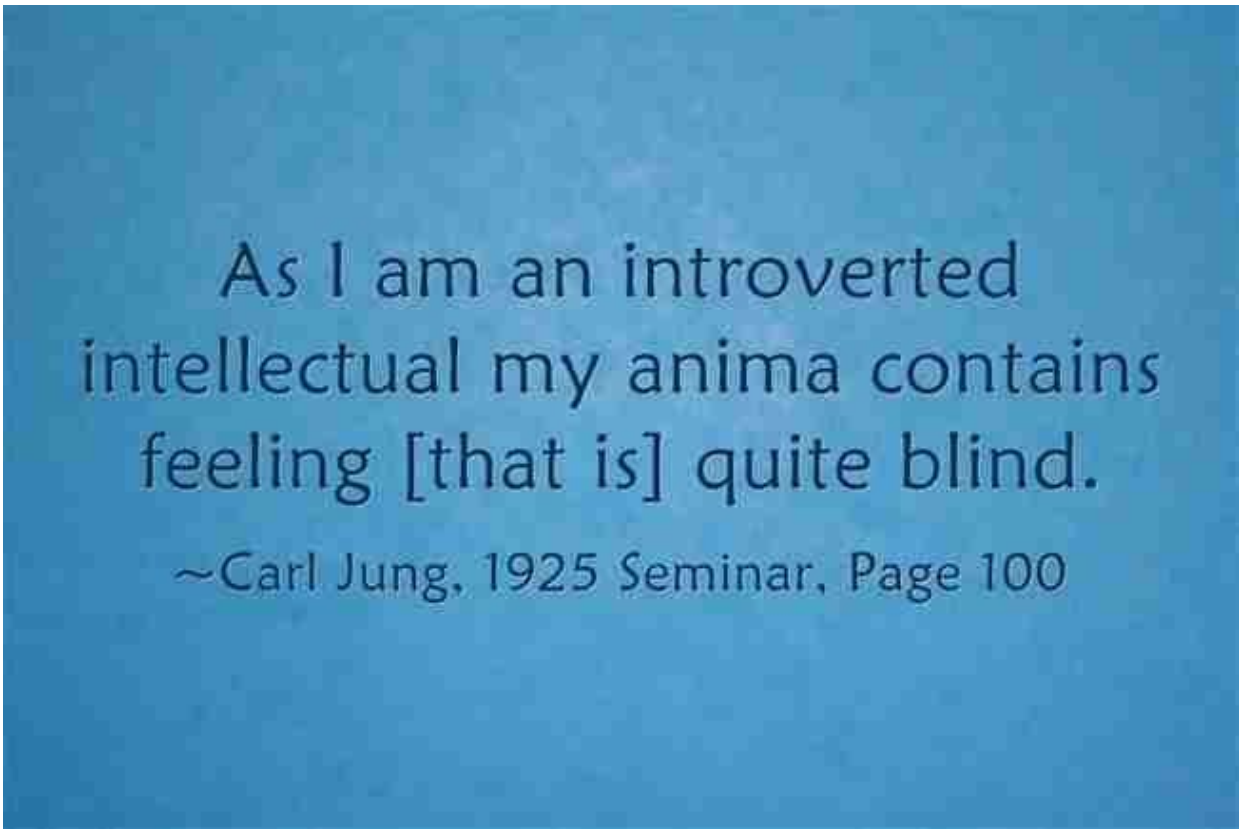
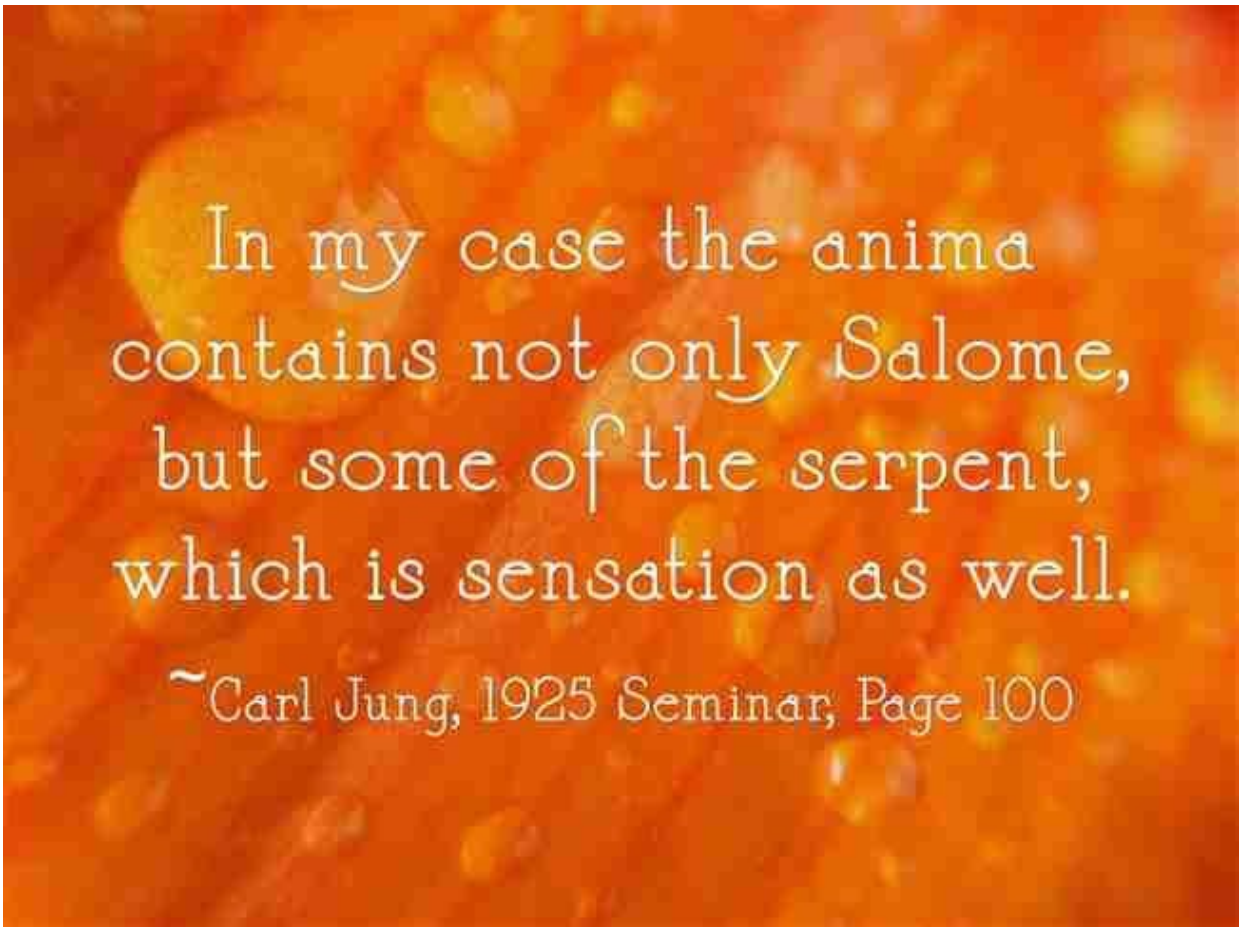
Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99



Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99



As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100


In my case the anima
contains not only Salome,
but some of the serpent,
which is sensation as well.
~Carl Jung, 1925 Seminar, Page 100

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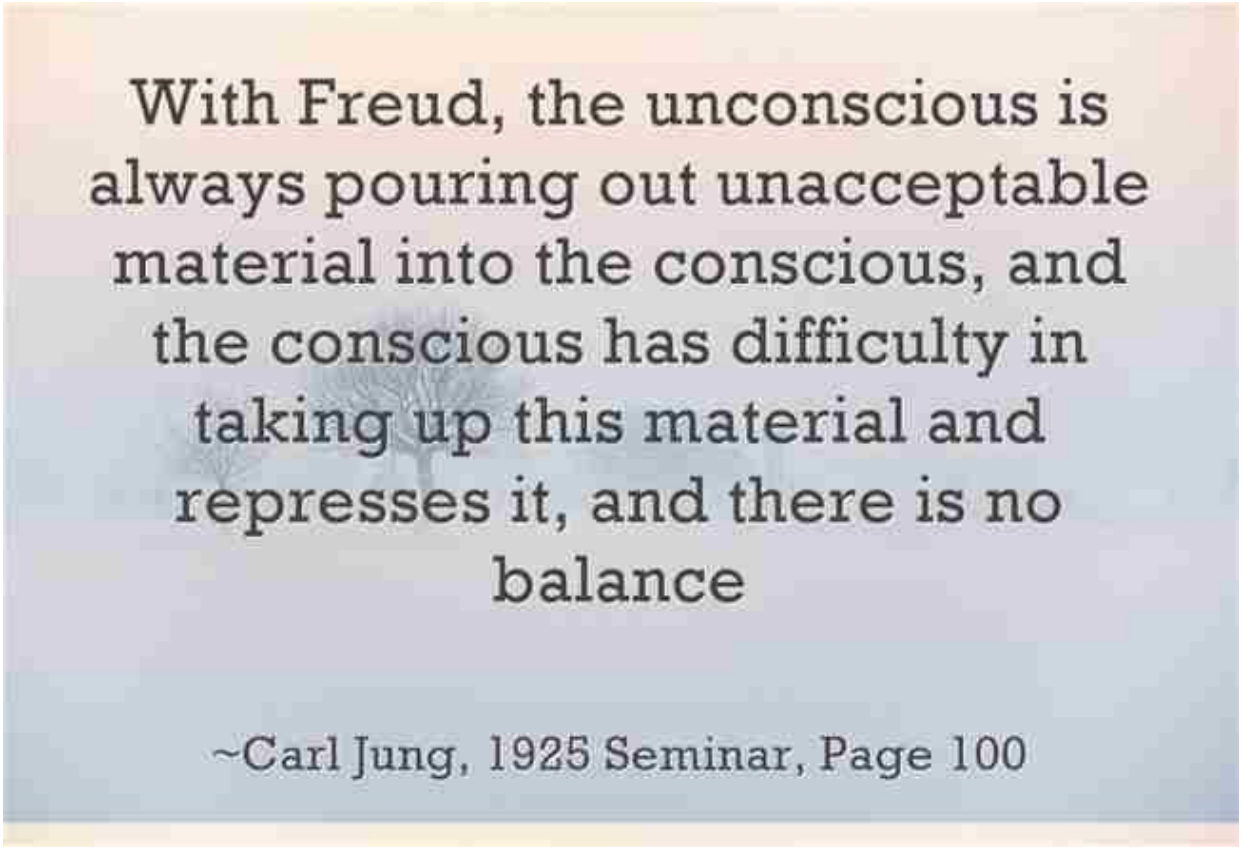
With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance
~Carl Jung, 1925 Seminar, Page 100

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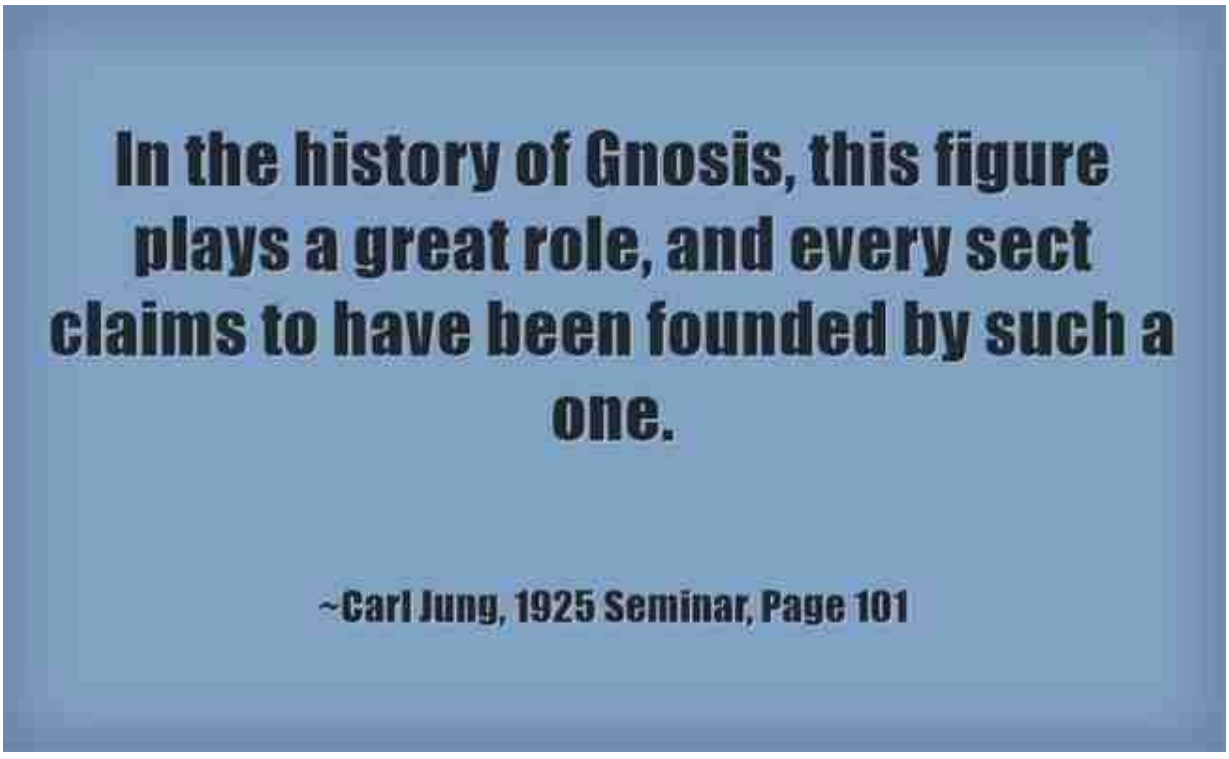
In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.
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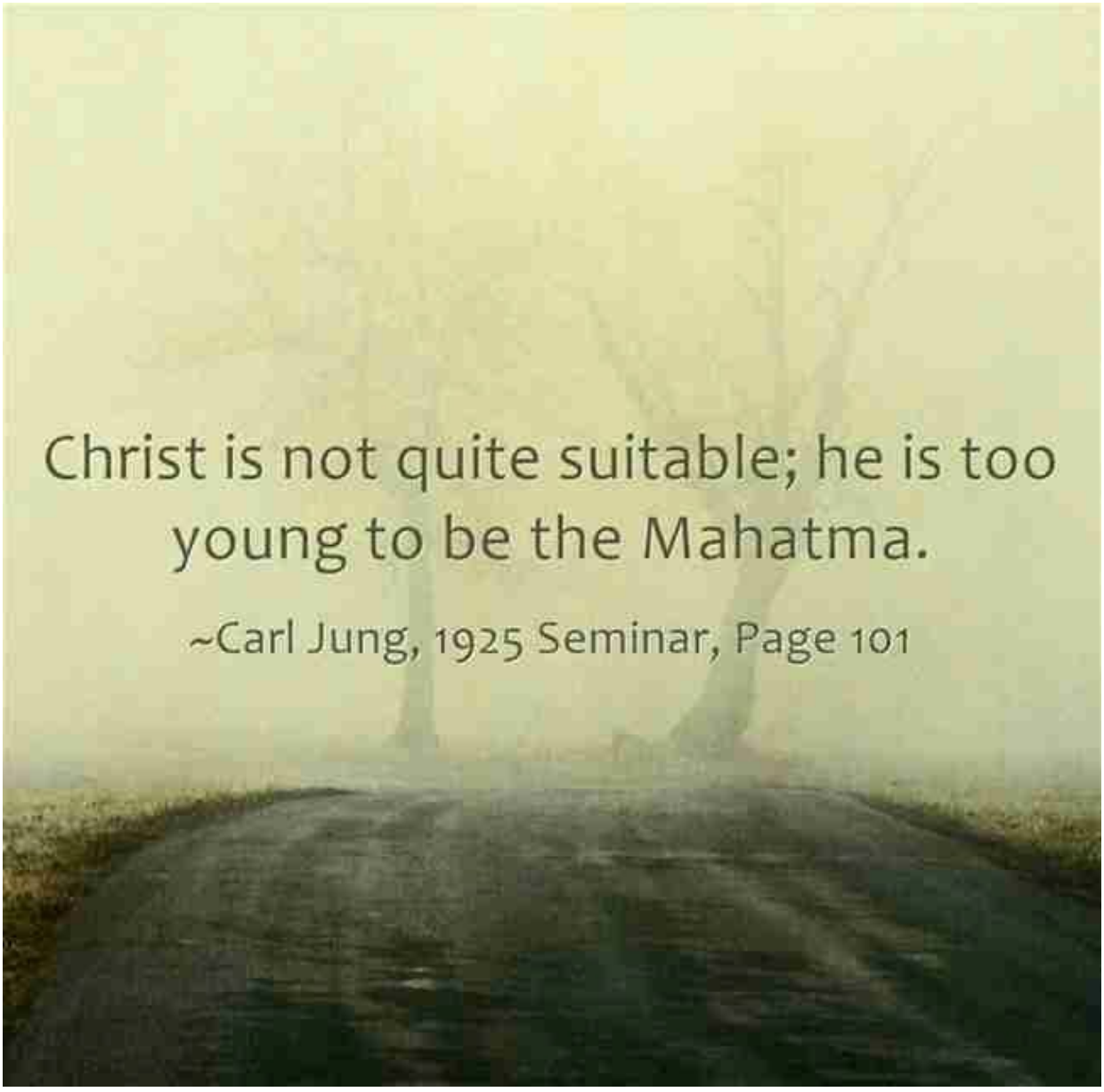
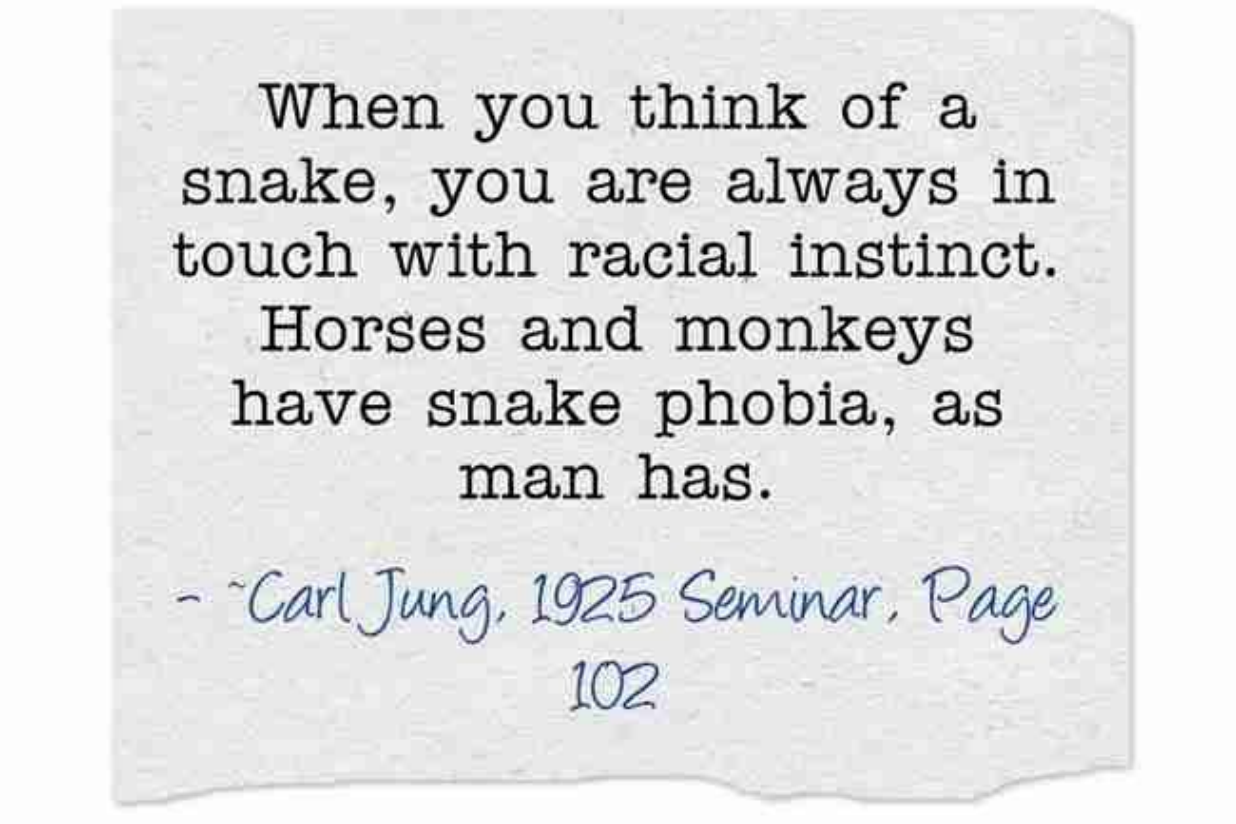


Christ is not quite suitable; he is too young to be the Mahatma. Carl Jung, 1925 Seminar, Page 101


When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has.
- ~Carl Jung, 1925 Seminar, Page 102

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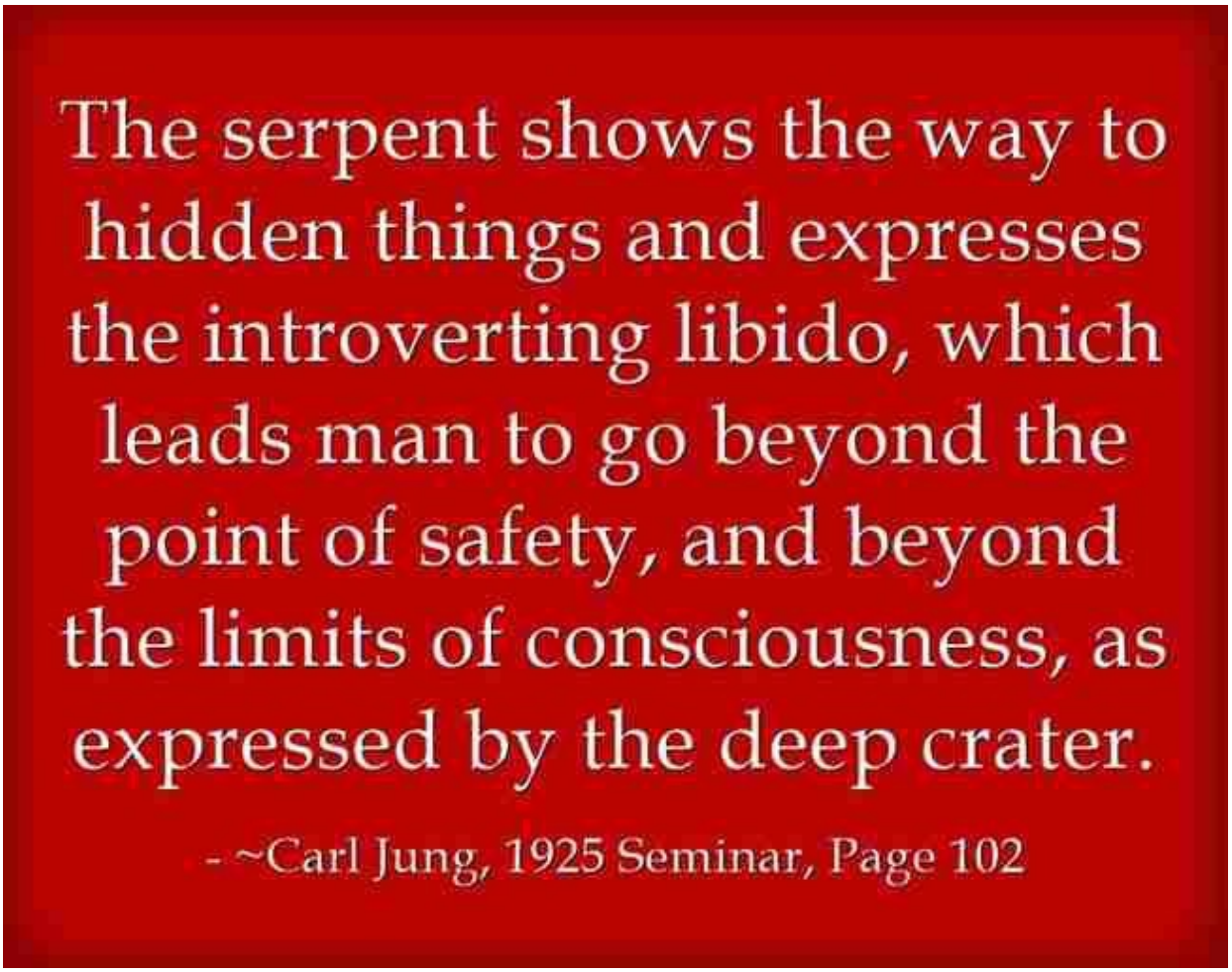
The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.
- ~Carl Jung, 1925 Seminar, Page 102

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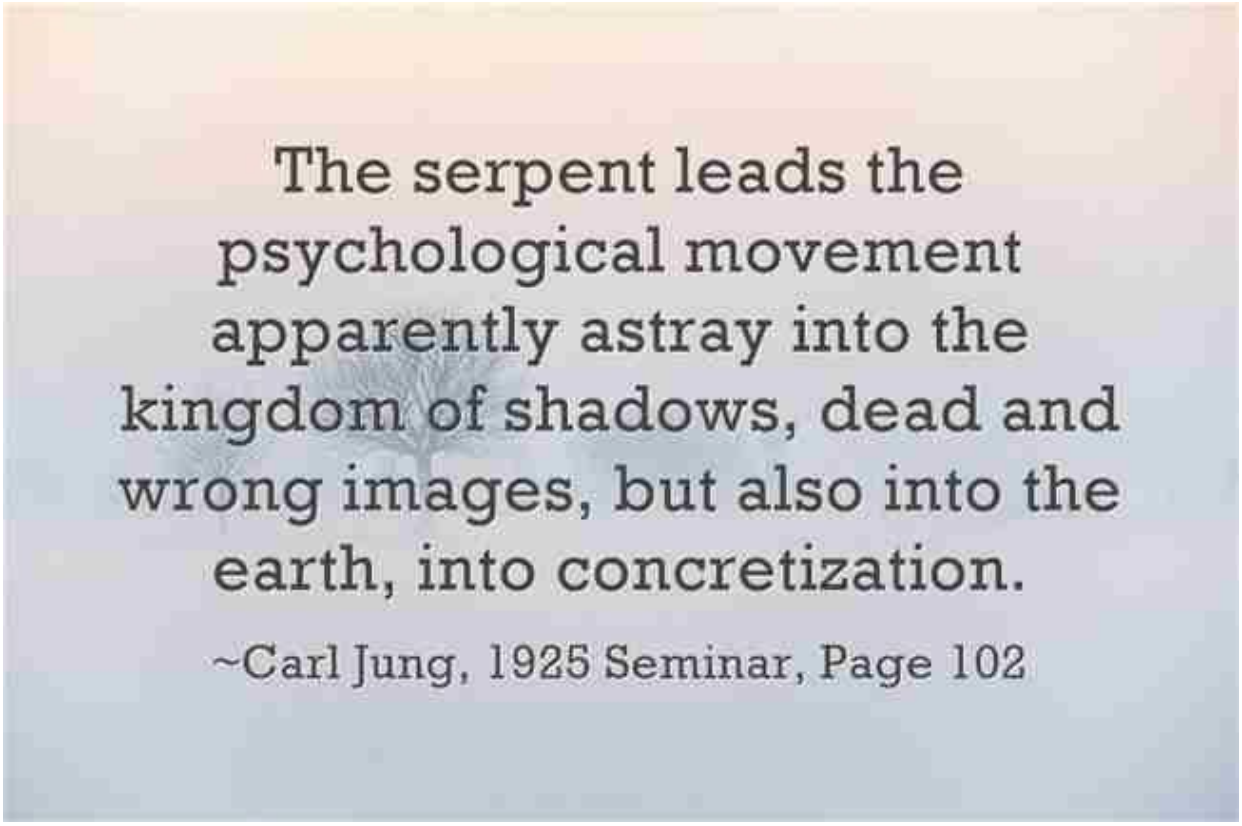
The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.
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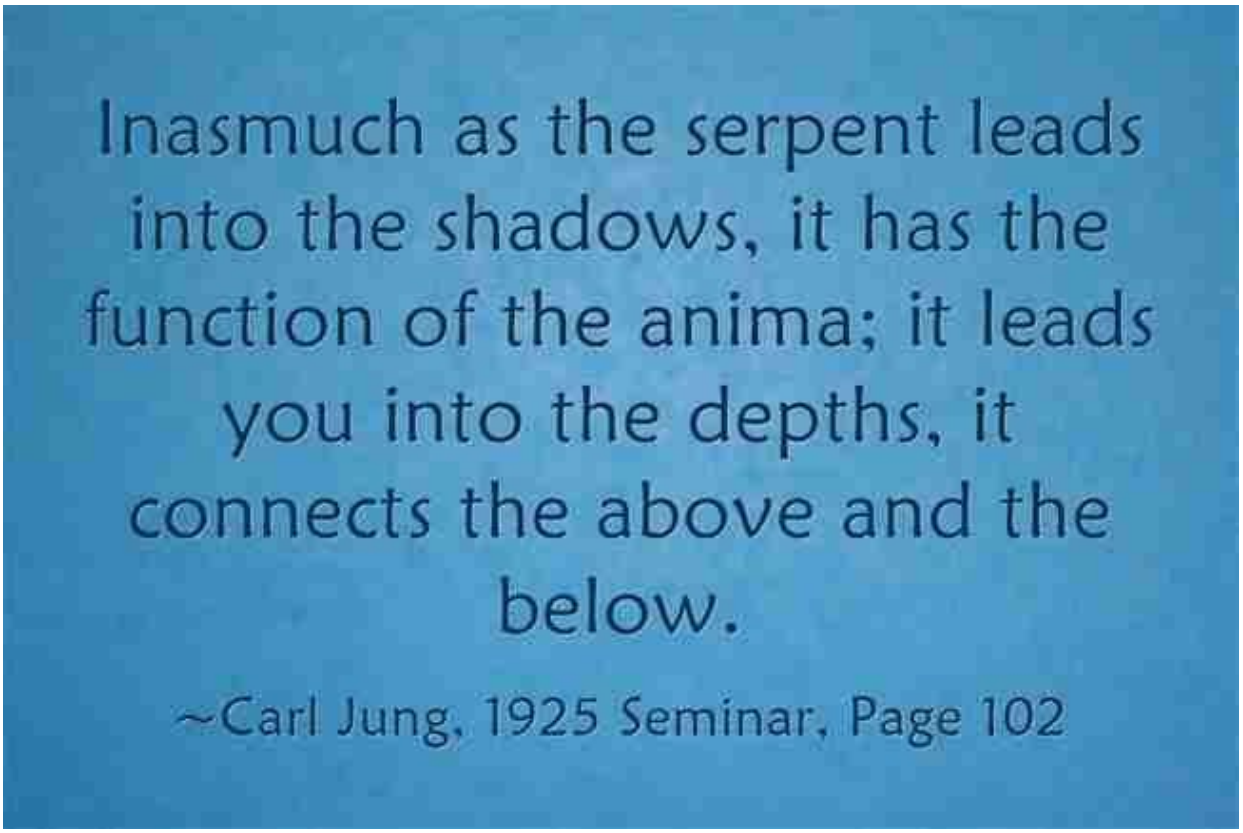
Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.
~Carl Jung, 1925 Seminar, Page 102

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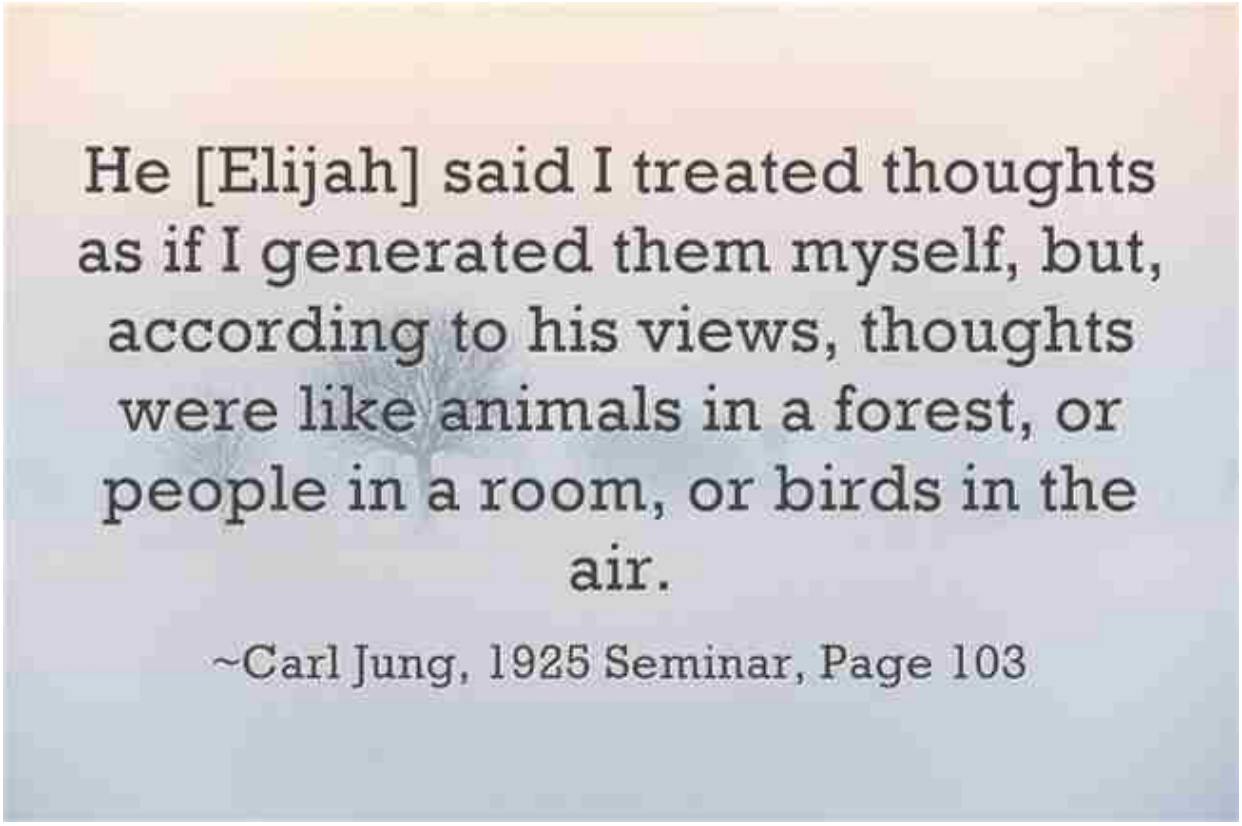
He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.
~Carl Jung, 1925 Seminar, Page 103

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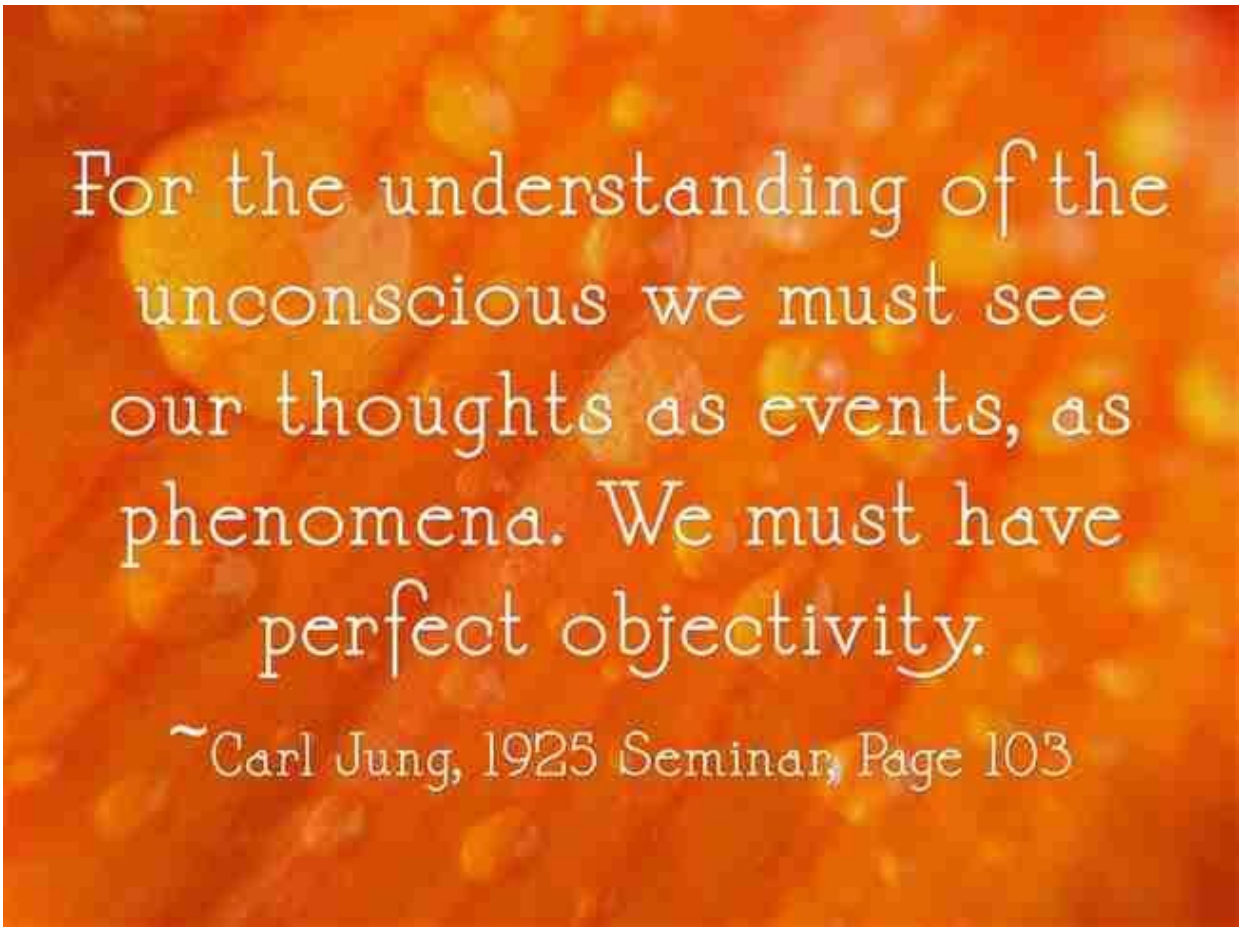
For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity.
~Carl Jung, 1925 Seminar, Page 103

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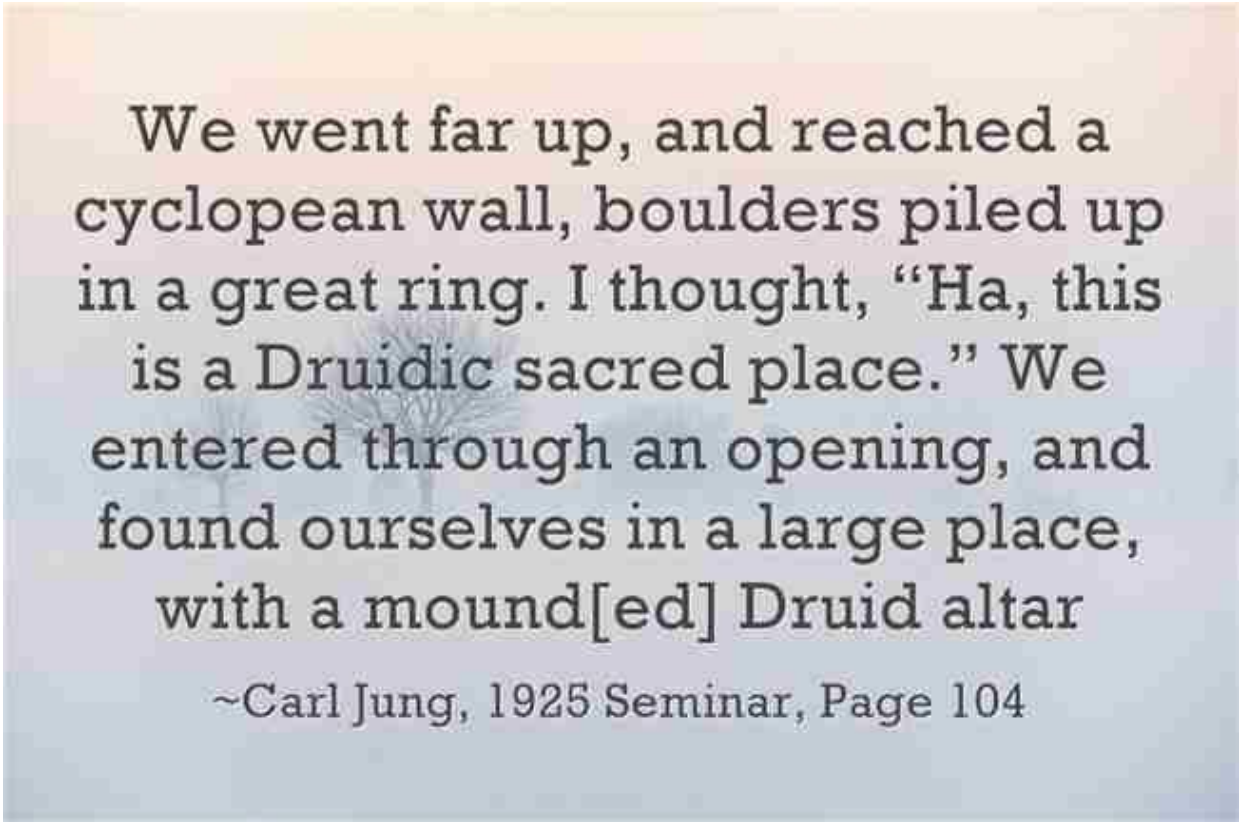
We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, "Ha, this is a Druidic sacred place." We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar
~Carl Jung, 1925 Seminar, Page 104

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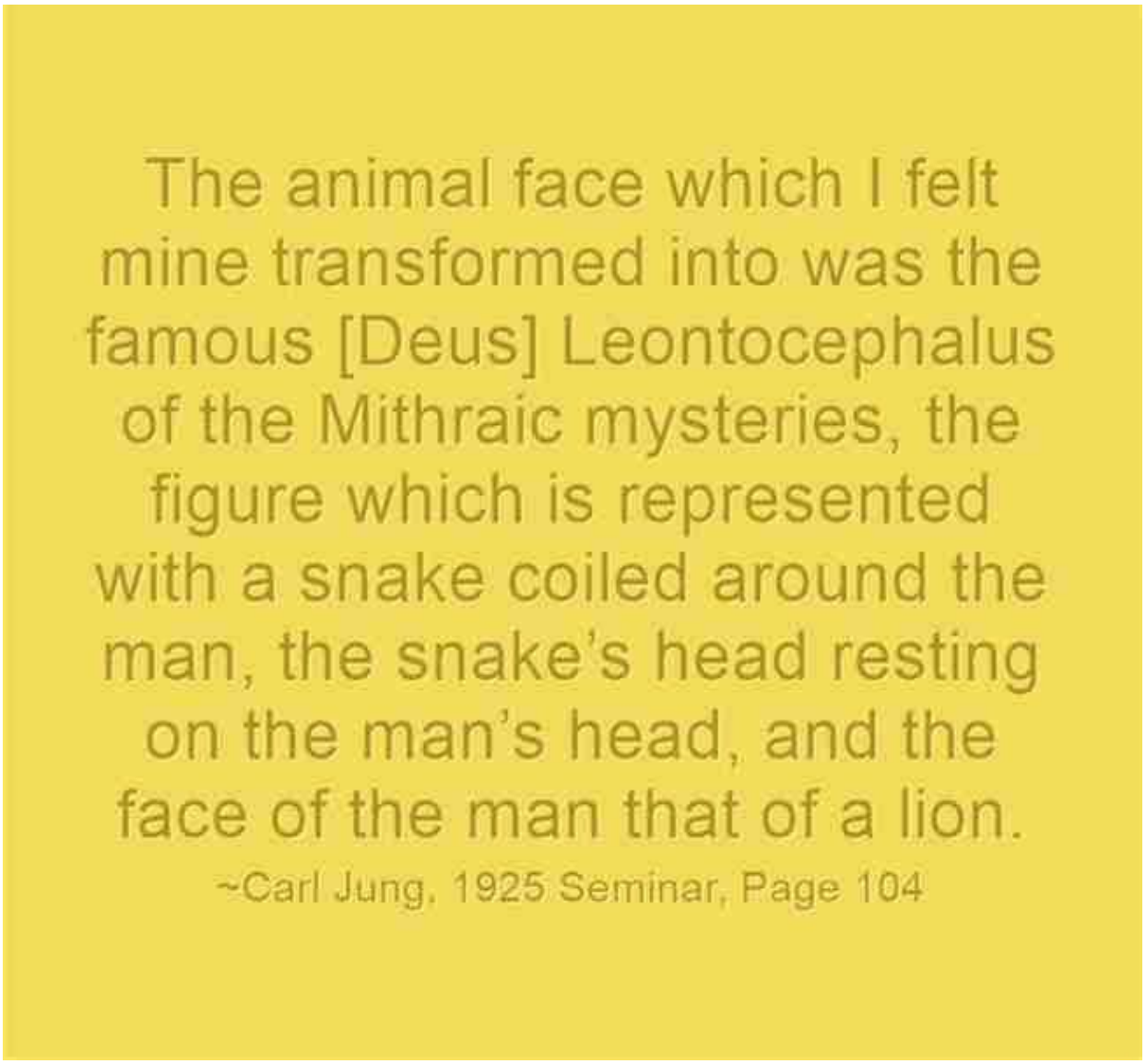
The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.
~Carl Jung, 1925 Seminar, Page 104

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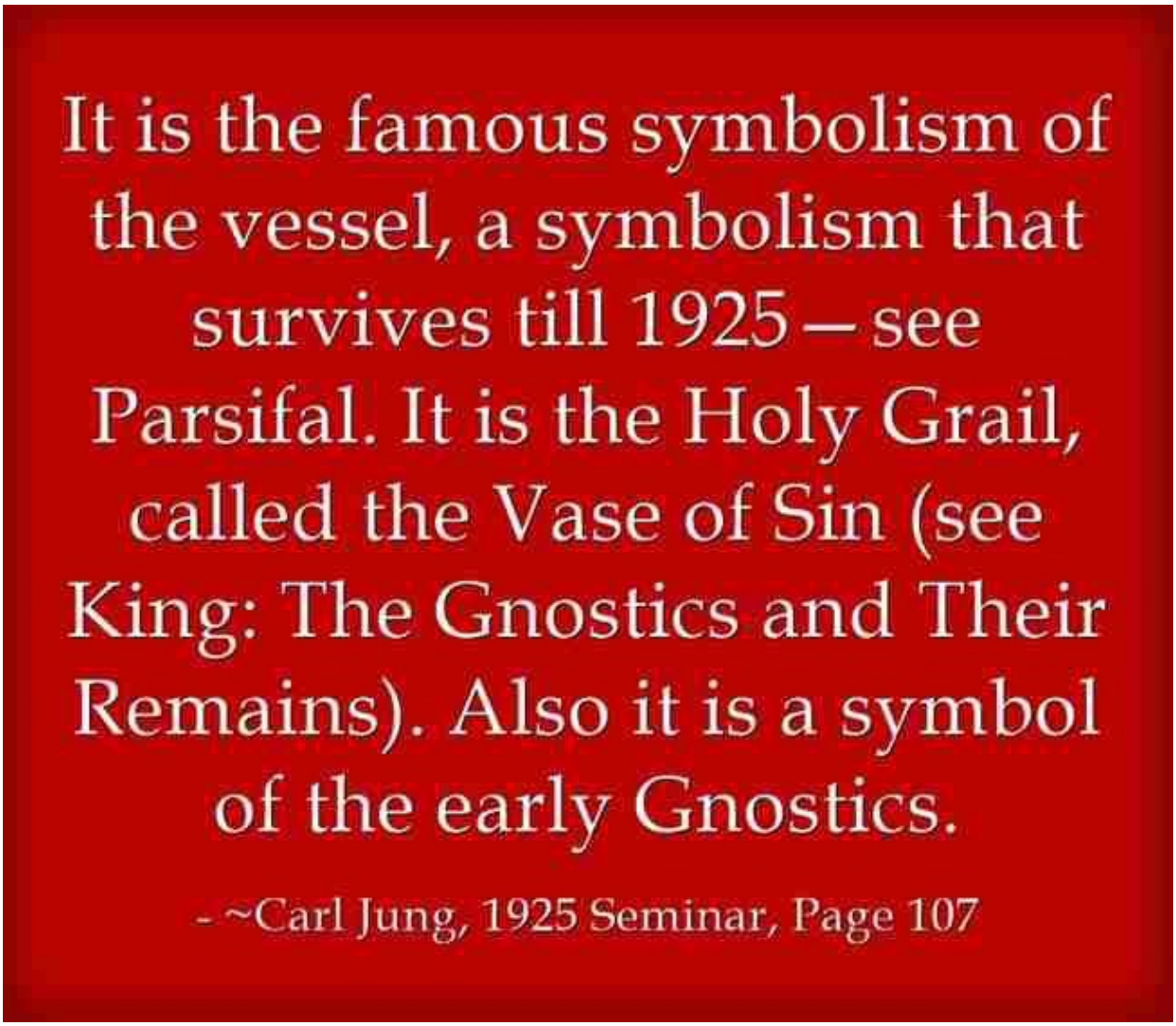
It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics.
- ~Carl Jung, 1925 Seminar, Page 107

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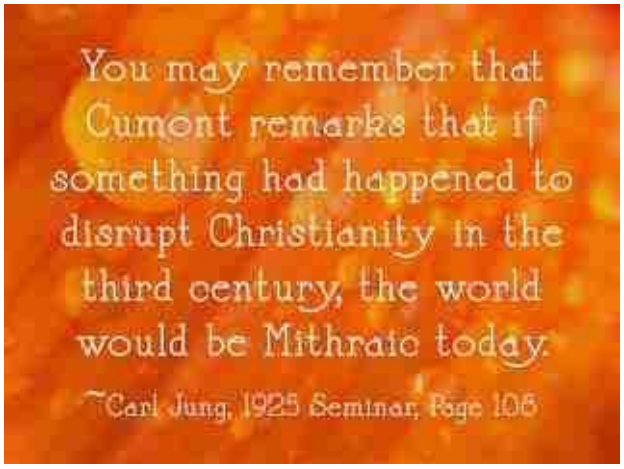
You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today.
~Carl Jung, 1925 Seminar, Page 106

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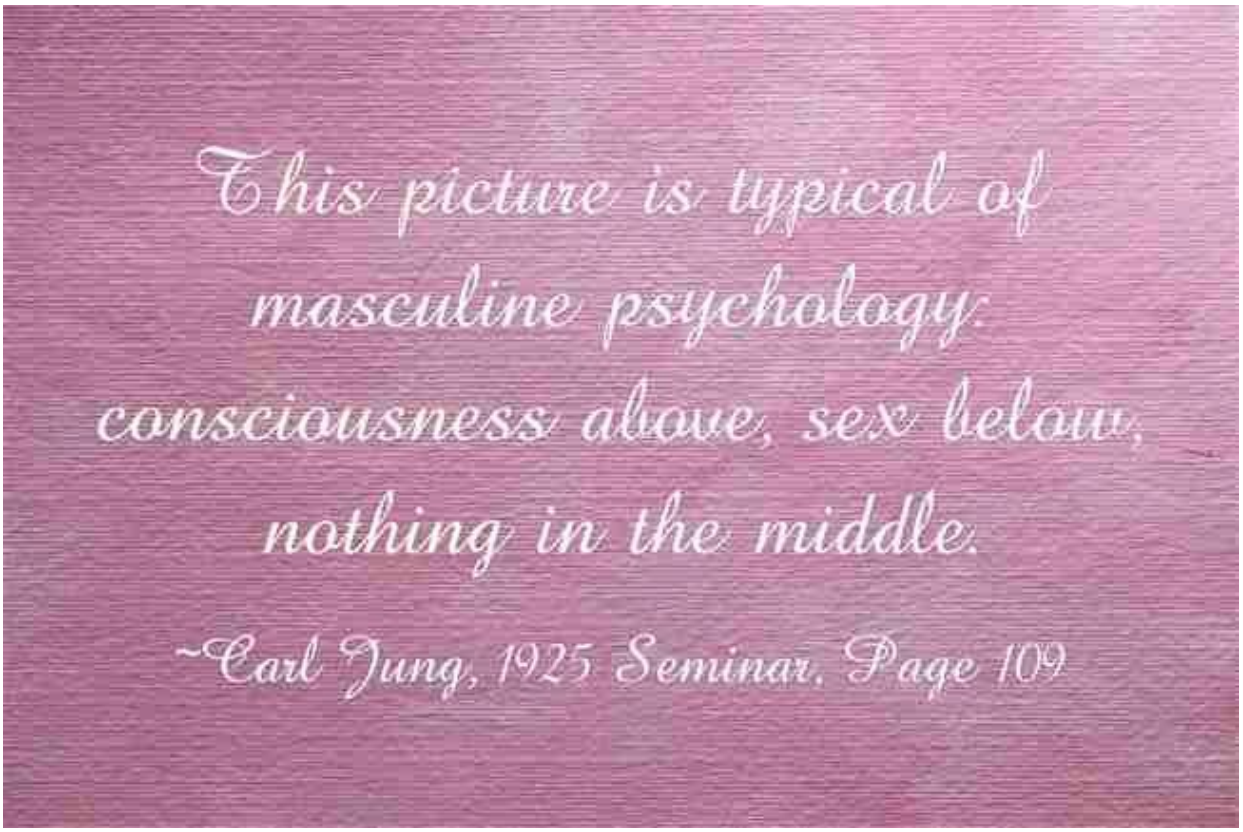
This picture is typical of
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consciousness above, sex below,
nothing in the middle.
~Carl Jung, 1925 Seminar, Page 109

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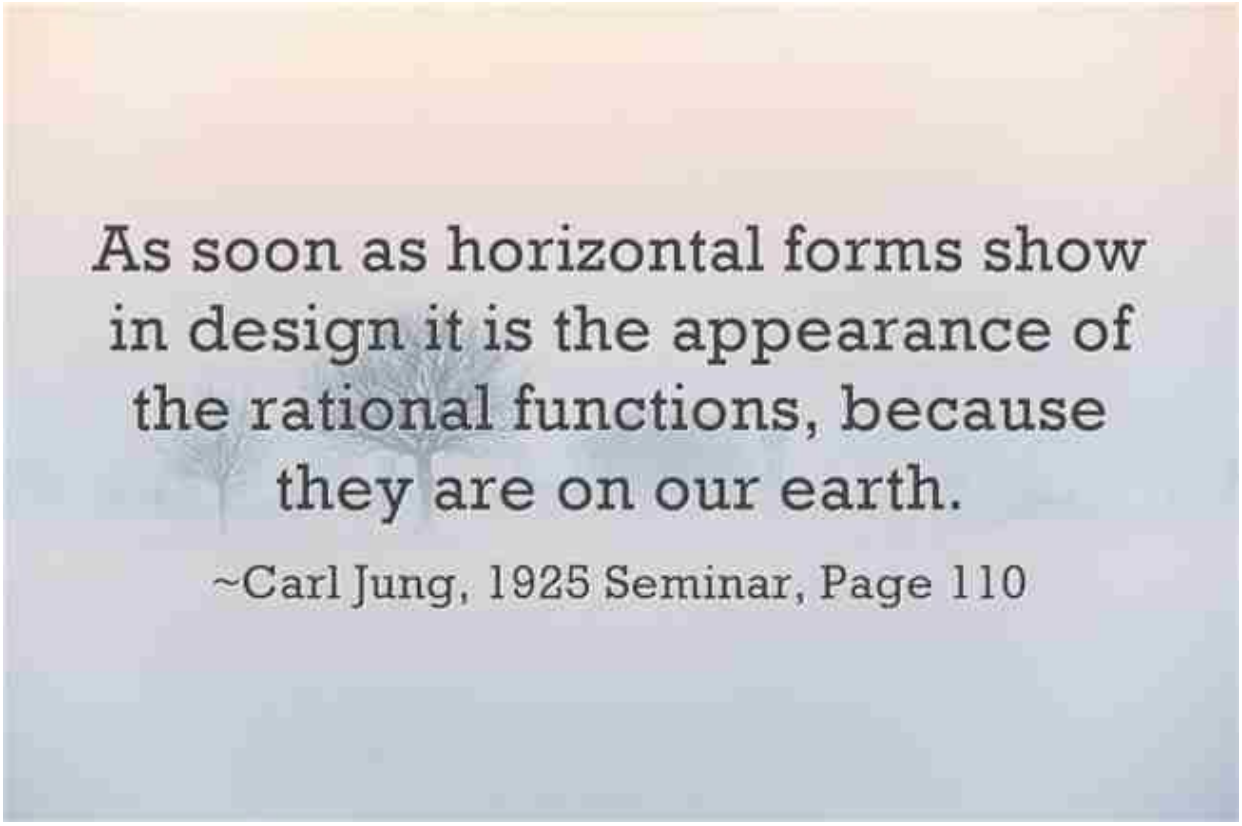
As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.
~Carl Jung, 1925 Seminar, Page 110

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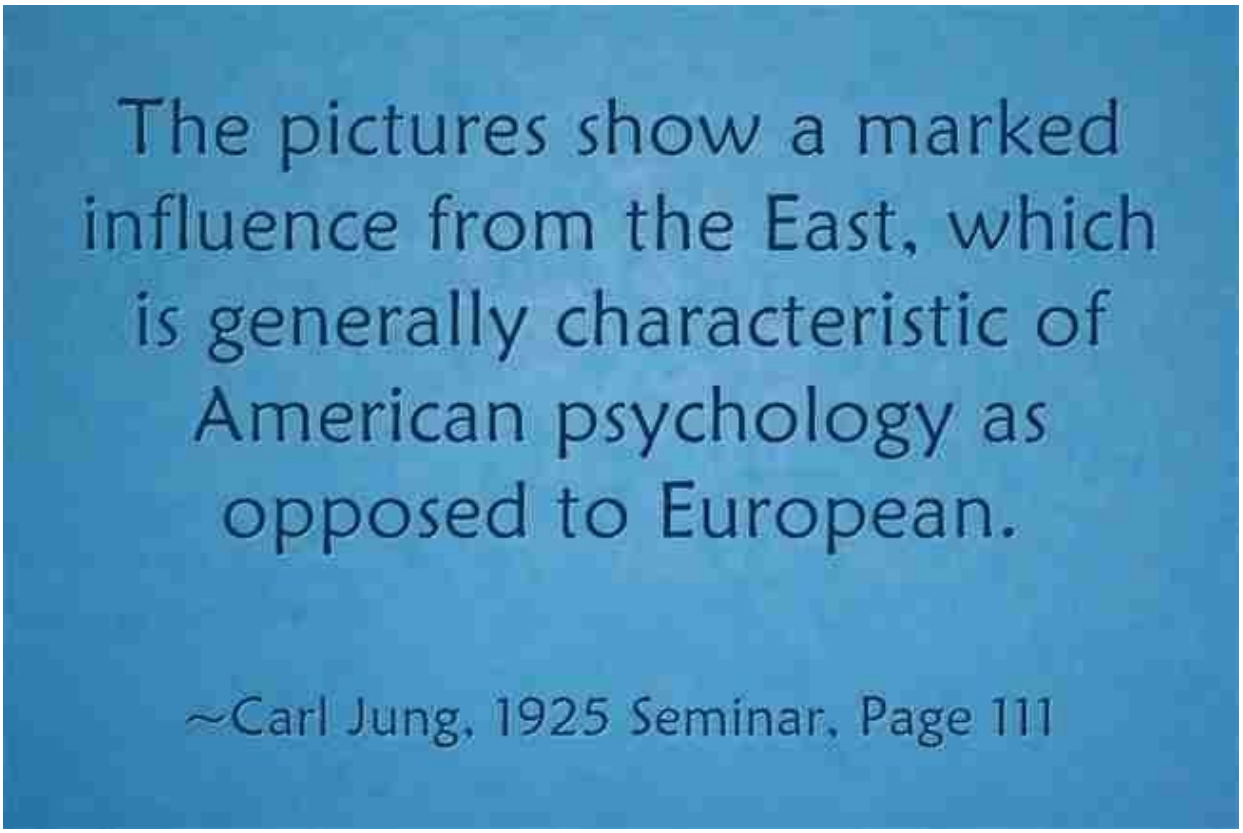
The pictures show a marked influence from the East, which is generally characteristic of American psychology as opposed to European.
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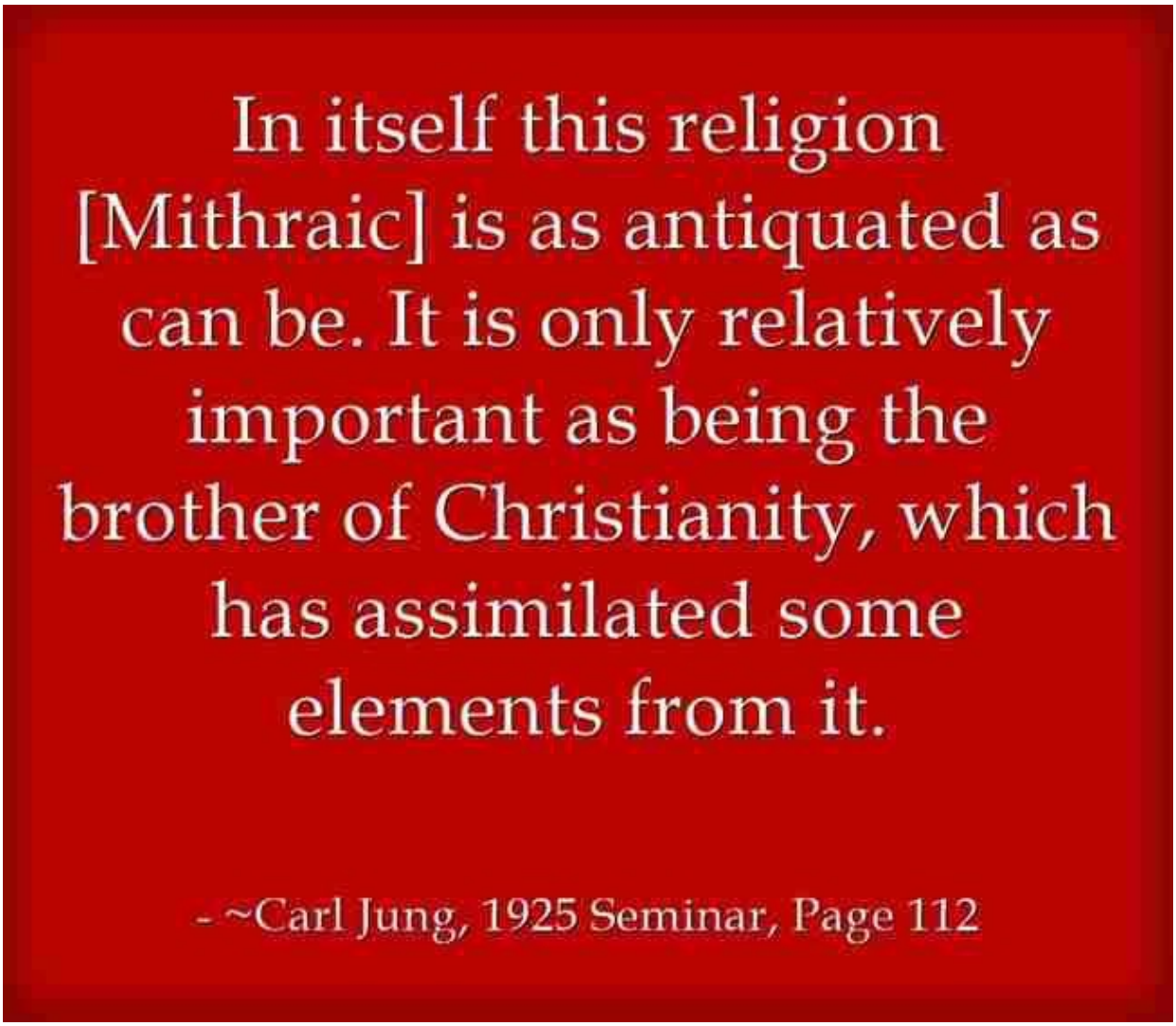
In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.
- ~Carl Jung, 1925 Seminar, Page 112

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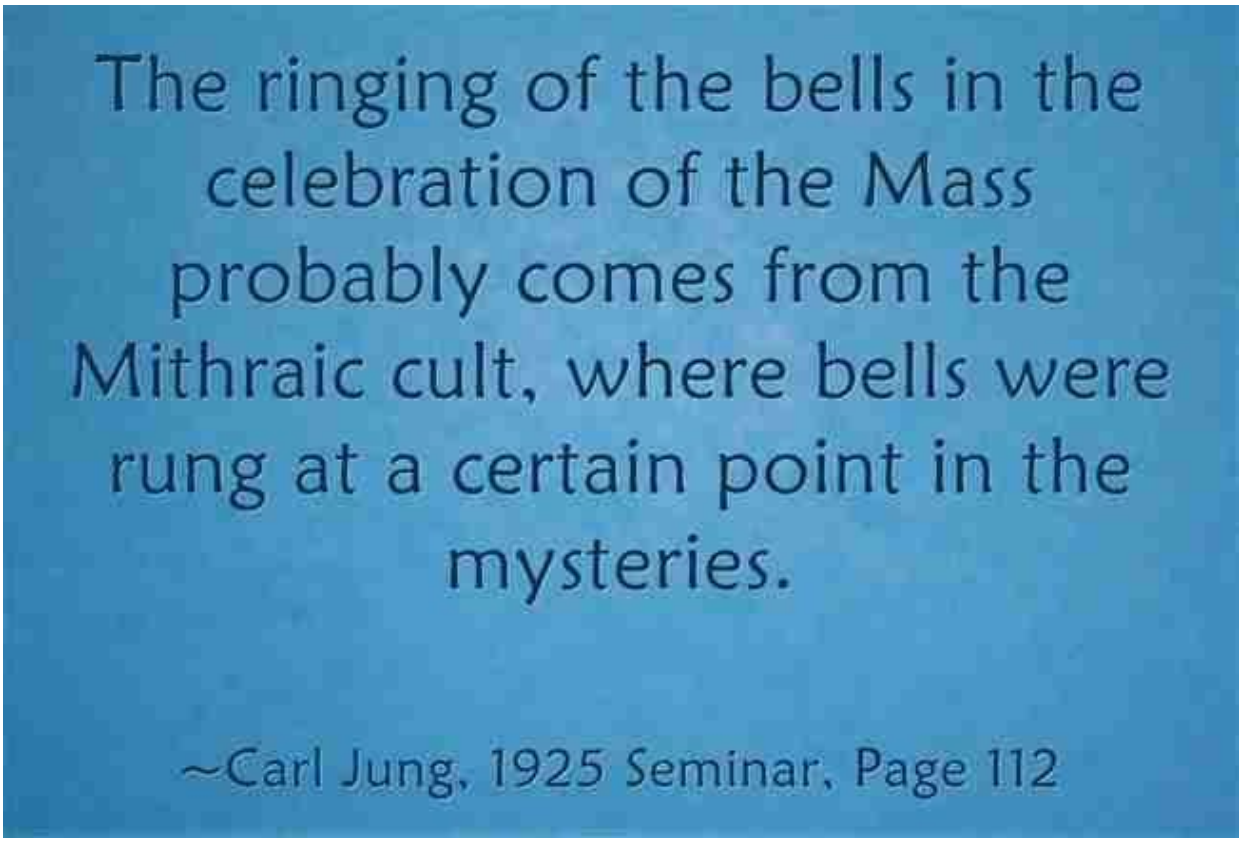
The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries.
~Carl Jung, 1925 Seminar, Page 112

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Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://2.bp.blogspot.com/-_ZGH59LRCEE/VoOywY7eVpI/AAAAAAAAZ_U/y_mFnIP3QHc/s1600/uuu.jpg

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Carl Jung: A man's lifework is like a ship he has built and equipped himself, (2015-12-30 14:04)

To B. von Fischer 11 July 160

Please accept my most cordial thanks for your kind birthday letter, which it was both an honour and a plea- sure to receive.

I am particularly sensible of the appreciative words you have written on my life's work, for they are a melody which one does not often hear in our dear Fatherland.

A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.

Like all three-dimensional things it gradually sinks

below the horizon. What remains is what has been.

I am, Sir,

respectfully and gratefully yours,

C.G. Jung Letters Vol. II, Page

577 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: "…thanks for the wonderful, spirit-infused gift…" (2015-12-30 14:16)

To Cornelia Brunner

Dear Frau Prasidentin, 2 August 1960

I still owe you my express thanks for the wonderful, spirit-infused gift that flew into the house on my birth- day.

You have endowed this birthday of mine with incredible generosity, so that I stand there quite ashamed beside all the magnificence, with the painful feeling that I can no longer give the Club what would otherwise be given so willingly.

I have to adapt myself with considerable effort to the role of recipient in which I have been living for nearly fifteen years.

In this respect the wine is a great tonic, and I am very grateful for the

bountiful selection. Please give my best thanks to the Club members as

well!

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages

577-578 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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Carl Jung: Consider please that in the year 1960 we are still far from being out of the primitive woods.

(2015-12-31 04:42)

[Carl Jung: Consider please that in the year 1960 we are still far from being out of

the primitive woods.] To E . L. Grant Watson

Dear Watson, 8 August 1960

Thank you very much for the a mazing flood of material you have

inundated me with. You know, an 85-year-old ruin of a formerly

capable man cannot live up to it any more. Have mercy on us!

The interesting pictures of labyrinths are known to me.

They have presumably the fundamental significance of mandalas, i.e., places of refuge, sanctuary, rebirth, re- newal, initiation, etc. like the Neolithic stone-circles.

You find very good comparative material in the book by John Layard: Stone Men of Malekula (London, 1942).

It is clear that such formations, particularly under primitive circumstances, are more of anatomical than geo- metrical nature, i.e., organic cavities like uterus or brain or cranium, very much later also
heart.

Please don’t mix me up with your unconscious, which projects itself into everything obscure and unreason-

able.

It is exceedingly difficult to find out how that unconscious looks which is

really in the object. First of all one has to consider every kind of impression

as of subjective origin.

Only then can one hope to be able to discover what belongs to oneself and what is objectively universal .

If you don’t discriminate enough I am on the best way to becoming a real Museum of

Metaphysical Monsters. Consider please that in the year 1960 we are still far from being out

of the primitive woods.

There are very few beings yet capable of making a difference between mental image and the thing itself.

This primitivity is poisoning our human world and is so dense a mist that very few people have discovered its existence yet.

My richly celebrated 85th birthday has left me a wreck, and this miserable summer we enjoy does not exactly support one’s optimism, not to speak of the political situation of the world which reminds
me of the tower of Babel and its fate.

I think of the German poet Holderlin, one of Goethe’s

contemporaries: "But we are fated
To find no foothold, no
rest, And suffering
mortals Dwindle and
fall
Headlong from
one Hour to the
next, Hurled like
water From ledge
to ledge
Downward for years to the vague

abyss." Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 578-579 Carl Jung across the

web:

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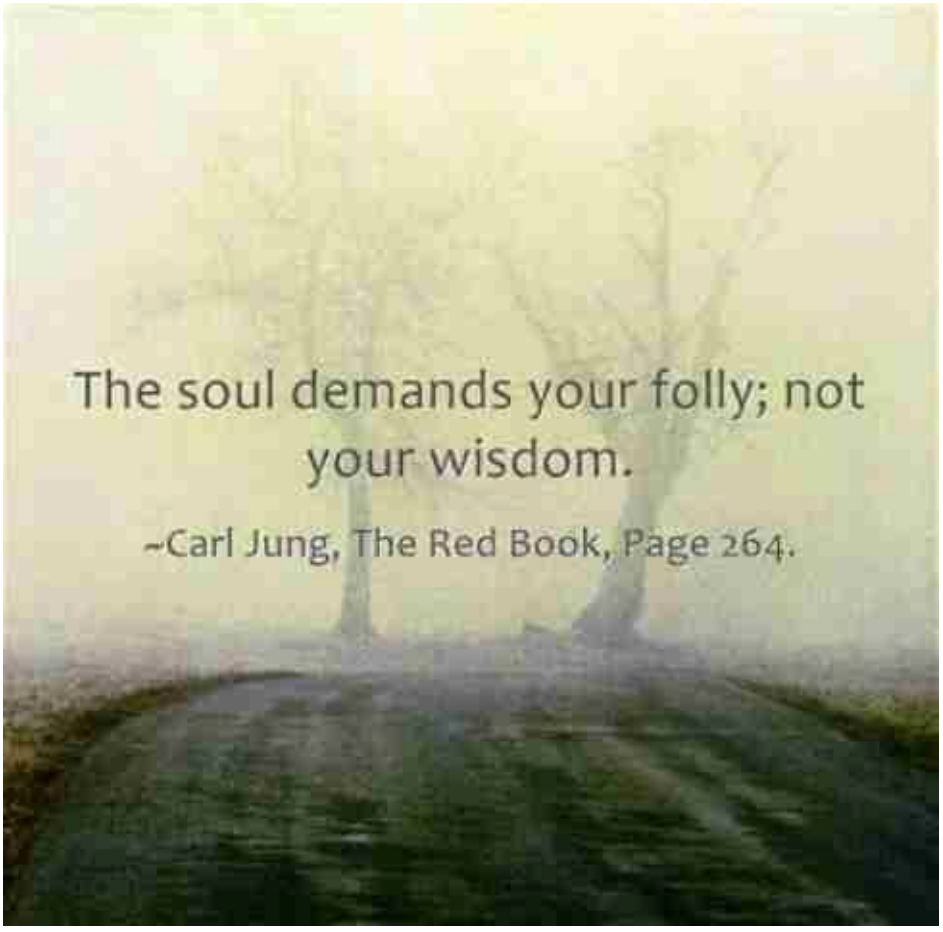
2. 2016

2.1 January

Carl Jung: I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.
(2016-01-01 05:11)



To the Earl of Sandwich

Dear Lord Sandwich, 10 August 1960

It was a great pleasure to receive your kind letter and congratulations on my 85th birthday.

It is indeed quite a number of years since our interview in 1938, when I received an Honorary Degree at Ox- ford, while lecturing there at a Congress of Psychotherapists.

It was on the eve of war and I remember the air filled with forebodings and anxious anticipations.

I remember vividly looking at the delightful buildings and lawns · of the Universitas Oxonensis as if seeing them for the first and last time.

Although Oxford has been spared barbarous destruction I had seen it for the first and last time.

I have not been there again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian.

Fate has decreed otherwise.

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

Old age is only half as funny as one is inclined to think.

It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.

There are two sciences in our days which are at immediate grips with the basic problems: nuclear physics and the psychology of the unconscious.

There things begin to look really tough, as those who have an inkling of understanding of the one thing are singularly incapable of grasping the other thing; and here, so it looks, the great confusion of languages begins, which once already has destroyed a tower of Babel.

I am trying to hold those two worlds together as long as my machinery allows the effort, but it seems to be a condition which is desperately similar to that of the political world, the solution of which nobody yet can foresee.

It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, i.e., not from outside, but from inside.

Thanking you once more for your

kind letter, I remain, dear Lord

Sandwich,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 579-580 Carl Jung across the

web:

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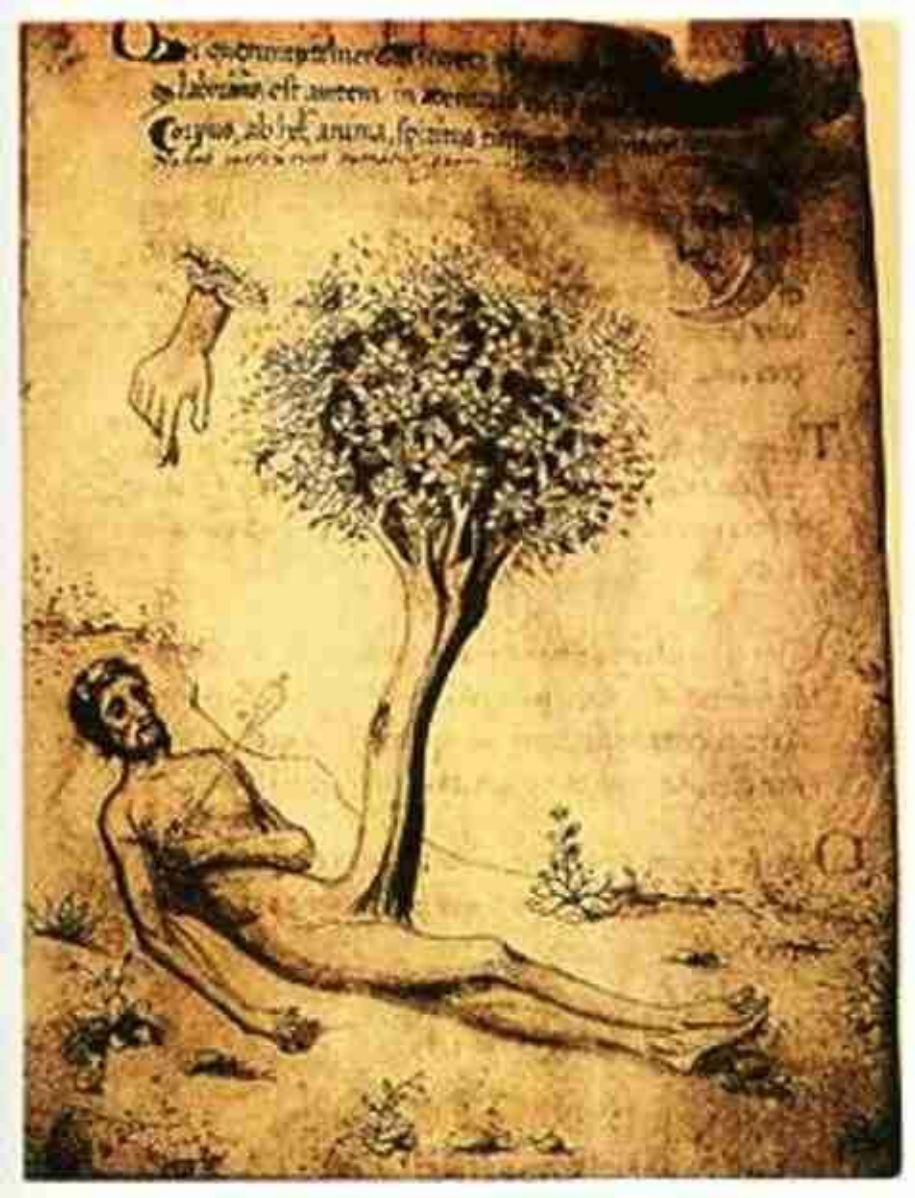
Carl Jung on the “Living Mystery of Life.” (2016-01-01 06:24)



To the Mother Prioress of a

Contemplative Order Dear Mother

Prioress, 12 August 1960

Thank you ever so much for your letter with all its information about

Fr. Victor’s end. I am most grateful to you for sending me the

picture you mention.

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. II, Page 581

Carl Jung across the web:

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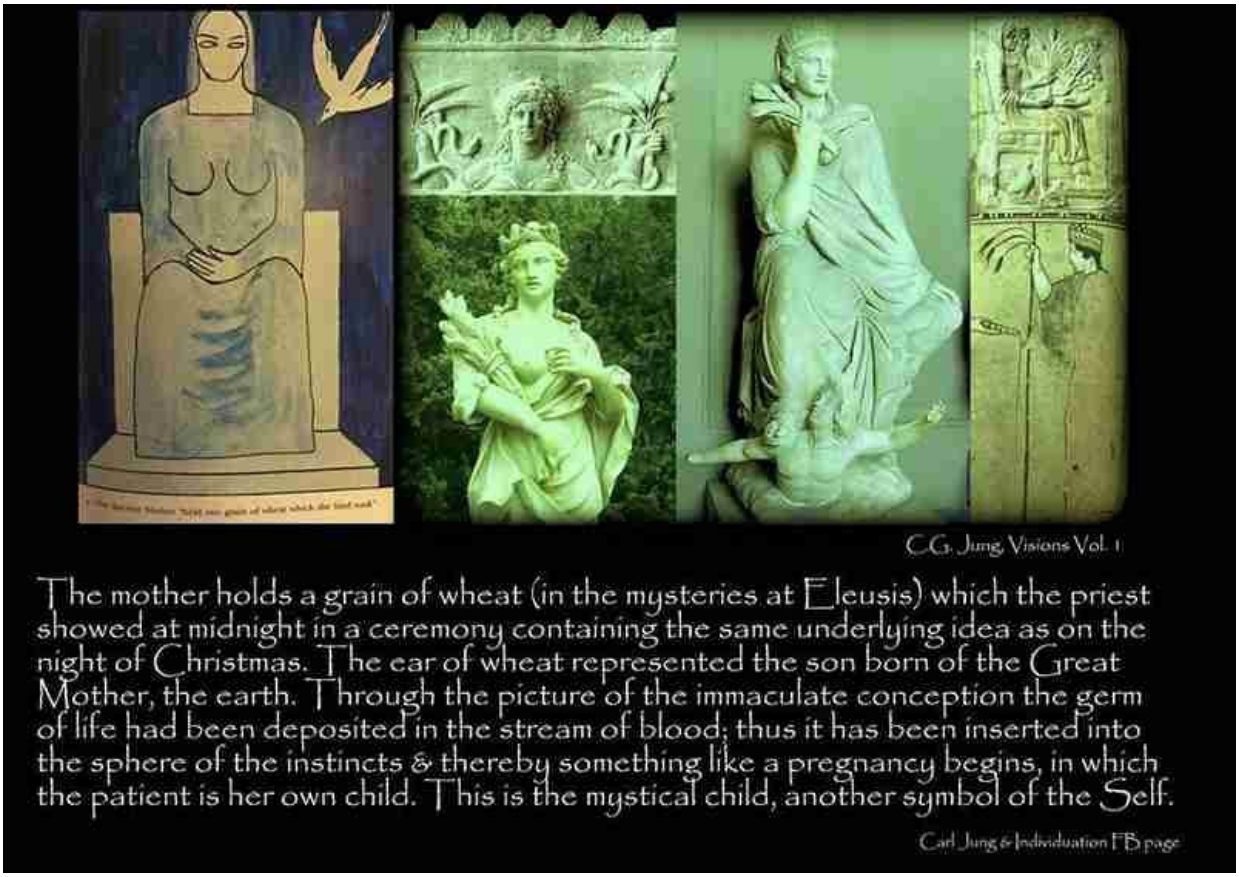
Carl Jung: The ear of wheat represented the son born of the Great Mother, the earth. (2016-01-01 15:10)


C.G. Jung, Visions Vol. 1
The mother holds a grain of wheat (in the mysteries at Eleusis) which the priest showed at midnight in a ceremony containing the same underlying idea as on the night of Christmas. The ear of wheat represented the son born of the Great Mother, the earth. Through the picture of the immaculate conception the germ of life had been deposited in the stream of blood; thus it has been inserted into the sphere of the instincts & thereby something like a pregnancy begins, in which the patient is her own child. This is the mystical child, another symbol of the Self.
Carl Jung & Individuation FB page

The mother holds a grain of wheat, which is exactly like the mysterious Iacchus in the Eleusinian mysteries of which I have spoken already.

It was there not only a grain of wheat, it was a whole ear of wheat which the priest showed at midnight in a ceremony containing the same underlying idea, one could say, as on the night of Christmas; the situation is the same.

The ear of wheat represented the son born of the Great Mother, the earth.

So this might be a sort of anticipation: the mother shows the grain of wheat as the anticipated result of the birth to come.

And the bird takes that grain and flies up into the air with it, we don't know where.

This is very typical of the beginning of visions: it begins at the bottom, as it were, as if the whole world had to be built anew, or as if nothing had ever happened before; and then it carries the thought through until it reaches the stage that is not yet and that never has been: it reaches the future.

It is often as if such a series covered the whole way, as if each series extended from hell to heaven, fron the beginning to the end, as if it ware a complete cycle more or less clearly formulated.

In the beginning of, the future stage is rather dimly characterized, then later it becomes

more and more clear, and the beginning gets blurred. This is a general characteristic of such visions.

I cannot tell you how far the patient has been influenced by her reading her; it is possible that she has read about the ceremony at Eleusis.

I mush verify that point.

Here is the next vision: “I beheld a horse which changed into a ram and then into a bull.” Carl Jung, Visions Seminar, Page 142.

Carl Jung across the web:

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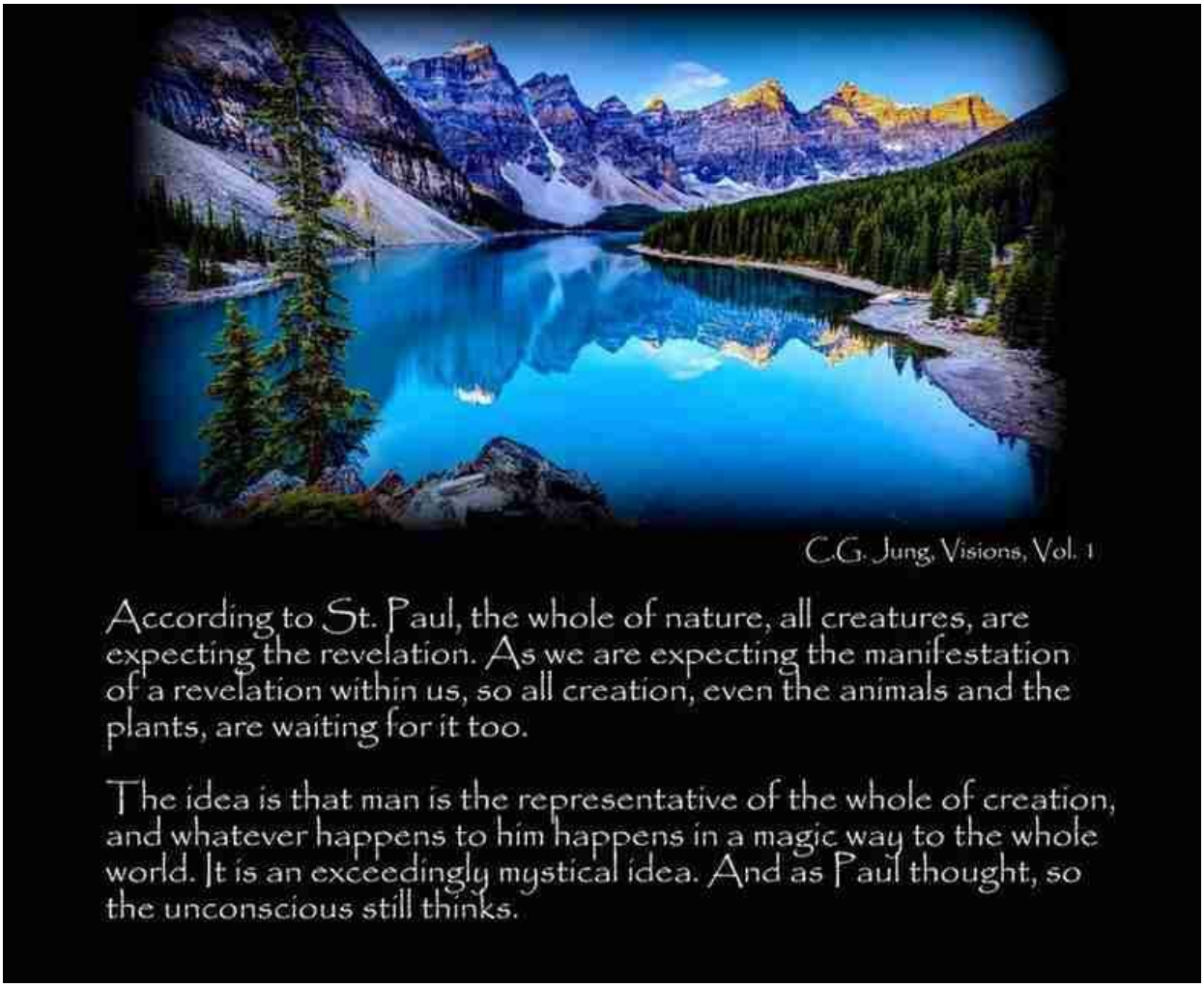
Carl Jung: The idea is that man is the representative of the whole of creation,... (2016-01-01 16:04)


C.G. Jung, Visions, Vol. 1
According to St. Paul, the whole of nature, all creatures, are expecting the revelation. As we are expecting the manifestation of a revelation within us, so all creation, even the animals and the plants, are waiting for it too.
The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world. It is an exceedingly mystical idea. And as Paul thought, so the unconscious still thinks.

You may remember that passage in St. Paul about the “apokatastasis,” which is this same idea that the whole of nature, all creatures, are expecting the revelation.

As we are expecting the manifestation as the children of god, a revelation of the Holy Ghost within us, so all creation, even the animals and the plants are waiting for it too; that spiritual miracle of redemption or completion which happens in n=man means the crowning of all nature at the same time.

So everything that has been fettered will be released with the liberation of the children of God.

The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world.

One finds the same idea among very primitive people.

The members of a totem clan, for instance, undergo certain ceremonials in order to change themselves; and because of that change, the nature of the totem will change also.

The totem animal is also affected in a way; by their getting into a certain psychical conditions, the fertility of the totem animal is assured.

In the center of Australia the growth of grass is exceedingly important, so they have a variety of grass seed as their totem; they perform their rites and the grass-seed totem is responsible for the crops.

And there is a water totem in places where water is very scarce; they believe that through their ceremonies the water totem will secure enough rain and drinking water. So the primitive idea is also the idea of the “apokatasta- sis.”

It is an exceedingly mystical idea.

And as Paul thought, so the unconscious still thinks. Carl Jung, Visions

Seminar, Page 144. Carl Jung across the web:

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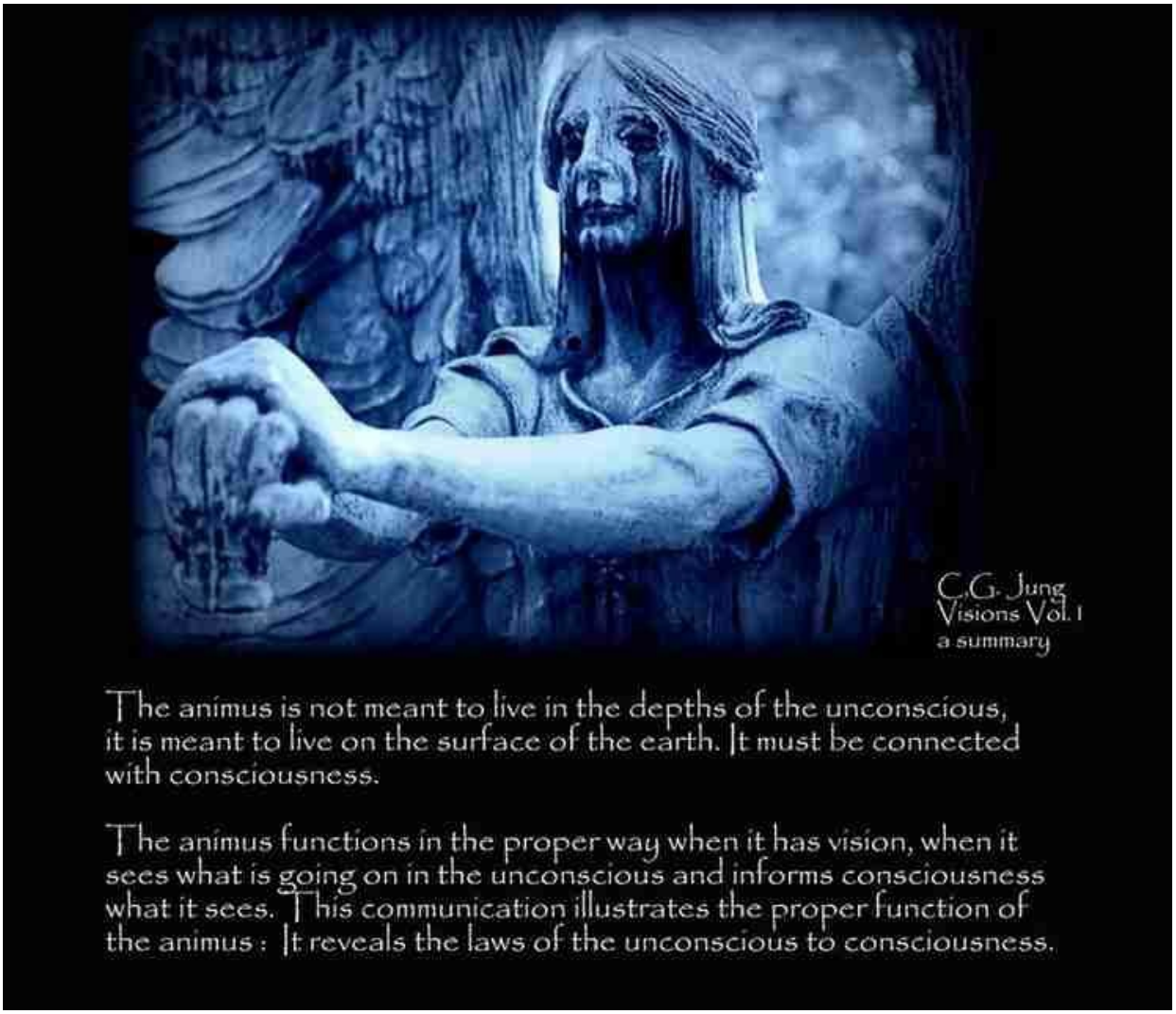
Carl Jung: But the drama shows the proper function of the animus. (2016-01-01 16:29)


C.G. Jung
Visions Vol. I
a summary
The animus is not meant to live in the depths of the unconscious, it is meant to live on the surface of the earth. It must be connected with consciousness.
The animus functions in the proper way when it has vision, when it sees what is going on in the unconscious and informs consciousness what it sees. This communication illustrates the proper function of the animus : It reveals the laws of the unconscious to consciousness.

Well, they rode out into the desert till they came to a wigwam, where the

Indian went to sleep. The wigwam is the right place for the Indian, he is

among his own tribe where he belongs.

He is the natural mind, and instinct has taken him back into his natural conditions.

The animus is not meant to live in the depths of the unconscious, he is meant to live on the surface of the earth.

He must be connected with consciousness, one should always know wwhere he is; when he disappears, any- thing may happen.

That he is in the right place here is shown in the fact that when the dawn broke, he looked out if the tent and beheld three flaming crosses in the sky.

Here the animus functions in the proper way: he must have vision, he must see what is

going on in the uncon- scious; he now informs the conscious that he has seen three flaming crosses, which the conscious does not see.

The vision is like a sort of story, because the conscious ego is till a mere onlooker and has no hand in the game; thus fare the animus and the animals are the active dramatis personae.

But the drama shows the proper function of

the animus. It reveals the laws of the

unconscious to the spectator.

I said, you remember, that a certain amount of disposable energy is used up in such a vision.

After a while the patient gets tired, and then the Indian goes to sleep, in spite of the fact that thre is still something in the end pointing to a future problem, as is often the case.

These three flaming crosses in the sky indicate that the problem of the Holy Ghost is not

completely settled. What would you say about that symbolism? Carl Jung, Visions

Seminar, Page 134.

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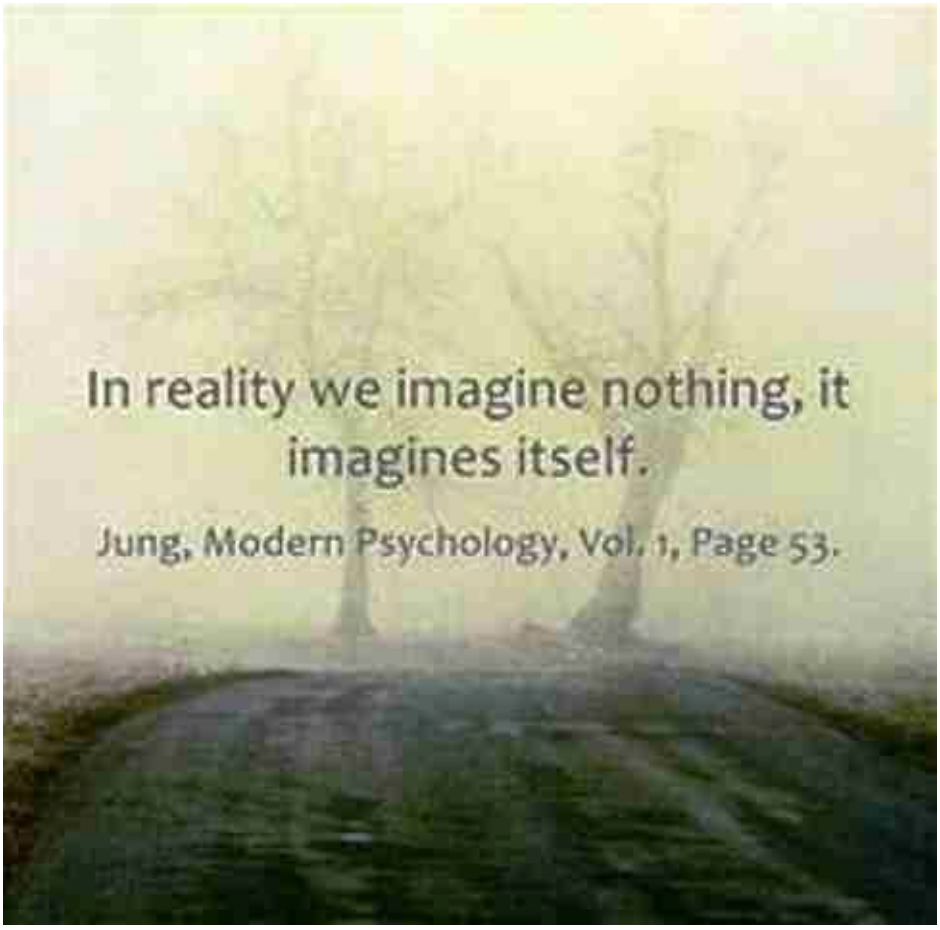
Carl Jung: Naturally one cannot avoid taking risks, for nothing new would happen without them.
(2016-01-02 04:15)



To Pastor Werner Niederer

Dear Pastor Niederer, 13 August 1960

It is clear from your manuscript that your recommendation raises a very delicate problem.

You are risking difficulties not only with your own colleagues but-and this is more serious-also with

the medical faculty. Naturally one cannot avoid taking risks, for nothing new would happen

without them.

But one must ask oneself in all seriousness whether the difficulties would jeopardize the whole project, or can really be overcome.

It is quite inconceivable that all theologians, to a man, would go in for a training analysis, as you rightly de- mand that they should.

Nor is a training analysis the end of it, for in addition they would have to acquire a whole lot of technical knowledge, for which purpose, as you know, the C. G. Jung Institute was founded.

A diploma from this Institute is the minimal preparation needed for the activity you have in mind.

The mental and moral maturity you also require of the trainee is indeed commendable, but it is a postulate that cannot be carried out in practice.

Hence there are good reasons for combining psychotherapy, as a rule, either with a study of medicine, which is long and expensive and therefore offers some guarantee of the perseverance, reliability, and responsibleness of those who take up such a profession, or with a completed course of academic studies which at least ensures an all-round education.

But lay psychologists, too, are necessarily obliged to work together with doctors because the neuroses are fre- quently and unavoidably complicated by dangerous psychotic phenomena to which only a man
who is protected by a medical diploma can and should expose himself.

So if you were to attempt such a radical breakthrough it is 1000 :1 that you will fail.

One has to be content with tentative, self-sacrificing efforts gradually to alter the marked aversion of the theo- logical mind for psychology and transform its prejudices against the human psyche into a positive interest.

Unfortunately hardly a beginning has been made with this work in the

world of theology. The first step would be to sweep away all the

various prejudices that hamper understanding.

Secondly, large numbers of theologians would have to acquire a deeper knowledge of psychology, which would be possible at first only in the realm of theory.

But nothing is gained by encouraging unprepared, prejudiced persons, however well-intentioned they may be, to take up a practical activity of whose scope, meaning, and risks they haven’t the glimmering of an idea.

They would endanger not only themselves but also the "patients" entrusted to their care.

One should first educate the educator and not hand the pupil over to an incompetent who, if he is honest, only gets his education from the pupil.

It would, however, be a delusion to assume that everyone can meet the demand for moral maturity. In my experience the opposite is generally the case.

In my opinion, therefore, it would be much more suitable if a serious attempt were made in the theological faculty, the breeding ground of theologians, to come to terms with the facts of psychology on the basis of real knowledge, and to give the student some conception of the contemporary problems he will meet with in his parish.

I would even advise you to ask a leading member of the theological faculty to give you a candid opinion of your proposal after a thorough study of your manuscript.

His reactions would show you what your chances are, and how a further modus procedendi might be worked out.

You will probably find it pretty difficult to convince any authority at all that your project is worth taking seri- ously.

It would then be up to you to prove that it is.

With kind regards,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 581-582 Carl Jung across the

web:

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Carl Jung: Not I but God himself has deified it! (The Soul) **(2016-01-02 14:34)**

Yet when I point out that the soul possesses by nature a religious function, and when I stipulate that it is the prime task of all education (of adults) to convey the archetype of the God-image, or its emanations and effects, to the conscious mind, then it is precisely the theologian who seizes me by the arm and accuses me of "psychologism."

But were it not a fact of experience that supreme values reside in the soul (quite apart from the ai>Ti }Ufxov nvev/xa who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour.

I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light.

This requires limitless range and unfathomable

depth of vision. I have been accused of "deifying

the soul."

Not I but God himself has deified it!

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

It is high time we realized that it is pointless to praise the light and preach it if

nobody can see it. It is much more needful to teach people the art of

seeing.

For it is obvious that far too many people are incapable of establishing a connection between the sacred fig- ures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious.

In order to facilitate this inner vision we must first clear the way for the faculty of seeing.

How this is to be done without psychology, that is, without making contact with the psyche, is frankly beyond my comprehension. Carl Jung, Psychology and Alchemy, Pages 12-13

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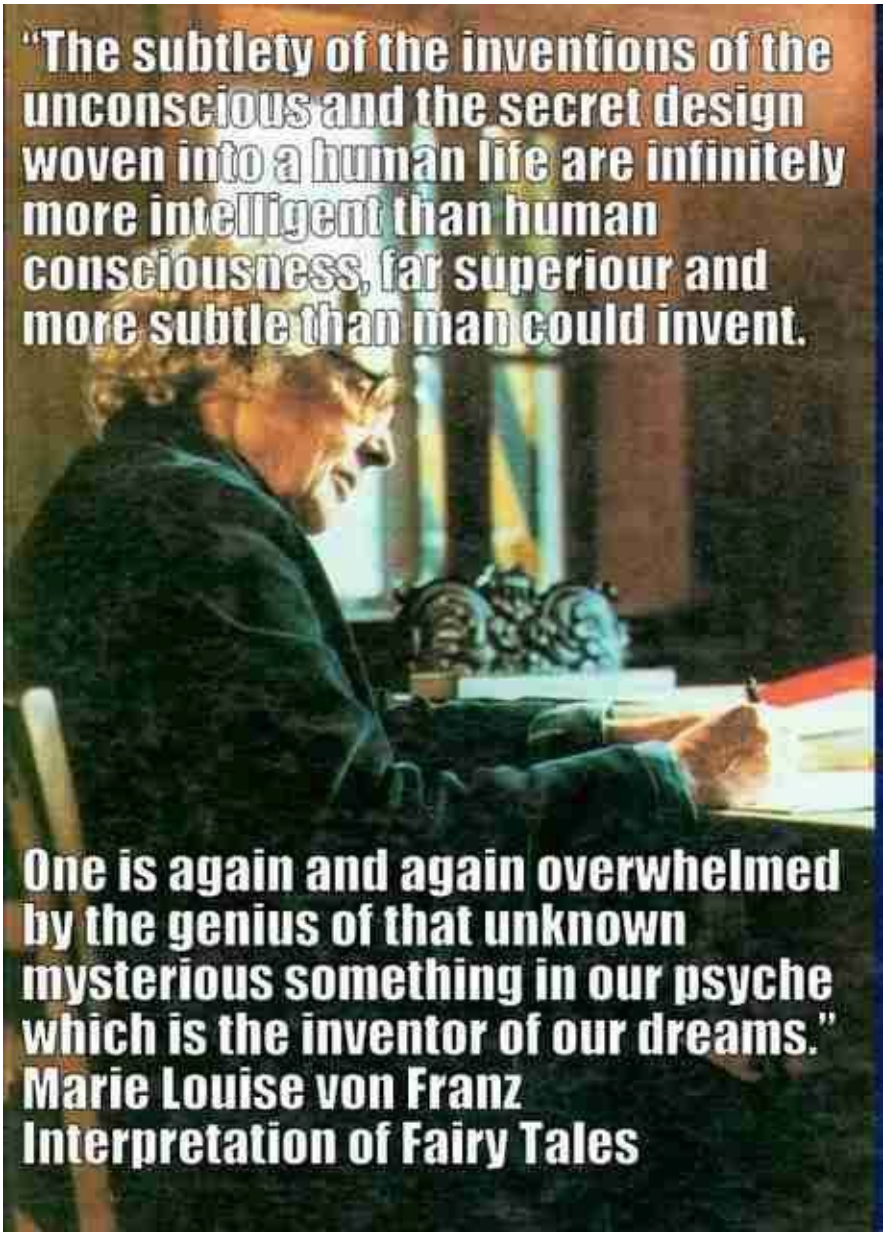
Marie Louise Von Franz: it is only in old age when one looks back that one sees that the whole thing had a pattern. **(2016-01-02 15:11)**


"The subtlety of the inventions of the unconscious and the secret design woven into a human life are infinitely more intelligent than human consciousness, far superiour and more subtle than man could invent.
One is again and again overwhelmed by the genius of that unknown mysterious something in our psyche which is the inventor of our dreams."
Marie Louise von Franz
Interpretation of Fairy Tales

From these amplifications, you see that the woven linen or carpet, with its designs, is often used as a symbol for the complex symbolic patterns of life and the secret designs of fate.

It represents the greater pattern of our life, which we do not know as long as we live it.

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.

Some people who are more introspective know it a bit before the end of their lives and are secretly convinced that things have a pattern, that they are led, and that there is a kind of secret design behind the ephemeral actions and decisions of a human being.

Actually, we turn towards dreams and the unconscious because we want to find out more about our life pat- tern in order to make fewer mistakes and not to cut with our knives into our own inner carpet, fulfilling our destiny instead of resisting it.

This purposiveness of an individual life-pattern, which gives one a feeling of meaningfulness, is very often sym- bolized in the carpet.

Generally carpets, especially oriental ones, have those complicated meandering patterns such as you follow up when in a dreamy mood, when you feel that life goes up and down and along and changes around.

Only if you look from afar, from a certain objective distance, do you realize that there is a pattern of whole- ness in it. Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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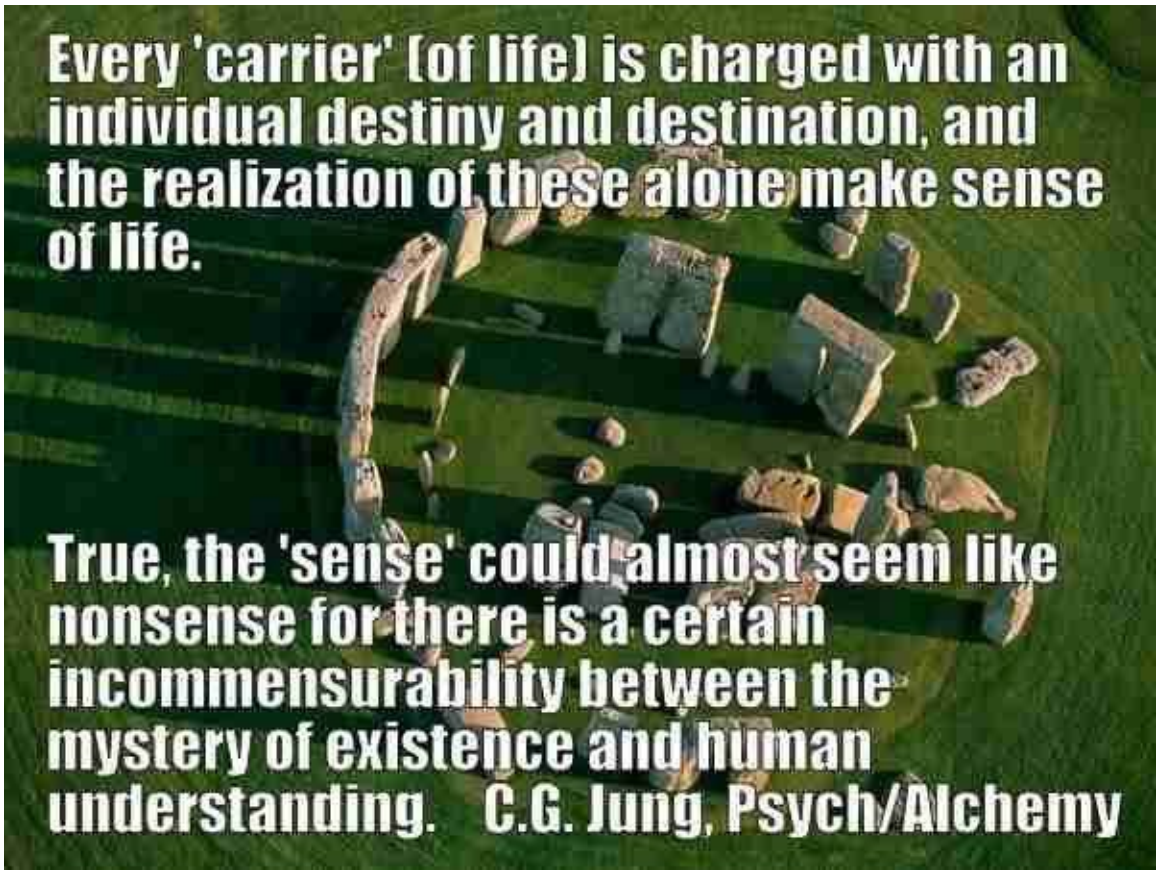
Carl Jung: "Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. (2016-01-02 15:35)


Every 'carrier' (of life) is charged with an individual destiny and destination, and the realization of these alone make sense of life.
True, the 'sense' could almost seem like nonsense for there is a certain incommensurability between the mystery of existence and human understanding. C.G. Jung, Psych/Alchemy

If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone.

In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incom- mensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direc- tion. Carl Jung, Psychology and Alchemy, Page 222

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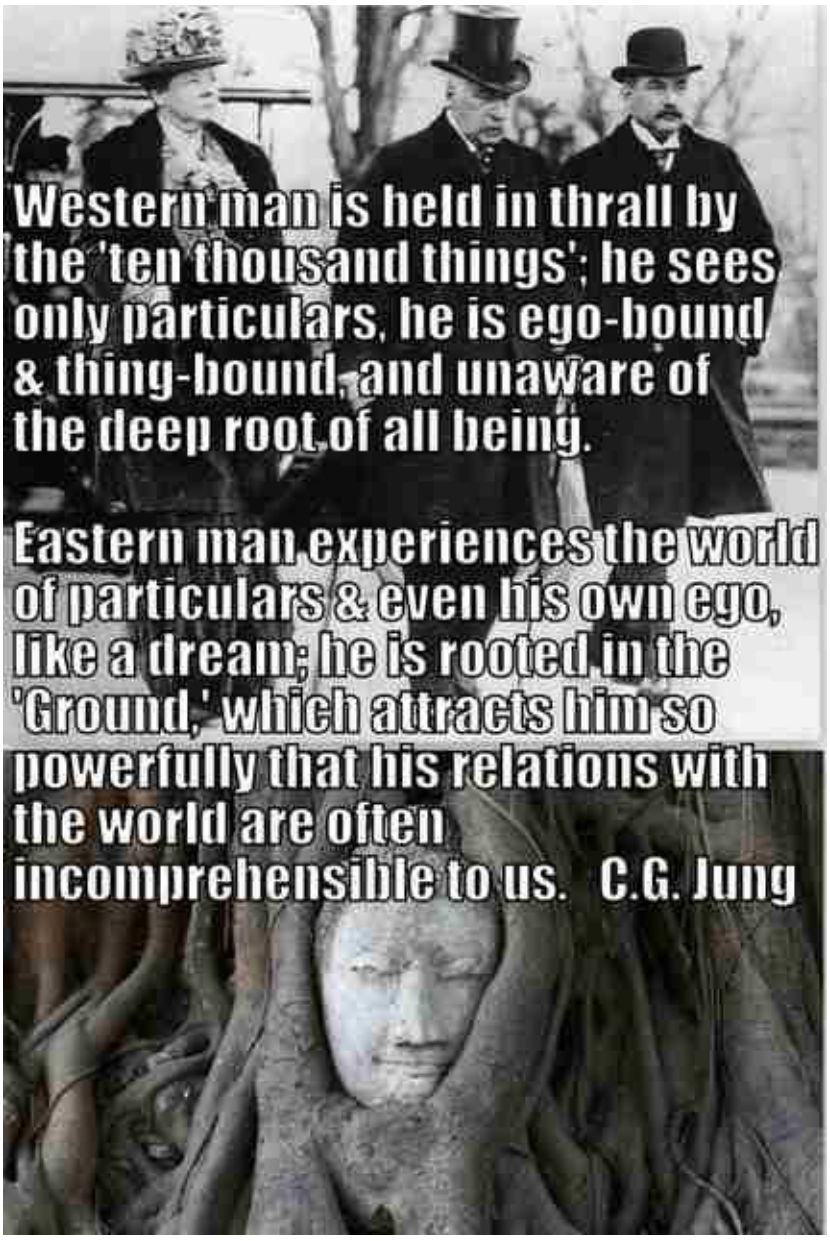
Carl Jung: Western man is held in thrall by the "ten thousand things"; (2016-01-02 16:17)


Western man is held in thrall by the 'ten thousand things'; he sees only particulars, he is ego-bound & thing-bound, and unaware of the deep root of all being.
Eastern man experiences the world of particulars & even his own ego, like a dream; he is rooted in the 'Ground,' which attracts him so powerfully that his relations with the world are often incomprehensible to us. C.G. Jung

The mistaken idea of a merely outward imitatio Christi is further exacerbated by a typically European prejudice which distinguishes the Western attitude from the Eastern.

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being.

Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man.

It is this prejudice, for instance, which impels the Protestant interpreters of the Bible to interpret hro? vuuv (referring to the Kingdom of God) as "among you" instead of "within you."

I do not mean to say anything about the validity of the Western attitude: we are sufficiently convinced of its rightness.

But if we try to come to a real understanding of Eastern man—as the psychologist must - we find it hard to rid ourselves of certain misgivings.

Anyone who can square it with his conscience is free to decide this question as he pleases, though he may be unconsciously setting himself up as an arbiter mundi.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things be- yond our ken. Carl Jung, Psychology and Alchemy, Pages 7-8

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

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326016020781946/

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Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 60 years. (2016-01-03 05:11)

To Robert C . Smith

Dear Mr. Smith, 16 August 1960

Why can’t you understand that the therapeutic performance is a vital process/ which I call the "process of in- dividuation"?

It takes place objectively and it is this experience which helps the patient and not the more or less competent or foolish interpretation of the analyst.

The best the analyst can do is not to disturb the natural evolution of this process.

My so-called views about it are only poor means of representing the very mysterious process of transforma- tion in the form of words, which serve no other purpose than to describe its nature.

The process consists in becoming whole or integrated, and that is never produced by words or interpretations but wholly by the nature of Psyche itself.

When I say "Psyche" I mean something unknown, to which I give the

name "Psyche." There is a difference between hypothesis and

hypostasis.

My hypothesis is that all psychic products referring to religious views are comparable on the basis of a funda- mental similarity of the human mind.

This is a scientific hypothesis.

The Gnostic, which Buber accuses me of being, makes no hypothesis, but a hypostasis in making metaphysical statements.

When I try to establish a fundamental similarity of individual psychic products and alchemistic or otherwise Gnostic noumena, I carefully avoid making a hypostasis, remaining well within the boundaries of the scientific hypothesis.

The fact that I try to make you see my standpoint could show to you that I don’t

mind the criticism. I only want to defend myself against wrong premises.

If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 6o years.

Moreover I cannot understand what my alleged incapacity to stand criticism has to do with the reproach that I am a Gnostic.

You simply add to the arbitrary assumption that l am a Gnostic the blame of moral inferiority, and you don’t realize that one could make the same subjective reproach against you.

I have accused nobody and if I am attacked I have the right to defend myself in

explaining my point of view. There is no need at all to blame me under those

circumstances for being intolerant.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages

583-584 Carl Jung across the web:

Blog: http:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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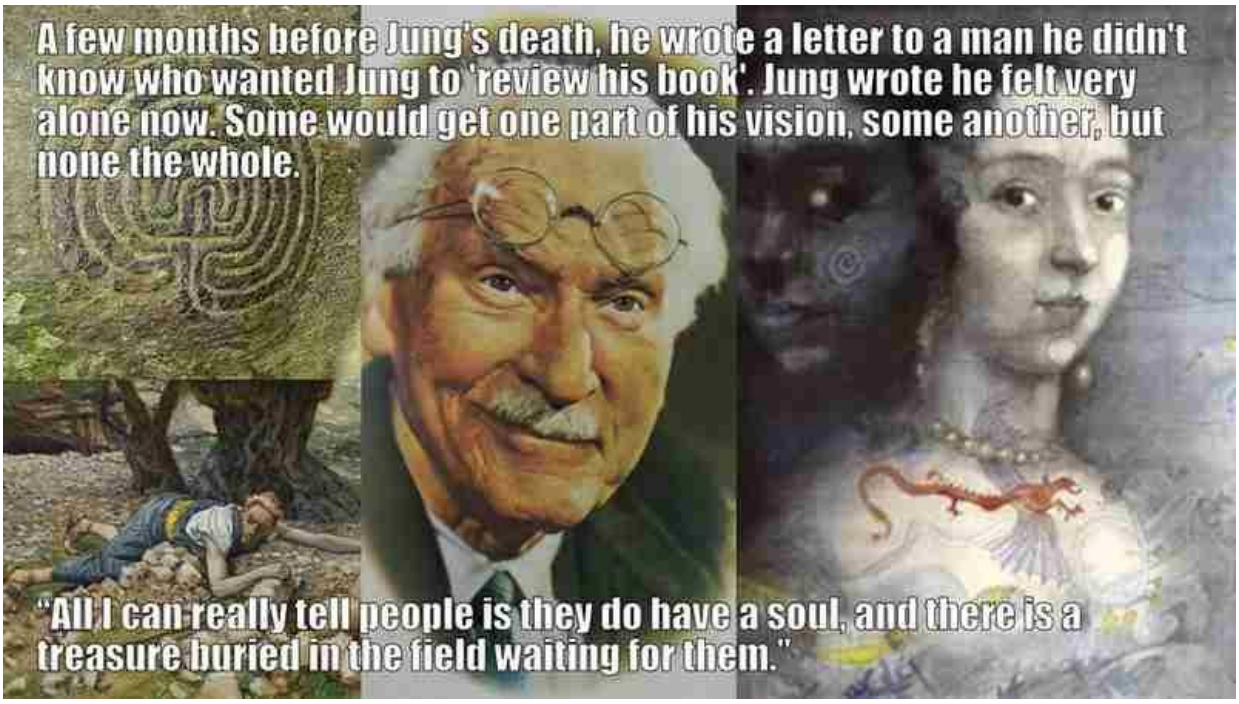
Carl Jung: I am practically alone. (2016-01-04 05:36)


A few months before Jung's death, he wrote a letter to a man he didn't know who wanted Jung to 'review his book'. Jung wrote he felt very alone now. Some would get one part of his vision, some another, but none the whole.
"All I can really tell people is they do have a soul, and there is a treasure buried in the field waiting for them."

I had to understand that I was unable to make the people see what I am after. I am practically alone.

There are a few who understand this and that, but almost nobody sees the whole....

I have failed in my foremost task: to open people’s eyes to the fact that man has a soul and there is a buried

treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Carl Jung: The serpent in Genesis is an illustration... (2016-01-04 05:40)

"The serpent in Genesis is an illustration of a personified treenumen. It is the tree's voice.
The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work."
C.G. Jung, Aion

For the Naassenes Paradise was a quaternity parallel with the Moses quaternio and of similar meaning. Its fourfold nature consisted in the four rivers, Pison, Gihon, Hiddekel, and Phrat.

The serpent in Genesis is an illustration of the personified tree numen; hence it is

traditionally represented in or coiled round the tree.

It is the tree’s voice, which persuades Eve—in Luther’s version—that "it would be good to eat of the tree, and

pleasant to behold that it is a lusty tree."

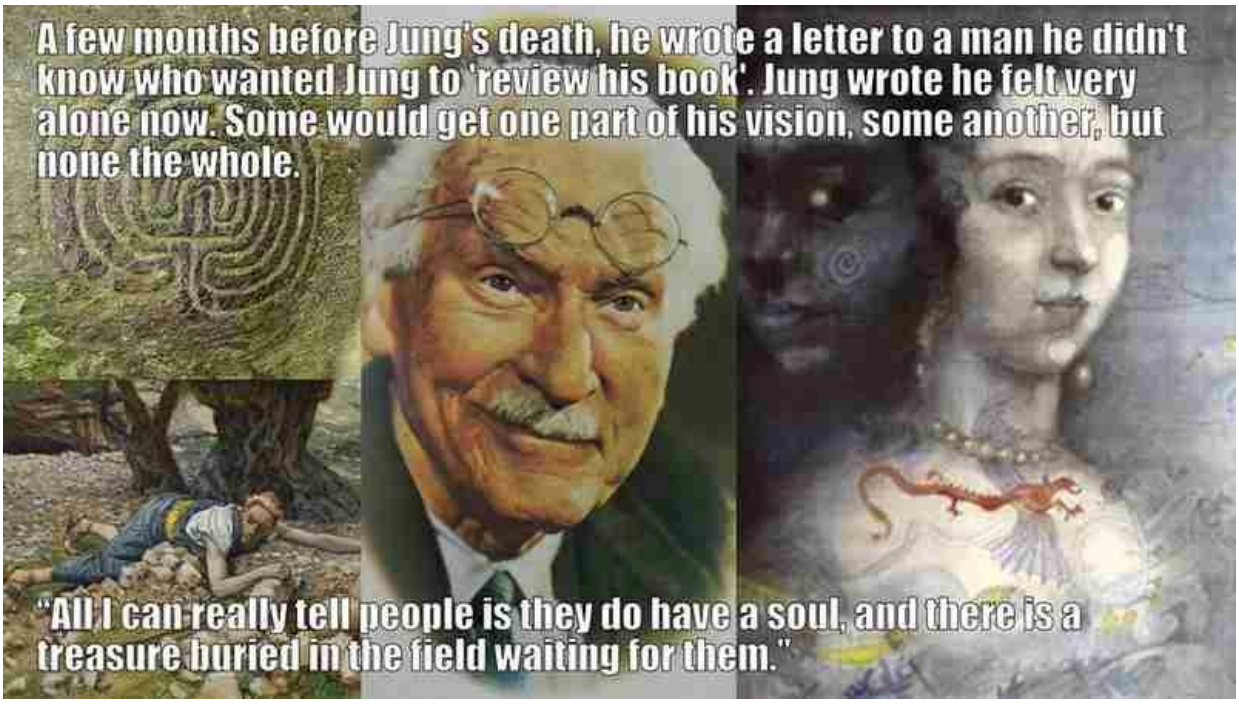
In the fairytale of "The Spirit in the Bottle," Mercurius can likewise be interpreted as a tree numen.

In the Ripley "Scrowle" Mercurius appears as a snake in the shape of a Melusina descending from the top of the Philosophical Tree ("tree of knowledge").

The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work.

In the fairytale Mercurius is hidden in the roots of a great oak-tree, i.e., in the earth. For it is in the interior of the earth that the Mercurial serpent dwells. Carl Jung, Aion, Para 372

Carl Jung: The dissolution of our time-bound form in eternity brings no loss of meaning. (2016-01-04 05:45)


A few months before Jung's death, he wrote a letter to a man he didn't know who wanted Jung to 'review his book'. Jung wrote he felt very alone now. Some would get one part of his vision, some another, but none the whole.
"All I can really tell people is they do have a soul, and there is a treasure buried in the field waiting for them."

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individua- tions more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?

The dissolution of our time-bound form in eternity brings no

loss of meaning. Rather does the little finger know itself a

member of the hand.

Your devoted,

C.G. Jung

Carl Jung on Life After Death (2016-01-04 05:51)

"Time is the moving image of Eternity."
Plato
"The 'one-after-another' is a bearable prelude to the deeper knowledge of the 'side by side'."
Carl Jung

One widespread myth of the hereafter is formed by the ideas and images

centering on reincarnation. In one country whose intellectual culture is highly

complex and much older than ours I am, of course,
referring to India the idea of reincarnation is as much taken for granted as, among us, the idea that God created the world, or that there is a spiritus rector.

Cultivated Hindus know that we do not share their ideas about this, but that does not trouble them.

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and

attains knowledge and dies and begins again from the beginning.

Only with the Buddha does the idea of a goal emerge, namely, the overcoming of

earthly existence. The mythic needs of the Occidental call for an evolutionary

cosmogony with a beginning and a goal.

The Occidental rebels against a cosmogony with a beginning and mere end, just as he cannot accept the idea of a static, self-contained, eternal cycle of events.

The Oriental, on the other hand, seems able to come to terms with this idea.

Apparently there is no unanimous feeling about the nature of the world, any more than there is general agree- ment among contemporary astronomers on this question.

To Western man, the meaninglessness of a merely static universe

is unbearable. He must assume that it has meaning.

The Oriental does not need to make this assumption; rather, he himself embodies it.

Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the ful- fillment of meaning in man, stripping the world and existence from himself (Buddha).

I would say that both are right.

Western man seems predominantly extraverted, Eastern man predominantly introverted.

The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both without and within.

The idea of rebirth is inseparable from that of karma.

The crucial question is whether a man’s karma is personal or not.

If it is, then the preordained destiny with which a man enters life represents an achievement of previous lives, and a personal continuity therefore exists.

If, however, this is not so, and an impersonal karma is seized upon in the act of birth, then that karma is incar- nated again without there being any personal continuity.

Buddha was twice asked by his disciples whether man’s karma is personal or not.

Each time he fended off the question, and did not go into the matter; to know this, he said, would not con- tribute to liberating oneself from the illusion of existence.

Buddha considered it far more useful for his disciples to meditate upon the Nidana chain, that is, upon birth, life, old age, and death, and upon the cause and effect of suffering.

I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I

lived before in

the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know.

Buddha left the question open, and I like to assume that he himself did not know with certainty.

I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer; that I had to be born again because I had not fulfilled the task that was given to me.

When I die, my deeds will follow along with me that is

how I imagine it. I will bring with me what I have done.

In the meantime it is important to insure that I do not stand at the end with empty hands.

Buddha, too, seems to have had this thought when he tried to keep his disciples from wasting time on useless speculation.

The meaning of my existence is that life has addressed a question to me.

Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer, for otherwise I am dependent upon the world's answer.

That is a supra-personal life task, which I accomplish only by effort and

with difficulty. Perhaps it is a question which preoccupied my ancestors,

and which they could not answer.

Could that be why I am so impressed by the fact that the conclusion of Faust contains no solution?

Or by the problem on which Nietzsche foundered: the Dionysian side of life, to which the Christian seems to have lost the way?

Or is it the restless Wotan-Hermes of my Alemannic and Prankish ancestors who poses challenging riddles?

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image.

I also think of the possibility that through the achievement of an individual a question enters the world, to which he must provide some kind of answer.

For example, my way of posing the question as well as my answer may be unsatisfactory.

That being so, someone who has my karma or I myself would have to be reborn in order to give a more com- plete answer.

It might happen that I would not be reborn again so long as the world needed no such answer, and that I would be entitled to several hundred years of peace until someone was once more needed who took an interest in

these matters and could profitably tackle the task anew.

I imagine that for a while a period of rest could ensue, until the stint I had done in my lifetime needed to be taken up again.

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls.

"With a free and open mind" I listen attentively to the Indian doctrine of rebirth, and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing toward reincarnation.

Naturally, I do not count the relatively numerous testimonies, here in the West, to the

belief in reincarnation. A belief proves to me only the phenomenon of belief, not the

content of the belief.

This I must see revealed empirically in order to accept it.

Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for any such signs.

Recently, however, I observed in myself a series of dreams which would seem to describe the process of rein- carnation in a deceased person of my acquaintance.

But I have never come across any such dreams in other persons, and therefore have no basis for comparison.

Since this observation is subjective and unique, I prefer only to mention its existence and not to go into it any further.

I must confess, however, that after this experience I view the problem of reincarnation with somewhat differ- ent eyes, though without being in a position to assert a definite opinion.

If we assume that life continues "there," we cannot conceive of any other form of existence except a psychic one; for the life of the psyche requires no space and no time.

Psychic existence, and above all the inner images with which we are here concerned, supply the material for all mythic speculations about a life in the hereafter, and I imagine that life as a continuance in the world of images.

Thus the psyche might be that existence in which the hereafter or the land of the dead is located.

From the psychological point of view, life in the hereafter would seem to be a logical continuation of the psy- chic life of old age.

With increasing age, contemplation, and reflection, the inner images naturally play an ever greater part in man’s life. "Your old men shall dream dreams".

That, to be sure, presupposes that the psyches of the old men have not become wooden, or entirely petrified sero medicina paratur cum mala per longas convaluere moras.

In old age one begins to let memories unroll before the mind’s eye and, musing, to

recognize oneself in the inner and outer images of the past.

This is like a preparation for an existence in the hereafter, just as, in Plato's view, philosophy is a preparation for death. Carl Jung, Memories Dreams and Reflections

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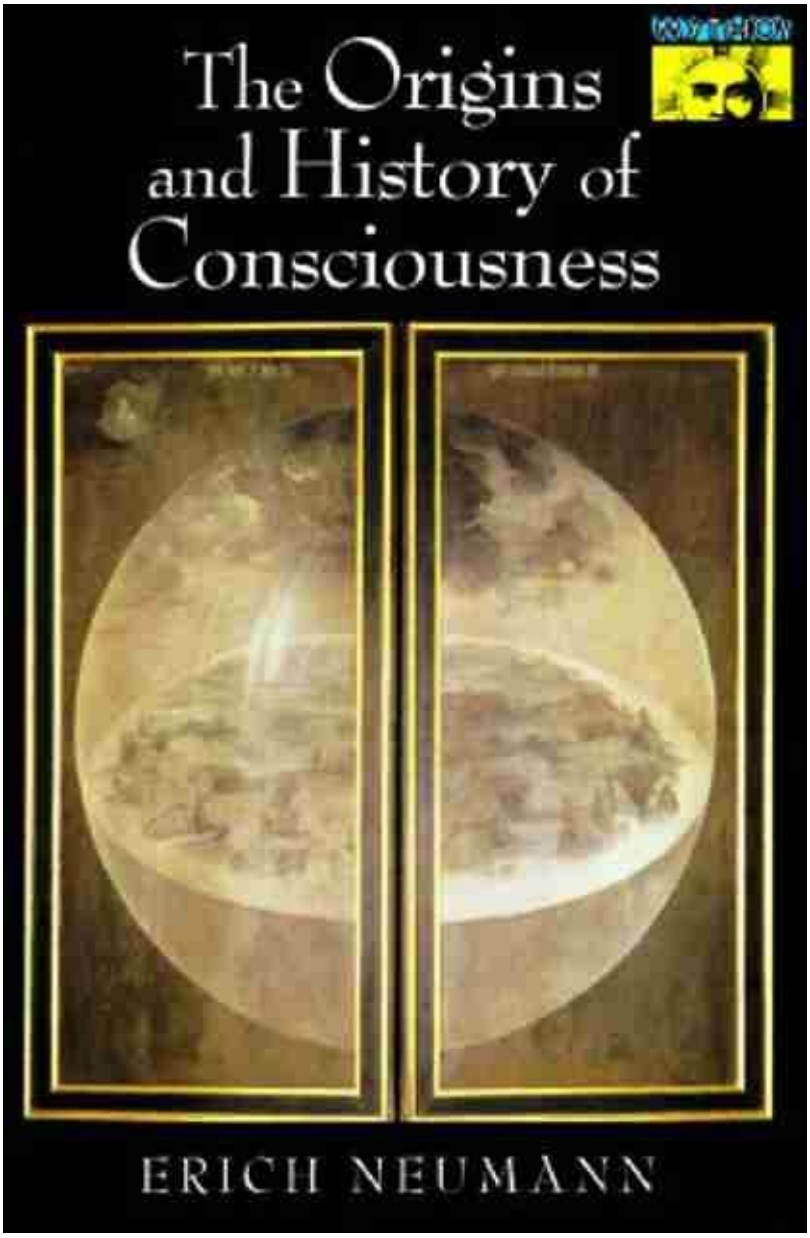
Carl Jung's Foreword to Erich Neumann's "The Origin and History of Consciousness" (2016-01-04 11:22)



The author has requested me to preface his book with a few words of introduction, and to this I accede all the more readily because I found his work more than usually welcome.

It begins just where I, too, if I were granted a second lease of life, would start to gather up the disfecta mem- bra of my own writings, to sift out all those "beginnings without continuations" and knead them into a whole.

As I read through the manuscript of this book it became clear to me how great are the disadvantages of pio-

neer work: one stumbles through unknown regions; one is lead astray by analogies, forever losing the Ariadne thread; one is overwhelmed by new impressions and new possibilities, and the word disadvantage of all is that the pioneer only knows afterwards what he should have known before.

The second generation has the advantage of a clearer, if still incomplete, picture; certain landmarks that at least lie on the frontiers of the essential have grown familiar, and one now knows what must be known if one is to explore the newly discovered territory.

Thus forewarned and forearmed, a representative of the second generation can spot the most distant connec- tions; he can unravel problems and give a coherent account of the whole field of study, whose full extent the pioneer can only survey at the end of his life's work.

This difficult an d meritorious task the author has performed with outstanding success.

He has woven his facts into a pattern and created a unified whole, which no pioneer could have done nor could ever have attempted to do.

As though in confirmation of this, the present work opens at the very place where I unwittingly made landfall on the new continent long ago, namely the realm of matriarchal symbolism; and, as a conceptual framework work for his discoveries, the author uses a symbol whose significance first dawned on me in my recent writings on the psychology of alchemy: the uroboros.

Upon this foundation he has succeeded in constructing a unique history of the evolution of consciousness, and at the same time in representing the body of myths as the phenomenology of this same evolution.

In this way he arrives at conclusions and insights which are among the most important ever to be reached in this field.

Naturally to me ,as a psychologist, the most valuable aspect of the work is the fundamental contribution it makes to a psychology of the unconscious.

The author has placed the concepts of analytical psychology-which for many people are so bewildering-on a firm evolutionary basis, and erected upon the temperament and subjective assumptions of the author as well as upon objective data.

This factor is of the greatest importance in psychology, tor the "personal equation" colors the mode of see- ing.

Ultimate truth, if there be such a thing, demands the concert

of many voices. I can only congratulate the author on his

achievement.

May this brief foreword convey to him my heartfelt thanks. C.G. Jung,

March 1, 1949 Carl Jung across the web:

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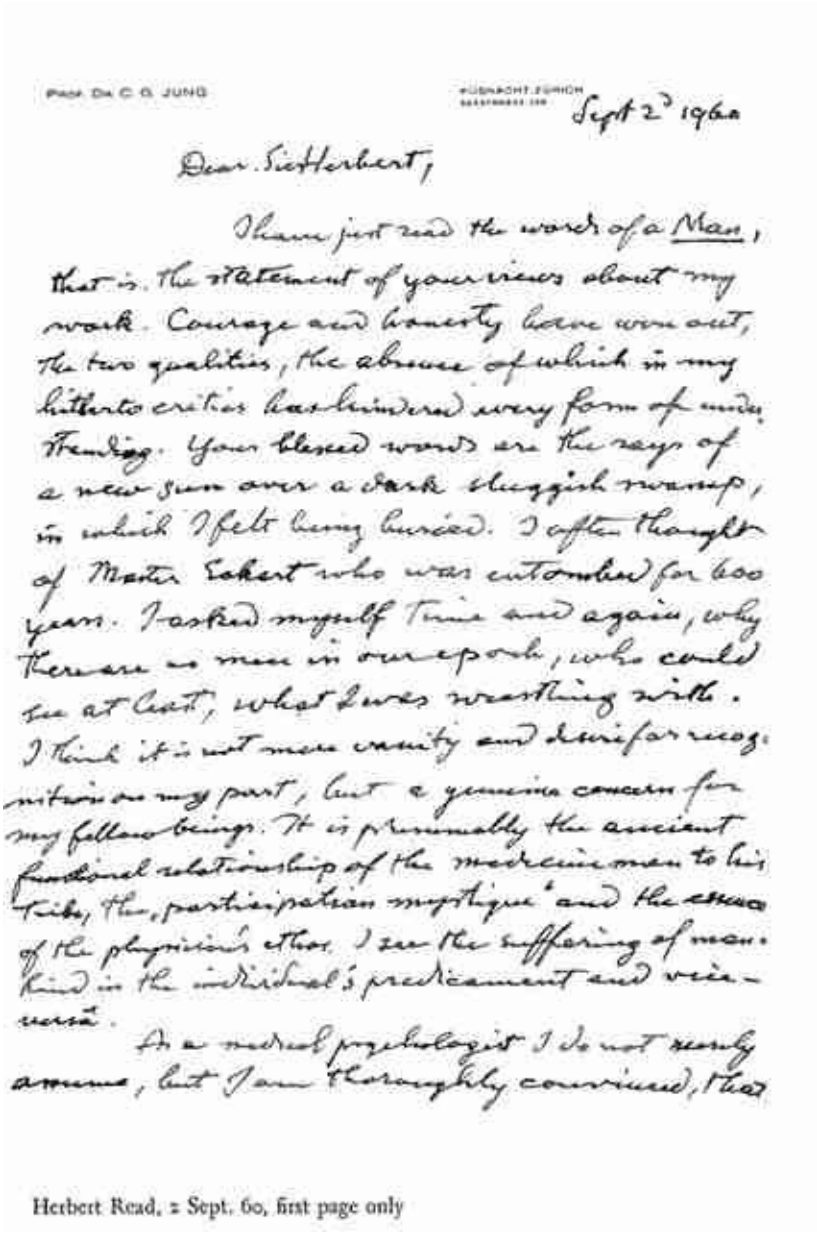
Carl Jung: I have given a good deal of attention to two great initiators: Joyce and Picasso. (2016-01-04 16:12)



Herbert Read, 2 Sept. 60, first page only

To Herbert Read

Dear Sir Herbert, 2 September 1960

I have just read the words of a Man, that is, the statement of your views about m y work.

Courage and honesty have won out, two qualities the absence of which in my critics hitherto has hindered ev- ery form of understanding.

Your blessed words are the rays of a new sun over a dark sluggish swamp in

which I felt buried. I often thought of Meister Eckhart who was entombed

for 600 years.

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.

I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow-beings.

It is presumably the ancient functional relationship of the medicine-man to his tribe, the participation mys- tique and the essence of the physician's ethos.

I see the suffering of mankind in the individual's predicament and vice versa.

As a medical psychologist I do not merely assume, but I am thoroughly convinced, that nil humanum a mealienum esse is even my duty.

I am including "modern art"-and passionately though I see you indulgently smiling.

I have regretted very much not to have had the opportunity of a real talk with you about your book, which has brought back to me all my thoughts about art.

I have never been explicit about them because I was hampered by my increasing awareness of the universal misunderstanding I encountered.

As the problem is subtle, its solution demands subtlety of mind and real experience of the mind's function- ing.

After 60 solid years of field-work I may be supposed to know at least

something about my job. But even the most incompetent ass knew better and

I received no encouragement.

On the contrary I was misunderstood or completely ignored.

Under those circumstances I even grew afraid to increase the chaos of opinion by adding considerations which could not be understood.

I have given a good deal of attention to two great initiators: Joyce and Picasso.

Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.

I knew, as it seems to me, what that crumpled piece of paper meant that went out down the Liffey in spite of Joyce.

I knew his pain, which had strangled itself by its own strength.

Hadn't I seen this tragedy time and again with my schizophrenic patients?

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"

But no tongue will tell you what has happened in his soul.

I saw the same process evolving in Picasso, a very

different man. Here was strength which brought

about the dissolution of a work. He saw and

understood what the surge of depth meant.

Almost consciously he accepted the challenge of the all-powerful spirit of the time.

He transformed his "Konnen" ("Kunst" derives from "konnen") into the art of ingenious fragmentation: "It shall go this way, if it doesn't go the other way."

I bestowed the honour upon Picasso of viewing him

as I did Joyce. I could easily have done worse by

emphasizing his falsity.

He was just catering to the morbidity of his time, as he himself admits.

I am far from diagnosing him a schizophrenic. I only emphasize the analogy to the schizophrenic process, as I understand it.

I find no signs of real schizophrenia in his work except the analogy, which however has no diagnostic value, since there are plenty of cases of this kind yet no proof that they are schizophrenics.

Picasso is ruthless strength, seizing the unconscious urge and voicing it resoundingly, even using it for mone- tary reasons.

By this regrettable digression he shows how little he understands the primordial urge, which does not mean a field of ever so attractive-looking and alluring shards, but a new world after the old one has crumpled up.

Nature has a horror vacui and does not believe in shard-heaps and decay, but grass and flowers cover all ruins inasmuch as the rains of heaven reach them.

The great problem of our time is that we don't understand what is

happening to the world. We are confronted with the darkness of our soul,

the unconscious.

It sends up its dark and unrecognizable urges.

It hollows out and hacks up the shapes of our culture and its

historical dominants. We have no dominants any more, they are in

the future.

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability.

Who is the awe-inspiring guest who knocks at our door portentously?

Fear precedes him, showing that ultimate values already flow towards him.

Our hitherto believed values decay accordingly and our only certainly is that the new world will be something

different from what we were used to.

If any of his urges show some inclination to incarnate in a known shape, the creative

artist will not trust it. He will say: "Thou art not what thou sayest" and he will hollow

them out and hack them up.

That is where we are now.

They have not yet learned to discriminate between their willful mind and the objective manifestation of the psyche.

They have not yet learned to be objective with their own psyche, i .e., [to discriminate] between the thing which you do and the thing that happens to you.

When somebody has a happy hunch, he thinks that he is clever, or that something which he does not know does not exist.

We are still in a shockingly primitive state of mind, and this is the main reason why we cannot become objec- tive in psychic matters.

If the artist of today could only see what the psyche is spontaneously producing and what he, as a conscious- ness, is inventing, he would notice that the dream f.i. or the object is pronouncing (through his psyche) a reality from which he will never escape, because nobody will ever transcend the structure of the psyche.

We have simply got to listen to what the psyche

spontaneously says to us. What the dream, which is not

manufactured by us, says is just so.

Say it again as well as you can.

Quod Natura relinquit imperfectum, Ars perficiU It is the great dream which has always spoken through the artist as a mouthpiece.

All his love and passion (his "values”) flow towards the coming guest to proclaim his arrival.

The negative aspects of modern art show the intensity of our prejudice against the future, which we obsti- nately want to be as we expect it.

We decide, as if we knew.

We only know what we know, but there is plenty more of which we might know if only we could give up in- sisting upon what we do know.

But the Dream would tell us more, therefore we despise the Dream and we are going on to dissolve ad infini- tum.

What is the great Dream?

It consists of the many small dreams and the many acts of humility and submission to their hints.

It is the future and the picture of the new world, which we do not understand yet. We cannot know better than the unconscious and its intimations.

There is a fair chance of finding what we seek in vain in our conscious world. Where else could it be?

I am afraid I never find the language which would convey such simple arguments to my contemporaries. Apologies for the length of my letter!

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 586-592 Carl Jung across the web:

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Twitter: https://twitter.com/MaxwellPurringt

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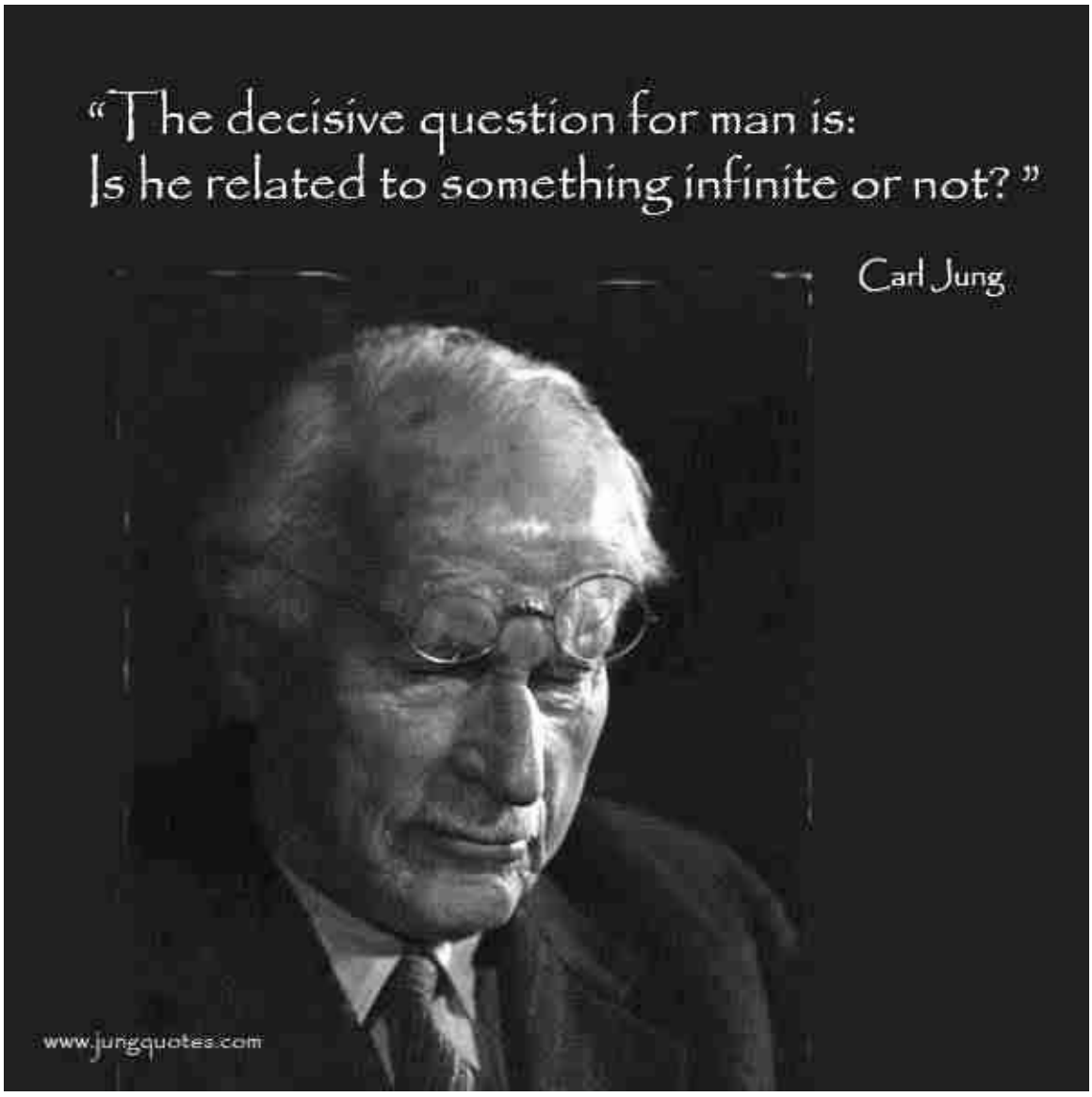
Carl Jung: By the way: I must call your attention to the fact that I have no theory that God is a quaternity.
(2016-01-05 06:05)



To the Rev. W. P.

Witcutt Dear Sir, 24

August 1960

I must apologize for not having answered your Letter

of July 18th. I hasten therefore to answer this time

at once.

I was very interested in your letter, as you can imagine.

Since 1924 I have done much work with the I Ching and I have discussed it with my late friend Richard Wil- helm, who had first-hand knowledge of its workings.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not

only a picture of the actual situation but also of the future, exactly like dreams.

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an ex- periment of a four-dimensional nature.

I have never tried even to describe this aspect of dreams, not to speak of the hexagrams, because I have found that our public today is incapable of understanding.

I considered it therefore my first duty to talk and write of the things that might be understandable and would thus prepare the ground upon which one could later on explain the more complicated things.

I quite agree that the I Ching symbolism can be interpreted like that of dreams.

By the way: I must call your attention to the fact that I have no theory that

God is a quaternity. The whole question of quaternity is not a theory at all, it

is a Phenomenon.

There are plenty of quaternary symbolizations of the Deity and that is a

fact, not a theory. I would not commit such a crime against

epistemology.

This is the stumbling block over which Father Victor White has fallen

and many others. I am in no way responsible for the fact that there

are quaternity formulas.

Now, as to your new book, to which I am looking forward with great interest: unfortunately my doctor is strictly against too much mental work, since it increases my blood pressure.

Thus I have to omit all mental efforts.

I would have liked to write a preface to your indubitably meritorious book, but I could not do it without a careful study and digestion of your MS-not to mention the formulation of my own standpoint in these highly complicated matters.

Sunt certe denique fines-that is precisely the situation in which I find myself now.

I cannot fight the battle anymore and I refuse to produce superficial

and cheap stuff. I hope you will understand this painful confession

of non possumus.

Nobody regrets this defeat through old age more

than I myself. Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages

584-585 Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+:

https://plus.google.com/102529939687199578205/post

s Facebook: Group:

https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

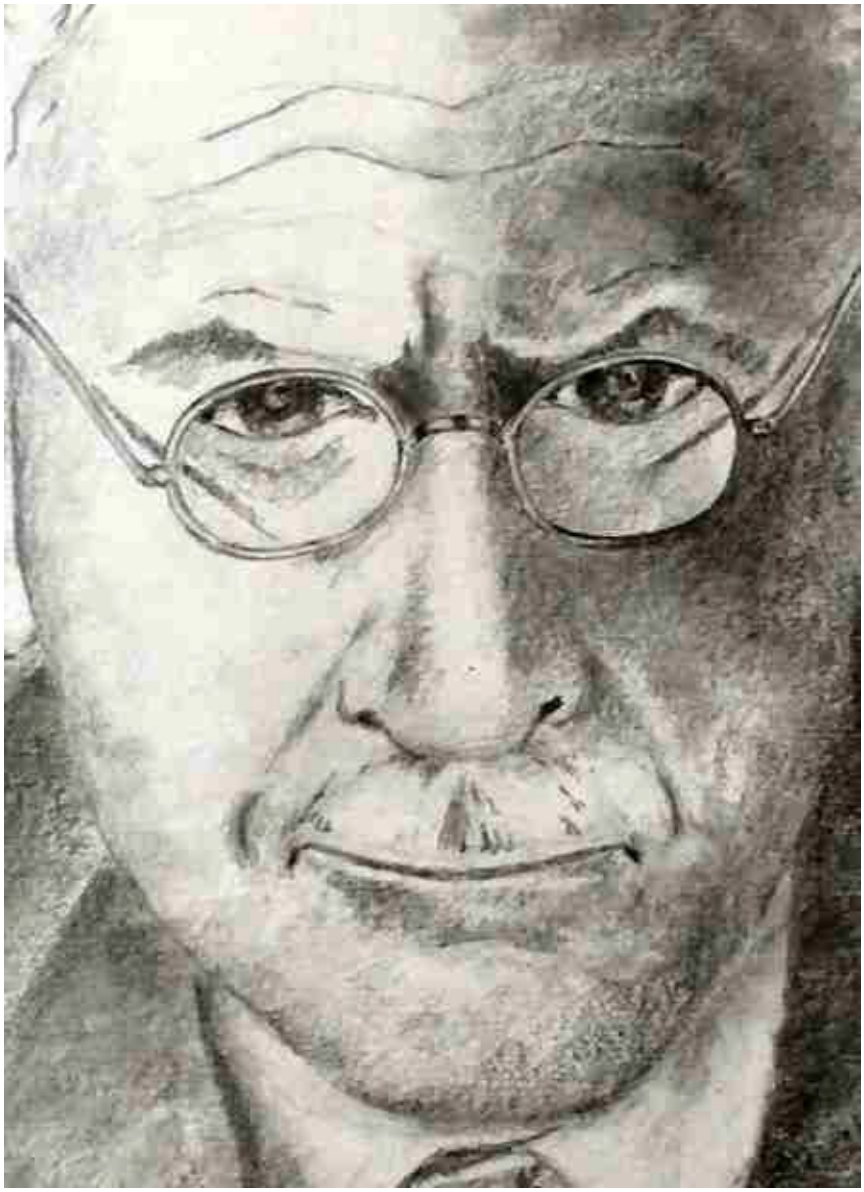
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: But now I am grown so old that I can let go my grip on the world,.. (2016-01-05 09:56)



To Jolande Jacobi

Dear Dr. Jacobi, 25 August 1960

I was very impressed and pleased to hear that my autobiographical sketches have conveyed to you something of what my outer side has hitherto kept hidden.

It had to remain hidden because it could not have survived the brutalities of the outside world.

But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.

The dream you have called back to my memory anticipates the content and setting of the

analysis in a miraculous way. Who knew that and who arranged it?

Who envisioned and; grasped it, and forcibly expressed it in a great dream-image?

He who has insight into this question knows whereof he speaks when he tries to

interpret the psyche. With cordial greetings,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. II, Page 585

Note: J . retold a "big dream" of hers in 1927 which had the character of an initiation. It is reported in her The Way of lndividuation. (1967), pp. 76f.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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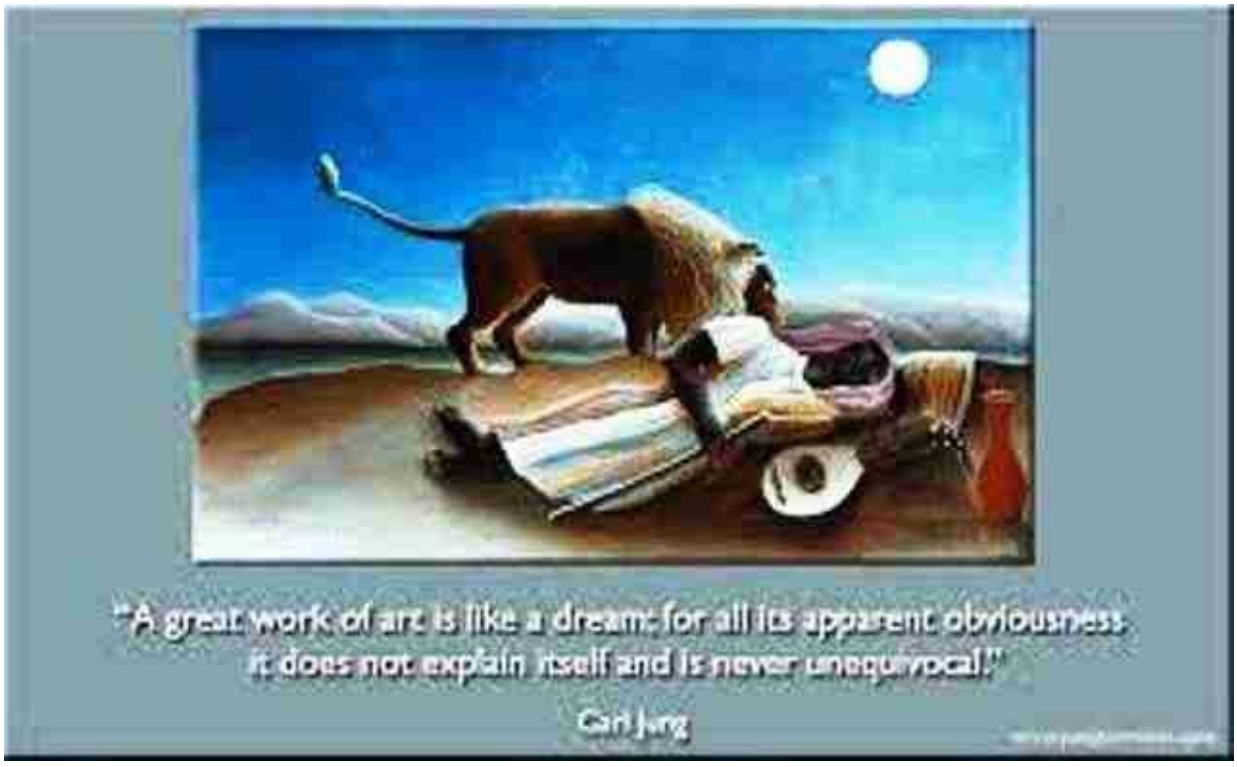
WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: … I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art. (2016-01-05 10:14)


"A great work of art is like a dream: for all its apparent obviousness
it does not explain itself and is never unequivocal."
Carl Jung

To Heinrich Berann

Dear Herr Berann, 27 August 1960

Thank you very much for the samples you have sent me of your Paintings.

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art, one is forced to appeal to the intellect or to intuition in order to gain any access to it.

But even then most of the little signs and signals by which human beings relate to one another seem to be ab- sent.

The reason for this, it seems to me, is that in those depths from which the statements of the modern artist come the individual factor plays so small a role that human communication is abolished.

" I remain I and you remain you"-the final expression of the alienation and incompatibility of individuals.

These strange messages are well suited to our time, marked as it is by mass-mindedness and the extinction of the individual.

In this respect our art has an important role to play: it compensates a vital deficiency

and anticipates the illim- itable loneliness of man.

The question that forces itself upon me when contemplating a modem picture is always the same: what can't it express?

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 585-586.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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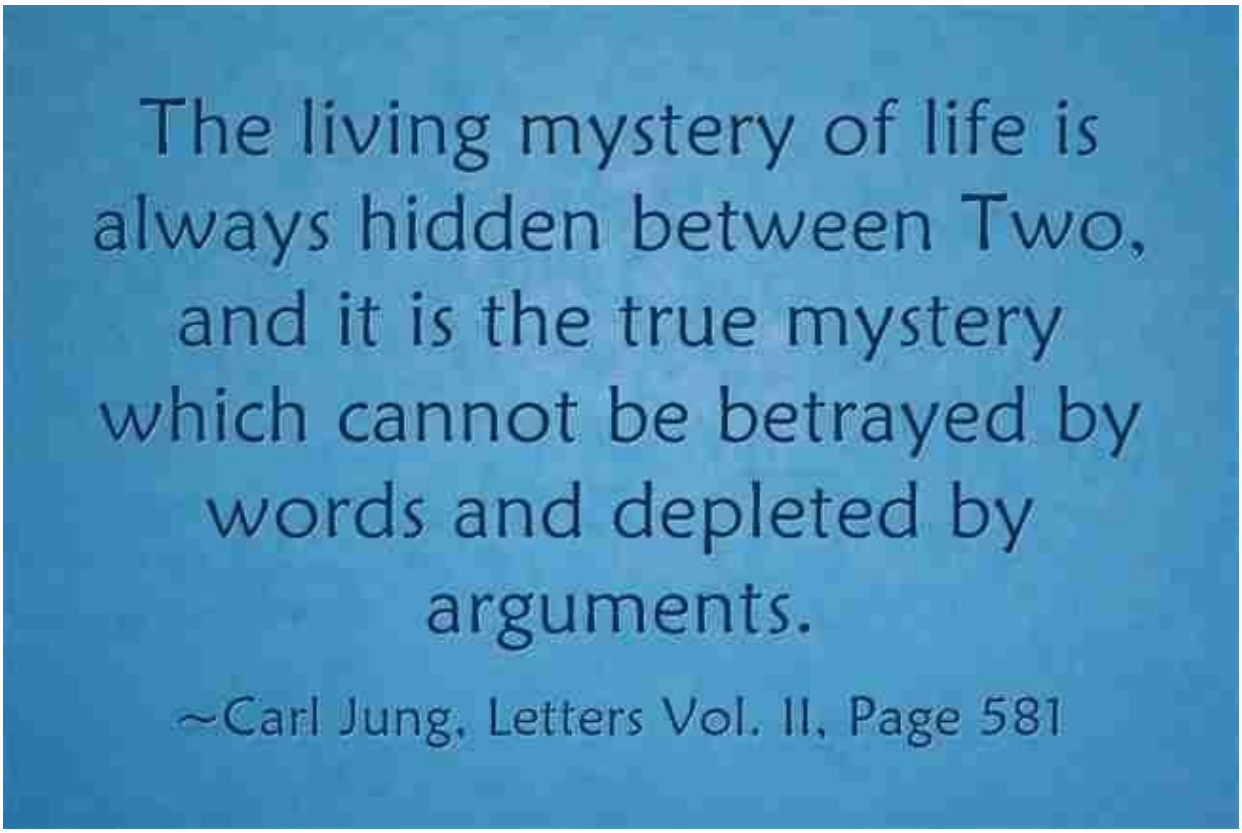
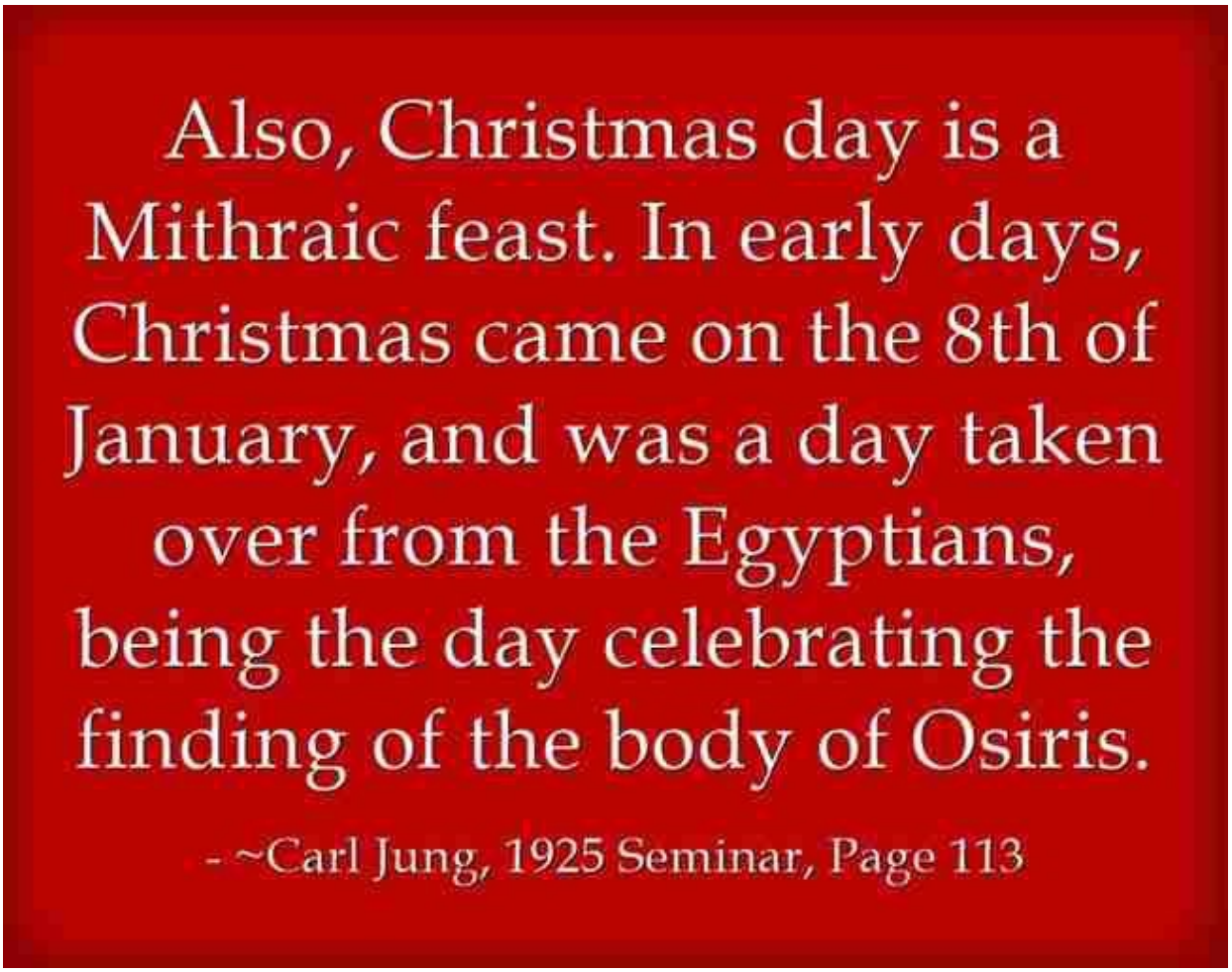
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

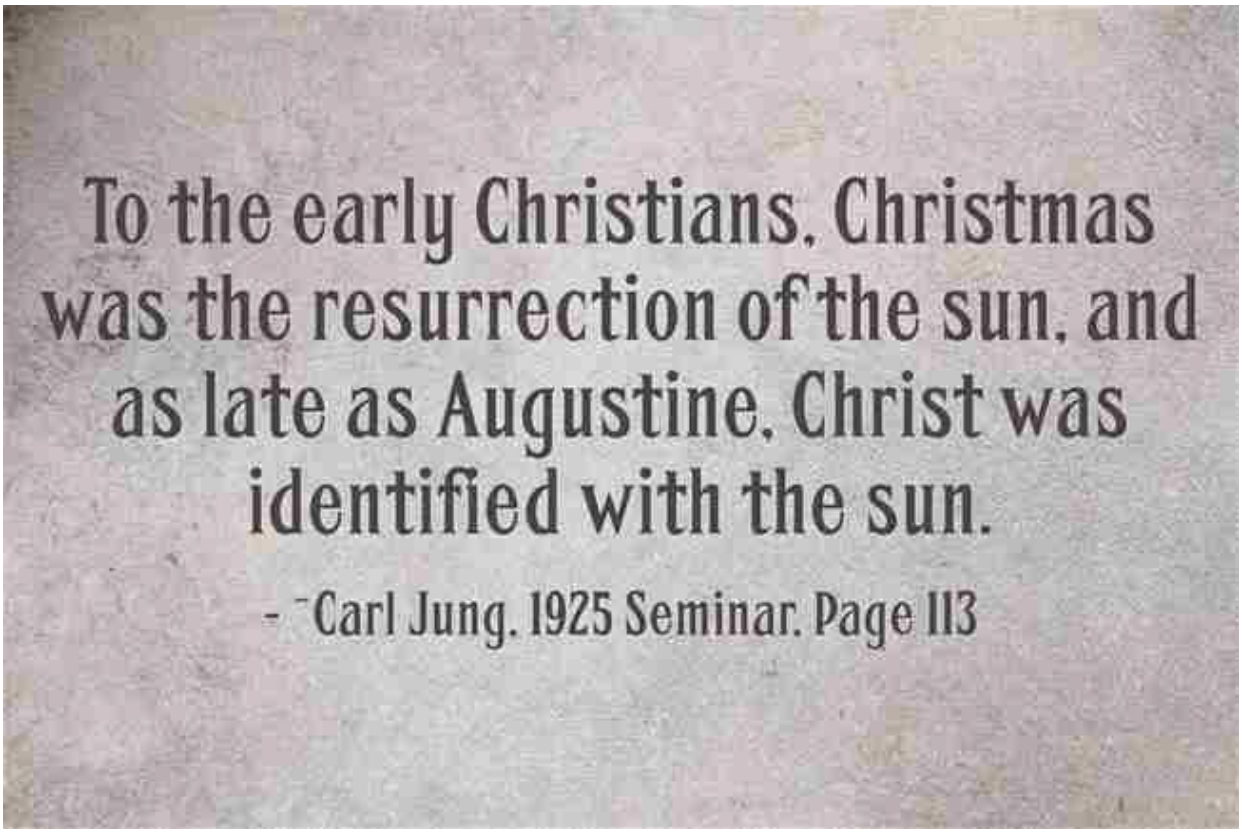
Some Carl Jung Quotations XV (2016-01-05 14:38)


The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.
~Carl Jung, Letters Vol. II, Page 581

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581


Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.
- ~Carl Jung, 1925 Seminar, Page 113

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113


To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun.
- Carl Jung. 1925 Seminar. Page 113

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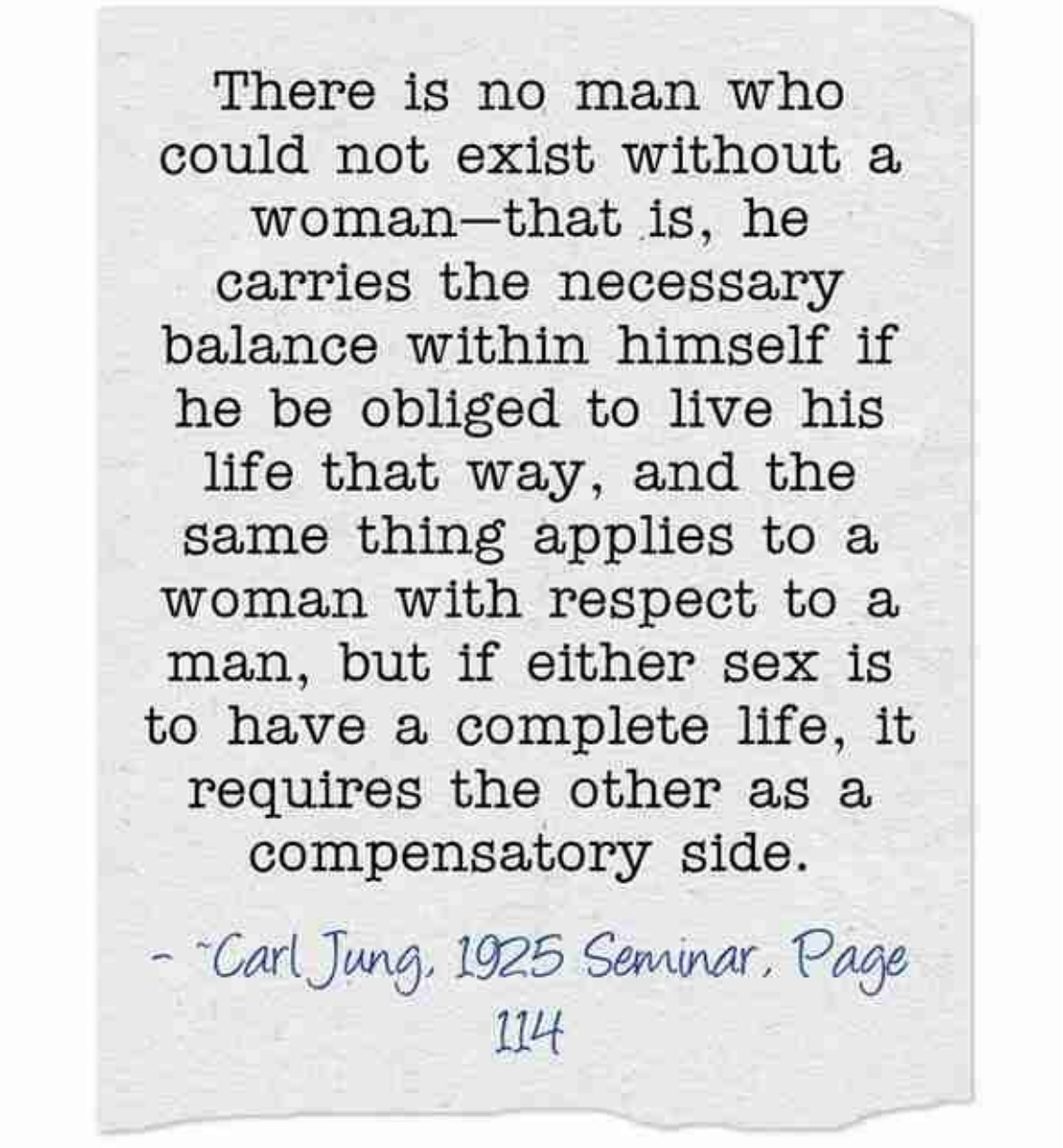
There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.
- ~Carl Jung, 1925 Seminar, Page 114

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

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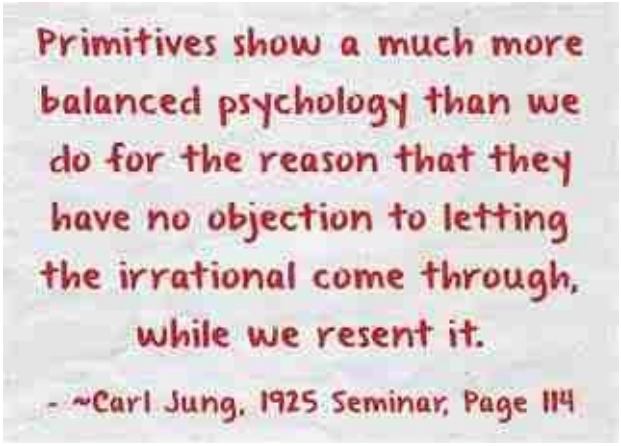
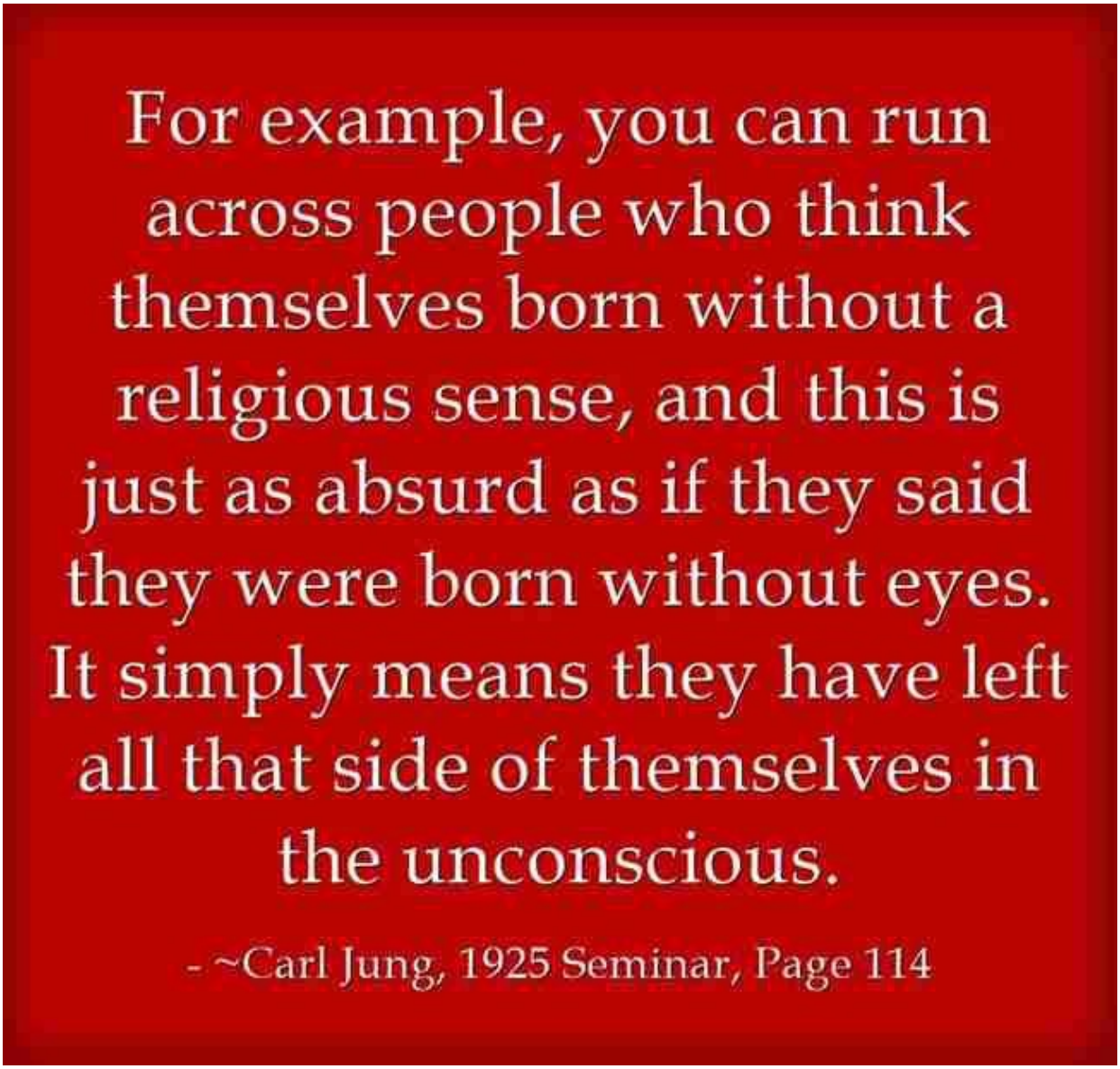

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.
- ~Carl Jung, 1925 Seminar, Page 114


For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.
- ~Carl Jung, 1925 Seminar, Page 114

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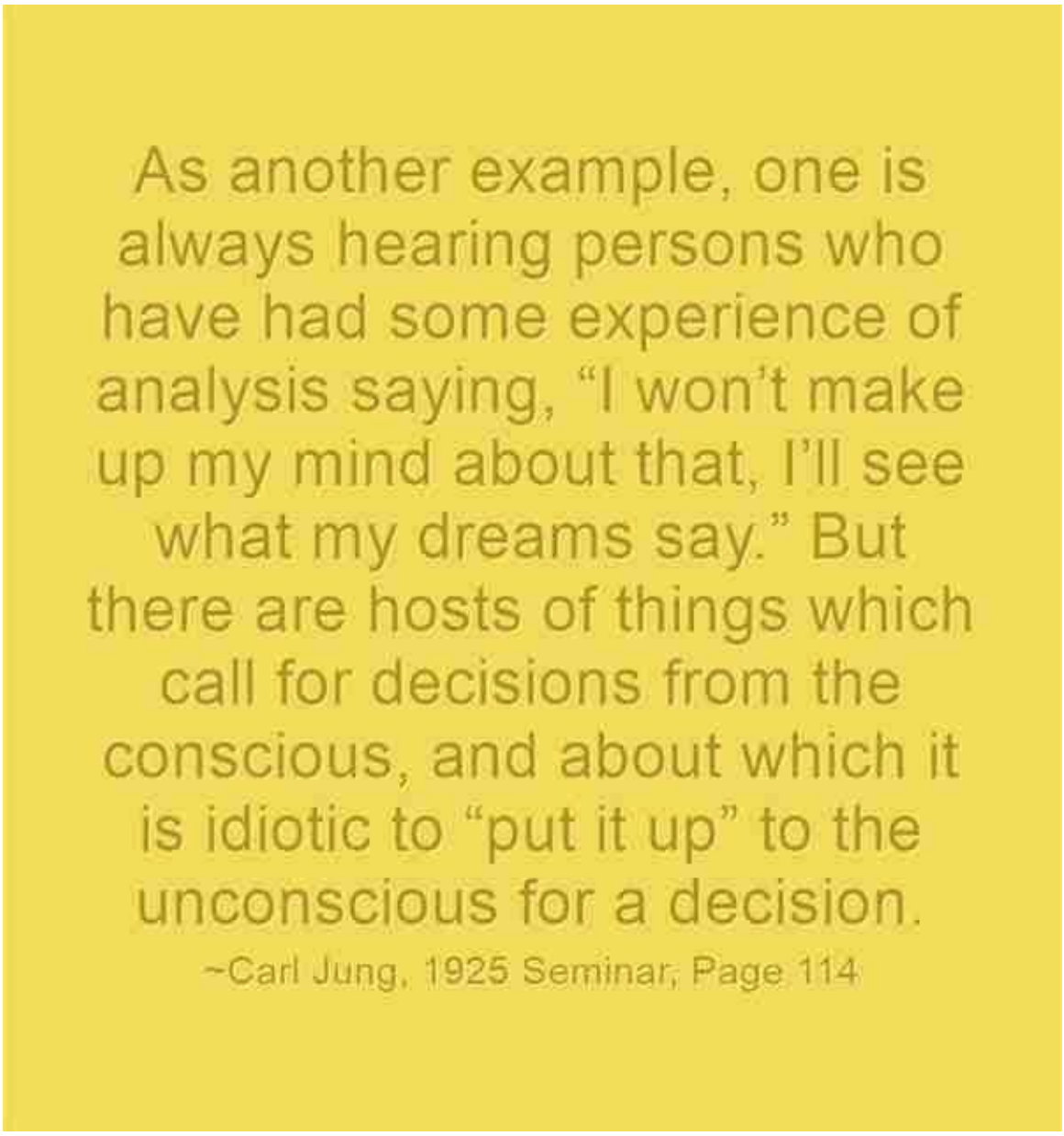
As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision.
~Carl Jung, 1925 Seminar, Page 114

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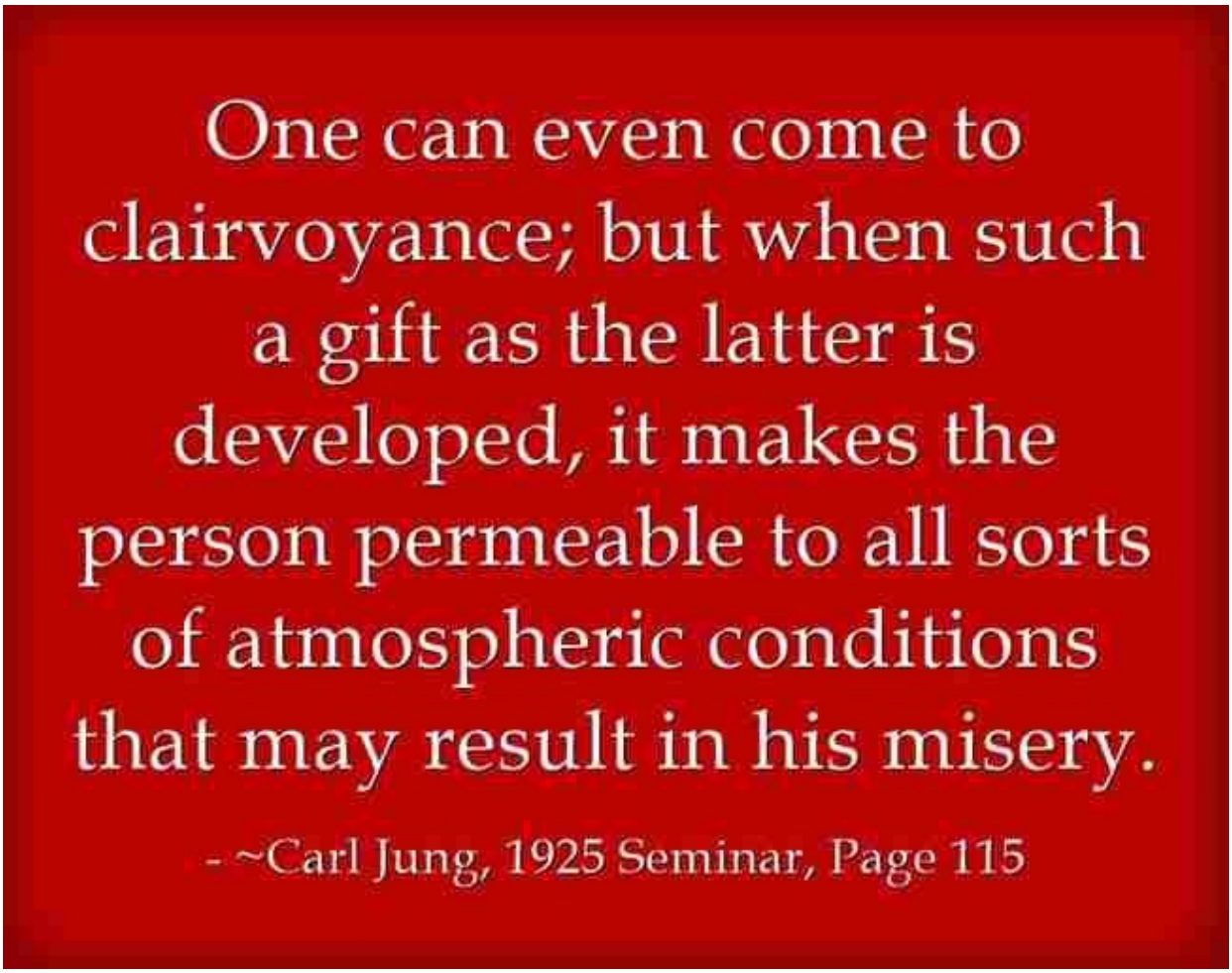
One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.
- ~Carl Jung, 1925 Seminar, Page 115

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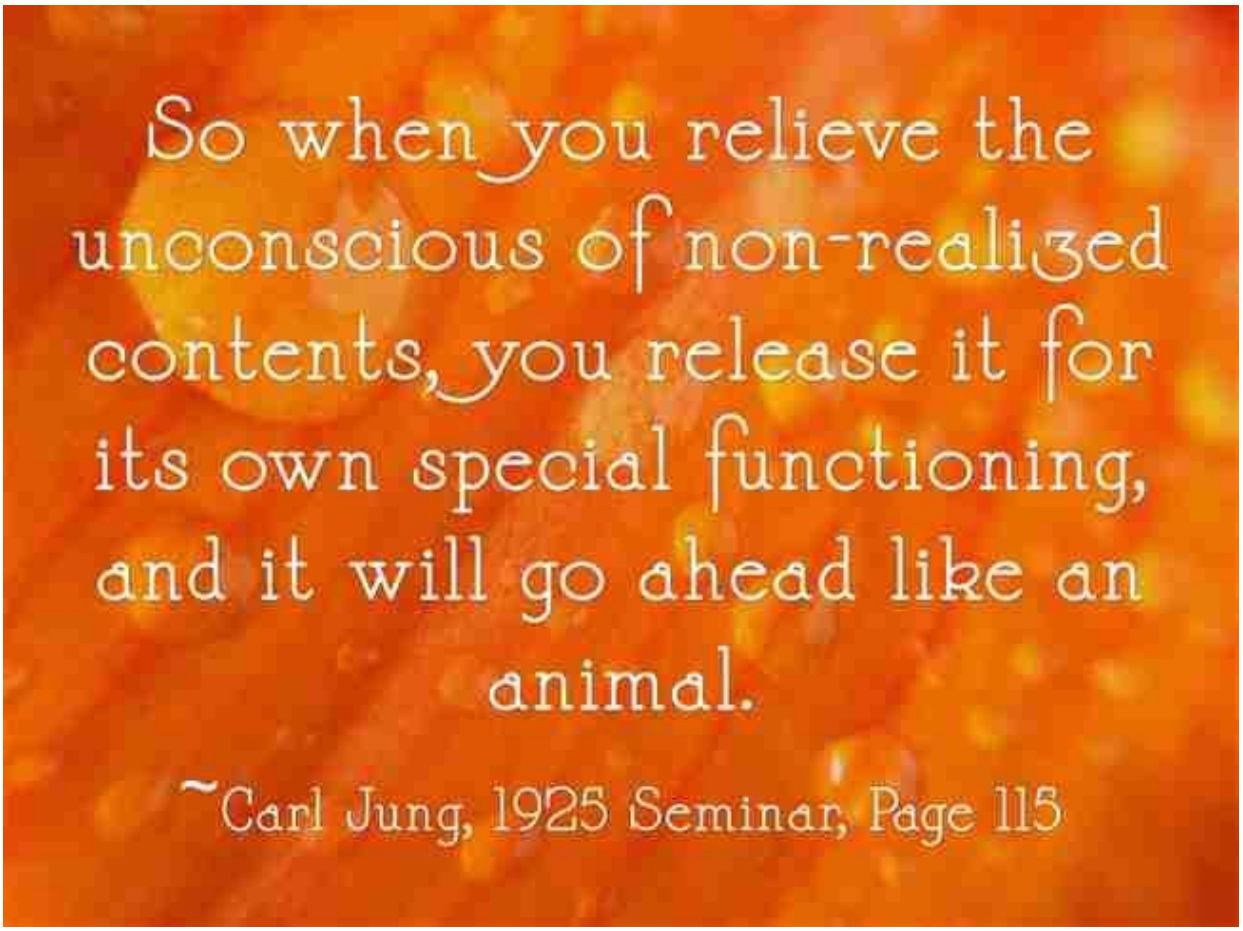
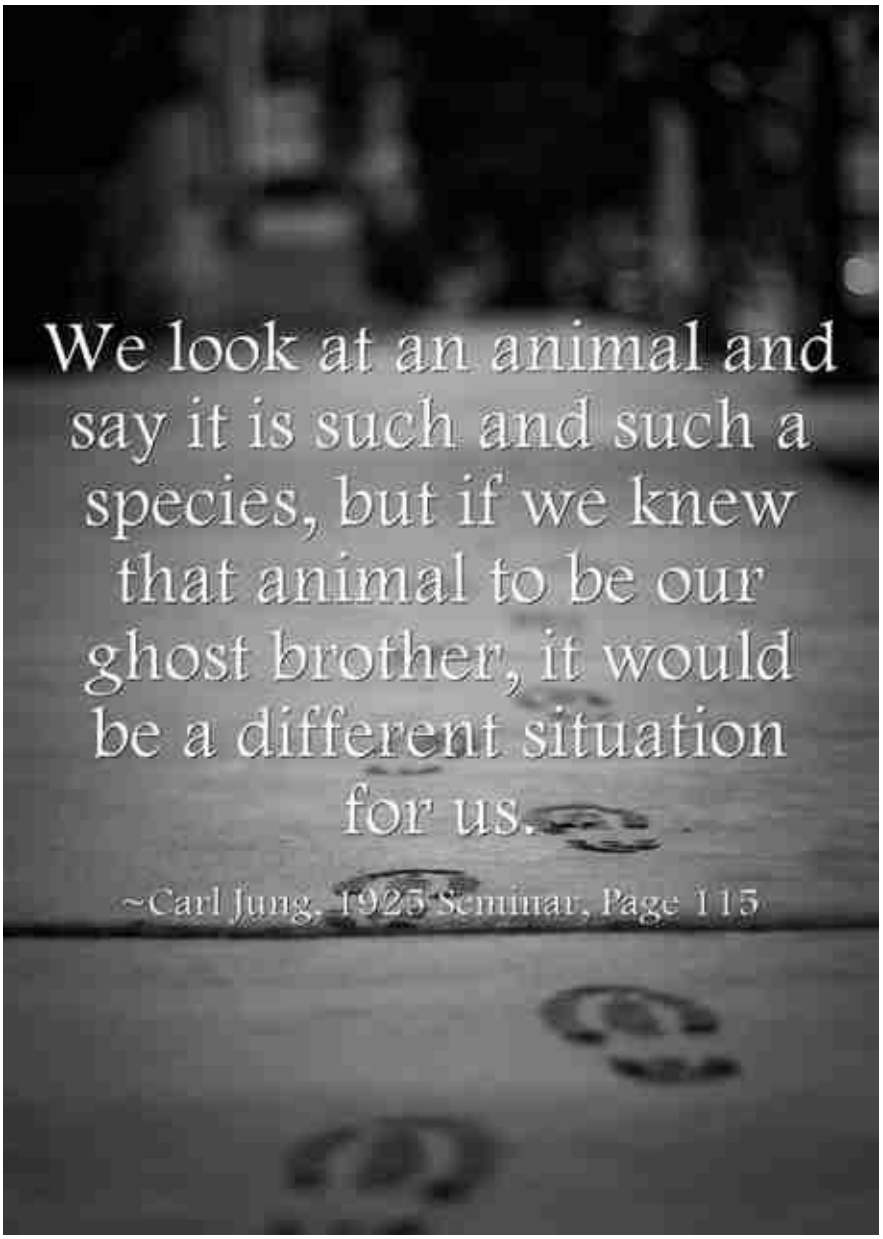
Carl Jung, 1925 Seminar, Page 115

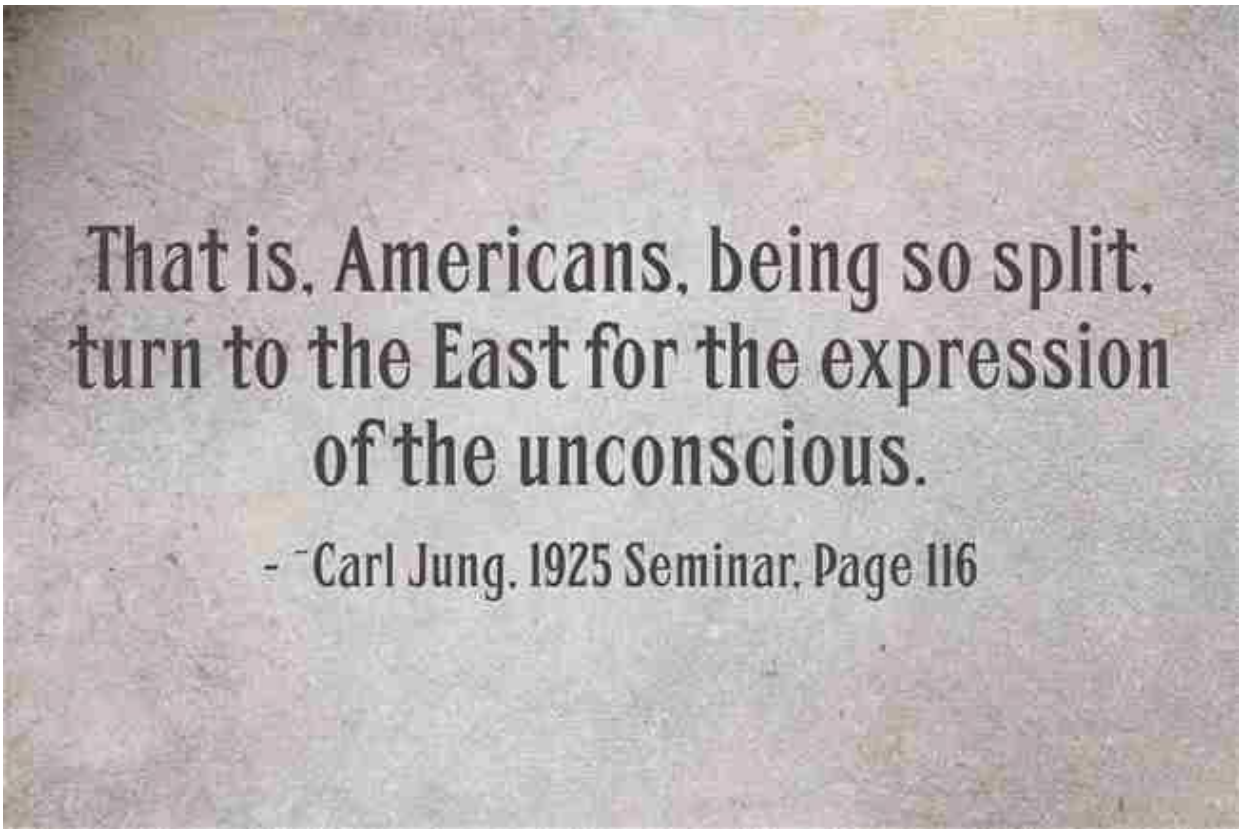

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.
~Carl Jung, 1925 Seminar, Page 115

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal. Carl Jung, 1925 Seminar, Page 115

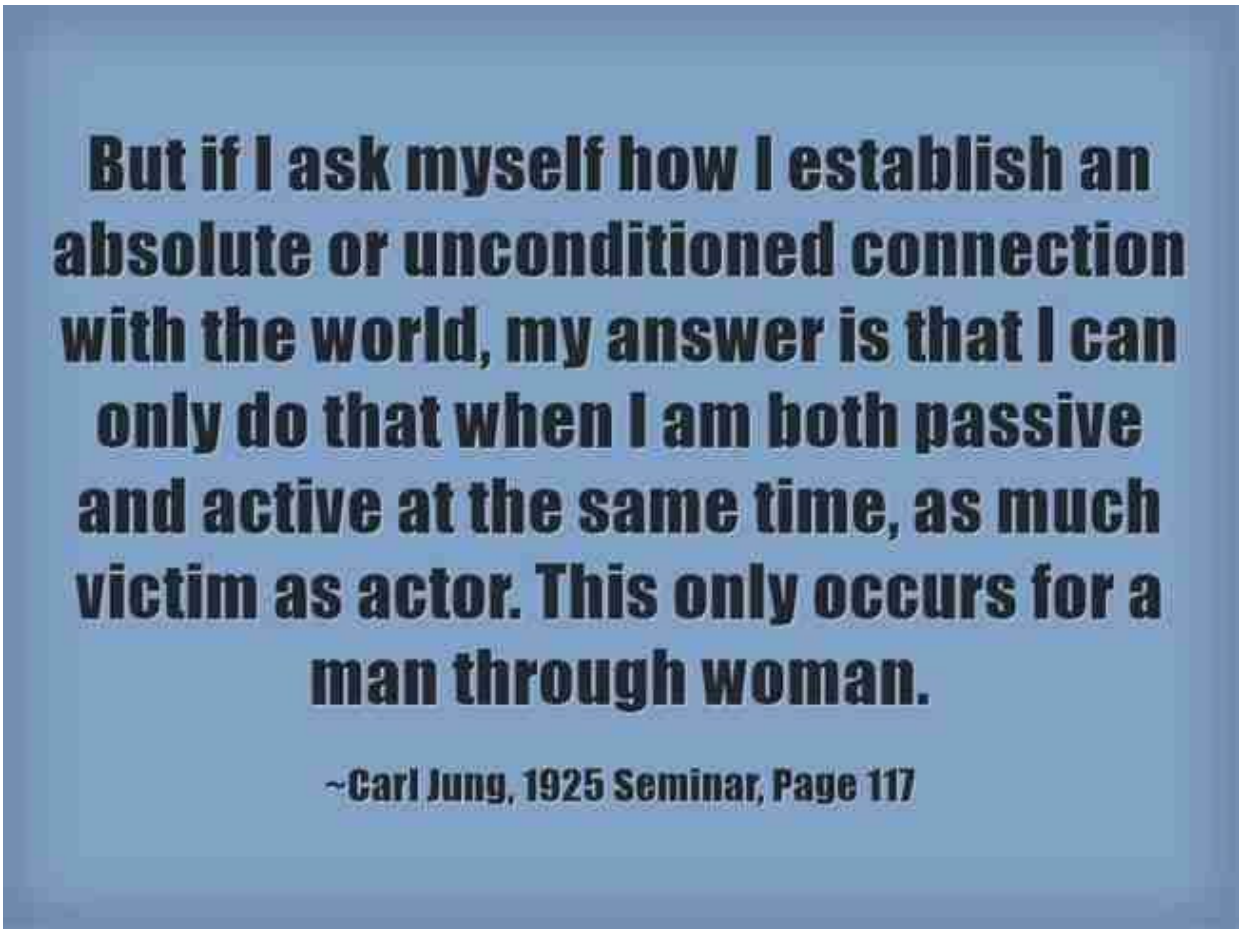

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.
~Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115



That is, Americans, being so split, turn to the East for the expression of the unconscious.
Carl Jung, 1925 Seminar, Page 116


But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman.
~Carl Jung, 1925 Seminar, Page 117

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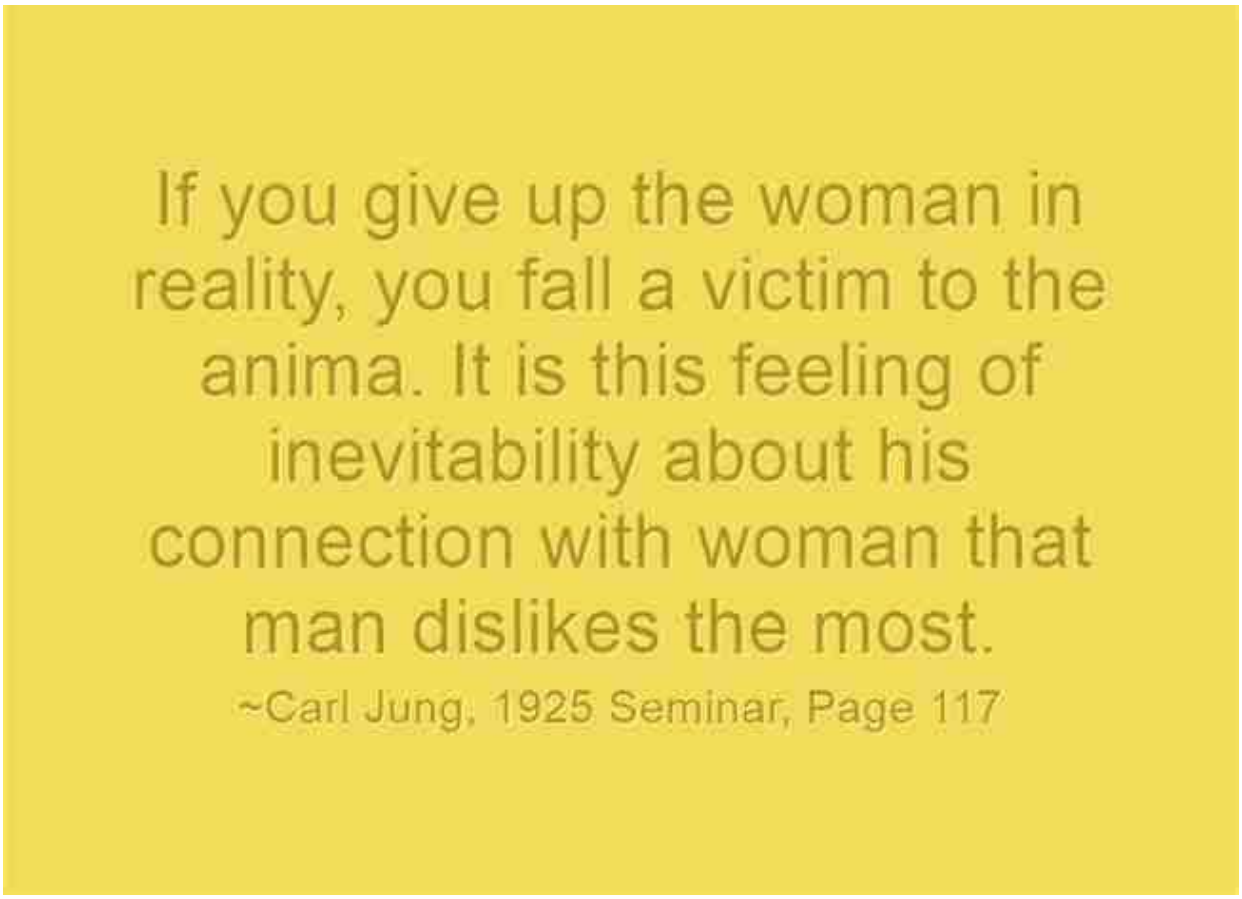
If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most.
~Carl Jung, 1925 Seminar, Page 117

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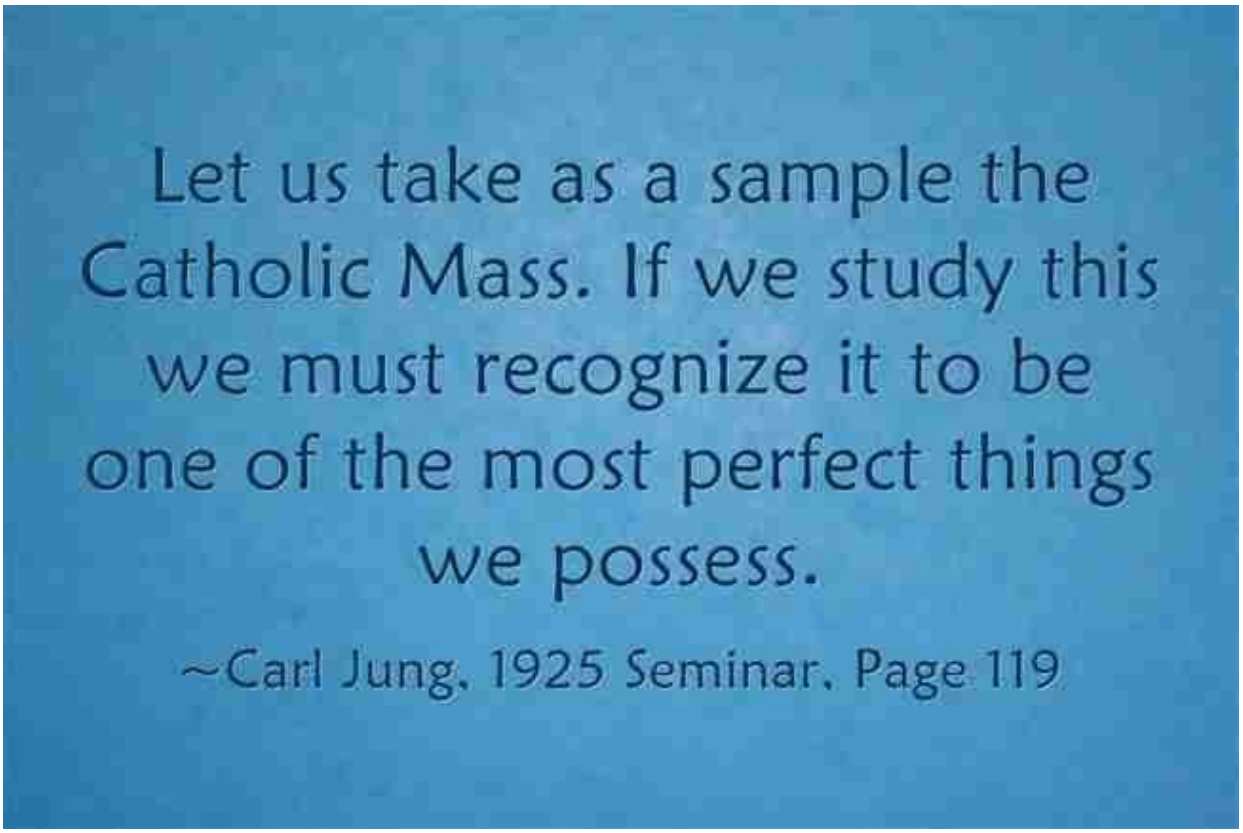
Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess.
~Carl Jung, 1925 Seminar, Page 119

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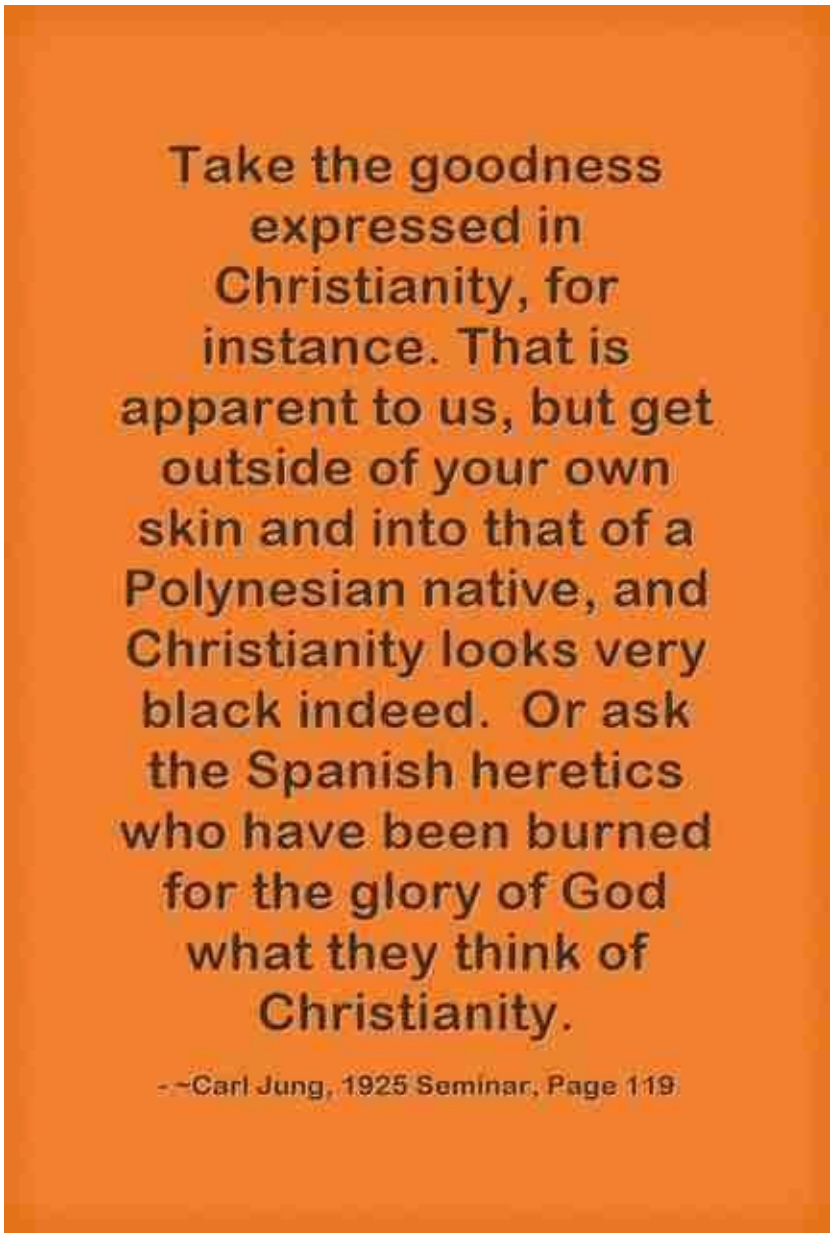
Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity.
- ~Carl Jung, 1925 Seminar, Page 119

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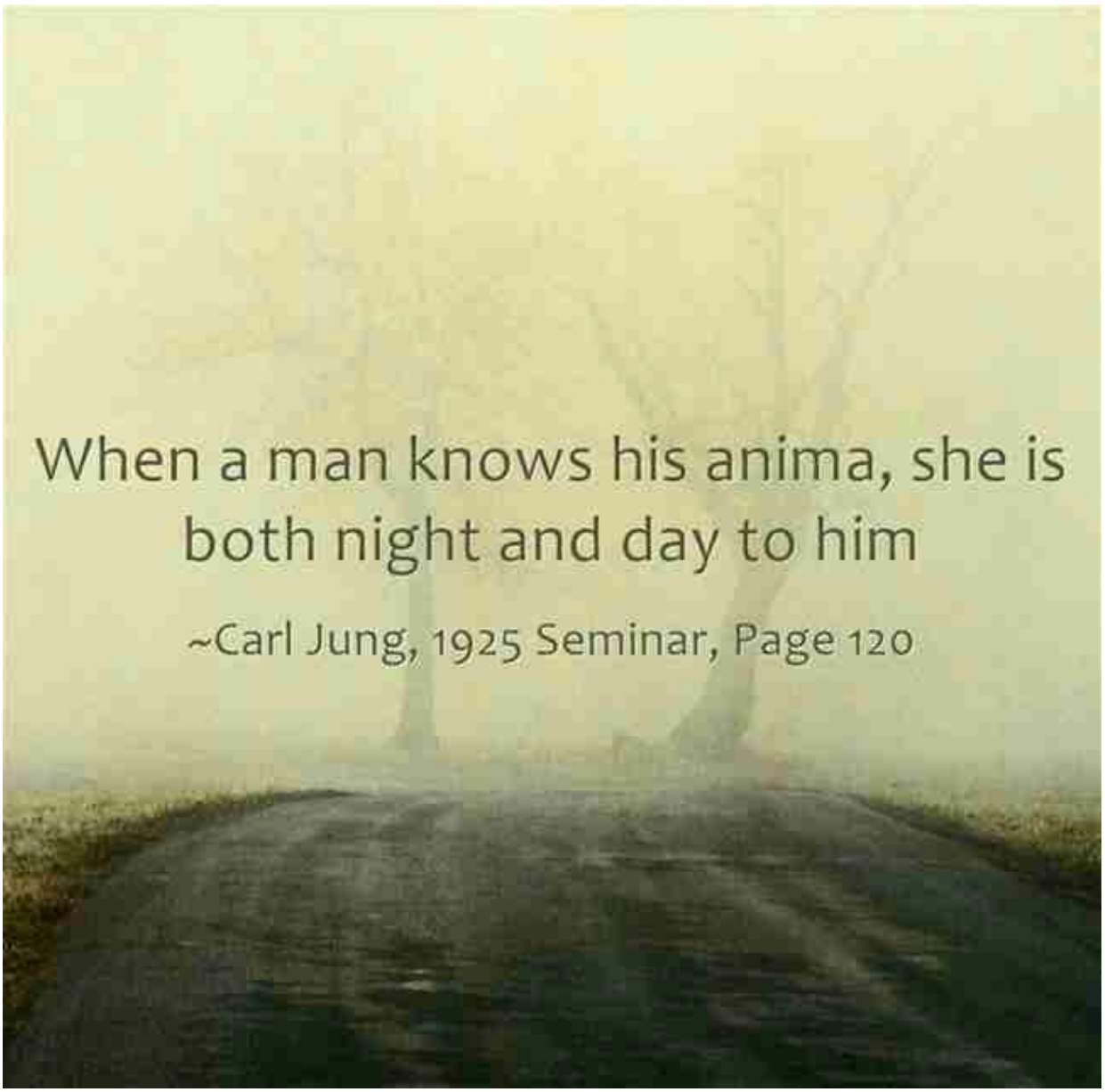
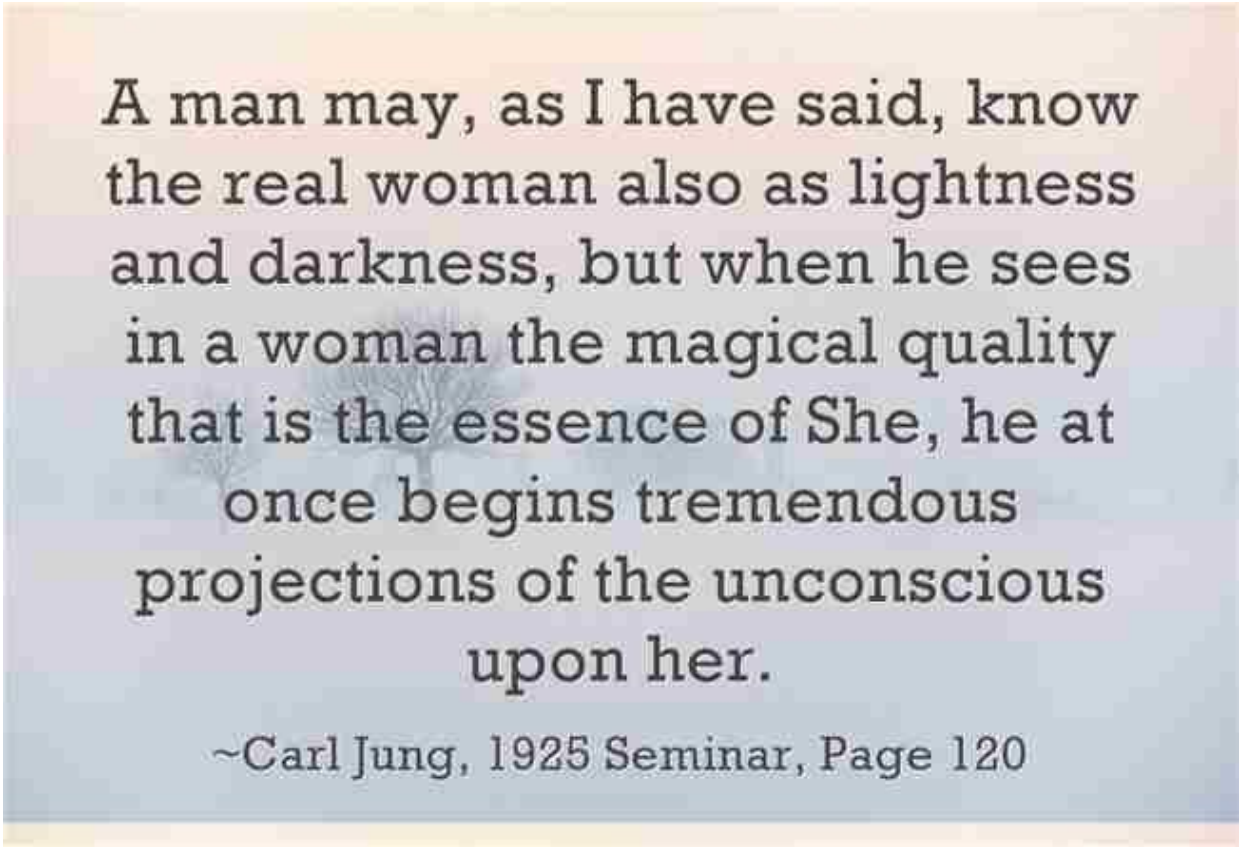
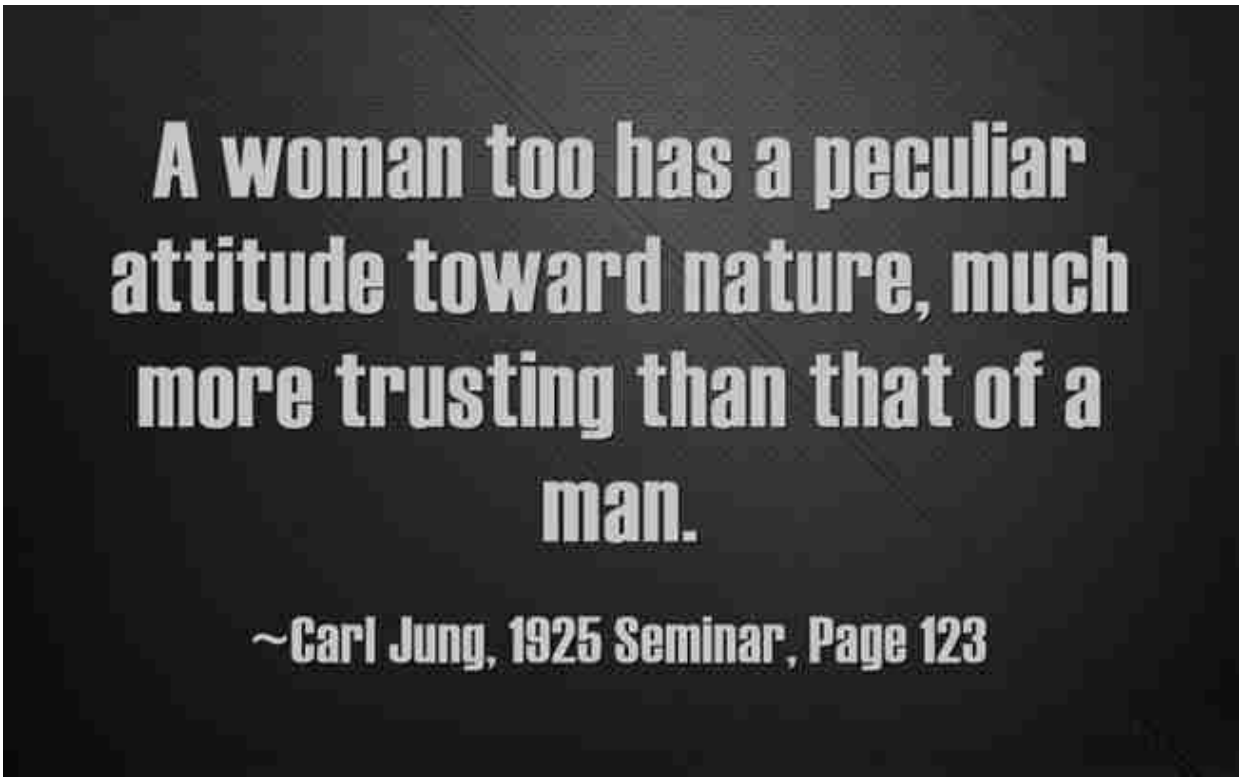


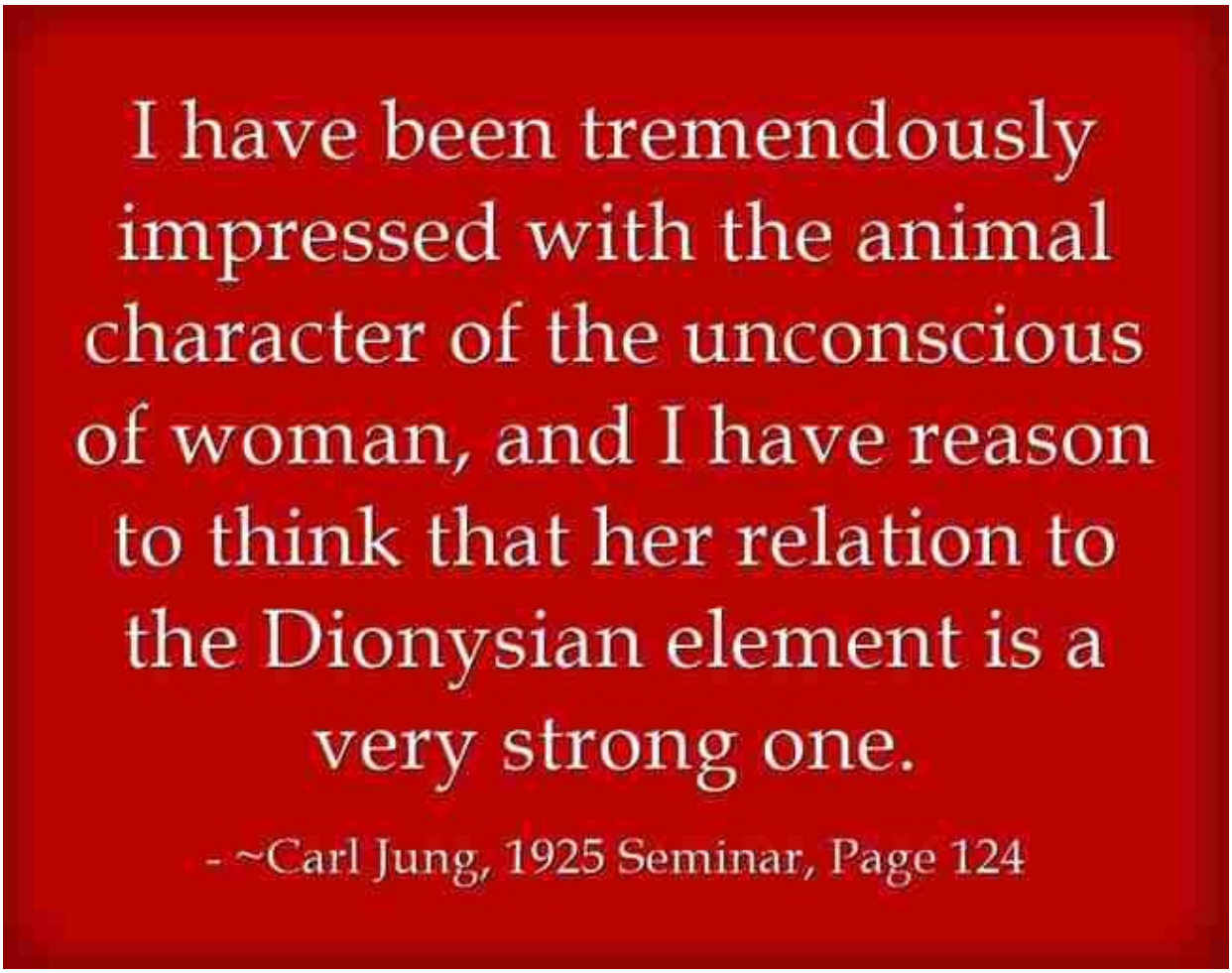
When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120


A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.
~Carl Jung, 1925 Seminar, Page 120

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120



A woman too has a peculiar attitude toward nature, much more trusting than that of a man.
Carl Jung, 1925 Seminar, Page 123


I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.
- ~Carl Jung, 1925 Seminar, Page 124

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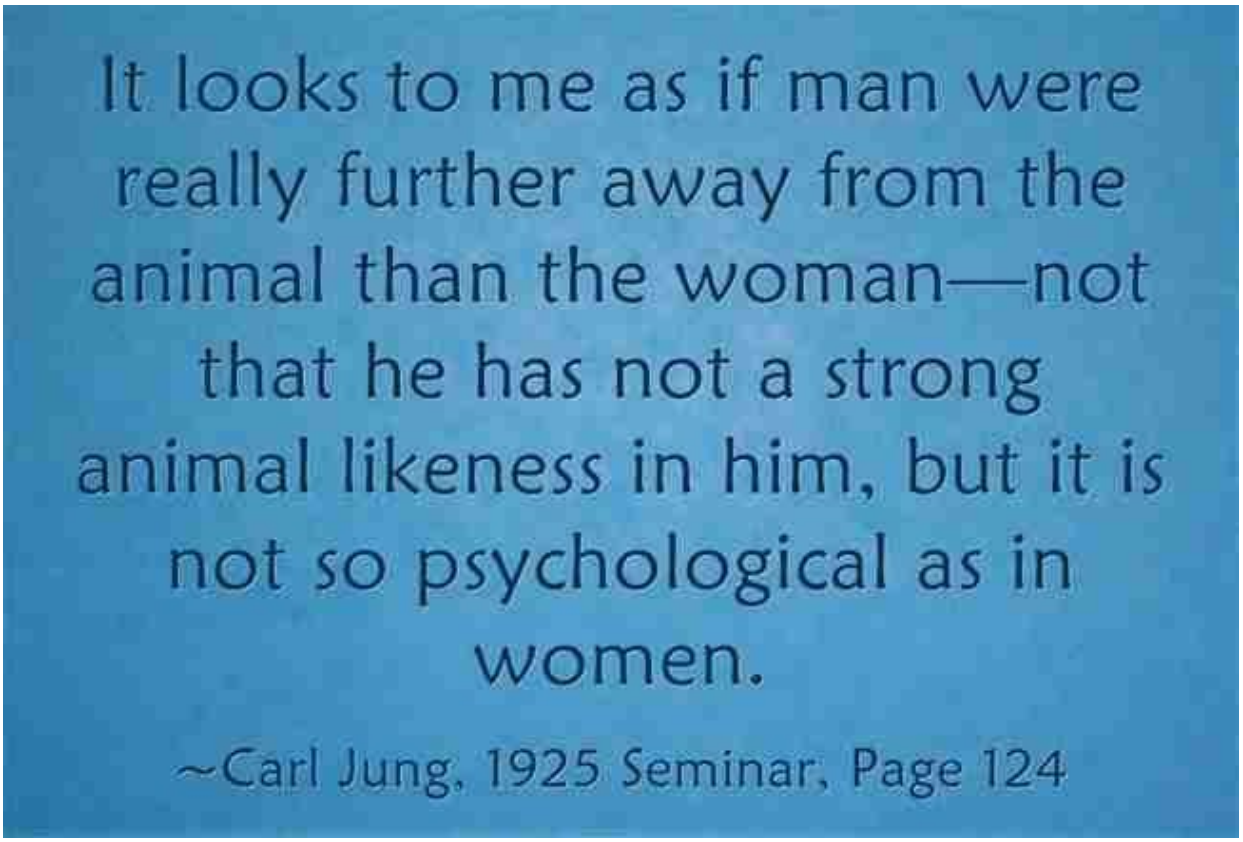
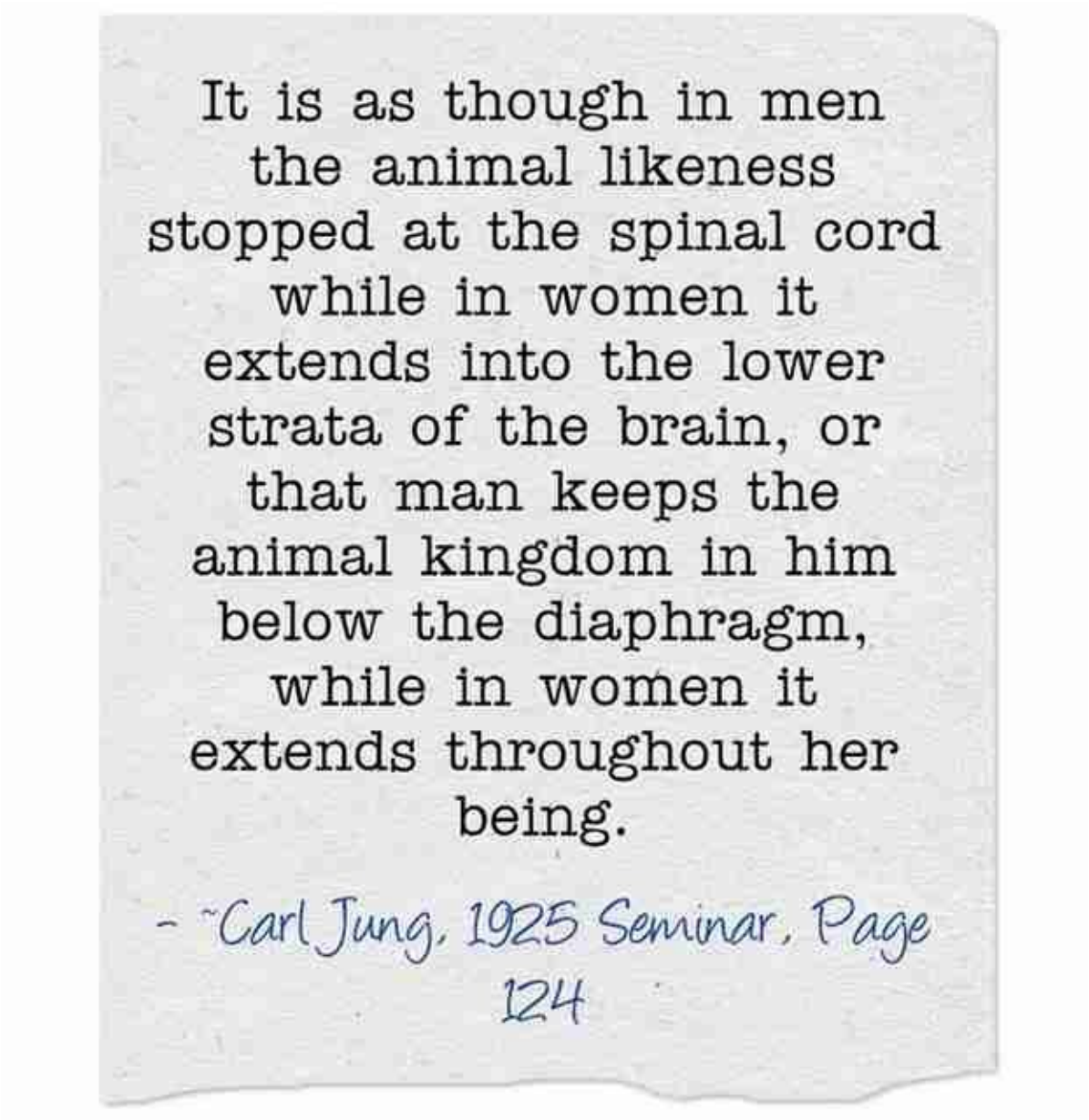
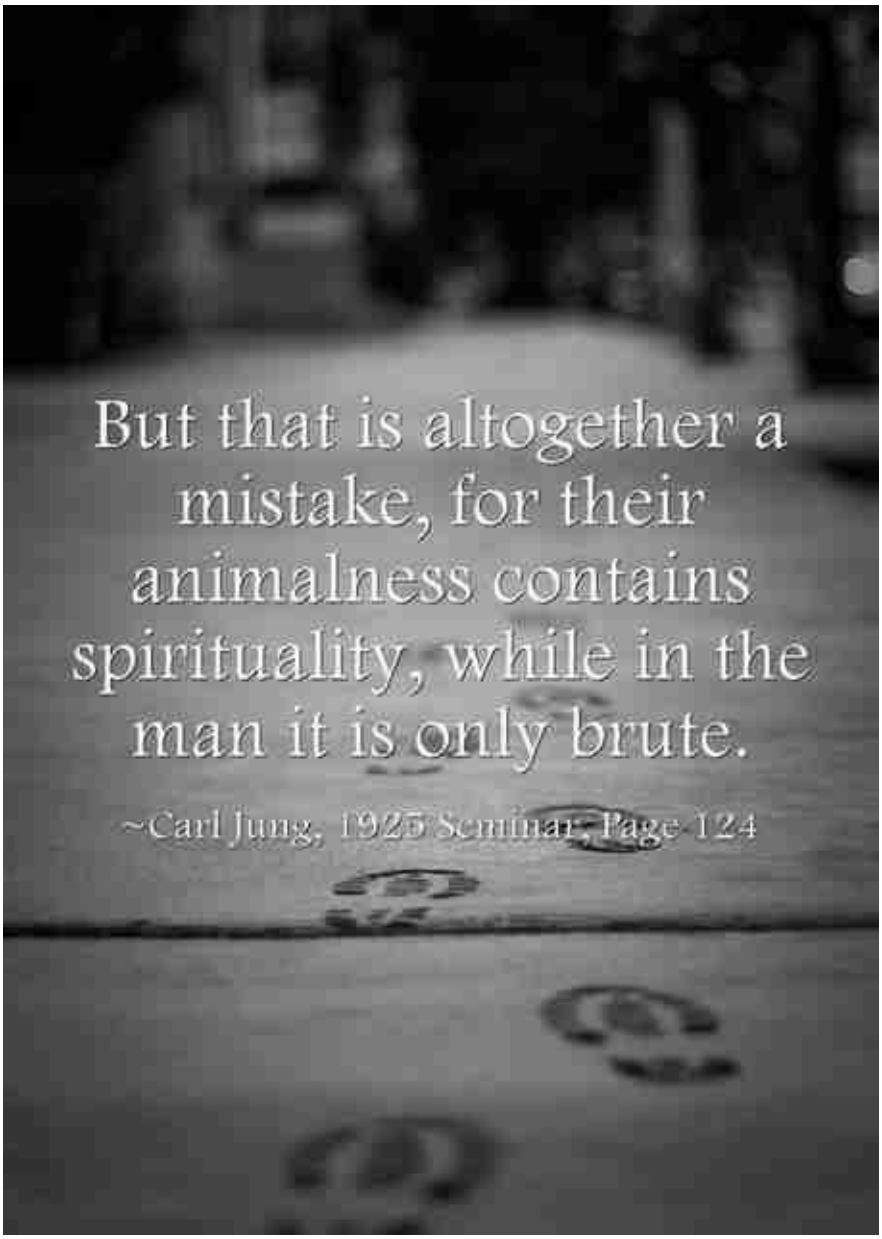
Carl Jung, 1925 Seminar, Page 124


It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.
~Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124



It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124


But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.
~Carl Jung, 1925 Seminar, Page 124

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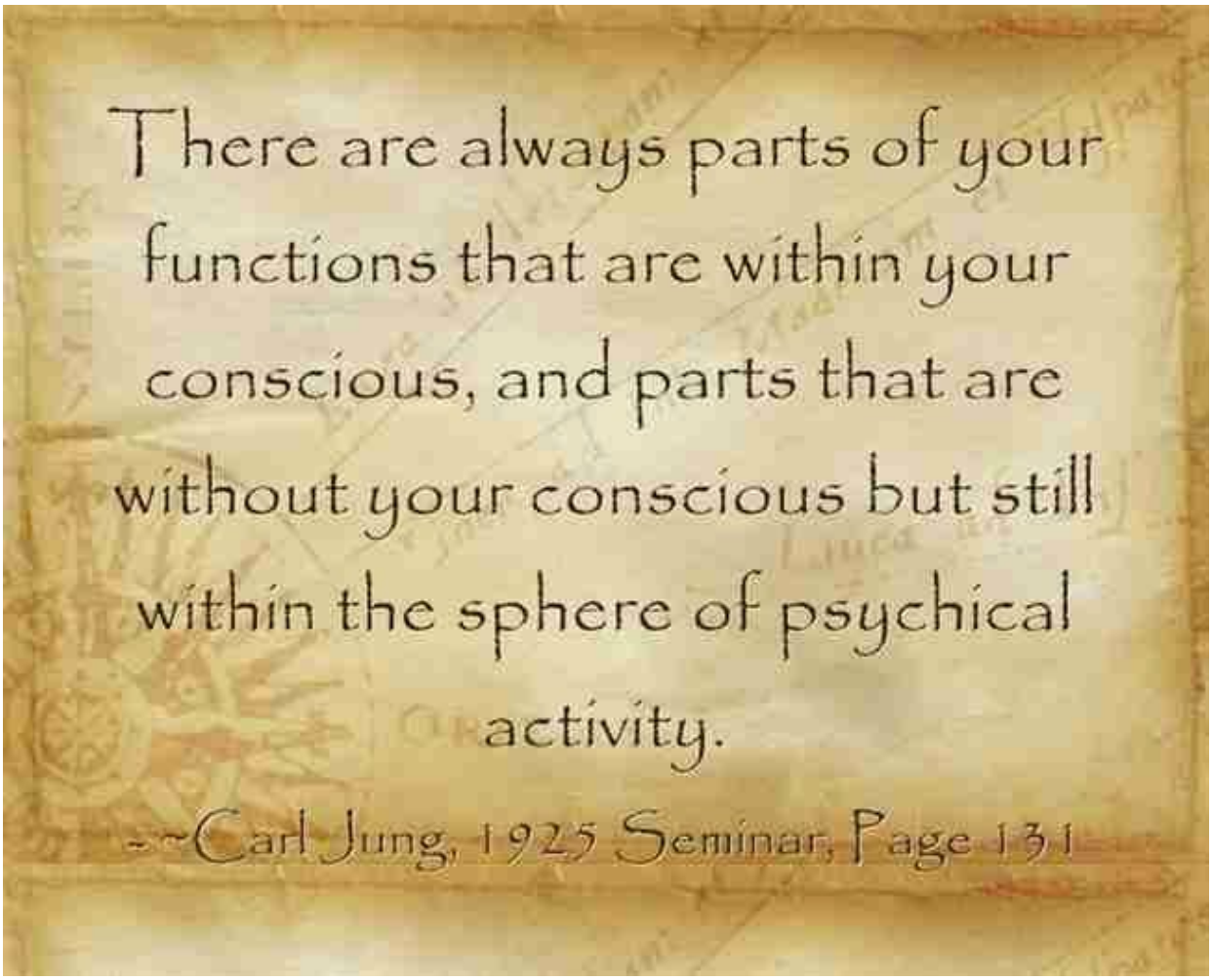
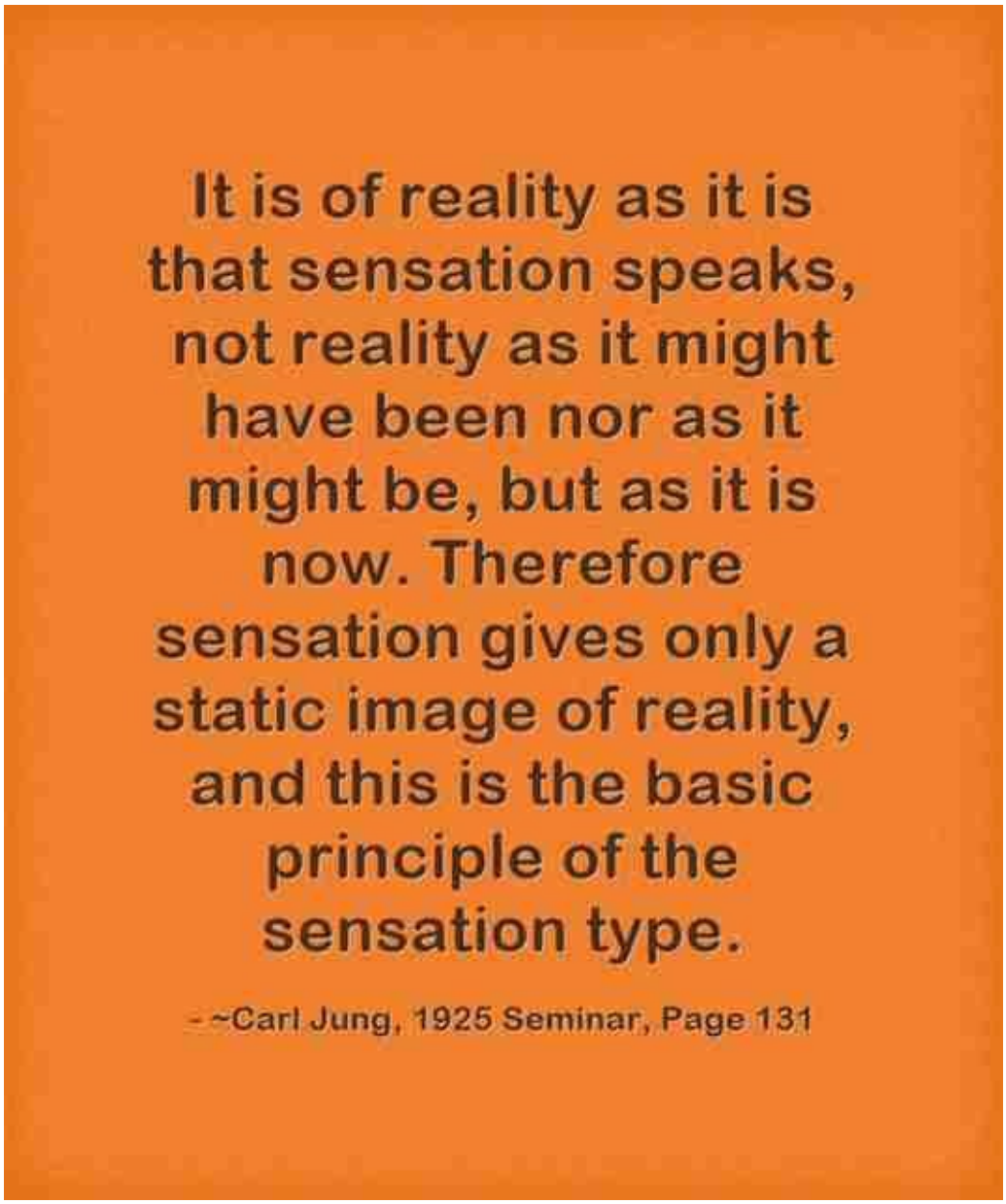

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.
~~Carl Jung, 1925 Seminar, Page 131

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131


It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.
- ~Carl Jung, 1925 Seminar, Page 131

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-

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flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/ Pinterest:

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1. http://1.bp.blogspot.com/-m47Hdtzgcqs/VowX7S3qaUI/AAAAAAAAaG0/GYT9WabYGFo/s1600/eee.jpg

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Carl Jung: We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt,

(2016-01-06 05:39)

To Miguel Serrano
]

Dear Sir, 14 September 1960

Your letter of May 7th, 1960, is so vast that I don't know where to begin answering you.

The way towards a solution of our contemporary problems I seem to propose is in reality the process I have been forced into as a modern individual confronted with the social, moral, intellectual, and religious insufficiencies of our time.

I recognize the fact that I can give only one answer, namely mine, which is certainly not valid universally, but may be sufficient for a restricted number of contemporary individuals inasmuch as my main tenet contains nothing more than: Follow that will and that way which experience confirms to be your own, i.e., the true expression of your individuality.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow be- ings, he is not withdrawing to an egoistic desert when he tries to find himself.

He can only discover himself when he is deeply and unconditionally related to some, and generally related to a great many, individuals with whom he has a chance to compare and from whom he is able
to discriminate himself.

If somebody in supreme egoism should withdraw to the solitude of Mt. Everest, he would discover a good deal about the amenities of his lofty abode but as good as nothing about himself, i.e., nothing he could not have known before.

Man in general is in such a situation in so far as he is an animal gifted with self-reflection but without the pos- sibility of comparing himself to another species of animal equally equipped with consciousness.

He is a top animal exiled on a tiny speck of planet in the Milky Way.

That is the reason why he does not know himself; he is cosmically isolated.

He can only state with certainty that he is no monkey, no bird, no fish, and no tree. But what he positively is, remains obscure.

Mankind today is dreaming of interstellar communications.

Could we contact the population of another star, we might find a means to learn something essential about ourselves.

Incidentally we are just living in a time when homo homini lupus threatens to become an awful reality, and when we are in dire need to know beyond ourselves.

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.

Philosophers and psychologists of the XIXth and XXth centuries have tried to provide a terra nova in ourselves, that is, the unconscious.

This is indeed a discovery which could give us a new orientation in many respects.

Whereas our fictions about Martians and Venusians are based upon nothing but mere speculations, the un- conscious is within the reach of human experience.

It is almost tangible and thus more or less familiar to us, but on the other hand a strange existence difficult to understand.

If we may assume that what I call archetypes is a verifiable hypothesis, then we are confronted with autonomous animalia gifted with a sort of consciousness and psychic life of their own, which we can observe, at least partially, not only in living men but also in the historic course of many centuries.

Whether we call them gods, demons, or illusions, they exist and function and are born anew with every gener- ation.

They have an enormous influence on individual as well as collective life, and despite their familiarity they are curiously non-human.

This latter characteristic is the reason why they were called gods and demons in the past and why they are un- derstood in our "scientific" age as the psychic manifestations of the instincts, inasmuch as they represent habitual and universally occurring attitudes and thought-forms.

They are basic forms, but not the manifest, personified, or otherwise concretized images.

They have a high degree of autonomy, which does not disappear when the manifest images change.

When f.i. the belief in the god Wotan vanishes and nobody thinks of him anymore, the phenomenon, called Wotan originally, remains; nothing changes but its name, as National Socialism has demonstrated on a grand scale.

A collective movement consists of millions of individuals, each of whom shows the symptoms of Wotanism and proves thereby that Wotan in reality never died but has retained his original vitality and autonomy.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a cer- tain general condition in order to bring them back in full force.

This condition is a situation in which a new orientation and adaptation are needed.

If this question is not clearly understood and no proper answer given, the archetype which expresses this situ- ation steps in and brings back the reaction which has always characterized such times, in this case
Wotan.

As only certain individuals are capable of listening and of accepting good advice, it is most unlikely that any- body would pay attention to the statement of a warning voice that Wotan is here again.

They would rather fall headlong into the trap.

As we have largely lost our gods and the actual condition of our religion does not offer an efficacious answer to the world situation in general and to the "religion" of Communism in particular, we are very much in the same predicament as the pre-National-Socialistic Germany of the twenties, i.e., we are apt to undergo the risk of a further but this time worldwide “Wotanistic

experiment.

This means mental epidemics and war.

One does not realize yet that when an archetype is unconsciously constellated and not consciously understood, one is possessed by it and forced to its fatal goal.

Wotan then represents and formulates our ultimate principle of behaviour, but this obviously does not solve our problem.

The fact that an archaic god formulates and expresses the dominant of our behaviour means that we ought to find a new religious attitude, a new realization of our dependence upon superior dominants.

I don't know how this could be possible without a renewed self-understanding of man, which unavoidably has to begin with the individual.

We have the means to compare man with other psychic animalia and to give him a new setting which throws an objective light upon his existence, namely as a being operated and manoeuvred by archetypal forces instead of his "free will," that is, his arbitrary egoism and his limited consciousness.

He should l earn that he is not the master in his own house and that he should carefully study the other side of his psychic world which seems to be the true ruler of his fate.

I know this is merely a "pious wish" the fulfillment of which demands centuries, but in each aeon there are at least a few individuals who understand what man's real task consists of, and keep its tradition
for future generations and a time when insight has reached a deeper and

more general level. First the way of a few will be changed and in a few

generations there will be more.

It is most unlikely that the general mind in this or even in the next generation will undergo a noticeable change, as at present man seems to be quite incapable of realizing that under a certain aspect he is a stranger to himself.

But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.

As the old Chinese saying goes: "The right man sitting in his house and thinking the right thought will be heard a 100 miles away."

Neither propaganda nor exhibitionist confessions are needed.

If the archetype, which is universal, i.e., identical with itself always and anywhere, is properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere.

Thus an old alchemist gave the following consolation to one of his disciples: "No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you."

It seems to me that nothing essential has ever been lost, because its matrix is ever-present within us and from this it can and will be reproduced if needed.

But only those can recover it who have learned the art of averting their eyes from the

blinding light of current opinions, and close their ears to the noise of ephemeral slogans.

You rightly say with Multatuli, the Dutch philosopher: "Nothing is quite true" and should add with him : "And even this is not quite true."

The intellect can make its profound statement that there is no absolute Truth.

But if somebody loses his money, his money is lost and this is as good as an absolute Truth, which means that he will not be consoled by intellectual profundity.

There is a thing like convincing Truth but we have lost sight of it, owing the loss mostly to our gambling intel- lect, to which we sacrifice our moral certainty and gain thereby nothing but an inferiority-complex, which-by the way-characterizes Western politics.

To be is to do and to make.

But as our existence does not depend solely upon our ego-will, so our doing and making depend largely upon the dominants of the unconscious.

I am not only willing out of my ego, but I am also made to be creative and active, and to be quiet is only good for someone who has been too-or perversely-active.

Otherwise it is an unnatural artifice which unnecessarily interferes

with our nature. We grow up, we blossom and we wilt, and death is

ultimate quietude-or so it seems.

But much depends upon the spirit, i.e., the meaning or significance, in which we do and make or-in another word-live.

This spirit expresses itself or manifests itself in a Truth, which is indubitably and absolutely convincing to the whole of my being in spite of the fact that the intellect in its endless ramblings will continue forever with its "But, ifs," which however should not be suppressed but rather welcomed as occasions to improve the Truth.

You have chosen two good representatives of East and West.

Krishnamurti is all irrational, leaving solutions to quietude, i.e., to themselves as a part of

Mother Nature. Toynbee on the other hand believes in making and moulding opinions.

Neither believes in the blossoming and unfolding of the individual as the experimental, doubtful and bewilder- ing work of the living God, to whom we have to lend our eyes and ears and our discriminating mind, to which end they were incubated for millions of years and brought to light about 6ooo years ago, viz. at the moment when the historical continuity of consciousness became visible through the invention of script.

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.

Their chief of ceremonies, old Ochwiah Biano (Mountain Lake) said to me: "We are the people who live on the roof of the world, we are the sons of the Sun, who is our father.

We help him daily to rise and to cross over the sky.

We do this not only for ourselves, but for the Americans

also. Therefore they should not interfere with our religion.

But if they continue to do so [by misssionaries and hinder us, then they will see that in ten years the Sun will rise no more."

He correctly assumes that their day, their light, their consciousness, and their meaning will die when destroyed by the narrow-mindedness of American rationalism, and the same will happen to the whole world when subjected to such treatment.

That is the reason why I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it.

It is most precious not only to me, but above all to the darkness of the creator, who needs man to illuminate His creation.

If God had foreseen his world, it would be a mere senseless machine and man's

existence a useless freak. My intellect can envisage the latter possibility, but the

whole of my being says "No" to it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 592-597 Carl Jung across the

web:

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Carl Jung: Religions are like plants which belong to a particular soil and a particular climate.
(2016-01-07 05:46)

To Patrick

Whitaker Dear Sir, 8

October 1960

Thank you very much for your kind letter of

August 21st. Un· fortunately my answer is

late.

I have been ill in the meantime and unable to take care of my

correspondence. I have studied your "proposal"1 with much

interest.

Frankly, such a plan would be quite impossible in Europe, but with reference to the "land of unlimited possibil- ities" one feels differently.

Your basic assumption that a Museum of Sanctuary is needed for the preservation of religious phenomena is quite correct.

Our present state of civilization becomes more and more unable to understand what a

religion means. Europe has already lost half of its population to a mental state worse

than ancient paganism.

There is however a grave doubt in my mind: just as the accumulation of masterworks of art threatens to kill each individual work, so the accumulation of religions in the manner of a spiritual zoo seems to be very dangerous for the spiritual life of each religion.

Without it, it is a mere curiosity.

Religions are like plants which belong to a particular soil and a

particular climate. Outside of their vital conditions their existence can

be maintained only artificially. Nearly all confessions are afraid of

anth ropology and psychology and rightly so.

I am sure they would feel most uncomfortable finding themselves neatly classified along with Mahayana Bud- dhism, Zen, Voodoo, and Australian alcheringemijinas.

But even under such conditions Ellis Island would be one of the most remarkable

Museums of the World. I should be indeed quite interested to learn about the

further progress of your initiative.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages

597-598 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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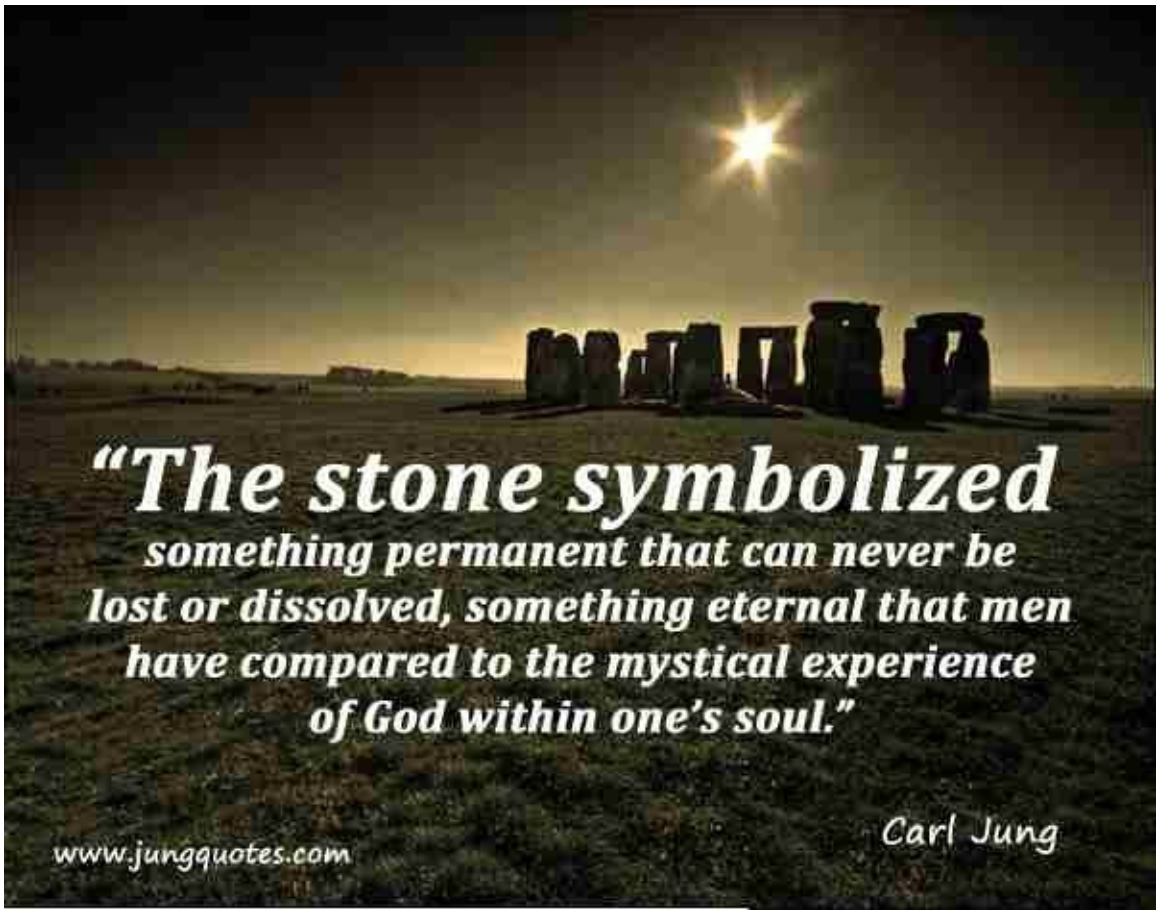
Carl Jung: It is as if the stones held a living mystery that fascinates them.
(2016-01-07 11:56)


"The stone symbolized
something permanent that can never be
lost or dissolved, something eternal that men
have compared to the mystical experience
of God within one's soul."
www.jungquotes.com
Carl Jung

Perhaps crystals and stones are especially apt symbols of the Self because of the "just-so-ness" of their nature.

Many people cannot refrain from picking up stones of a slightly unusual color or shape and keeping them, without knowing why they do this.

It is as if the stones held a living mystery that fascinates them.

Men have collected stones since the beginning of time and have apparently assumed that certain ones were the containers of the life-force with all its mystery.

The ancient Germans, for instance, believed that the spirits of the dead continued to live in their tombstones.

The custom of placing stones on graves may spring partly from the symbolic idea that something eternal of the dead person remains, which can be most fittingly represented by a stone, for while the human being is as different as possible from a stone, yet man's innermost center is in a strange and special way akin to it (perhaps because the stone symbolizes mere existence at the farthest remove from the emotions, feelings, fantasies, and discursive thinking of ego-consciousnessi.

In this sense the stone symbolizes what is perhaps the simplest and deepest experience —the experience of something eternal that man can have in those moments when he feels immortal and unalterable. Carl Jung, Man and His Symbols, Page 206

Carl Jung across the web:

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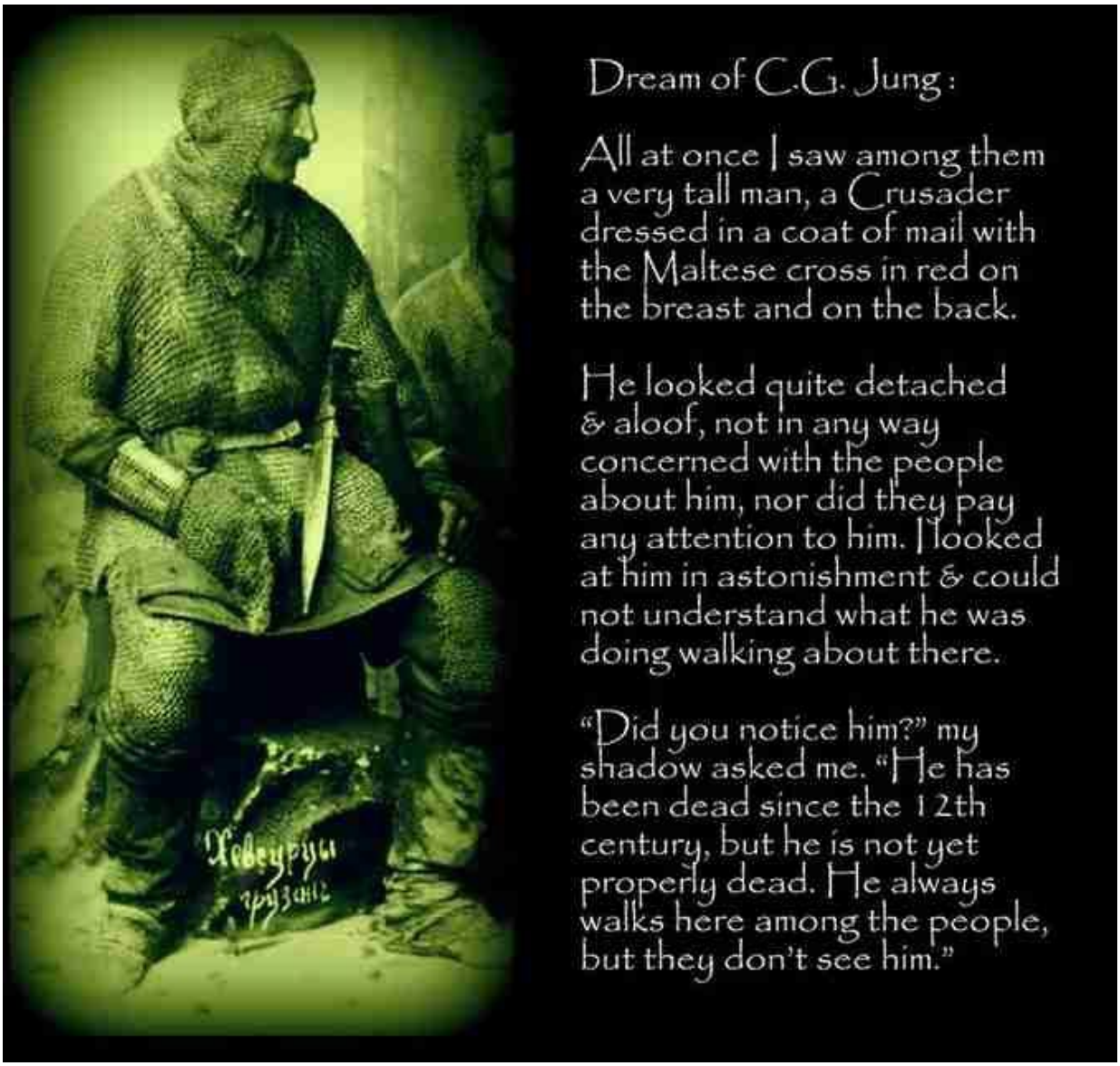
Carl Jung: He looked quite detached and aloof (2016-01-07 16:42)


Dream of C.G. Jung :
All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.
He looked quite detached & aloof, not in any way concerned with the people about him, nor did they pay any attention to him. I looked at him in astonishment & could not understand what he was doing walking about there.
"Did you notice him?" my shadow asked me. "He has been dead since the 12th century, but he is not yet properly dead. He always walks here among the people, but they don't see him."

[…did you have always the sense of being in control of

your tools?"] Lecture 5

Questions and Discussion

No written questions were

handed in. The following verbal

question was asked:

"When you were in the process of investigating the unconscious, as you described it last time, did you have al- ways the sense of being in control of your tools?"

Dr. Jung:

It was as if my tools were activated by my libido.

But there must be tools there to be activated, that is, animated images, images with libido in them; then the additional libido that one supplies brings them up to the surface.

If I had not given this additional libido with which to bring them to the surface, the activity would have gone on just the same, but would have sucked my energy down into the unconscious.

By putting libido into it, one can increase the speaking power of

the unconscious. Mr. Aldrich: Is that tapas?

Dr. Jung: Yes, that is the Indian term for that type of concentration.

A further elaboration of the method might be put in this way: Suppose someone has a fantasy of a man and a woman moving about in a room.

He gets just that far with it and no further; in other words, he drops that fantasy and proceeds to another— let us say he comes upon a deer in a wood, or sees birds fluttering about.

But the technical rule with regard to fantasy is to stick to the picture that comes up until all its possibilities are exhausted.

Thus if I conjured up that man and woman, I would not let them go till I had found out what they were going to do in that room.

Thus one makes the fantasy move on.

Usually, however, one has a resistance to doing this, that is, to following the fantasy.

Something is sure to whisper in one's ear that it is all nonsense; in fact, the conscious is forced to take a highly depreciatory attitude toward the unconscious material in order to become conscious at all, for example, a person making the effort to break away from an outgrown faith can usually be found ridiculing it; he throws out cogs to keep from slipping back into his unconscious acceptance.

This is the reason it is so difficult to get at the unconscious material.

The conscious is forever saying, "Keep away from all that," and it is always tending to increase rather than re- duce the resistance to the unconscious.

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

He is either under the complete sway of the enantiodromia, or play of nature's forces, or he is too far away from nature.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of

it while the analyst

tries to get at all the values, ideational, esthetic, feeling, and intuitional.

When one watches such a scene one tries to figure out its special meaning for oneself.

When the figures animated are very far away from the conscious trend, then it may happen that they break forth arbitrarily as in cases of dementia praecox.

The eruption then splits the conscious and tears it to bits, leaving each content with an independent ego, hence the absolutely inadequate emotional reaction of these cases.

If there is a certain amount of ego left there may be some reaction—thus a voice in the unconscious may de- nounce one as crazy, but another may arise to counter it.

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases.

That is to say, they are not complete egos.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

I think the fragmentary reactions and inadequate emotions people so often display are best explained along these lines.

Thus you may have a person who sees always and only the dark side of life; he perhaps is forced into this one- sidedness through ancestor possession, and quite suddenly another portion of the unconscious may get on top and change him into an equally one-sided optimist.

Many cases are described in the literature which show these sudden character changes, but of course they are not explained as ancestor possession, since this latter idea remains as a hypothesis for which there is no scientific proof as yet.

Following these ideas a little further, it is an interesting fact that there is no disease among primitives which cannot be caused by ghosts, which of course are ancestral figures.

There is a physiological analogy for this theory of ancestor possession which may make the idea a little clearer.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

Strong evidence for this lies in the finding, for example, of a partially developed fetus in the thigh of an adult man, say, in those tumors known as teratomata.

Perhaps a similar thing goes on in the mind, whose psychological makeup may be said to be a conglomerate.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

I am inclined to describe the historical character of the images from the unconscious in this way.

Often there occur details in these images that cannot by any stretch of the imagination be explained in terms of the personal experience of the individual.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange de- tails almost as if they were historical facts.

Daudet has developed a similar idea (L'Hérédo and Le Monde des images), which he calls "auto-fécondation."

Whatever the truth of these speculations, they certainly fall within the frame of the notion of the collective unconscious.

Another way of putting these ideas of ancestor possession would be that these autonomous complexes exist in the mind as Mendelian units, which are passed on from generation to generation intact, and are unaffected by the life of the individual.

The problem then becomes this: Can these psychological Mendelian units be broken up and assimilated in a way to protect the individual from being victimized by them?

Analysis certainly makes a fair attempt to do this.

It may not achieve the complete assimilation of the complex, or unit, into the rest of the mind, but at least it points out a way of dealing with it.

In this way analysis becomes an orthopedic method analogous to that used in a disease like tabes, for exam- ple.

The disease remains the same, but certain adjustments can be developed to compensate for the kinesthetic disturbance—the tabetic can learn to control his body movements in walking, through his eye movements, and thus achieve a substitute for his lost tactile sense.

I would like today to speak further about the background for the book on the types.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

It is very much as if one stepped out of the protection of his house into an antediluvian forest and was con- fronted by all the monsters that inhabit the latter.

One is naturally a little reluctant to reverse the machinery and get into this situation.

It is as though one gave up one's freedom of will and offered oneself up as a victim, for with this reversal of the machinery, an entirely different attitude from that of directed thinking grows up.

One is swept into the unknown of this world, not just into a psychological function.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.

I can say this is so, this thing I am experiencing, but it does no good.

One must be willing to accept the reality for the time being, to risk going a long way with the unconscious in other words.

I once read some stories by the German author Hoffmann, who wrote at the beginning of the nineteenth cen- tury.

He wrote in the vein of Poe, and in the midst of writing these stories he would become so gripped by the real- ity of the fantasies that he would shout for help and have people running to his rescue.

In fairly normal cases there is no danger, but it cannot be denied that the unconscious is overwhelmingly im- pressive.

The first observation I made began before I really had begun any systematic attempt to examine my unconscious— before I was fully aware of the full significance of the problem.

You remember what I told you of my relation to Freud.

When I was still writing the Psychology of the Unconscious, I had a dream which I did not understand—perhaps I only fully understood it last year, if then. This was the dream: I was walking on a road in
the country and came to a crossing. I was walking with someone, but did not know who it was —today I would say it was my shadow.

Suddenly I came upon a man, an old one, in the uniform of an Austrian customs

official. It was Freud. In the dream the idea of the censorship came to my mind.

Freud didn't see me but walked away silently. My shadow said to me,

"Did you notice him? He has been dead for thirty years, but he can't die

properly."

I had a very peculiar feeling with this.

Then the scene changed and I was in a southern town on the

slopes of mountains. The streets consisted of steps going up and

down the steep slopes.

It was a medieval town and the sun was blazing in full noon, which as you know is the hour when spirits are abroad in southern countries.

I came walking through the streets with my man, and many people passed us to and fro.

All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.

He looked quite detached and aloof, not in any way concerned with the people about him, nor did they pay any attention to him.

I looked at him in astonishment and could not understand what he was doing walking about there.

“Did you notice him?” my shadow asked me.

“He has been dead since the twelfth century, but he is not yet

properly dead. He always walks here among the people, but

they don’t see him.”

I was quite bewildered that the people paid no attention, and

then I awoke. This dream bothered me a long time.

I was shocked at the first part because I did not then anticipate the trouble with Freud.

“What does it mean that he is dead and so depreciated?” is the question I asked myself, and why did I think of the principle of the censor in these terms when, as a matter of fact, it seemed to me then the best theory available?

I realized the antagonism between the figure of the Crusader and that of Freud, and yet I realized that there was also a strong parallelism.

They were different, and yet both were dead and could not die properly.

The meaning of the dream lies in the principle of the ancestral figure; not the Austrian officer—obviously he stood for the Freudian theory—but the other, the Crusader, is an archetypal figure, a Christian symbol living from the twelfth century, a symbol that does not really live today, but on the other hand is not wholly dead either.

It comes out of the times of Meister Eckhart, the time of the culture of the Knights, when many ideas blos- somed, only to be killed then, but they are coming again to life now.

However, when I had this dream, I did not know this interpretation.

I was oppressed and bewildered. Freud was bewildered too, and could find no

satisfactory meaning for it. That was in 1912.

Then I had another dream that showed me again very clearly the limitations of the conceptions about dreams which Freud held to be final.

I had been looking on the unconscious as nothing but the receptacle of dead material, but slowly the idea of the archetypes began to formulate itself in my mind, and at the end of 1912 came this dream, which was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there.

I was greatly excited at the idea of there being something living in me that I did not know anything about.

I dreamed that I was sitting in a very beautiful Italian loggia, something like the Palazzo

Vecchio in Florence. It was most luxurious, with columns, floor, and balustrade of

marble.

I was sitting in a golden chair, a Renaissance chair, in front of a table of green stone like emerald.

It was of an extraordinary beauty.

I was sitting looking out into space, for the loggia was on top of a tower

belonging to a castle. I knew that my children were there too.

Suddenly a white bird came flying down and gracefully

alighted on the table. It was like a small gull, or a dove.

I made a sign to the children to keep quiet, and the dove suddenly became a little girl with golden hair, and ran away with the children.

As I sat pondering over this, the little girl came back and put her arm around my

neck very tenderly. Then all at once she was gone, and the dove was there and

spoke slowly with a human voice.

It said, "I am allowed to transform into a human form only in the first hours of the night, while the male dove is busy with the twelve dead."

Then it flew away into the blue sky and I awoke.

The dove had used a peculiar word when speaking of the male dove. It is Tauber in German, and not often used, but I remembered hearing an uncle of mine use it.

But what should a male pigeon be doing with

twelve dead? I felt alarmed.

Then there flashed across my mind the story of the Tabula smaragdina, or emerald table, which is part of the legend of the Thrice Great Hermes.

He is supposed to have left a table on which was engraved all the wisdom of the ages, formulated in the Greek words: "Ether above, Ether below, Heaven above, Heaven below, all this above, all this below,
take it and be happy."

All this, as I say, was very alarming to me.

I began to think of the twelve Apostles, the twelve months of the year, the

signs of the Zodiac, etc. I had just written about the twelve signs of the

Zodiac in the Psychology of the Unconscious.

Finally, I had to give it up, I could make nothing out of the dream except that there was a tremendous anima- tion of the unconscious.

I knew no technique of getting at the bottom of this activity; all I could do was just wait, keep on living, and watch the fantasies.

This was at Christmastime in 1912.

In 1913 I felt the activity of the unconscious most disagreeably. I was disturbed, but knew nothing better to do than to try to analyze my infantile memories.

So I began to analyze these most conscientiously, but found nothing.

I thought, "Well then, I must try to live through these experiences again," so I made then the effort to recover the emotional tone of childhood.

I said to myself that if I should play like a child I could recover this.

I remembered that when I was a boy I used to delight in building houses of stone, all sorts of fantastic castles, 6 2012: In 1913, Jung noted this dream as follows: "I dreamt at that time (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished castle apartment—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a gull or a dove flew in and sprang lightly onto the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this bird turned into a child of eight years, a small blond girl, and ran around playing with my chil- dren in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: 'Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.' With these words the bird flew away and I awoke" (cited in Liber Novus, 198).

"For Heaven's sake," I said to myself, "is it possible that I have to get into this nonsense for the sake of animat- ing the unconscious?"

That year I did all sorts of idiotic things like this, and enjoyed

them like a fool. It raised a lot of inferior feelings in me, but I

knew of no better way.

Towards autumn I felt that the pressure that had seemed to be within me was not there anymore but in the air.

The air actually seemed darker than before.

It was just as if it were no longer a psychological situation in which I was involved, but a real one, and that sense became more and more weighty.

In October 1913 I was travelling in a train and had a book in my hand

that I was reading. I began to fantasize, and before I knew it, I was

in the town to which I was going.

This was the fantasy: I was looking down on the map of Europe in relief.

I saw all the northern part, and England sinking down so that the sea came in upon it.

It came up to Switzerland, and then I saw that the mountains grew higher and higher to protect Switzerland.

I realized that a frightful catastrophe was in progress, towns and people were destroyed, and the wrecks and dead bodies were tossing about on the water.

Then the whole sea turned to blood.

At first I was only looking on dispassionately, and then the sense of the catastrophe gripped me with tremen- dous power.

I tried to repress the fantasy, but it came again and held me

bound for two hours. Three or four weeks later it came again,

when I was again in a train.

It was the same picture repeated, only the blood was more emphasized.

Of course I asked myself if I was so unfortunate as to be spreading my personal

complexes all over Europe. I thought a great deal about the chances of a great

social revolution, but curiously enough never of a war.

It seemed to me all these things were becoming frightfully uncanny, then it occurred to me, there was some- thing I could do, I could write down all of it in sequence.

While I was writing once I said to myself, “What is this I am doing, it certainly is not

science, what is it?” Then a voice said to me, “That is art.”

This made the strangest sort of an impression upon me, because it was not in any sense my conviction that what I was writing was art.

Then I came to this, “Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”

I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman.

A living woman could very well have come into the room and said that very thing to me, because she would not have cared anything about the discriminations she was trampling underfoot.

Obviously it wasn’t science; what then could it be but art, as though those were the only two

alternatives in the world. That is the way a woman’s mind works.

Well, I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came through, however, and I kept on

writing. Then I got another shot like the first:

“That is art.”

This time I caught her and said, “No it is not,” and I felt as though an argument would ensue.

I thought, well, she has not the speech centers I have, so I told her to use mine, and she did, and came through with a long statement.

This is the origin of the technique I developed for dealing directly with the unconscious contents. Carl Jung, 1925 Seminar, Lecture 5, Pages 37-45.

Carl Jung across the web:

Blog: http:

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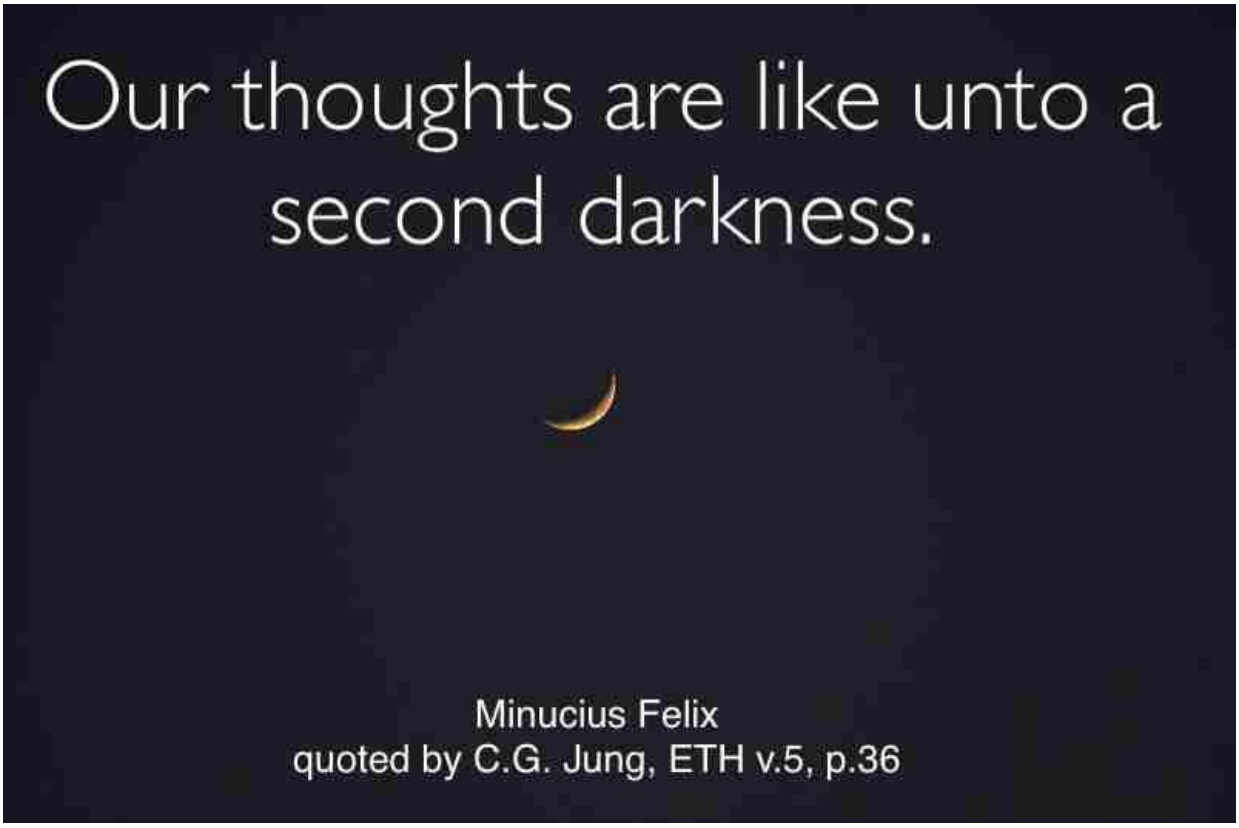
Minucius Felix: Our Thoughts are like unto a Second Darkness (2016-01-07 16:57)



Lecture IV 29th November, 1940

In the last lecture, I read you some texts, which date from the earliest days of the Christian Church, in order to give you some idea of the nature of the spirituality, which, in the course of the development of
Christianity, led to so many and various fruits.

I read you these texts in order to supplement the highly modern meditation of the Jesuit, Przywara, on the lgnatian exercises, and to show you the parallels between Przywara and the old Christian thinkers.

The example of Richard of St. Victor also showed us how similar medieval meditation and mystical visions were, and these texts gave you a further opportunity of seeing the clos e spiritual relationship which exists between them and the spiritual blossoms of the East.

The vision of the Cross, from the Acts of John, showed you a culmination of spiritual vision.

The spiritual inner or super world is strictly and inexorably divided from the outer, empirical world.

The scene of the crucifixion goes on below, as we know it from the scriptures; whereas above, in the upper, inner world, there is a totally different scene, which this vision of St. John depicts for us.

It represents a supernatural, spiritual reality of the symbol.

This vision shows us how the world was divided into three parts, a point of view which

was characteristic of the age.

Below there is the Hyle (matter), above the Pneuma (spirit), and in the middle the Psyche (soul).

This division into three principles also corresponds to an anthropological or psychological division into three types of men: the pneumatiks (spiritual man), the psychikos (psychical man), and the hyliks or sarkikos (material or physical man).

This point of view is perhaps familiar to you through the

writings of St. Paul. These divergent principles became cosmic

principles.

The Pneuma till then had been something almost physical, a breath of life we see this in the writings of Philo, the Jew, who lived and wrote both before and after the beginning of the Christian era; but it was now raised to a spiritual concept under the influence of Greek philosophy.

The Septuagint chose the word "Pneuma" to express the life-giving breath of God, the breath of life which is characteristic of the Old Testament. There are passages in the New Testament where the spirit is still really a wind - the miracle of Pentecost for instance - but during the first centuries of our era, the concept was raised to the heights and became the absolute opposite of the physical world.

The Hyle sank in proportion and even the Psyche gradually descended also.

This philosophy was related to mankind’s growing feeling of guilt, which naturally increased as man separated himself from nature.

I will give you some literary examples, to show you how this transition took place.

Pagan antiquity really laid the chief emphasis on the Hyle, not as matter in the Christian sense, but rather as the animated world of the senses, permeated with spirit.

This was the world that the later Christians condemned as absolutely pernicious and corrupt, ruled by devilish powers.

A psychical point of view was known to the ancients, for they granted great importance to the human soul, but this soul turned its eyes, so to speak, to the beauties and wonders of the visible, tangible world.

It was only in the centuries immediately preceding the birth of Christ, the new epoch, that these eyes began to look inwards, and the spirit gradually appeared as something different to nature, and efforts were made to influence spiritual development through exercises, so that man could participate in the spirit.

The psychical standpoint, that man is in the centre - bound to the world through his emotional and feeling contacts, and influenced by the events in his surroundings - only appeared gradually.

The psychical man of antiquity was not the centre of the world, for the centre was in the phenomenal world, the world which was animated and filled by the gods.

It was, however, realized more and more, that the psyche played no inconsiderable role, in that it was the or- gan by which the whole world of the senses came to consciousness.

But we naturally find a point of view which is still bound to nature, in the first Christian authors.

One does not expect this in Christians, but we must remember that the ancient point of view was still alive and surrounded the first Christians, and therefore permeated their mentality.

I will read you a passage from that time which will prove this fact to you.

It is from Minucius Felix: "Octavius":" . . . But indeed, we do not point to the God, whom we worship, and we do not see him ! On the contrary, we believe in God just because we can feel, and not see, him. For we see his ever-present power in his works and in all the appearances of nature, in thunder, in summer and forked lightning, and when the sky is blue. Thou must not wonder that thou dost not see God:
all things are set in motion by the wind and the currents of air, they swing back and forth and eddy in circles, yet our eyes do not see the wind or the current of air. We cannot moreover behold the sun, yet it is the cause of sight for everyone; our glance is turned aside through its rays, our sight is weakened through looking towards it, and if we look too long our whole vision is destroyed. How then shouldst thou be able to b ear the creator of the sun, the source of light, when thou turnest aside from his shining flashes, and hidest thyself from his conflagrations? Thou wouldst see God with thy living eye, yet thou canst not even see nor touch thine own soul, through which thou livest and speakest. But - sayest thou - God doth not know all the acts of man, he is enthroned in heaven and cannot be aware of all and know each man.
Thou errest, 0 man, and deceivest thyself: for who is far from God, when all things in heaven and on earth, and beyond the domain of earth, are full of God? He is not only nigh unto us everywhere, but he is in us. Behold again the sun, it is in heaven and yet it is poured over all lands: in the same way it is present everywhere, unites with everything, nowhere is its brightness disturb ed. How much more is God present in the
darkness, who has created all and sees all, from whom nothing can be concealed; and he is in our thoughts (interest cogitationibus nostris) which are like unto a second darkness. We act not only under his command, in his omnipres- ence, but we also live - I had almost said - with him.”

"Subillo”, under his command, "cumeo”, with him: that is in innermost communion.

This text will show you clearly, that the connection with nature still played a very important role with the early Christians.

When our author contemplates the cosmos, the marvels of nature, he

is in the Deity. Nature for him is the visible and tangible body of the

Divine, the epiphany of God.

In later centuries, the Christians gradually separated themselves from this living

relationship to nature. I will read you a short passage from St. Augustine in

which we can observe an interesting transition:

"People go out to admire the peaks of the mountains, and the mighty waves of the sea, the wide fall of the rivers, the immensity of the ocean, the sphere of the stars, and lose themselves (on this account); Without being surprised, that I, while I spoke of all these things, did not see them with my eyes and yet spoke only of mountains, streams, rivers, and stars (that I had seen) , and of the ocean (which I had only imagined);
I saw it in that enormous, great space of my memory as if I saw it before me; and yet as I saw, my eyes were not destroyed by seeing; also the things themselves are not in me, but only their images."

And in a sermon Augustine said to his auditors, who still worshipped Christ as the new

born or invincible sun: "Not this sun is the Lord, but He who made the sun."

He separates the creative God from created matter. In the previous passage he separates the psychical from

the physical.

He is aware that there is an inner infinity, which stands opposed to the cosmos, to infinite nature, by means of which the cosmos can be apprehended.

That inner infinity is the enormous great space, which he calls

the memory. The world of the psyche is set up here in

opposition to the physical world.

This development progressed at the same pace as the p syche approached the pneuma. Matter became de- spiritualized, and so suffered a de-valuation, which caused the psyche to move up towards the spirit.

Matter no longer acted as a magnet to counteract the attraction of the spirit.

The spirit became the opposite of matter, but, inasmuch as matter was de-valued, it was so to speak drawn into the magnetic field of the spirit, through which the latter gained a sort of concreteness,

and was hypostasized. The spirit became a substance, a world in itself, and then sucked up the psyche, just as the latter had been sucked in before by the material world.

Curiously enough it is necessary for me to tell you all this as an introduction to alchemy, for when we approach alchemy we discover something very singular.

We first learn to know alchemy through medieval texts, through the so-called Latins; and we become abso- lutely amazed and bewildered by the peculiar philosophical point of view which we find in these meditations or speculations, whichever we prefer to call them.

One is unable to find one’s way at all at first, one has no idea from what standpoint the author is speaking.

And, to add to the confusion, we often find at the beginning or end of the text a pure confession of faith in Christianity. The author emphasizes that he is an excellent Christian, and there is no sign that he has any idea that his work could come into conflict with the Christian mystery.

On the contrary, he claims to be bearing witness to the truth 38 of the Christian faith, or of some special dogma.

But in reality the standpoint of these natural philosophers was somewhat different to

that of Christianity. But at first one cannot see where the difference lies, or what their

standpoint was.

We must go far back into the history of alchemy to understand what the alchemist meant with his specula- tions and philosophy.

We must go right back to the ancient feeling for nature, to the point of view where the psyche was still fasci- nated by the Hyle (matter), and found the Deity and the whole secret of birth and death in mysterious matter, in dead and living bodies, in nature.

It was the empirical world, which offered man in antiquity the solution of all problems and redemption. It is from this standpoint that alchemy originates.

Fortunately there are texts which bear witness to this peculiar religious attitude, which is characteristic of the first century A. D . and continued into the second and third.

These come from pagan sources and from the near neighborhood of the alchemistic texts themselves.

They are Greek papyri, which can be roughly dated as third century, but they may be older. (It is very difficult to date such texts; supposing a book of today should be excavated in two thousand year's time, it would not be 1000/ characteristic for 1940 but would contain material belonging to many preceding centuries.

It is the same with these old texts, they contain still older material which is almost

impossible to date.) Some old prayers have been preserved, which show the ancient

feeling for nature clearly.

This feeling was not aesthetic, but definitely religious; as is obvious in these old papyri.

They were neglected by philologists for a long time, regarded as vulgar and abused in every way, for they are full of magic and superstition.

But they are very important for us, as they give a clear picture of the religion of the people who produced the first alchemists, and also contain some alchemistic recipes.

I will read you a prayer from such a magical papyrus:

Secret address: "Hail, whole structure of the spirit of air; hail, spirit, which penetrates from heaven to the earth, and from the earth, that lies in the central space of the universe, to the boundaries of the abyss; hail, Spirit, that enters into me, and seizes me, and leaves me according to the will of God in goodness; hail, beginning and end of immovable nature; hail, rotation of the elements full of unwearying service; hail, service of the sunbeam, illumination of the world; hail, changeable gleaming sphere of the moon shining by night; hail, spirits of all the daemons of the air; hail, ye, to whom greeting is brought in glorification, brethren and sisters, devout men and women! 0 great, greatest, spherical, incomprehensible image of the world ! Heavenly (spirit) which art in heaven; ethereal (spirit) which art in ether ; water-formed, earth-formed, fire-formed, wind-formed, light-formed, darkness-formed, gleaming as a star, damp-fiery-cold spirit: I praise thee, thou God of gods, thou who hast ordered the worlds, who hast gathered the deep together on the invisible support of its firm foundation, who hast separated heaven and earth and who hast veiled heaven with golden, eternal wings but hast founded the earth on eternal supports, who hast
hung the ether high above the earth, who hast scattered the air by a self-moving wind, who hast laid the water round about, who dost lead up the flashes of lightning, who dost thunder, who dost lighten, who dost rain, who dost shake, who dost beget living beings, God of aeons, great art thou, Lord, God, ruler of the universe."

This beautiful prayer contains ideas which we find also in the writings of St. Paul. I would draw your attention to the fact, that the whole world is understood here as the structure of the spirit of air, which penetrates everything.

That is Pneuma in the original sense, it is the all-penetrating, wind-resembling, breath resembling Pneuma, which pervades the whole prayer. It is a corpus subtile, a subtle body, and also the Hyle, finest Hyle, but substantially identical with matter.

This is no materialism, for materialism only began to exist after the beginning of the Christian era, when mat- ter really became matter.

Originally it was a mystical conception, a spirit of the world or something of that kind.

The spirit of air, addressed in this prayer, became the devil in the earliest

days of Christianity. We read in St. Paul, for instance, of "the prince of the

power of the air. "

He is not the Pneuma here but the Archon. In another passages St. Paul says to the Christians: "Put on the whole armour of God, that ye may be able to stand against the whiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"

These are the pneumatika, that is psychic or spiritual beings, regarded by St. Paul as the essence of evil, though they are in "high places", that is, they are also in the heavenly world.

This is the spirit which was glorified in the ancient pagan world, as the sum total

of the highest god. The multitude of air demons are not devilish per se, but are

nature beings.

These were condemned by Christianity, as early as St. Paul: "The prince of the power of the air that now wor- keth in the children of disobedience", but this prince was not originally the spirit of evil or of sinfulness.

Yet there are some peculiar hints in this prayer, the author says of the spirit of air "that it leaves me according to the will of God in goodness".

It is kind enough to leave me, presumably therefore if it stayed it might do me harm so it is evidently capable of evil.

This is a hint, that, even in their original form as nature beings, these demons were not always favorable, but had a somewhat ambiguous quality.

Therefore we have the wonderful description: "damp, fiery, cold spirit". It is damp in as far as it is soul ; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.

It is fiery as the highest spirit in its perfect flowering; and when the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.

It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites.

This is naturally a point of view which would be extremely difficult for any Christian dogmatic creed to swal- low, so it was thought more prudent to throw away this spirit as scrap iron, and to declare it to be the
devil.

But the whole of the beautiful relation of man to nature in antiquity, that really valuable religious feeling for nature, was lost with this declaration.

"People go out" says St. Augustine "to admire the mountains . . . . and lose themselves (on that account].”

That is perfectly true, the man of that time was lost in the contemplation of the fascinating Hyle, and did lose himself on that account.

We must never forget, in reading such texts, the culture which surrounded the author.

It was the age of Nero, of the maddest and most foolish sensuality, the age of the complete degeneration of the pagan religions.

There was naturally nothing to be recommended or imitated in this state of things, but there were also minds (think of the author of this prayer] which had a very high conception of the underlying spirit.

Such a feeling for nature is something innate in man, absolutely natural, beautiful and good in itself.

It is not necessarily devilish or evil, it can be understood as something essentially good, and we can easily imagine that many minds hated the parting from nature, and never really renounced it.

We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was re- garded in antiquity than to the papacy.

It needed the whole ingenuity of the Pope to get him within the walls of the Church.

This feeling for nature could not entirely disappear, it had to go on existing somewhere, it could not become entirely lost to human nature.

When an attitude, which is really important to the welfare of man, disappears, it never vanishes entirely but slips into the unconscious of man.

So we must reckon with the fact, that, from the time of its repression, this feeling for nature went on existing in the underworld, in the unconscious, of Christian man, and became increasingly dangerous.

This is the fascination which underlie s the whole of alchemistic speculation.

The spirit and the highest secret of the world lay for these people in the phenomena of the material world, in man, in the wonderful mysterious forms of the minerals and even in the most remote stars.

The planets were represented in the minerals, they were present in matter.

Jupiter was tin, Mercury quicksilver (quicksilver was related to the scintillating planet Mercury], the moon was silver, the sun gold. Gold was written with the sign 0 , which is also the sign of the sun;
silver was the moon ; mercury ¥ , Mercury, and so on.

This attitude of the alchemist to the wonder world of matter is a remnant of the ancient feeling for nature.

But this relationship was unconscious, consciously the alchemist was a Christian, and was therefore trying to free himself from the fascination of matter, but just because it was unconscious it was a
compulsion, a passion, which expressed itself in the fact that many alchemists believed they

could transform the ignoble, corrupt, material world into pure gold.

This is how the idea of the art of making gold arose, which was regarded as the greatest nonsens eever in- vented by man.

In the oldest Greek alchemistic treatises, (which can be roughly dated as first century A. D„ though they show such an extraordinary development in the art that one is driven to the conclusion that it
must have existed for some time before), in Demokritos and others, there is already a peculiar mixture of chemical recipes with mystical ideas.

DEMOKRITOS is not the ancient Greek philosopher (circa 460-360 B.C.) but a pseudo Demokritos who may re- ally have had the same name.

The title of his chief work is: "Physika kai Mystika". (Concerning physical things and mystical (spiritual) things.)

This treatise consists mainly of alchemistic recipes, md there are a few philosophical general remarks sand- wiched in; but it is difficult to understand, looking at it superficially, why it should be called "About physical things . .
. . and mystical things."

To give you a n idea of this literature I will read you a passage from this

pseudo Demokritos. He begins:

"Put in a pound of purple, the weight of two farthings of scraps of iron, soaked in seven drams of urine, put it on the fire till it boils. Then, taking the decoction from the fire, put it all in a vessel. Withdrawing the purple first, p our the decoction on to the purple, and leave it to soak a day and a night. Afterwards, taking four pounds of sea lichen (orchil), p our water on it so that the water rises four fingers
above the lichen, and keep [the mixture in this state) till it thickens; filter it then, warm it and p our it on to wool prepared in advance. Press what is too loose, in such a manner that the moisture thoroughly penetrates the wool; then leave it for two nights and two days. Take it then, and dry it in the shade; pour off the liquid."

The text continues in the same manner, and operations are undertaken which are of an impenetrable nature; one has no idea what is being described.

The ancient concepts of matter do not coincide with ours, and it would not be possible under any circumstances to follow such a recipe concretely.

Apparently Demokritos did not succeed in doing much

with it either. He had it from his teacher, the old Persian

Ostanes.

When Demokritos and his friends did not achieve their object, (presumably gold making), with this recipe, they made further efforts, read old books and did everything they could think of.

Then Demokritos came on the idea of calling up the spirit of his old teacher from Hades.

After a time he succeeded in this endeavour, the ghost app eared and told him it was difficult for him to speak without the permission of the daemon, presumably the spiritual power in Hades.

He could only say: "The books are in the Temple."

At first they could find no books in the Temple, but then to their great surprise a pillar opened and they found a precious formula, the classical passage which was valid in alchemy up till the eighteenth century : "Nature delights in nature, nature conquers nature, and nature rules nature."

Demokritos was delighted with his find, and says immediately afterwards, referring apparently indirectly to the main motif:

"I took this treatise with me to Egypt, in order that you might rise above your curiosity as to banal things and chaotic matter."

This is a reference to the "mystical things".

The whole art evidently had the purpose of raising its adepts above nature, through working on the world of nature. Carl Jung, Modern Psychology, Pages 35-41.

Carl Jung across the web:

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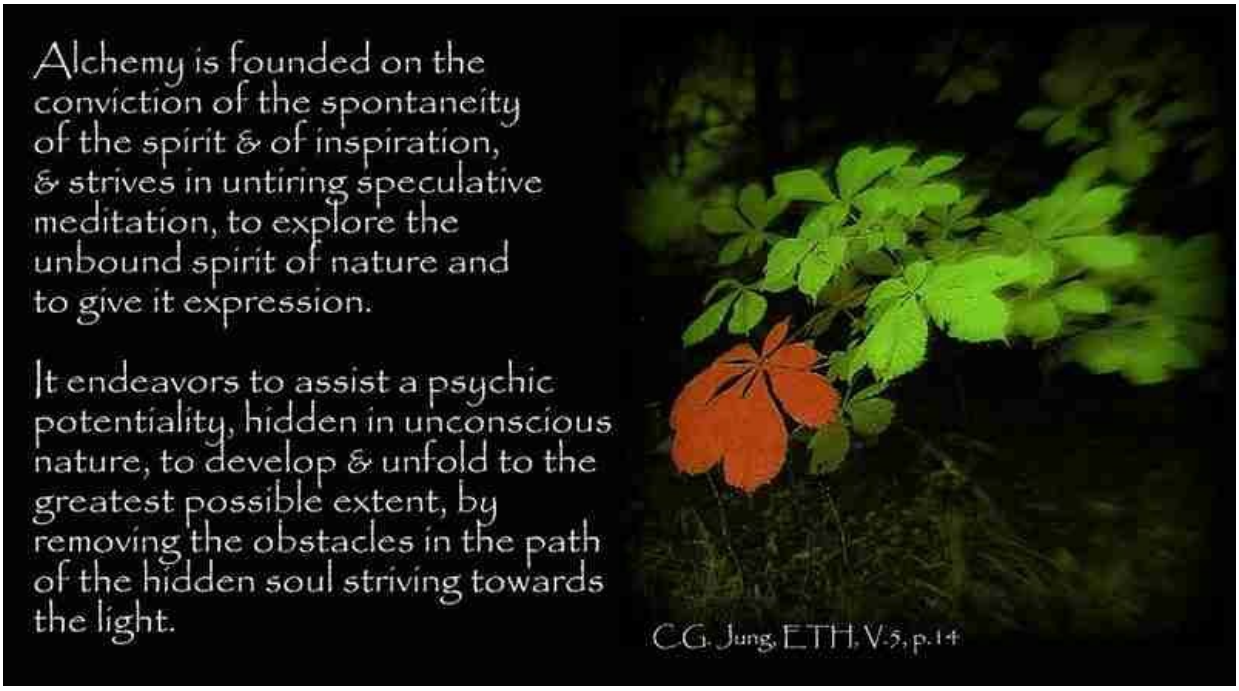
Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit... (2016-01-07 17:06)


Alchemy is founded on the conviction of the spontaneity of the spirit & of inspiration, & strives in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.
It endeavors to assist a psychic potentiality, hidden in unconscious nature, to develop & unfold to the greatest possible extent, by removing the obstacles in the path of the hidden soul striving towards the light.
C.G. Jung, ETH. V.5, p.14

The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untir- ing speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavours to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked. Carl Jung, ETH Lecture, 8 Nov 1940.

http://carljungdepthpsychology.blogspot.com/2015/02/carl-jungs-introduction-t

o-alchemy.html Carl Jung across the web:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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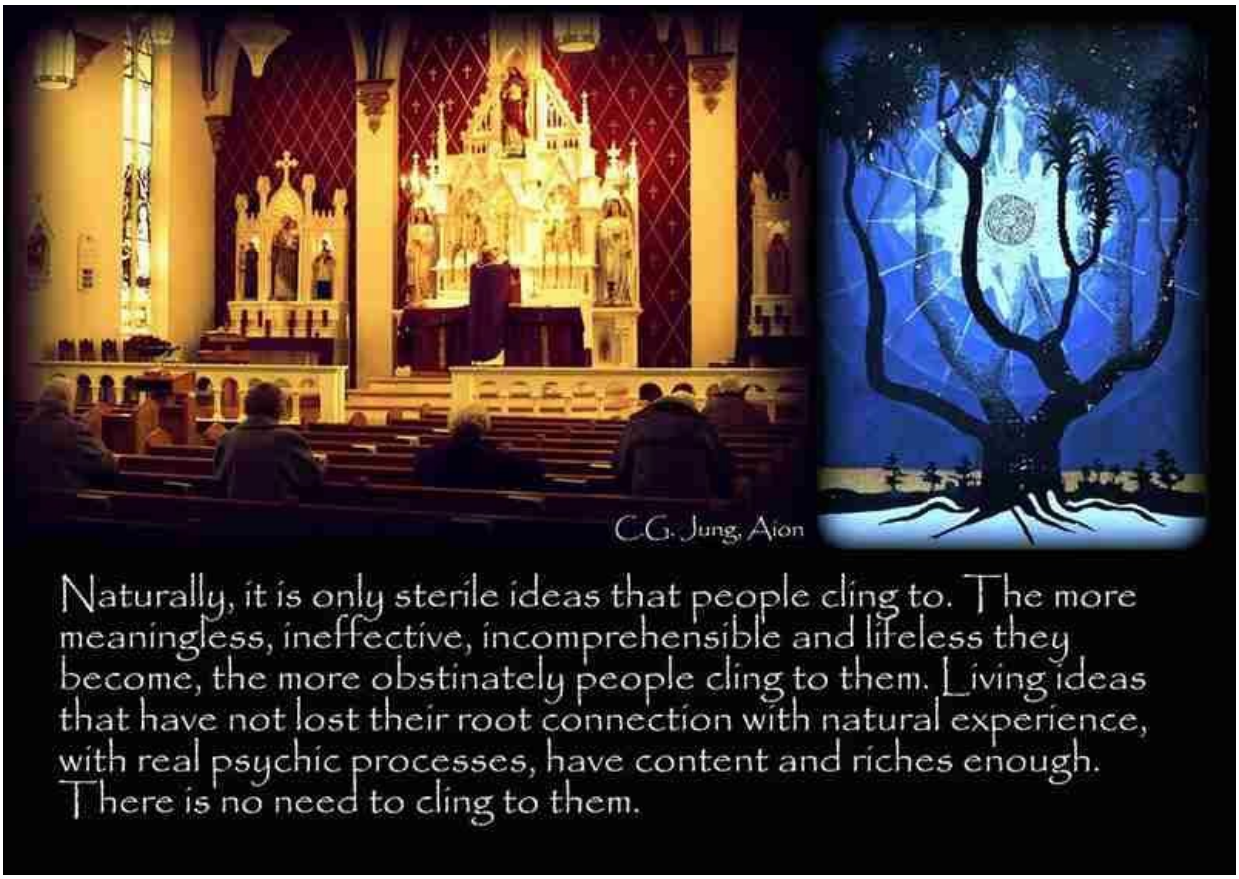
Carl Jung: Thus in the course of time the meaningful turns into the meaningless. (2016-01-07 17:17)


C.G. Jung, Aion
Naturally, it is only sterile ideas that people cling to. The more meaningless, ineffective, incomprehensible and lifeless they become, the more obstinately people cling to them. Living ideas that have not lost their root connection with natural experience, with real psychic processes, have content and riches enough. There is no need to cling to them.

I regard these parallels as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their true and original meaning.

In this way the connection is reestablished between the ego and projected contents now formulated as "meta- physical" ideas. Unfortunately, as already said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will.

Once metaphysical ideas have lost their capacity to recall and evoke the original experience they have not

only become useless but prove to be actual impediments on the road to wider development.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and life- less they become the more obstinately people cling to them.

(Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.)

Thus in the course of time the meaningful turns into the meaningless.

This is unfortunately the fate of metaphysical ideas. Carl Jung,

Aion, Page 34. Carl Jung across the web:

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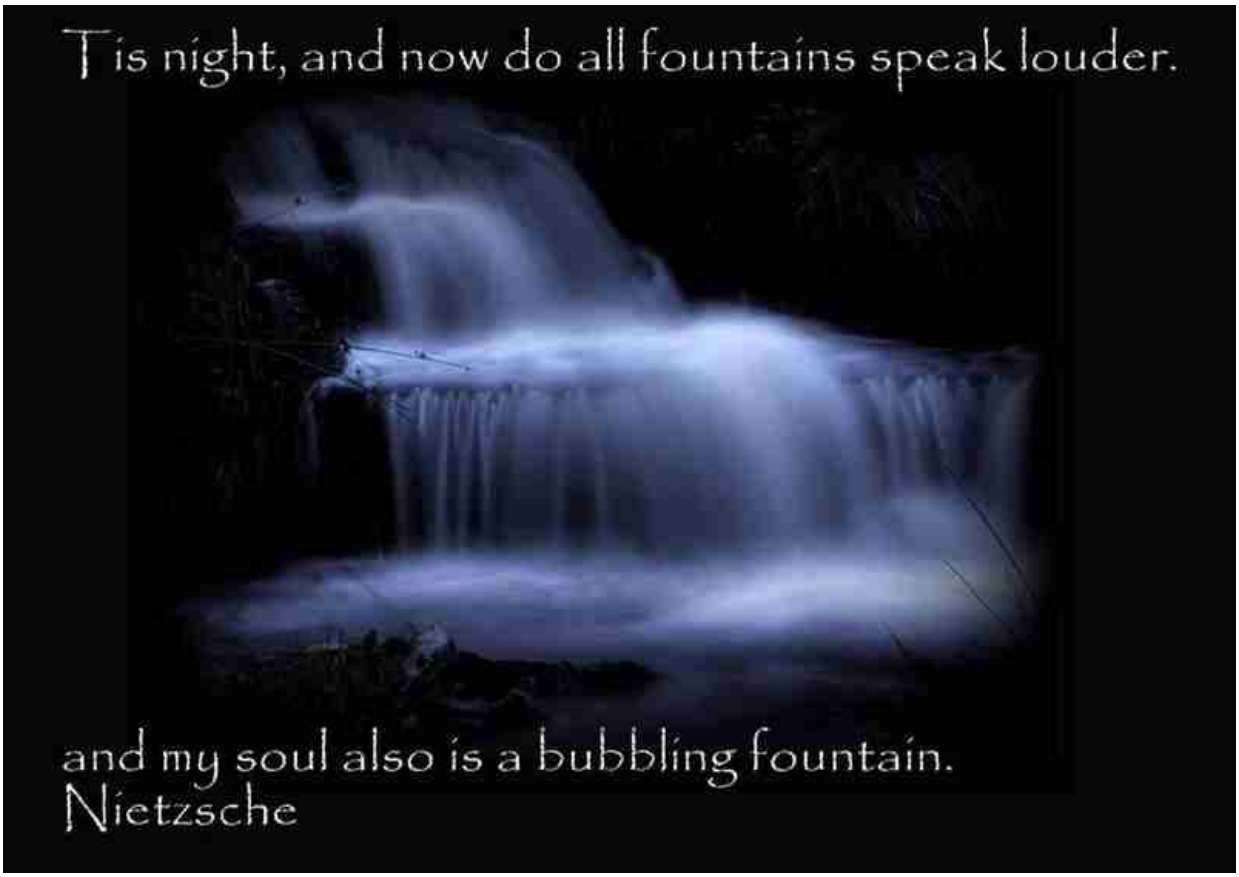
˜Zarathustra: Tis night: alas, that I have to be light! And thirst for the nightly! And lonesomeness!
(2016-01-07 17:37)



Thus Spake Zarathurstra
XXXI. THE NIGHT-SONG.

'Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain.

'Tis night: now only do all songs of the loving ones awake. And my soul also is the song of a loving one.

Something unappeased, unappeasable, is within me; it longeth to find expression. A craving for love is within me, which speaketh itself the language of love.

Light am I: ah, that I were night! But it is my lonesomeness to be

begirt with light! Ah, that I were dark and nightly! How would I

suck at the breasts of light!

And you yourselves would I bless, ye twinkling starlets and glow-worms aloft!—and would rejoice in the gifts of your light.

But I live in mine own light, I drink again into myself the flames that break forth from me.

I know not the happiness of the receiver; and oft have I dreamt that stealing must be

more blessed than re- ceiving.

It is my poverty that my hand never ceaseth bestowing; it is mine envy that I see waiting eyes and the bright- ened nights of longing.

Oh, the misery of all bestowers! Oh, the darkening of my sun!
Oh, the craving to crave! Oh, the violent hunger in satiety!

They take from me: but do I yet touch their soul? There is a gap 'twixt giving and receiving; and the smallest gap hath finally to be bridged over.

A hunger ariseth out of my beauty: I should like to injure those I illumine; I should like to rob those I have gifted:—thus do I hunger for wickedness.

Withdrawing my hand when another hand already stretcheth out to it; hesitating like the cascade, which hesi- tateth even in its leap:—thus do I hunger for wickedness!

Such revenge doth mine abundance think of: such mischief welleth out of my lonesomeness.

My happiness in bestowing died in bestowing; my virtue became weary of itself by its abundance!

He who ever bestoweth is in danger of losing his shame; to him who ever dispenseth, the hand and heart be- come callous by very dispensing.

Mine eye no longer overfloweth for the shame of suppliants; my hand hath become too hard for the trem- bling of filled hands.

Whence have gone the tears of mine eye, and the down of my heart? Oh, the lonesomeness of all bestowers! Oh, the silence of all shining ones!

Many suns circle in desert space: to all that is dark do they speak with their light—but to

me they are silent. Oh, this is the hostility of light to the shining one: unpityingly doth it

pursue its course.

Unfair to the shining one in its innermost heart, cold to the suns:—thus travelleth every sun.

Like a storm do the suns pursue their courses: that is their travelling. Their inexorable will do they follow: that is their coldness.

Oh, ye only is it, ye dark, nightly ones, that extract warmth from the shining ones! Oh, ye only drink milk and refreshment from the light's udders!

Ah, there is ice around me; my hand burneth with the iciness! Ah, there is thirst in me; it panteth after your thirst!

'Tis night: alas, that I have to be light! And thirst for the nightly! And

lonesomeness! 'Tis night: now doth my longing break forth in me as a

fountain,—for speech do I long.

'Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain.

'Tis night: now do all songs of loving ones awake. And my soul also is the song of a loving one.—

Thus sang

Zarathustra.

Carl Jung across the web:

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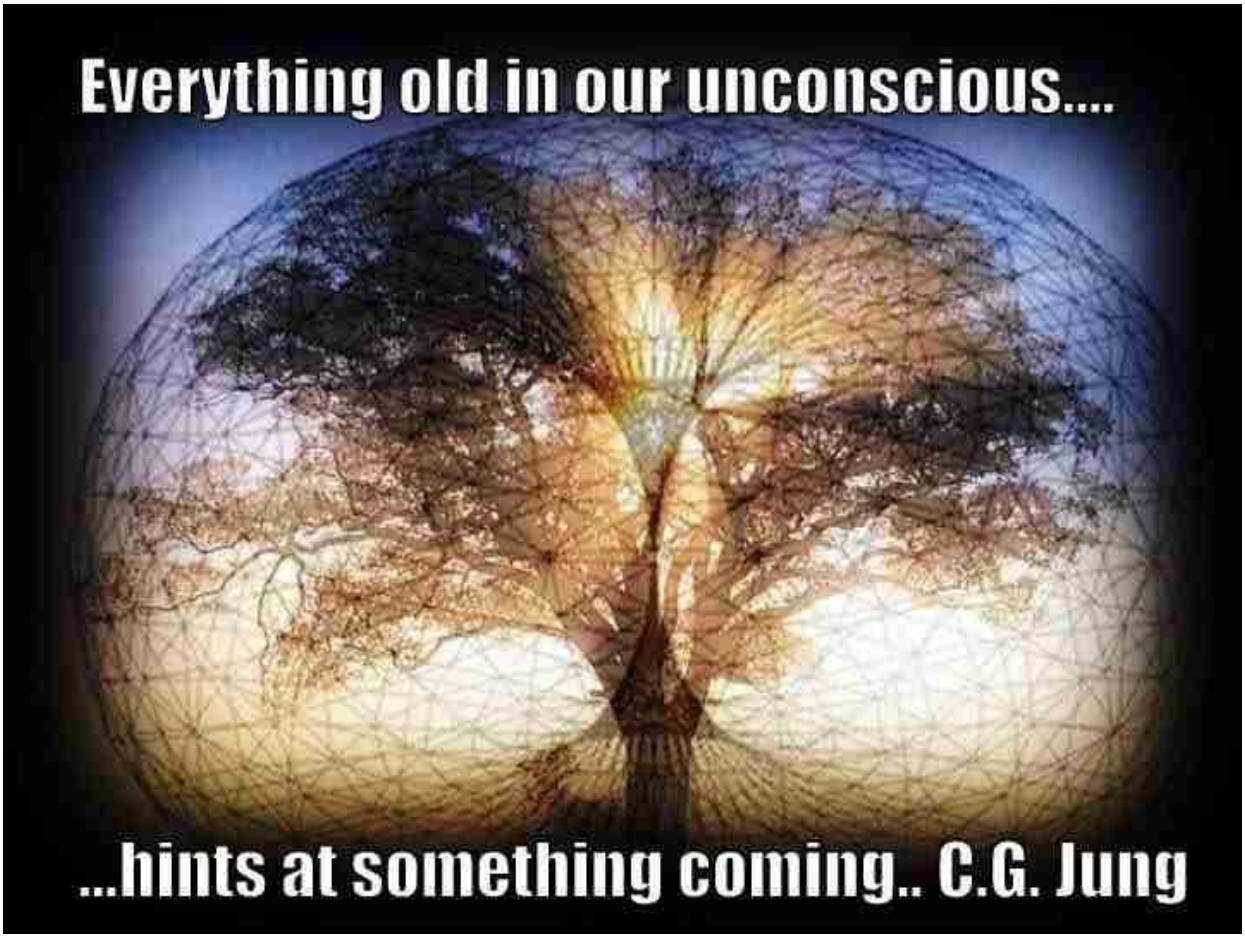
Carl Jung: The extraordinary impoverishment of introverted thinking is compensated by a wealth of un- conscious facts. (2016-01-07 17:55)



Similarly, the representation of the irrepresentable has an immediate, subjective power of conviction because it demonstrates its own existence.

The one says "Est, ergo est"; the other says "Cogito, ergo cogito."

Intro verted thinking carried to extremes arrives at the evidence of its own subjective existence, and extraverted thinking at the evidence of its complete identity with the objective fact.

Just as the latter abnegates itself by evaporating into the object, the former empties itself of each and every content and has to be satisfied with merely existing.

In both cases the further development of life is crowded out of the thinking function into the domain of the other psychic functions, which till then had existed in a state of relative unconsciousness.

The extraordinary impoverishment of introverted thinking is compensated by a wealth of unconscious facts.

The more consciousness is impelled by the thinking function to confine itself within the smallest and emptiest circle—which seems, however, to contain all the riches of the gods—the more the unconscious fantasies will be enriched by a multitude of archaic contents, a veritable "pandaemonium" of irrational and magical figures, whose physiognomy will accord with the nature of the function that will supersede the thinking function as the vehicle of life.

If it should be the intuitive function, then the "other side" will be viewed through the eyes of a Kubin or a Meyrink.

If it is the feeling function, then quite unheard-of and fantastic feeling relationships will be formed, coupled with contradictory and unintelligible value judgments.

If it is the sensation function, the senses will nose up something new, and never experienced before, in and outside the body.

Closer examination of these permutations will easily demonstrate a recrudescence of primitive psychology with all its characteristic features.

Naturally, such experiences are not merely primitive, they are also symbolic; in fact, the more primordial and aboriginal they are, the more they represent a future truth.

For everything old in the unconscious hints at something coming. Carl Jung,

Psychological Types, Para 630. Carl Jung across the web:

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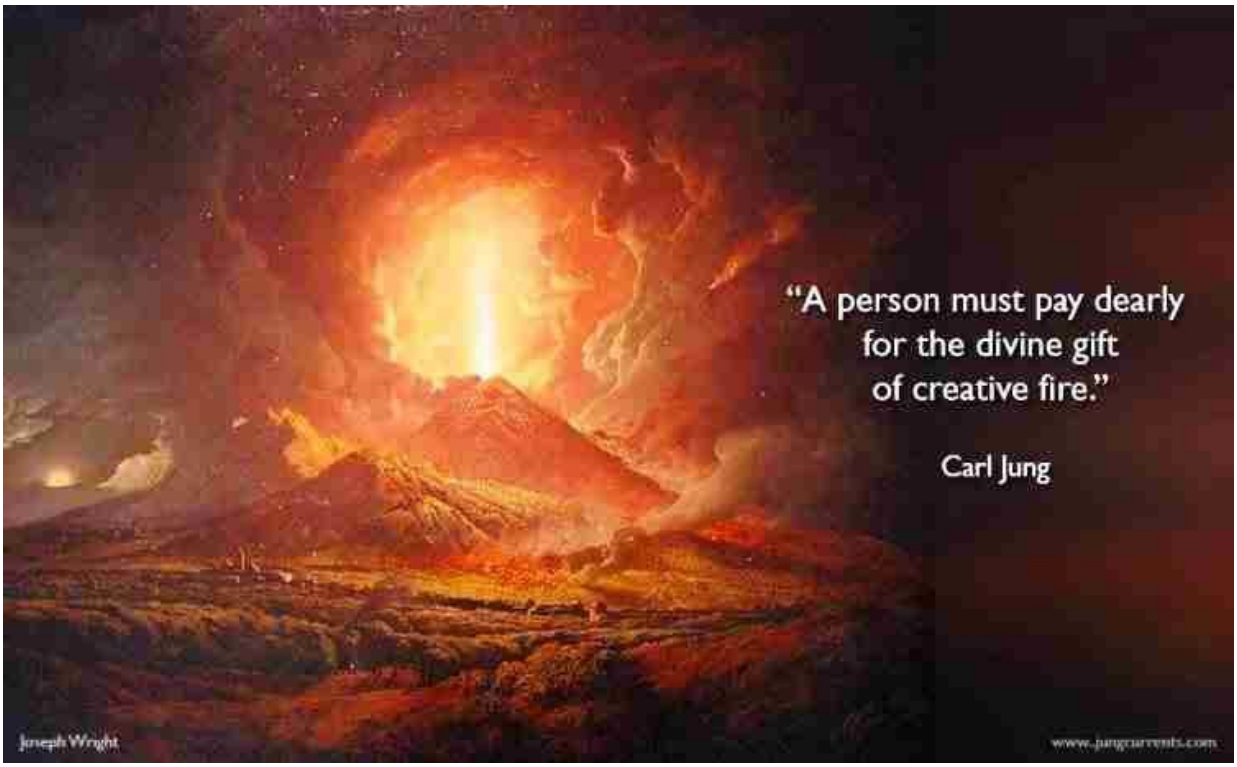
Carl Jung: People would rather hang on to the old dogmas than let experience speak. (2016-01-08 04:47)



To Hans Seifert

Dear Herr Seifert, 14 October 1960

Best thanks for telling me about your interesting

experience. It is a type of experience that has

become very rare nowadays. It may have appeared

again because the time was favourable.

Possibly the vision was caused by the sudden appearance of a deer.

There usually is some such cause, but the important thing is what the

cause triggers off. Here it is the archetypal motif of two animals

fighting.

You often find it in illuminated manuscripts of the 11th and 12th centuries, and also in the capitals and friezes of Romanesque churches, where it can take the form of a man fighting an animal, or of a man between two animals.

It is not difficult to see that the stag of your vision is related to the stag of St. Hubert and St. Eustace, which is an allegory of Christ because it tramples on the

serpent. (The Celtic stag-god
Kerunnus holds a serpent by the neck.)

Conversely, Christ himself is the serpent hung on a pole-an indication of the identity of opposites.

The dog, or whatever it is that threatens the stag, is its opposite-white stag opposed by black dog, quarry by wolf.

The two together represent a supernatural, unitary being at war with itself.

The animal form shows that the conflict, symbolized by this paradisal being, is largely unconscious.

That is to say, you see your conflict as something personal, whereas in the vision it is produced by an extra- personal pair of opposites.

You do not produce your conflict, you are rather its unconscious victim or exponent.

The vision is more or less collective because it expresses the collective situation and not the individual will.

Your little son, who you say was furthest from the conflict, sees only something light brown, which was proba- bly the real cause of the vision.

Despite their powers of imagination, children often observe things much more

accurately than grown-ups. They are naturally and instinctively adapted to reality;

their next task is to find their way about in it.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less.

People would rather hang on to the old dogmas than let

experience speak. According to your vision, the stag is rather

dejected and worn out.

He also seems to have rubbed his horns down

to stumps. By contrast, the black dog is

uncanny but much more alive.

I do not know how far you are acquainted with the psychology of the unconscious.

I won't go into details, but would only point out that a collective vision is a phenomenon of the time, depict- ing the great problem of our day in individual form.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 598-599

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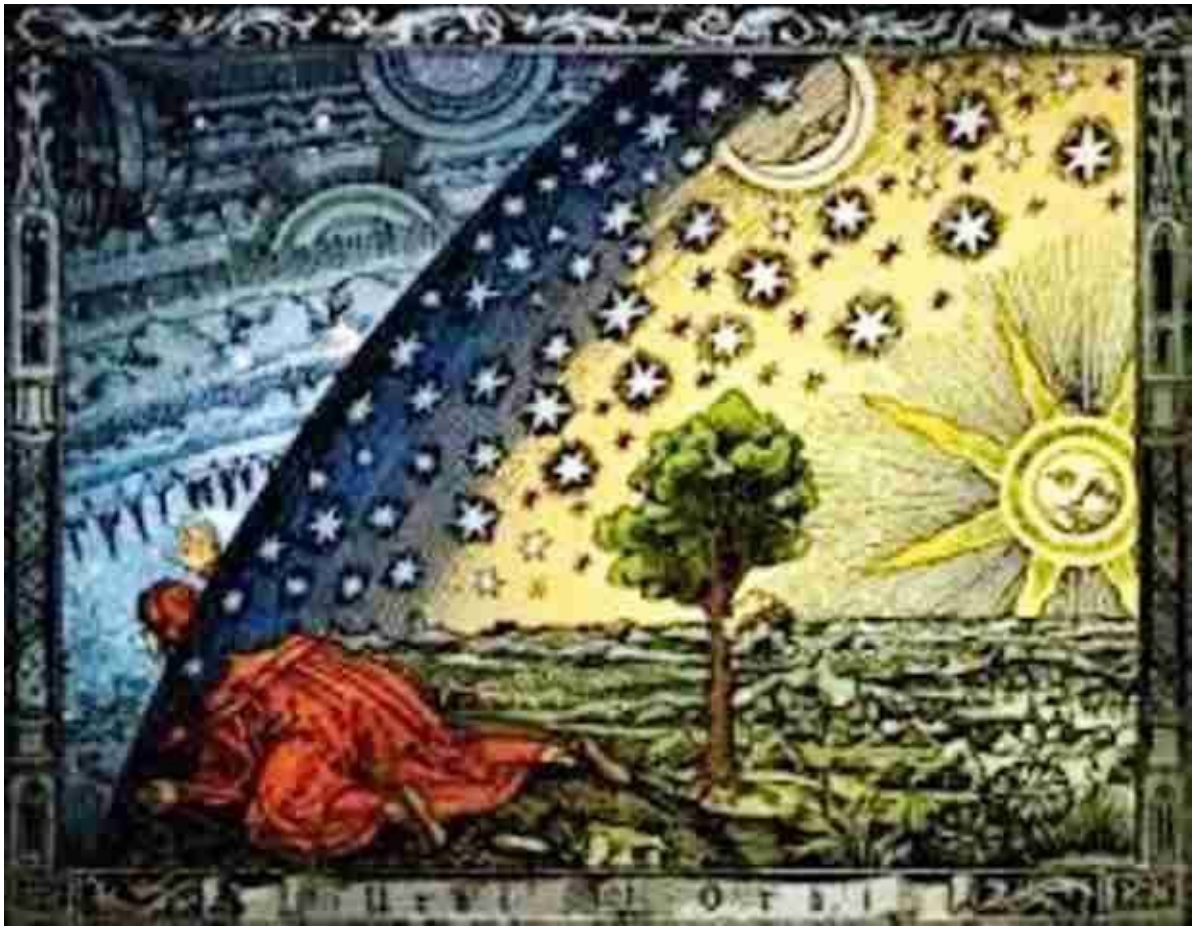
Carl Jung: Experience of the inner world has for its object the phenomena of the psychic background

(2016-01-09 05:18)



[Carl Jung: Experience of the inner world has for its object the phenomena of the psychic background, which in itself is so indefinite or so multifaceted that it can be expressed in an infinite variety of forms.]

To Rene A. Kipfer

Dear Herr Kipfer, 21 October 1960

It is very kind of you to have made me a present of your interesting picture.

Contemplation of an abstract painting always starts me off on the following train of thought: it is not an ob- ject of experience in the outer world, nor is it meant to be.

If nevertheless there are hints of something recognizable, this is an unintentional lapse or an unavoidable con- cession to the understanding of the beholder, or to a desire to communicate.

Experience of the inner world has for its object the phenomena of the psychic background, which in itself is so indefinite or so multifaceted that it can be expressed in an infinite variety of forms.

We will disregard trashy and commercial daubs and consider only those paintings which display a serious pur- pose.

Such paintings are usually under the spell of a classic archetype, such as can be found not only in dreams but in the myths and folklore of all times and places.

Your painting comes under the sign of the dragon motif.

Blue signifies air and water, and from it one could easily construct the image of a Chinese dragon.

But any such concretizing intention is thwarted by your technique: the dragon is all hollowed out and has a ribbonlike appearance.

This loss of substance shows that the dragon is not material but "spiritual."

In Chinese, tao is described as the "valley spirit" and is depicted as a dragon, i.e., as a winding watercourse.

When Henry Moore sculpts human figures he hollows them out as much as possible in order to show that they are not concrete human beings but substanceless, sacred divinities, for instance King and Queen.

Another archetype is expressed by Mother and Child.

Your dragon comes into the category of the great animals in the background who seem to

regulate the world. Hence the mainly theriomorphic symbols for the signs of the zodiac as

dominants of the psychic process.

Naturally the phenomena observed in the background are not always archetypes; they can also be personal complexes which have acquired excessive importance.

Father and mother are not only personal entities but also have a suprapersonal meaning and are frequently used as symbols for the deity.

In this way the religious view of the world, thrown out at the front door, creeps in again by

the back, albeit in strangely altered form-so altered that nobody has yet noticed it.

Thus does modern art celebrate the great carnival

of God. With best greetings,

Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. II, Pages

604-605 Carl Jung across the web:

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Carl Jung: ...for in certain respects the animal is superior to man. (2016-01-09 15:20)

In certain respects, the animal is superior to man.
It has not yet pitted a self willed ego against the power from which it lives
Were it conscious, it would be morally better than man. C.G. Jung

Although the old man has, up to now, looked and behaved more or less like a human being, his magical powers and his spiritual superiority suggest that, in good and bad alike, he is outside, or above,
or below the human level.

Neither for the primitive nor for the unconscious does his animal aspect imply any devaluation, for in certain respects the animal is superior to man.

It has not yet blundered into consciousness nor pitted a self-willed ego against the power from which it lives; on the contrary, it fulfils the will that actuates it in a well-nigh perfect manner.

Were it conscious, it would be morally better than man.

There is deep doctrine in the legend of the fall: it is the expression of a dim presentiment that the emancipa- tion of ego-consciousness was a Luciferian deed.

Man's whole history consists from the very beginning in a conflict between his feeling of inferiority and his ar- rogance.

Wisdom seeks the middle path and pays for this audacity by a dubious affinity with daemon and beast, and so

is open to moral misinterpretalion. Carl Jung, CW I,

Pages 23-24 Carl Jung across the web:

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Carl Jung: It is really a bit too much that an educated person of today does not even know what an archetype communicates. (2016-01-10 05:44)

To Herbert Read

Dear Sir Herbert, 22 October 1960

I ask your pardon for bothering you again with a letter.

I have just read the review of your book The Form of Things Unknown in The Listener of September 22nd, 1960.

Alloway asks the silly question "what do the archetypes communicate?"

In case you should like to answer him I should like you to point out his remarkable ignorance.

One knows a great deal about what archetypes communicate even if one has never been inside a Catholic Church.

It is really a bit too much that an educated person of today does not even know what an archetype communi- cates.

It is only yesterday that I wrote to a young artist who has sent me one of his abstract pictures, which very clearly suggests the archetype of the Dragon, though a bit distorted and hollowed out to make it unrecognizable.

Thus obviously the religious views which were ejected through the front door into the street return through the back door.

Archetypes are forms of different aspects expressing the creative psychic background. They are and always have been numinous and therefore "divine."

In a very generalizing way we can therefore define them as attributes of the creator. That would explain the compelling character of such inner perceptions.

The pictures themselves would have the significance of ikons. It is just that. No answer needed.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 605-606 Carl Jung across the web:

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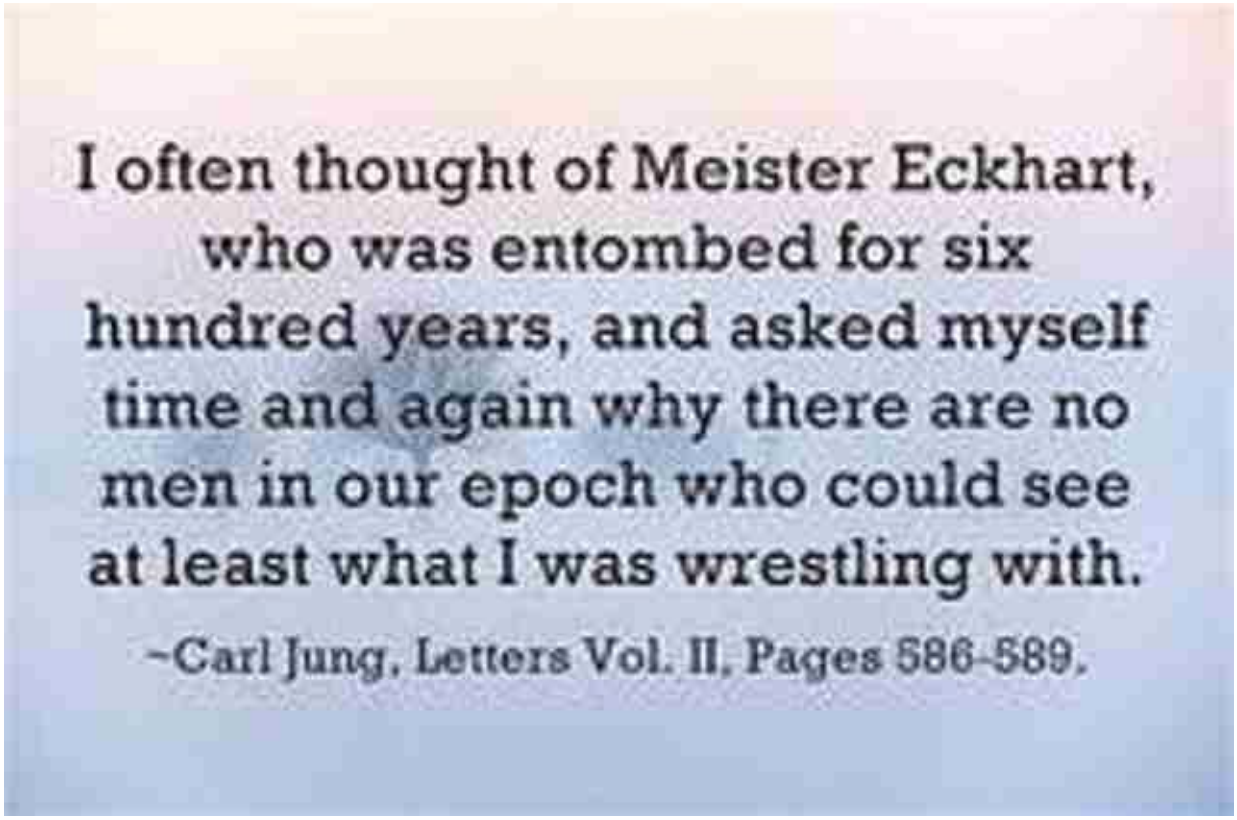
Meister Eckhart: Whatever the soul effects, she effects with her powers. (2016-01-10 11:12)


I often thought of Meister Eckhart,
who was entombed for six
hundred years, and asked myself
time and again why there are no
men in our epoch who could see
at least what I was wrestling with.
~Carl Jung, Letters Vol. II, Pages 586-589.

SERMON ONE

DUM MEDIUM SI LENTIUM TENERENT OMNIA ET NOX IN SUO CURSU MEDIUM ITER HABERET, ETC. (Wisdom 18:14)

Here, in time, we are celebrating the eternal birth which God the Father bore and bears unceasingly in eter- nity, because this same birth is now born in time, in human nature.

St. Augustine says, 'What does it avail me that this birth is always happening, if it does not happen in me? That it should happen in me is what matters."

We shall therefore speak of this birth, of how it may take place in us and be consummated in the virtuous soul, whenever God the Father speaks His eternal Word in the perfect soul.

For what I say here is to be understood of the good and perfected man who has walked and is still walking in the ways of God; not of the natural, undisciplined man, for he is entirely remote from, and totally ignorant of this birth.

There is a saying of the wise man, "When all things lay in the midst of silence, then there descended down into me from on high, from the royal throne, a secret word."

This sermon is a bout that

Word. Three things are to be

noted here.

The first is, where in the soul God the Father speaks His Word, where this birth takes place and where she is receptive of this act, for that can only be in the very purest, loftiest, subtlest part that the soul is capable of. In very truth, if God the Father in His omnipotence could endow the soul with anything more noble, and if the soul could have received from Him anything nobler, then the Father would have had to delay the birth for the coming of this greater excellence.

Therefore the soul in which this birth is to take place must keep absolutely pure and must live in noble fash- ion, quite collected and turned entirely inward, not running out through the five senses into the multiplicity of creatures, but all in turned and collected and in the purest part -there is His place; He disdains anything less.

The second part of this sermon has to do with man's conduct in relation to this act, to God's speaking of this Word within, to this birth: whether it is more profitable for man to co-operate with it, so that it may come to pass in him through his own exertion and merit by a man's creating in himself a mental image in his thoughts and disciplining himself that way by reflecting that God is wise, omnipotent, eternal, or whatever else he can imagine about God – whether this is more profitable and conducive to this birth from the Father; or whether one should shun and free oneself from all thoughts, words, and deeds and from all images created by the understanding, maintaining a wholly God-receptive attitude, such that one's own self is idle, letting God work within one.

Which conduct conduces best to this birth? The third point is the profit, and how great it is, which accrues from this birth.

Note in the first place that in what I am about to say I shall make use of natural proofs, so that you yourselves can grasp that it is so, for though I put more faith in the scriptures than in myself, yet it is easier and better for you to learn by means of arguments that can be verified.

First we will take the words, 'In the midst of silence there was spoken within me a secret word.' - 'But sir/ where is the silence, and where is the place where the word is spoken?' - As I said just now, it is in the purest thing that the soul is capable of, in the noblest part, the ground - indeed, in the very essence of the soul which is the soul's most secret part.

There is the silent 'middle,' for no creature ever entered there and no image, nor has the soul there either ac- tivity or understanding; therefore she is not aware there of any image, whether of herself or of any other creature.

Whatever the soul effects, she effects with her

powers. What she understands, she

understands with the intellect.

What she remembers, she does with memory; if she would love, she does that with the will, and thus she works with her powers and not with her essence.

Every external act is linked with some means.

The power of sight works only through the eyes; otherwise it can neither employ nor bestow vision, and so it is with all the other senses.

The soul's every external act is effected by some means.

But in the soul's essence there is no activity, for the powers she works with emanate from the ground of be- ing.

Yet in that ground is the silent ’middle’: here nothing but rest and celebration for this birth, this act, that God the Father may speak His word there, for this part is by nature receptive to nothing save only the divine essence,

without mediation.

Here God enters the soul with His all, not merely

with a part. God enters here the ground of the

soul.

None can touch the ground of the soul but God alone.

No creature can enter the soul's ground, but must stop outside, in the 'powers.'

Within, the soul sees clearly the image whereby the creature has been drawn in and taken lodging.

For whenever the powers of the soul make contact with a creature, they set to work and make an image and likeness of the creature, which they absorb.

That is how they know the creature.

No creature can come closer to the soul than this, and the soul never approaches a creature without having first voluntarily taken an image of it into herself.

Through this presented image, the soul approaches creatures - an image being something that the soul makes of (external) objects with her own powers.

Whether it is a stone, a horse, a man, or anything else that she wants to know, she gets out the image of it that she has already taken in, and is thus enabled to unite herself with it.

But for a man to receive an image in this way, it must of necessity enter from without through the senses. In consequence, there is nothing so unknown to the soul as herself.

Accordingly, one master says that the soul can neither create nor obtain an image of herself.

Therefore she has no way of knowing herself, for images all enter through the senses, and hence she can have no image of herself.

And so she knows all other things, but not herself.

Of nothing does she know so little as of herself, for want of mediation.

And you must know too that inwardly the soul is free and void of all means and all images - which is why God can freely unite with her without form or likeness.

Whatever power you ascribe to any master, you cannot but ascribe that power to God without limit.

The more skilled and powerful the master, the more immediately is his work effected, and the simpler it is.

Man requires many means for his external works; much preparation of the material is needed before he can produce them as he has imagined them.

But the sun in its sovereign mastery performs its task (which is to give light) very swiftly: the instant its radi- ance is poured forth, the ends of the earth are full of light.

More exalted is the angel, who needs still less means for his work and has fewer images.

The highest Seraph has but a single image: he seizes as a unity all that his inferiors regard as manifold.

But God needs no image and has no image: without any means, likeness, or image God operates in the soul - right in the ground where no image ever got in, but only He Himself with His own being.

This no creature can do.

'How does God the Father give birth to His Son in the soul – like creatures, in

images and likenesses ?' No, by my faith, but j ust as He gives birth to him in

eternity – no more, no less.

'Well, but how does He give birth to him then?'

Now see: God the Father has a perfect insight into Himself, profound and thorough knowledge of Himself by Himself, and not through any image.

And thus God the Father gives birth to His Son in the true unity of the divine nature.

See, it is like this and in no other way that God the Father gives birth to the Son in the ground and essence of the soul, and thus unites Himself with her.

For if any image were present there would be no real union, and in that real union lies the soul's whole beati- tude.

Now, you might say, there is by nature nothing in the soul but images.

Not at all! If that were so, the soul could never become blessed, for God cannot make any creature from which you can receive perfect blessedness - otherwise God would not be the highest blessing and the final goal, whereas it is His nature to be this, and it is His will to be the alpha and omega of all things.

No creature can constitute your blessedness, nor can it be your perfection here on earth, for the perfection of this life - which is the sum of all the virtues - is followed by the perfection of the life to come.

Therefore you have to be and dwell in the essence and in the ground, and there God will touch you with His simple essence without the intervention of any image.

No image represents and signifies itself: it always aims and points to that of which it is the image.

And, since you have no image but of what is outside yourself (which is drawn in through the senses and contin- ually points to that of which it is the image), therefore it is impossible for you to be beatified by any image whatsoever.

And therefore there must be a silence and a stillness, and the Father must speak in that, and give birth to His Son, and perform His works free from all images.

The second point is, what must a man contribute by his own actions, in order to procure and deserve the oc- currence and the consummation of this birth in himself?

Is it better to do something toward this, to imagine and think about God? - or should he keep still and silent in peace and quiet and let God speak and work in him, merely waiting for God to act?

Now I say, as I said before, that these words and this act are only for the good and perfected people, who have so absorbed and assimilated the essence of all virtues that these virtues emanate from them naturally, without their seeking; and above all there must dwell in them the worthy life and lofty teachings of our Lord Jesus Christ.

They must know that the very best and noblest attainment in this life is to be silent and let God work and speak within.

When the powers have been completely withdrawn from all their works and images, then the Word is spo- ken.

Therefore he said, 'In the midst of the silence the secret word was spoken unto me.'

And so, the more completely you are able to draw in your powers to a unity and forget all those things and their images which you have absorbed, and the further you can get from creatures and their images, the nearer you are to this and the readier to receive it.

If only you could suddenly be unaware of all things, then you could pass into an oblivion of your own body as St. Paul did, when he said, "Whether in the body I cannot tell, or out of the body I cannot tell;
God knows it" (2 Cor. 1 2 :2).

In this case the spirit had so entirely absorbed the powers that it had forgotten the body: memory no longer functioned, nor understanding, nor the senses, nor the powers that should function so as to govern and grace the body; vital warmth and body-heat were suspended, so that the body did not waste during the three days when he neither ate nor drank.

Thus too Moses fared, when he fasted for forty days on the mountain and was none the worse for it, for on the last day he was as strong as on the first.

In this way a man should flee his senses, turn his powers inward and sink into an oblivion of all things and himself.

Concerning this a master addressed the soul thus: 'Withdraw from the unrest of external activities, then flee away and hide from the turmoil of inward thoughts, for they but create discord.' And so, if God is to speak His Word in the soul, she must be at rest and at peace, and then He will speak His Word, and Himself, in the soul - no image, but Himself!

Dionysius12 says, 'God has no image or likeness of Himself, for He is intrinsically all goodness, truth and be- ing.'

God performs all His works, whether within Himself or outside of Himself, in a flash.

Do not imagine that God, when He made heaven and earth and all things, made one thing one day and an- other the next.

Moses describes it like that, but he really knew better: he did so for the sake of people who could not con- ceive or grasp it any other way.

All God did was this: He willed, He spoke, and they were!

God works without means and without images, and the freer you are from images, the more receptive you are for His inward working, and the more introverted and self-forgetful, the nearer you are to this.

Dionysius exhorted his pupil Timothy in this sense saying, ’Dear son Timothy, do you with untroubled mind soar above yourself and all your powers, above ratiocination and reasoning, above works, above all modes and existence, into the secret still darkness, that you may come to the knowledge of the unknown super-divine God.’

There must be a withdrawal from all things. God scorns to work

through images. Now you might say, ’What does God do without

images in the ground and essence?’

That I cannot know, because my soul-powers receive only in images; they have to know and lay hold of each thing in its appropriate image.

They cannot recognize a horse when presented with the image of a man; and since all things enter from with- out, that knowledge is hidden from my soul - which is to her great advantage.

This not-knowing makes her wonder and leads her to eager pursuit, for she perceives clearly that it is, but does not know how or what it is.

Whenever a man knows the causes of things, then he at once tires of them and seeks to know something dif- ferent.

Always clamoring to know things, is forever inconstant.

And so this unknown-knowing keeps the soul constant and yet spurs her on to pursuit.

About this, the wise man said, "In the middle of the night when all things were in a quiet silence, there was spoken to me a hidden word.

It came like a thief by stealth" (Wisd. 1

8:14-15). Why does he call it a word,

when it was hidden? The nature of a

word is to reveal what is hidden.

It revealed itself to me and shone forth before me, declaring something to me and making God known to me, and therefore it is called a Word.

Yet what it was, remained hidden from me.

That was its stealthy coming in a whispering stillness to

reveal itself. See, just because it is hidden one must

and should always pursue it.

It shone forth and yet was hidden: we are meant to yearn and sigh for it.

St. Paul exhorts us to pursue this until we espy it, and not to stop until we grasp it.

After he had been caught up into the third heaven where God was made known to him and he beheld all things, when he returned he had forgotten nothing, but it was so deep down in his ground that his intellect could not reach it; it was veiled from him.

He therefore had to pursue it and search for it in himself

and not outside. It is all within, not outside, but wholly

within.

And knowing this full well, he said, ’For I am persuaded that neither death nor any affliction can separate me from what I find within me" (Rom. 8:3 8-3 9).

There is a fine saying of one pagan master to another about this.

He said, ’I am aware of something in me which shines in my understanding; I can clearly perceive that it is something, but what it may be I cannot grasp.

Yet I think if I could only seize it I should know

all truth.’ To which the other master replied,

’Follow it boldly!

For if you could seize it you would possess the sum total of all good and have eternal life! ’

St. Augustine spoke in the same sense: ’I am aware of something within me that gleams and flashes before my soul; were this perfected and fully established in me, that would surely be eternal life! ’

It hides, yet shows itself; it comes, but like a thief with intent to take and steal all things from the soul.

But by emerging and showing itself a little it aims to lure the soul and draw her toward itself, to rob her and deprive her of herself.

About this, the prophet says, ’Lord, take from them their spirit and give them instead thy spirit’ (Ps. 103:29- 30).

This too was meant by the loving soul when she said, " My soul dissolved and melted away when Love spoke his word" (Song 5:6).

When he entered, I had to fall away.

And Christ meant this by his words, "Whoever abandons anything for my sake shall be repaid a hundredfold, and whoever would possess me must deny himself and all things, and whoever will serve me must follow me and not go any more after his own " (Mark 10: 29, etc.).

But now you might say, ’But, good sir, you want to change the natural course of the soul and go against her nature!

It is her nature to take things in through the

senses in images. Would you upset this ordering?

No! But how do you know what nobility God has bestowed on human nature, not yet fully described, and still

unrevealed?

For those who have written of the soul's nobility have gone no further than their natural intelligence could carry them; they had never entered her ground, so that much remained obscure and unknown to them.

So the prophet said, "I will sit in silence and hearken to what God speaks within me" (Ps. 84:9).

Because it is so secret, this Word came in the night and in darkness. St. John says, "The light shone in the darkness, it came into its own, and as many as received it became in authority sons of God; to them was given power to become God's sons" (John 1:5, 11-12).

Now observe the use and the fruit of this secret Word and this darkness.

The Son of the heavenly Father is not born alone in this darkness, which is his own: you too can be born a child of the same heavenly Father and of none other, and to you too He will give power.

Now observe how great the use is! For all the truth learned by all the masters by their own intellect and un- derstanding, or ever to be learned till Doomsday, they never had the slightest inkling of this knowledge and this ground.

Though it may be called a nescience, an unknowing, yet there is in it more than in all knowing and under- standing without it, for this unknowing lures and attracts you from all understood things, and from yourself as well.

This is what Christ meant when he said, "Whoever will not deny himself and will not leave his father and mother, and is not estranged from all these, is not worthy of me" (Matt. 10:37), as though he were to say, he who does not abandon creaturely externals can be neither conceived nor born in this divine birth.

But divesting yourself of yourself and of everything external does truly give it to you.

And in very truth I believe, nay, I am sure, that the man who is established in this cannot in any way ever be separated from God.

I say he can in no way lapse into mortal sin.

He would rather suffer the most shameful death, as the saints have done before him, than commit the least of mortal sins.

I say such people cannot willingly commit or consent to even a venial sin in themselves or in others if they can stop it.

So strongly are they lured and drawn and accustomed to that, that they can never turn to any other way; to this way are directed all their senses, all their powers.

May the God who has been born again as man assist us to this birth, eternally helping us, weak men, to be born in him again as God. Amen. Meister Eckhart, Sermon 1, Pages 29-37

Carl Jung across the web:

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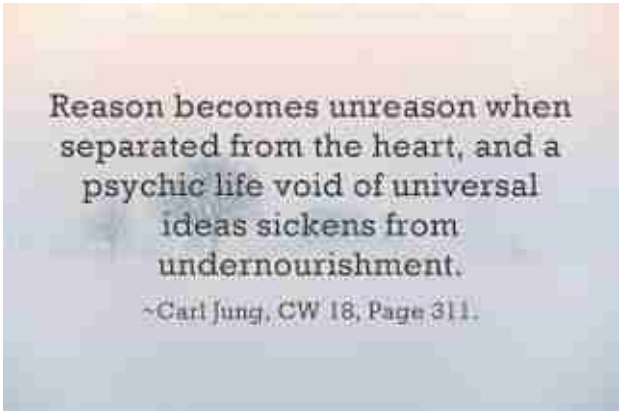
Carl Jung: Rationality is only one aspect of the world and does not cover the whole field of experience.

(2016-01-11 06:11)


Reason becomes unreason when
separated from the heart, and a
psychic life void of universal
ideas sickens from
undernourishment.
~Carl Jung, CW 18, Page 311.

To Melvin J. Lasky

Dear Mr. Lasky, 19 October 1960

I don’t feel happy about the reaction to Koestler which you received from Zurich through the

medium of my secretary. I am recovering from a serious illness and I was unable to take care of my correspondence for several weeks.

The impression you got from my message must have been confusing.

This unfortunate effect can hardly be avoided when one has to deal with such a paradoxical phenomenon as Zen (and the less complicated Yoga).

In the main I fully agree with Koestler’s rather unfavourable opinion.

His is a meritorious as well as a needful act of debunking for which he deserves our gratitude.

The picture he draws of Yoga and Zen, as seen by the Western mind, is rational, distant, and as it were-unprejudiced and correct.

As far as this kind of mind reaches and can be called valid, Koestler’s judgment is true.

But the question that must be asked is this: Is the Western point of view

really unprejudiced? What about its rationalism and its habit of

opinionating from without, viz., its extraversion? Rationality is only one

aspect of the world and does not cover the whole field of experience.

Psychic events are not caused merely from without and mental contents are not mere derivatives of sense- perceptions.

There is an irrational mental life within, a so-called "spiritual life," of which almost nobody knows or wants to know except a few "mystics."

This "life within" is generally considered nonsense and has therefore to be eliminated-curiously enough in the East as well as in the West.

Yet it is the origin and the still-flowing source of Yoga, Zen, and many other spiritual endeavours, not only in the East but in the West too.

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rational- ism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.

This philosophy is as completely lost to us as the I Ching is to China.

Alchemy also developed the symbolism of aiming, shooting, and hitting the target/not with the bow but with the crossbow, and not as a real practice but as a purely pictorial metaphor.

It used this symbolism in order to express the idea that its procedure had a purpose, a goal, and a target, though it never concretized the symbol to the extent of making a ritual of shooting with crossbows-it remained a metaphor.

But the actual chemistry attempted in alchemy was an obvious result of the literal-mindedness of the adept, who tried to cook, melt, and distil "symbolic" substances.

Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and ratio- nalism of consciousness, i.e., to literal-mindedness.

The result is that one tries to repeat a spontaneous, irrational event by a deliberate, imitative arrangement of the analogous circumstances which had apparently led to the original event.

The immense hope, the liberating ekstasis of the primordial experience, soon turns into the pertinacity of an

intellectual pursuit which tries, through the application of a method, to attain the effect of the primordial experience, namely, a kind of spiritual transformation.

The depth and intensity of the original emotion become a passionate longing, an enduring effort that may last for hundreds of years, to restore the original situation.

Curiously enough, one does not realize that this was a state of spontaneous, natural emotion or ekstasis, and thus the complete opposite of a methodically construed imitation.

When the old Chinese master asked the pupil, with whom he was walking at the time of the blossoming lau- rel: "Do you smell it?" and the pupil experienced satori, we can still guess and understand
the beauty and the fullness of the moment of illumination.

It is overwhelmingly clear that such a kairos can never be brought back by a willful effort, however painstak- ing and methodical.

There is no doubt that patient and pertinacious application does produce effects of a kind, but it is more than doubtful whether they represent the original satori or not.

An even greater distance seems to separate the satori of meaningful koans from Zen archery.

It is comparable to the difference between the events depicted in the gospels, or the illumination of St. Paul, and the Exercitia Spiritualia of St. Ignatius of Loyola.

The original Gnostic conception of alchemy is still visible in Zosimos of Panopolis (3rd cent. A.D.) and one can understand, from the depth and power of these ideas, the subsequent obstinacy of the alchemical
quest, which for 1700 years could not give up its hope of producing the panacea or the artificial gold in spite of all disenchantments
and all "debunking" through the centuries .

I quite agree with Koestler when he puts his finger on the impressive mass of nonsense in Zen, just as I agree with all the former critiques of alchemy.

But I want to point out at the same time that, just as the obviously absurd chemistry of alchemy was a half- conscious blind for a very real spiritual longing, the secret passion which keeps Zen and other spiritual techniques alive through the centuries is connected with an original experience of wholeness-perhaps the most important and unique of all spiritual experiences .

Since there are apparently no external, rational, controllable, and repeatable conditions to prove or justify the existence or validity of an inner life, one is inclined to think that such an unusual amount of absurdities would have killed any spiritual movement in no time, or would kill it at least in our more enlightened days .

This very understandable Western expectation does not come off, because it envisages only the non-essential, but not the essential, which is omitted in our judgment.

We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner ex- periences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis.

Because the West has deprived itself of its own original irrational methods and yet needs them so

badly, and

because the inner life can only be repressed but not helped by rationalism, it tries to adopt Yoga and Zen.

It is just pathetic to see a man like Herrigel acquiring the art of Zen archery a non-essential if ever there was one, with the utmost devotion-but, thank God, it has obviously nothing to do with the inner life of man!

We are even afraid of admitting the existence of such a thing because it might

be "pathological." This is the poisonous dart in the bow of the sceptic, the

suicidal doubt in a weak mind!

The opinionated life should perhaps be a happy one according to our standards, yet it is not; and vice versa.

We are unexpectedly happy when we are doing uphill work, like Till Eulenspiegel, and should be gloomy, at least by all reasonable expectations.

We hate and fear the irrationality of the things within, and thus never learn the art of living with things as they are.

We prefer opinions to real life and believe in words rather than facts, with the result that our experience is two-rather than three-dimensional.

The more this is the case, the more the longing for wholeness intensifies.

But instead of considering one's own irrationality one eagerly studies Zen and Yoga, if possible the more obvi- ous and tangible parts of both.

If one is patient enough (e.g., to spend years and years in learning Zen archery) one is rewarded, as one al- ways is, when one does something disagreeable with the utmost patience and discipline.

These in themselves are reward enough, but

not more. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages

600-603 Carl Jung across the web:

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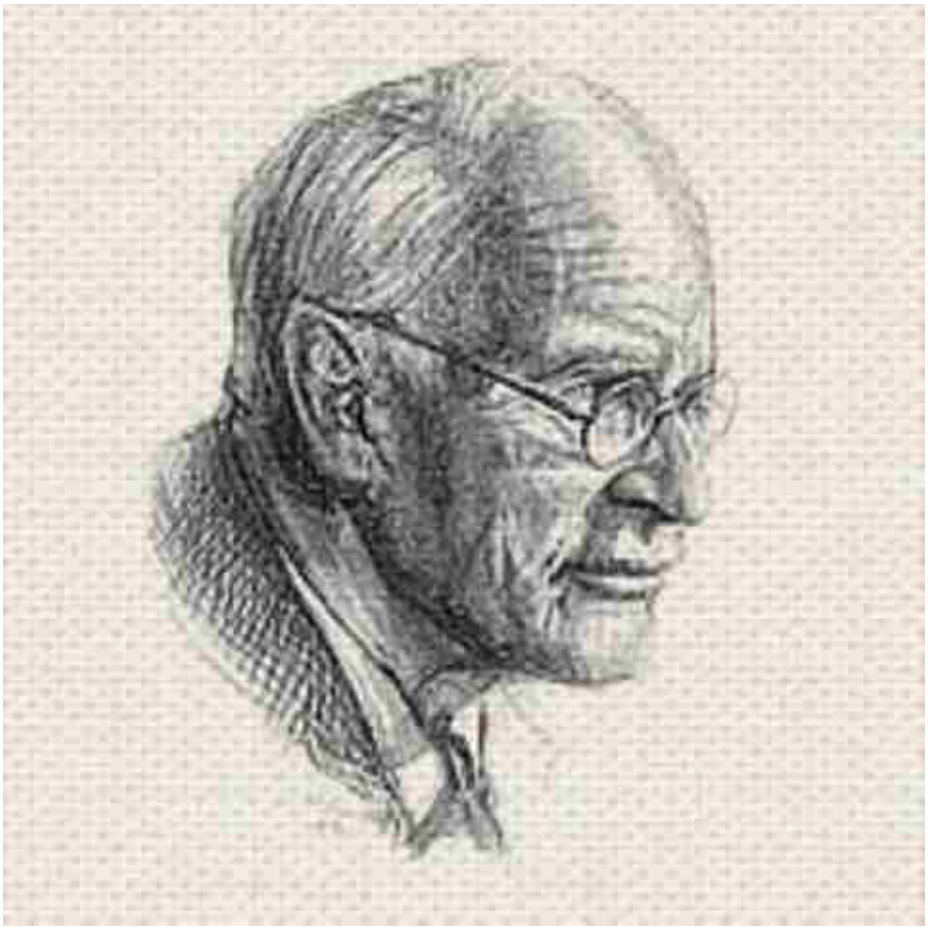
Carl Jung: On the whole I prefer people knowing all they can about themselves when in conspectu mortis.

(2016-01-11 10:38)



Dear Reverend Mother, 19 October 1960

According to your wish I wrote, as soon as I got your letter, to Dr. Rudin, S.J. (the director of the Institutum Apologeticum in Zurich) , who knew Victor White, asking for his cooperation.

Thus I hope your wish will be granted.

It was perhaps just as well that my message did not reach

V.W. any more. It might have worried him.

When I wrote my explanation I was not yet informed of the seriousness of his condition, and from his reaction I only saw that he did not understand what I meant, which was not astonishing under the circumstances.

On the whole I prefer people knowing all they can about themselves when in

conspectu mortis. But the moment was ill chosen.

Don’t worry too much about it, as V.W. received my real message and was not able to

understand it any more. My message to you was only an attempt to pacify his mind about

my intentions.

I was afraid he might be unduly worried about the letter he could not understand.

I have now seen quite a number of people die in the time of a great transition, reaching as it were the end of their pilgrimage in sight of the Gates, where the way bifurcates to the land of Hereafter and to the future of mankind and its spiritual adventure.

You had a glimpse of the Mysterium

Magnum. Yours sincerely,

C.G. Jung

P. S. I have just received Dr. Rudin’s answer. He himself will celebrate the mass.

Carl Jung, Letters Vol. II, Pages 603-604

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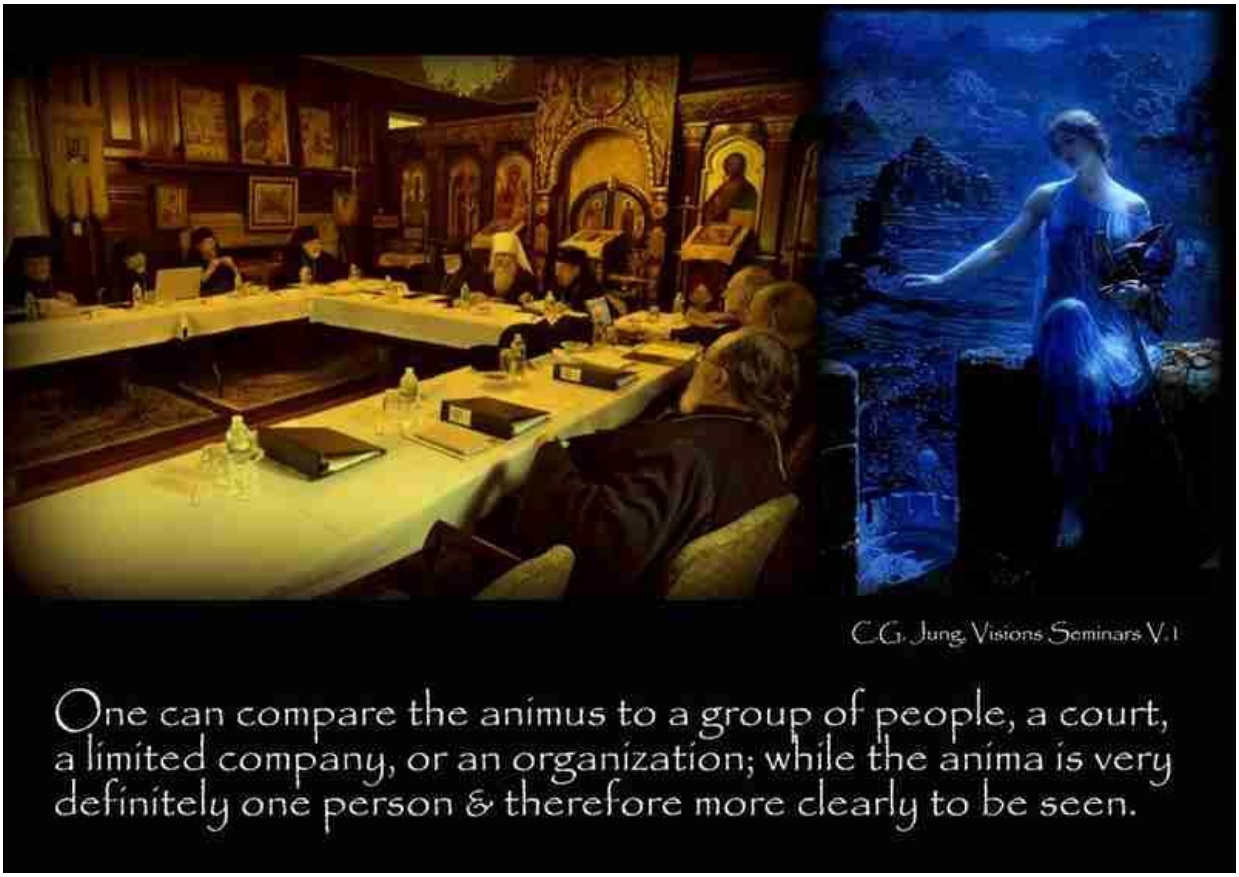
Mrs. Jung: “Could you say something about the relation of the animus to immortality… (2016-01-11 11:56)


C.G. Jung Visions Seminars V.1
One can compare the animus to a group of people, a court, a limited company, or an organization; while the anima is very definitely one person & therefore more clearly to be seen.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man’s attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more move- ment in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the

time of the matriarchy. Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women’s dreams, I should think one could say the ani- mus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the

animus and the anima. Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies. Carl Jung, 1925

Seminar, Page 168. Carl Jung across the web:

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Carl Jung: As a doctor I cannot demand anything of my patients in this respect, also I lack the Church's means of grace. (2016-01-11 16:07)

I began my introduction with human wholeness as the goal to which the psychotherapeutic process ultimately leads. This question is inextricably bound up with one's philosophical or religious assumptions.

Even when, as frequently happens, the patient believes himself to be quite unprejudiced in this respect, the assumptions underlying his thought, mode of life, morale, and language are historically conditioned down to the last detail, a fact of which he is often kept unconscious by lack of education combined with lack of self-criticism.

The analysis of his situation will therefore lead sooner or later to a clarification of his general spiritual back- ground going far beyond his personal determinants, and this brings up the problems I have attempted
to sketch in the preceding pages.

This phase of the process is marked by the production of symbols of unity, the so-called mandalas, which oc- cur either in dreams or in the form of concrete visual impressions, often as the most obvious compensation of the contradictions and conflicts of the conscious situation.

It would hardly be correct to say that the gaping "rift" in the Christian order of things is responsible for this, since it is easy to show that Christian symbolism is particularly concerned with healing, or attempting to heal, this very wound.

It would be more correct to take the open conflict as a symptom of the psychic situation of Western man, and to deplore his inability to assimilate the whole range of the Christian symbol.

As a doctor I cannot demand anything of my patients in this respect, also I lack the Church's means of grace.

Consequently am faced with the task of taking the only path open to me: the archetypal images—which in a certain sense correspond to the dogmatic images—must be brought into consciousness.

At the same time I must leave my patient to decide in accordance with his assumptions, his spiritual maturity, his education, origins, and temperament, so far as this is possible without serious conflicts.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion—be it suggestion, insinuation, or any other method of persuasion—ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche.

The patient must be alone if he is to find out what it is that supports him when he can no longer support him- self.

Only this experience can give him an indestructible foundation. Carl Jung, Psychology

and Alchemy, Para 32. Carl Jung across the web:

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Carl Jung: I want to tell you that your horse-boar-monster has had its aftereffects in me. (2016-01-12 04:49)

To Peter Birkhauser

Dear Herr Birkhauser, 2 November 1960

I want to tell you that your horse-boar-monster has had its

aftereffects in me. As a prelude to my latest illness I had the

following dream:

In an unknown place and at an unknown time, as though standing in the air, I am with a primitive chieftain who might just as well have lived 50,000 years ago.

We both know that now at last the great event has occurred: the primeval boar, a gigantic mythological beast, has finally been hunted down and killed.

It has been skinned, its head cut off, the body is divided lengthwise like a slaughtered pig, the two halves only just hanging together at the neck.

We are occupied with the task of bringing the huge mass of

meat to our tribe. The task is difficult.

Once the meat fell into a roaring torrent that swept it into the sea.

We had to fetch it back again. Finally we reach our tribe.

The camp, or settlement, is laid out in a rectangle, either in the middle of a primeval forest or on an island in the sea.

A great ritual feast is going to be

celebrated. The background of this

dream is as follows:

At the beginning of our Kalpa (cosmic age) Vishnu created the new world in the form of a beautiful maiden ly- ing on the waters.

But the great serpent succeeded in dragging the new creation down into the sea, from which Vishnu retrieved it, diving down in the shape of a boar.

(A parallel to this dream is the Cabbalistic idea that at the end of days Yahweh will slay the Leviathan and serve it up as a meal for the righteous.)

At the end of this cosmic age Vishnu will change into a white horse and

create a new world. This refers to Pegasus, who ushers in the Aquarian

Age.

I wanted to let you know of this development.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages

606-607 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

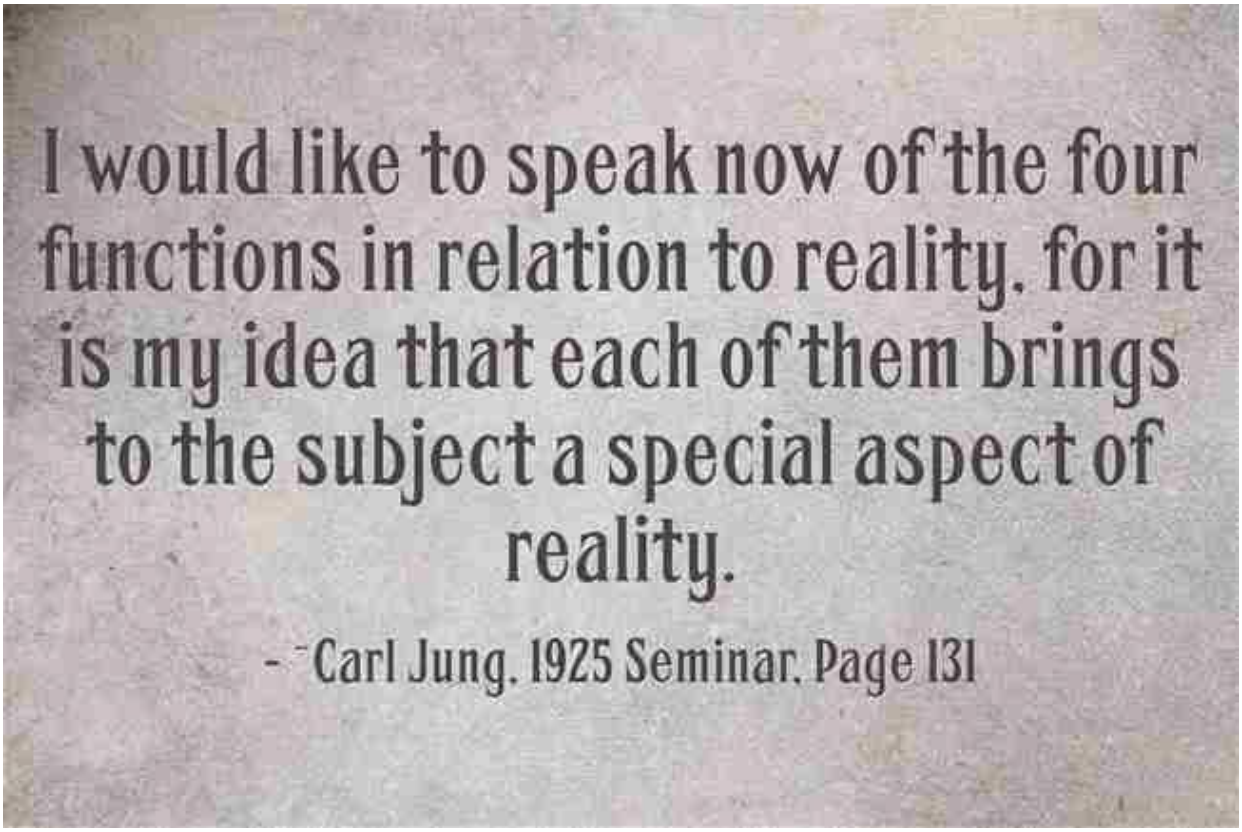
Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

Some Carl Jung Quotations XVI (2016-01-12 06:02)


I would like to speak now of the four functions in relation to reality. for it is my idea that each of them brings to the subject a special aspect of reality.
- Carl Jung. 1925 Seminar. Page 131

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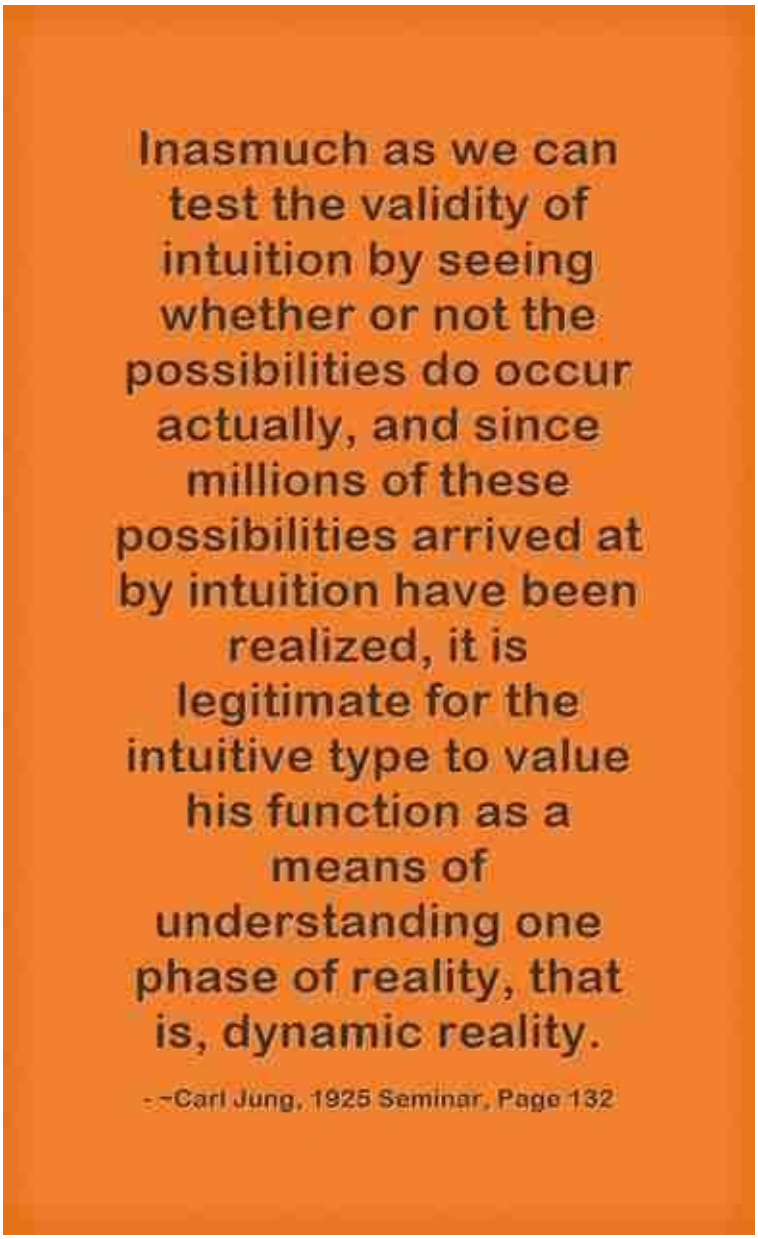
Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.
-~Carl Jung, 1925 Seminar, Page 132

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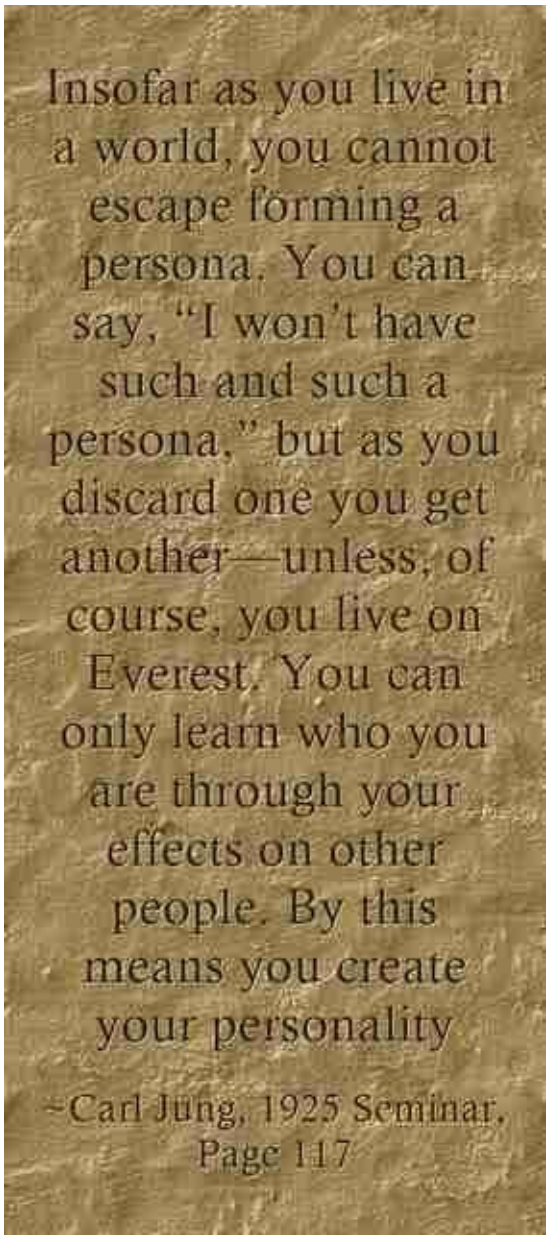
Insofar as you live in a world, you cannot escape forming a persona. You can say, "I won't have such and such a persona," but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality
~Carl Jung, 1925 Seminar, Page 117

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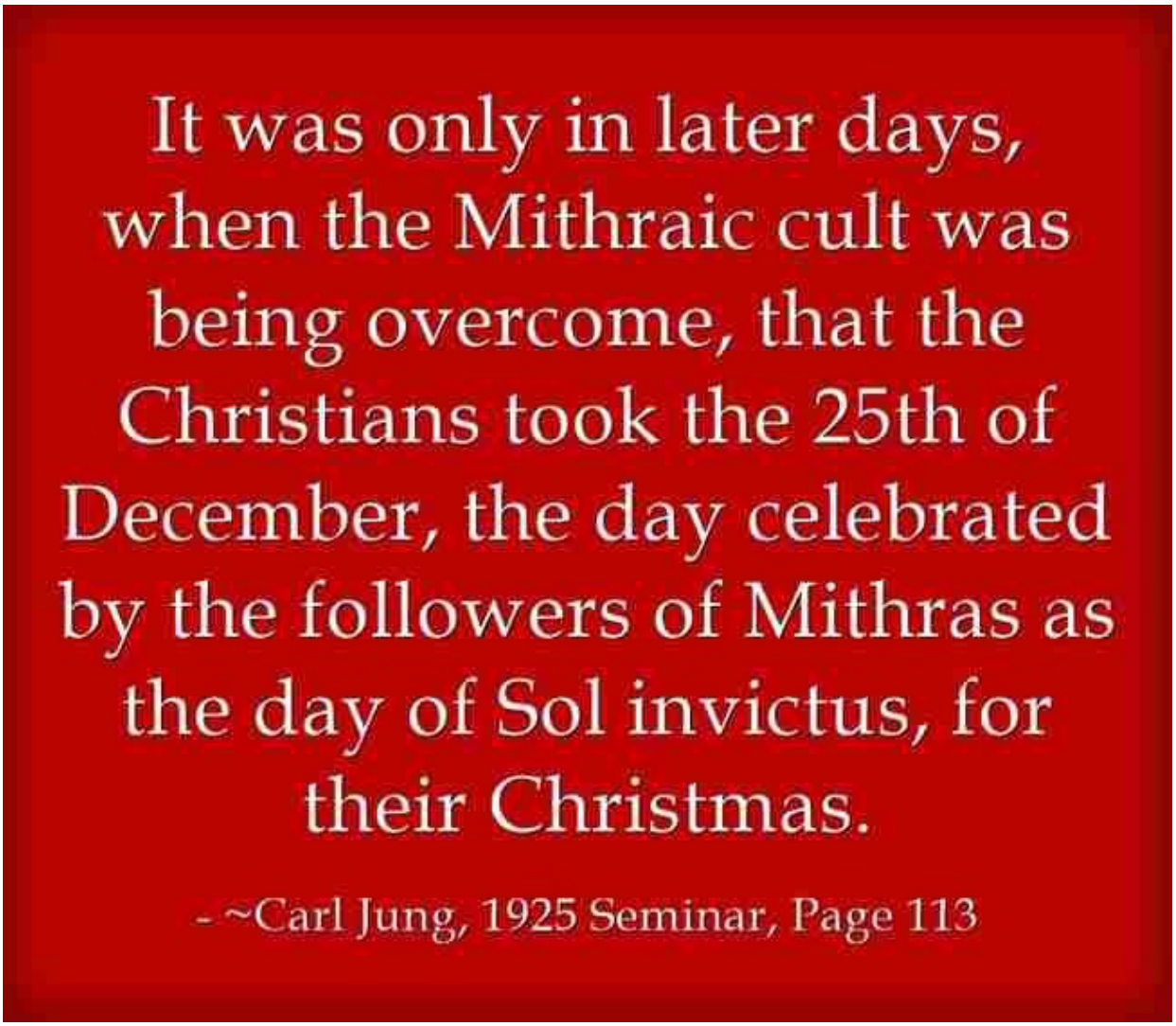
It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.
- ~Carl Jung, 1925 Seminar, Page 113

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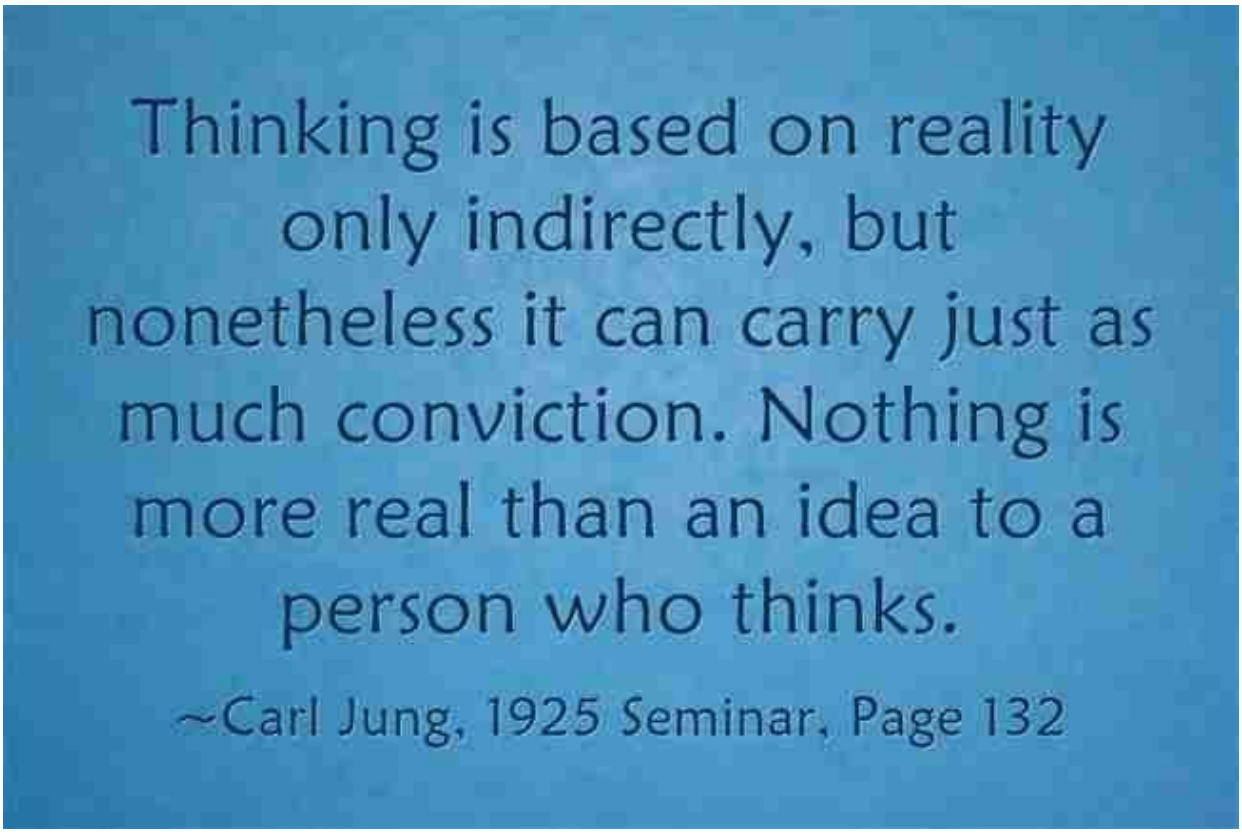
Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks.
~Carl Jung, 1925 Seminar, Page 132

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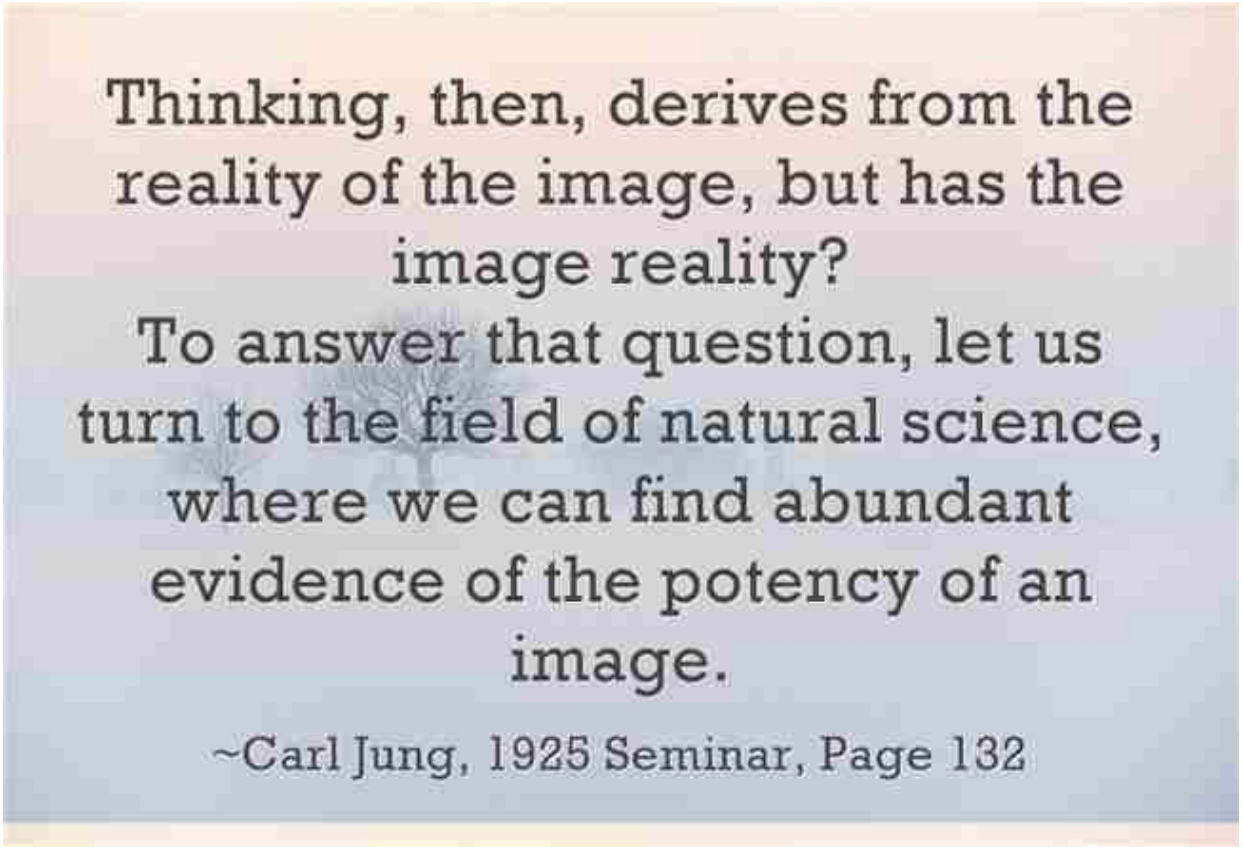
Thinking, then, derives from the reality of the image, but has the image reality?
To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.
~Carl Jung, 1925 Seminar, Page 132

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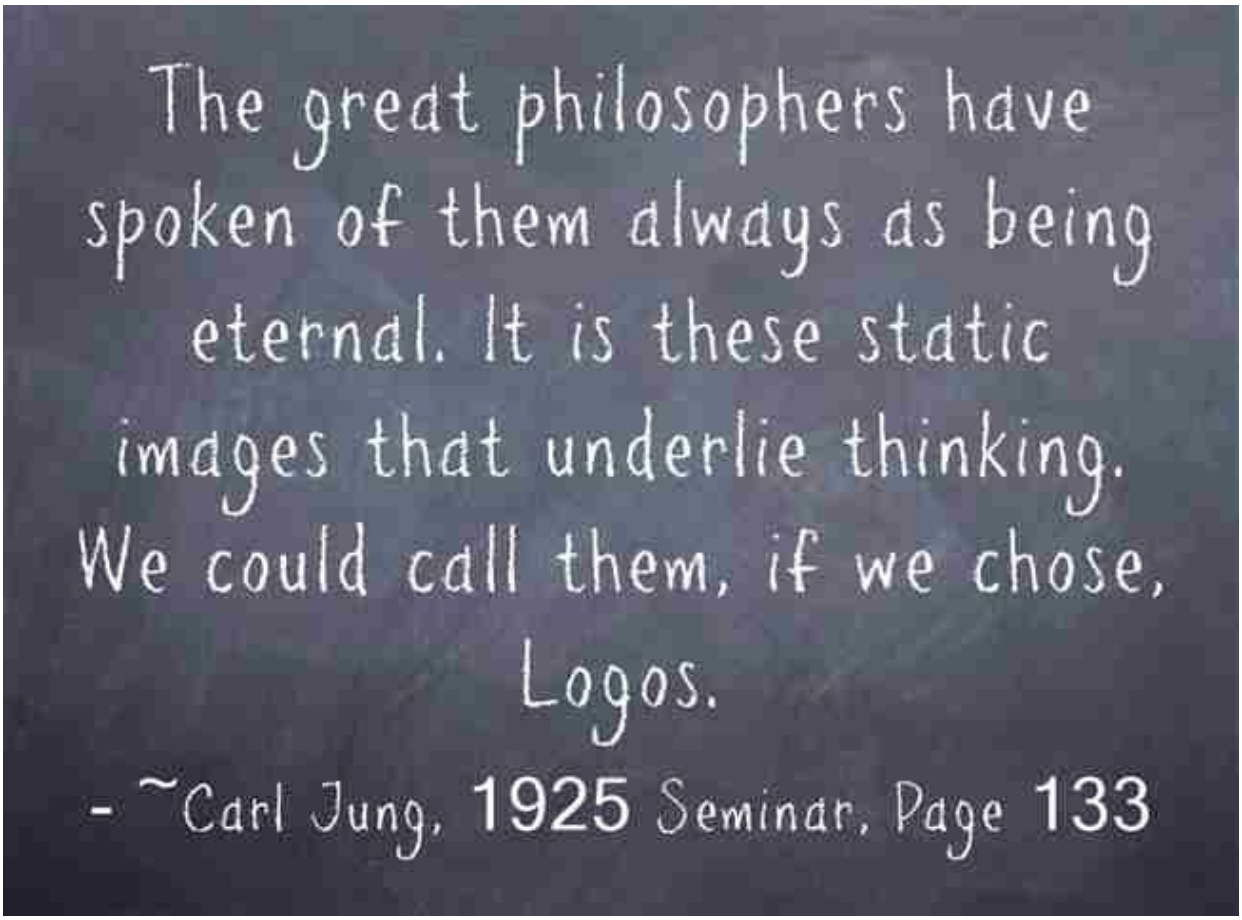
The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos.
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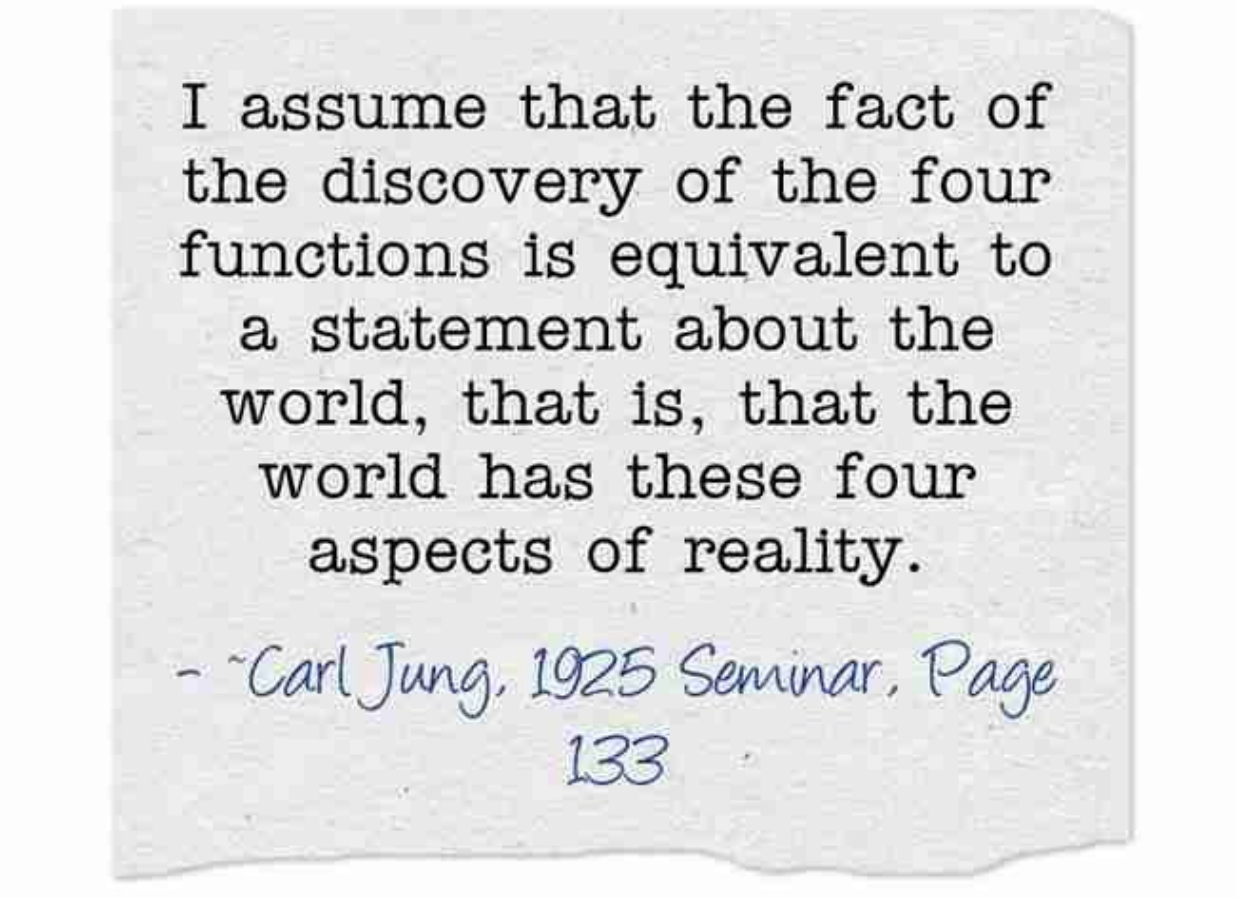
I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.
- ~Carl Jung, 1925 Seminar, Page 133

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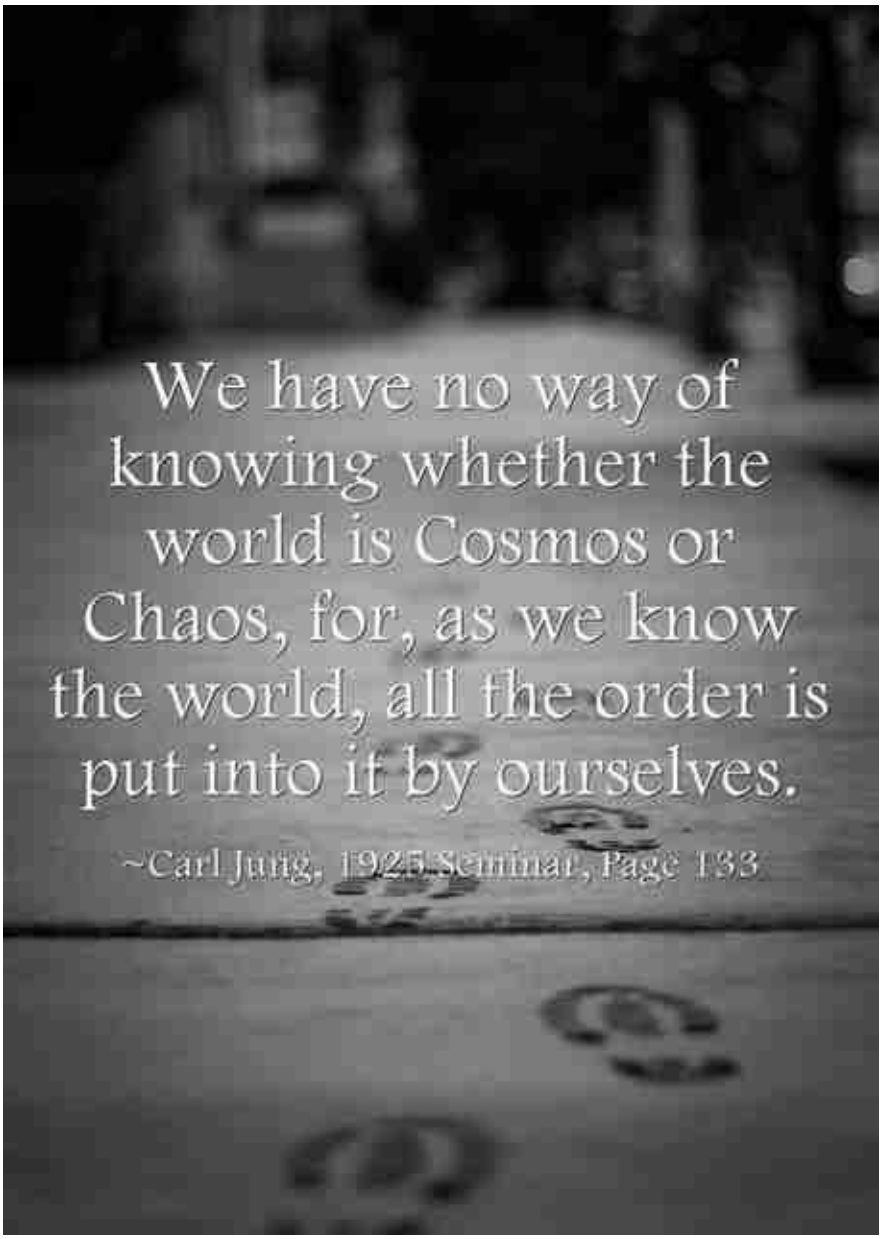
We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.
~Carl Jung, 1925 Seminar, Page 133

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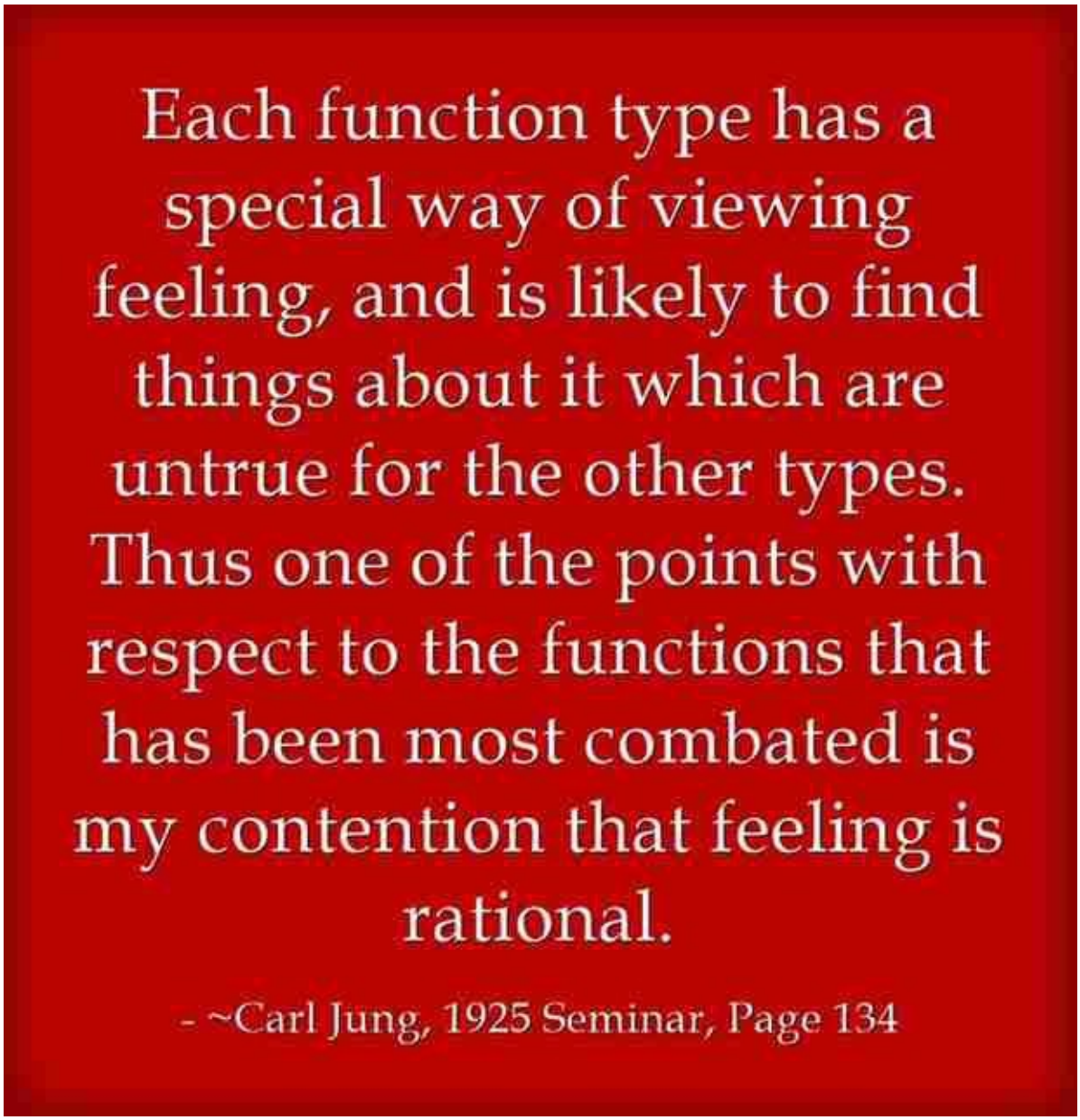
Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational.
- ~Carl Jung, 1925 Seminar, Page 134

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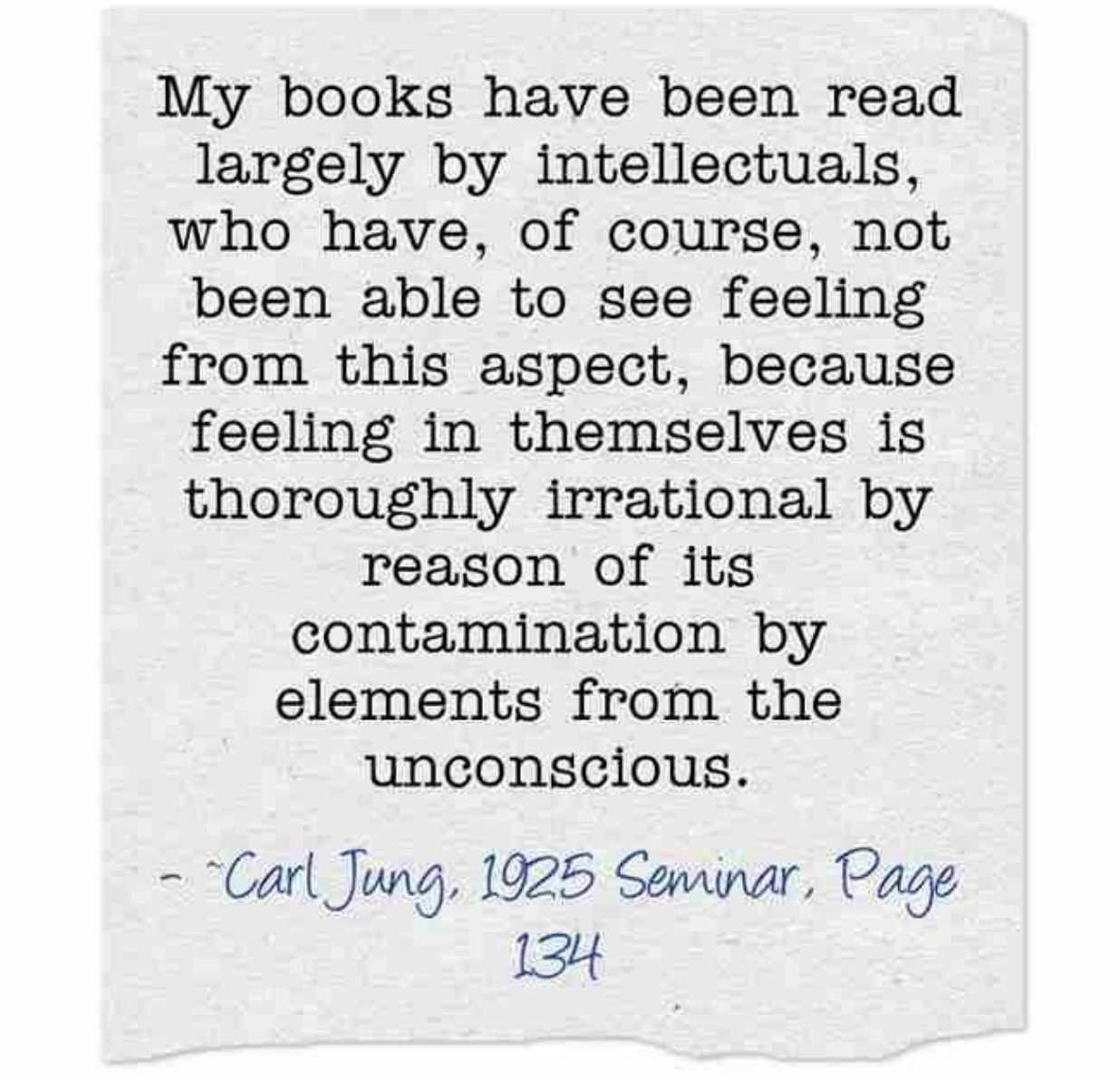
My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.
- ~Carl Jung, 1925 Seminar, Page 134

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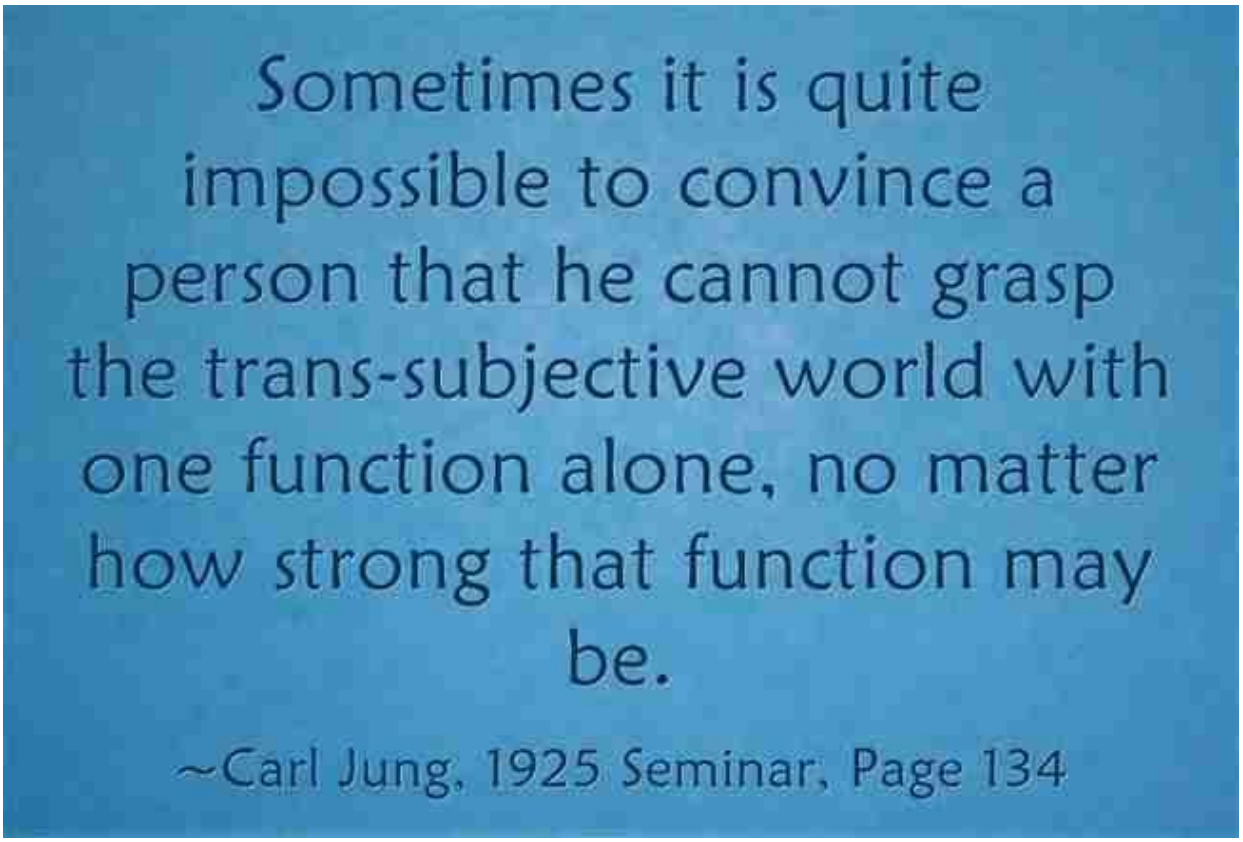
Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.
~Carl Jung, 1925 Seminar, Page 134

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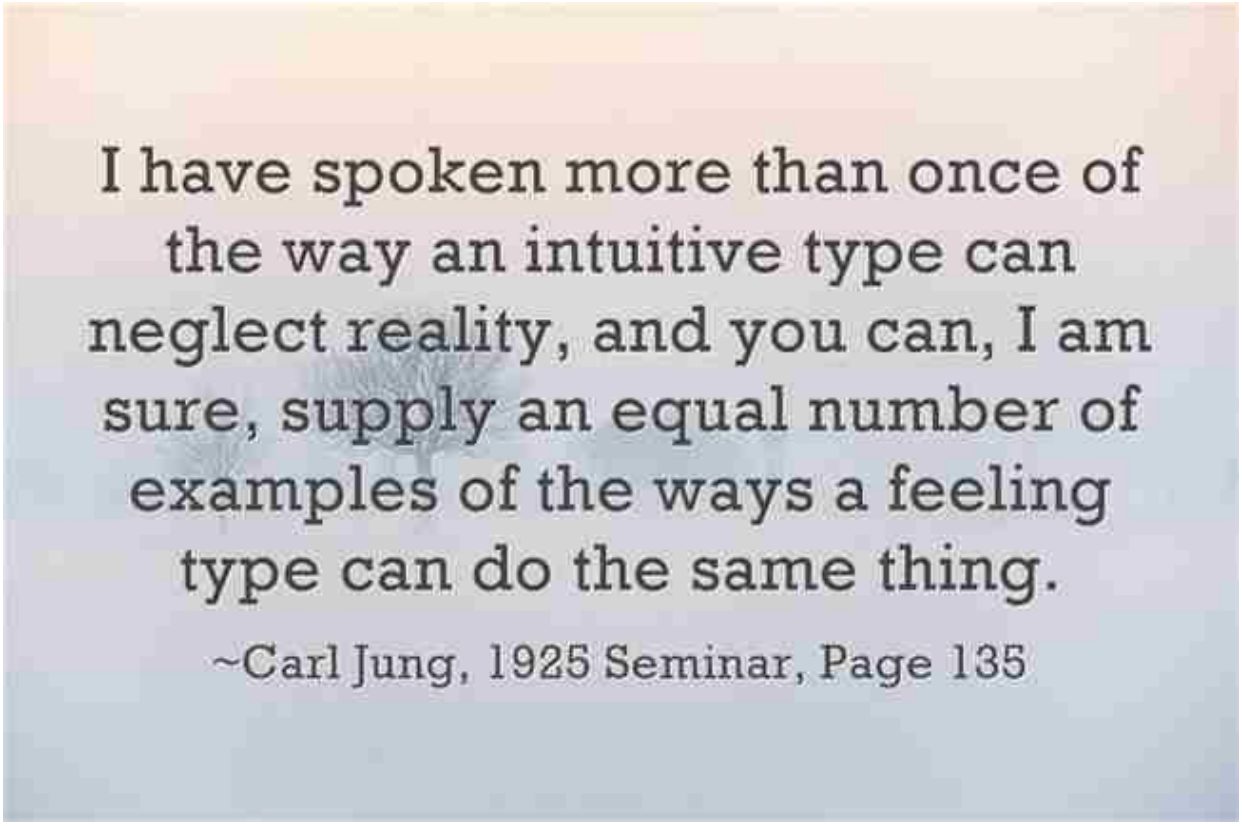
I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.
~Carl Jung, 1925 Seminar, Page 135

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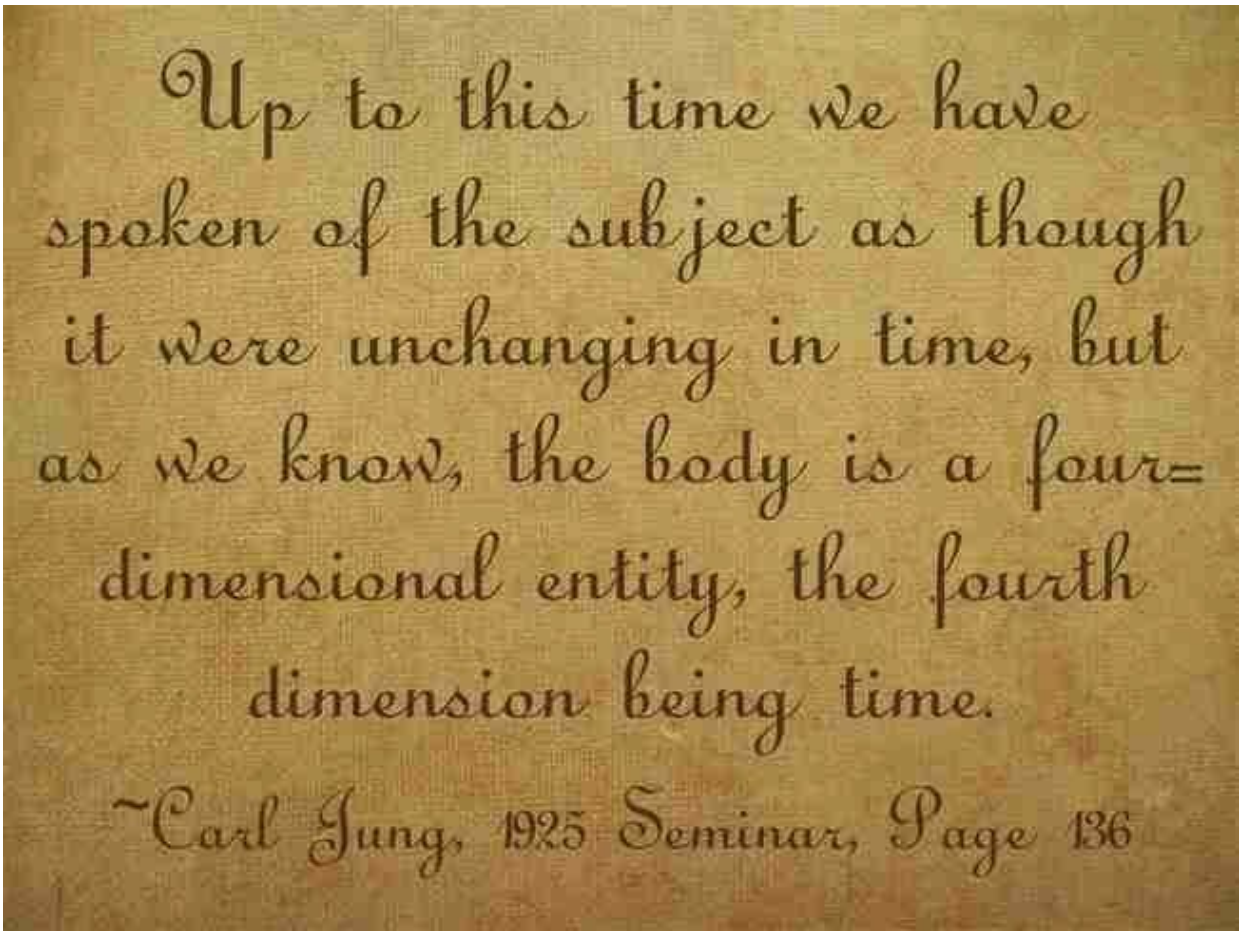
Carl Jung, 1925 Seminar, Page 136


Up to this time we have
spoken of the subject as though
it were unchanging in time, but
as we know, the body is a four=
dimensional entity, the fourth
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~Carl Jung, 1925 Seminar, Page 136

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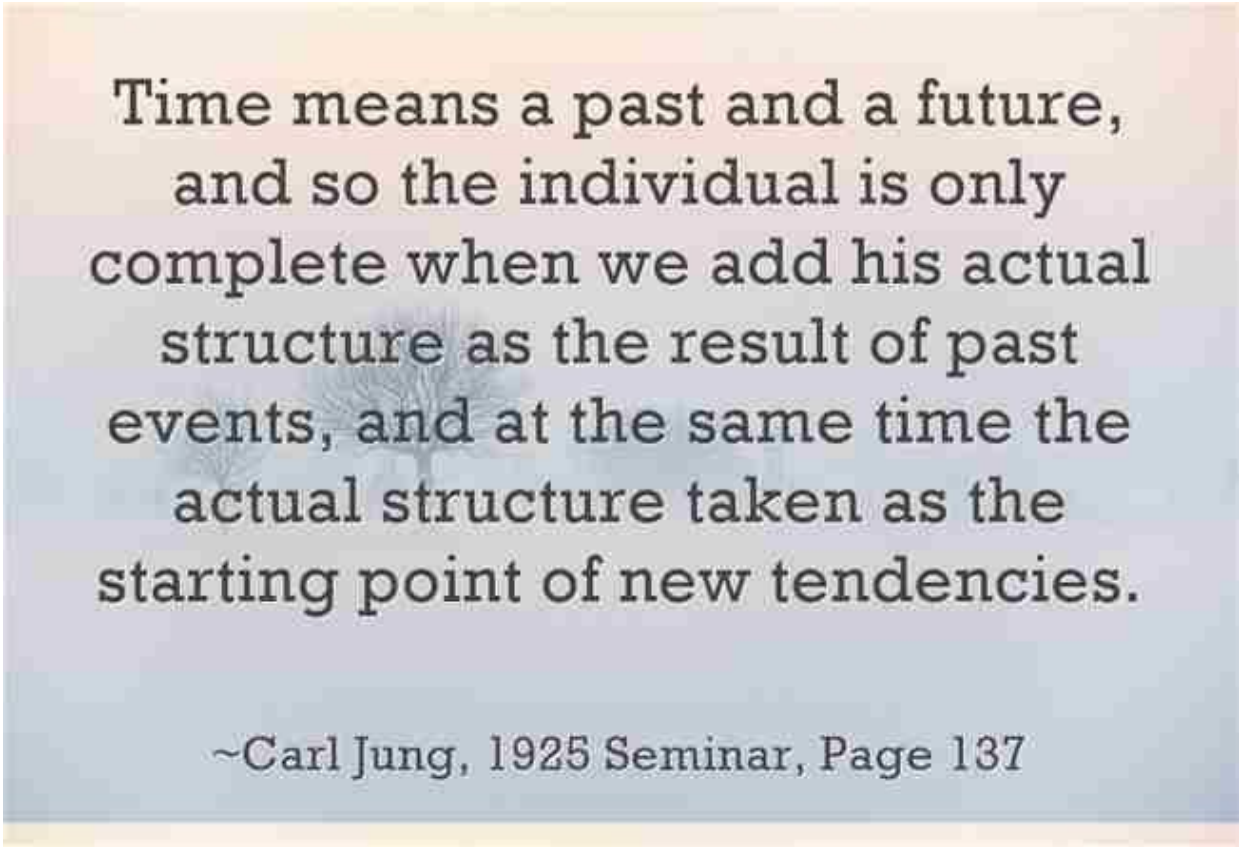
Time means a past and a future,
and so the individual is only
complete when we add his actual
structure as the result of past
events, and at the same time the
actual structure taken as the
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~Carl Jung, 1925 Seminar, Page 137

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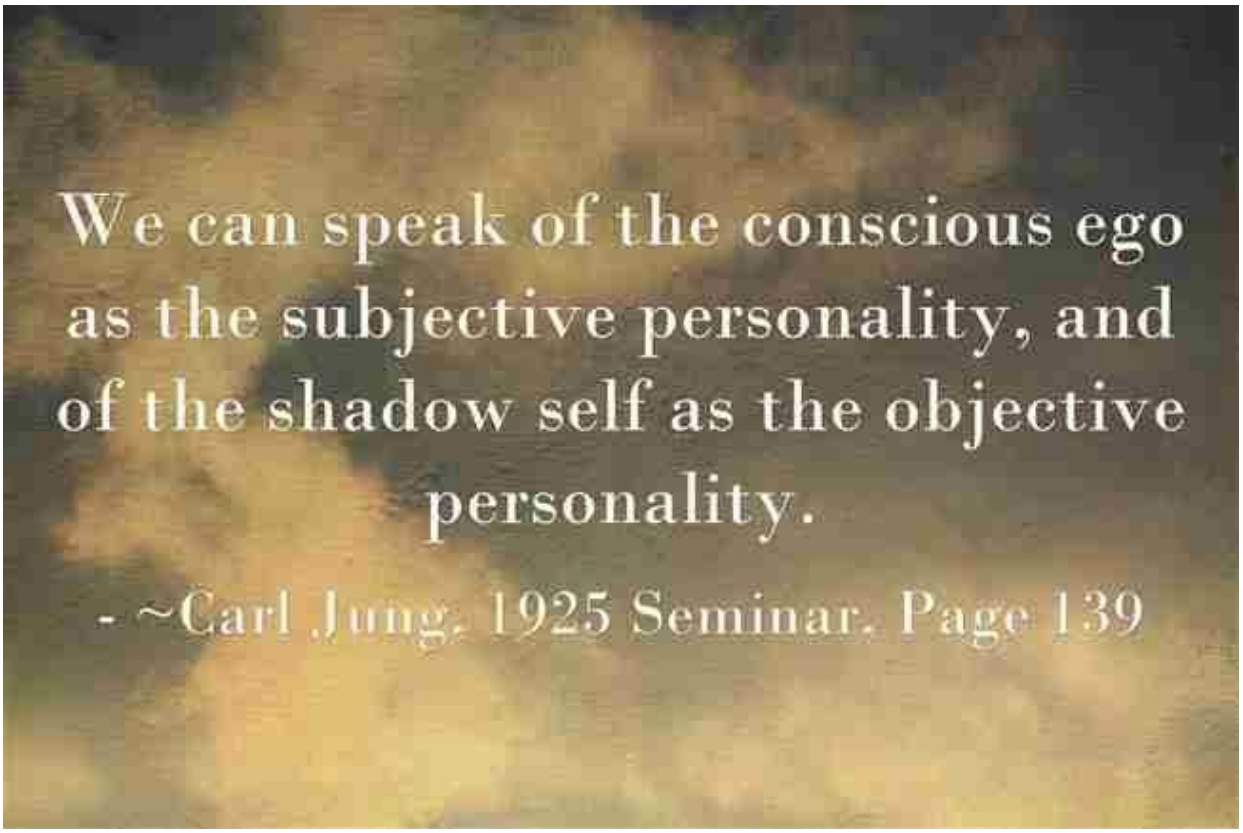
We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.
- ~Carl Jung. 1925 Seminar. Page 139

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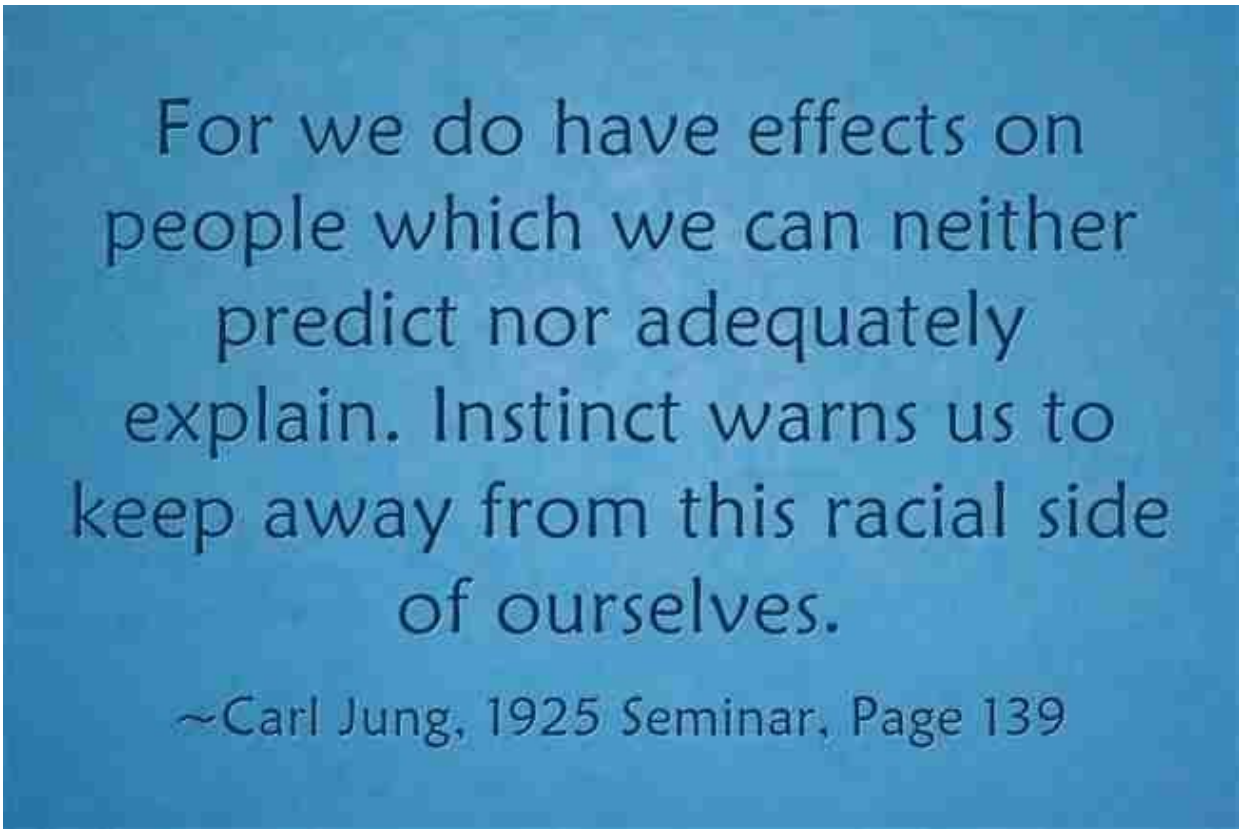
For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves.
~Carl Jung, 1925 Seminar, Page 139

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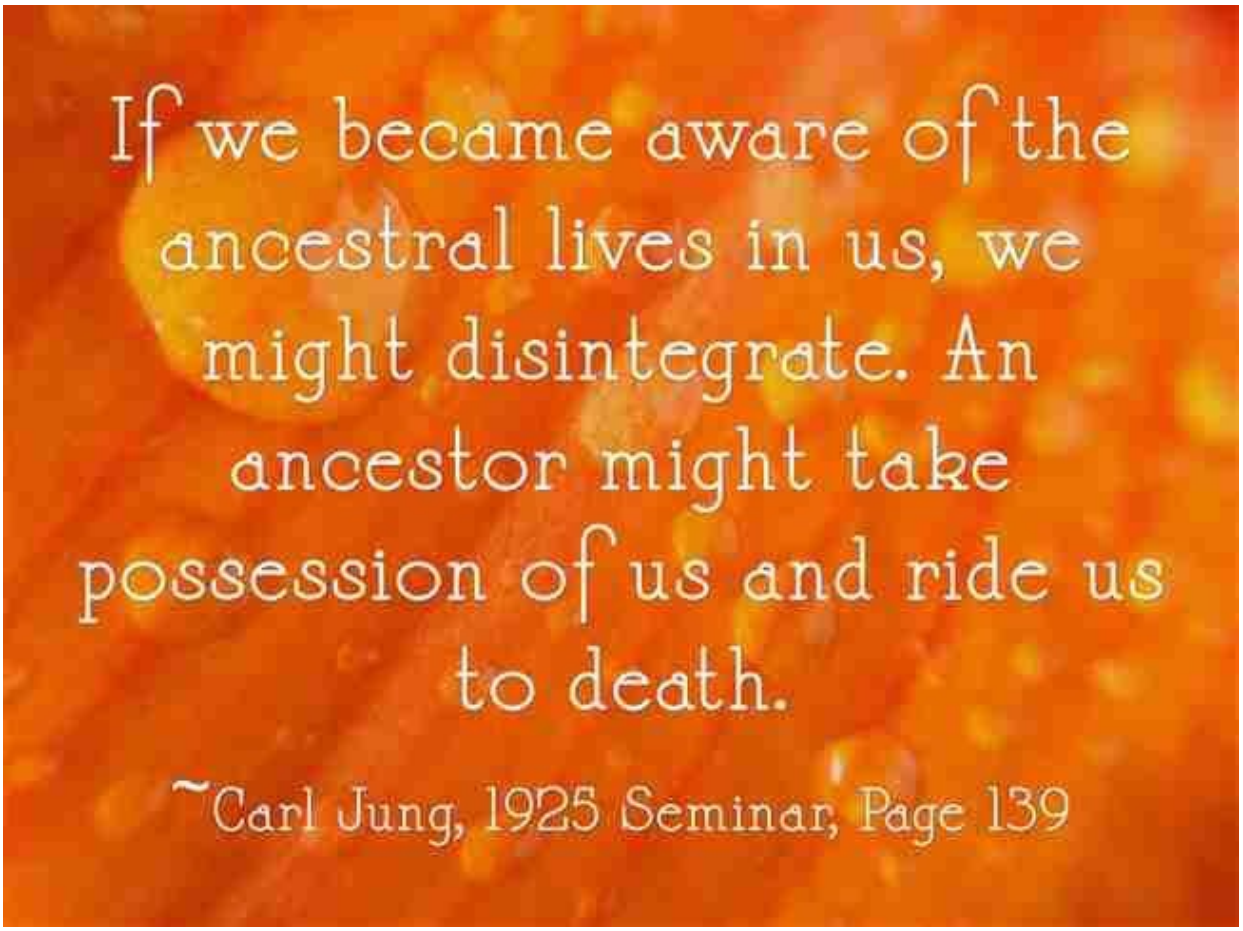
If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death.
~Carl Jung, 1925 Seminar, Page 139

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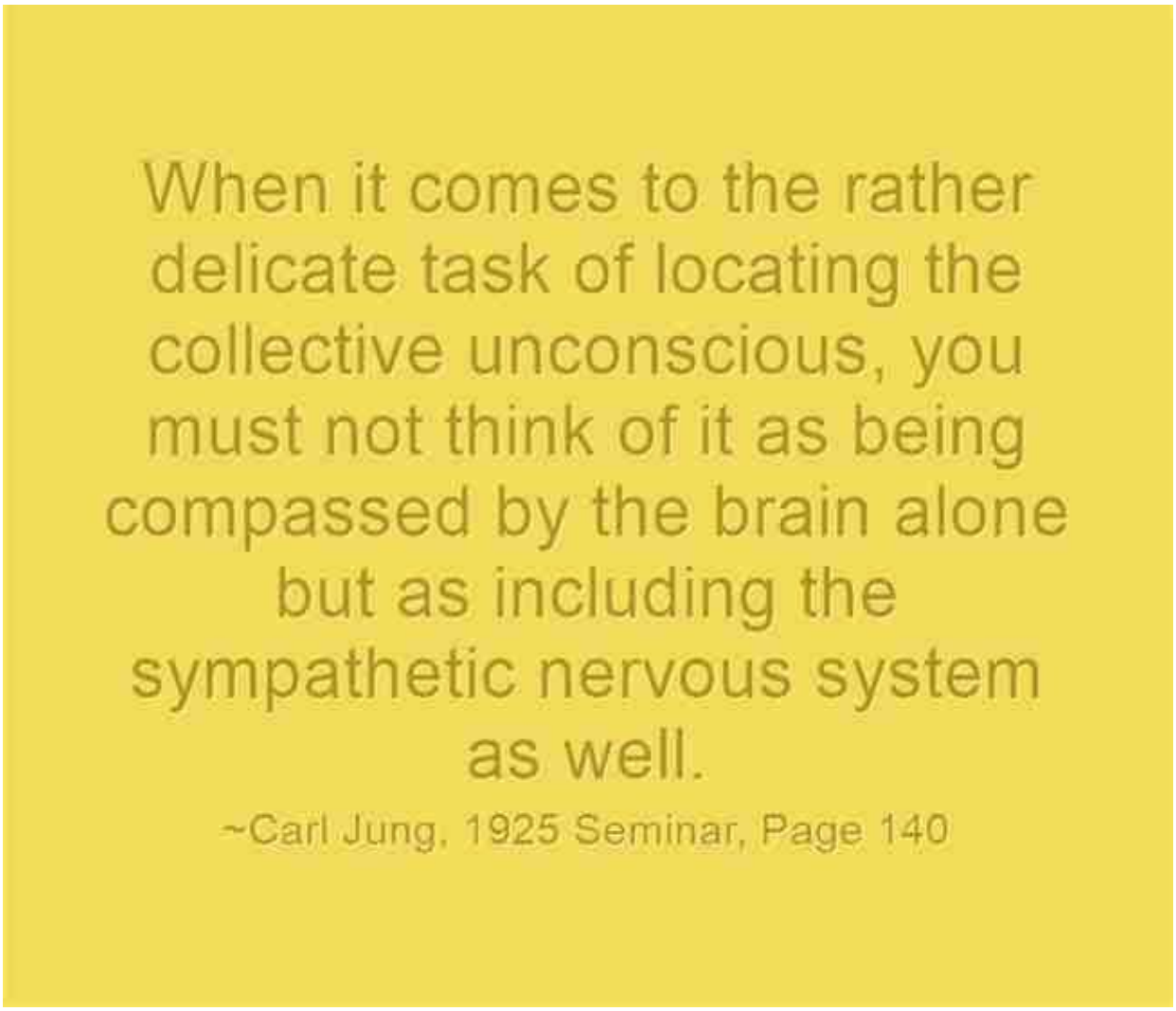
When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.
~Carl Jung, 1925 Seminar, Page 140

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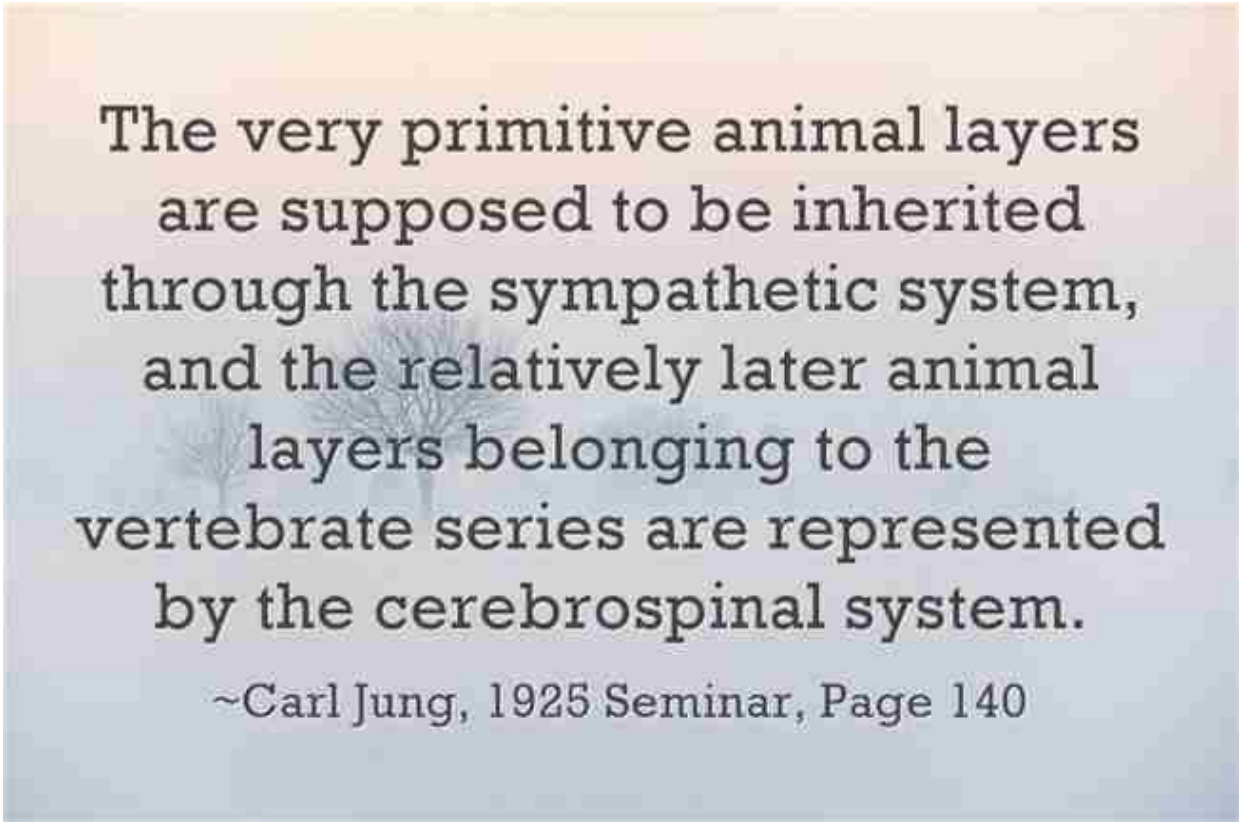
The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.
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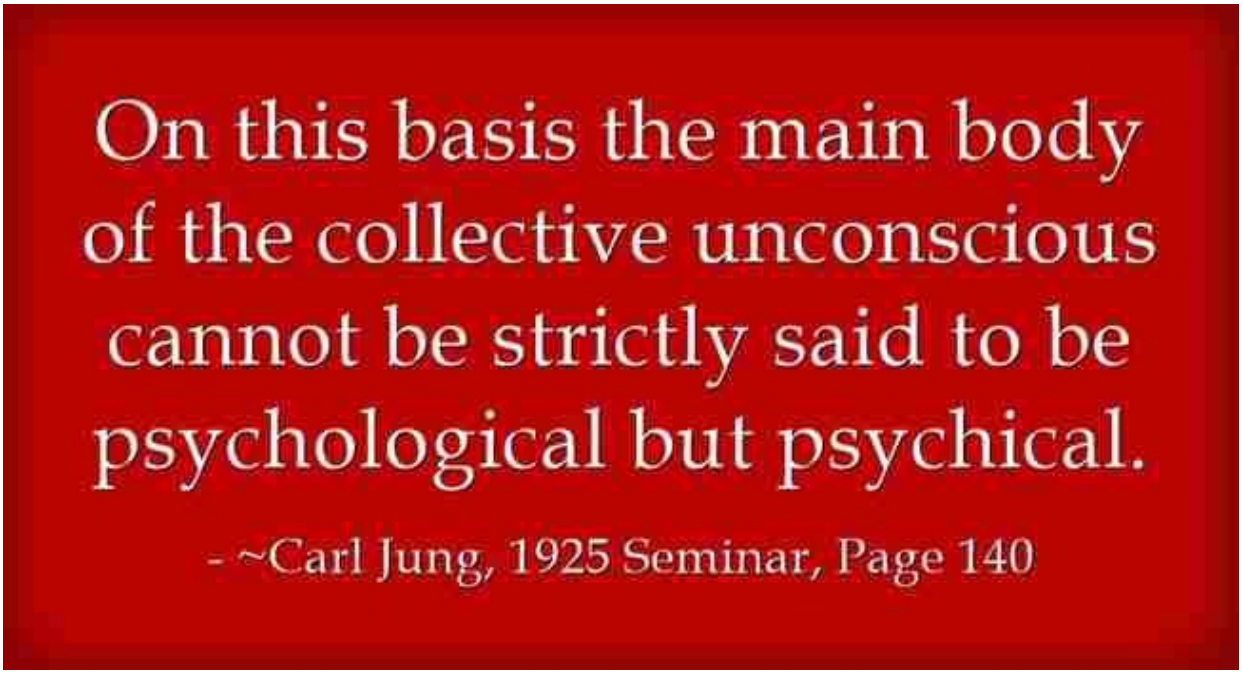
On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.
- ~Carl Jung, 1925 Seminar, Page 140

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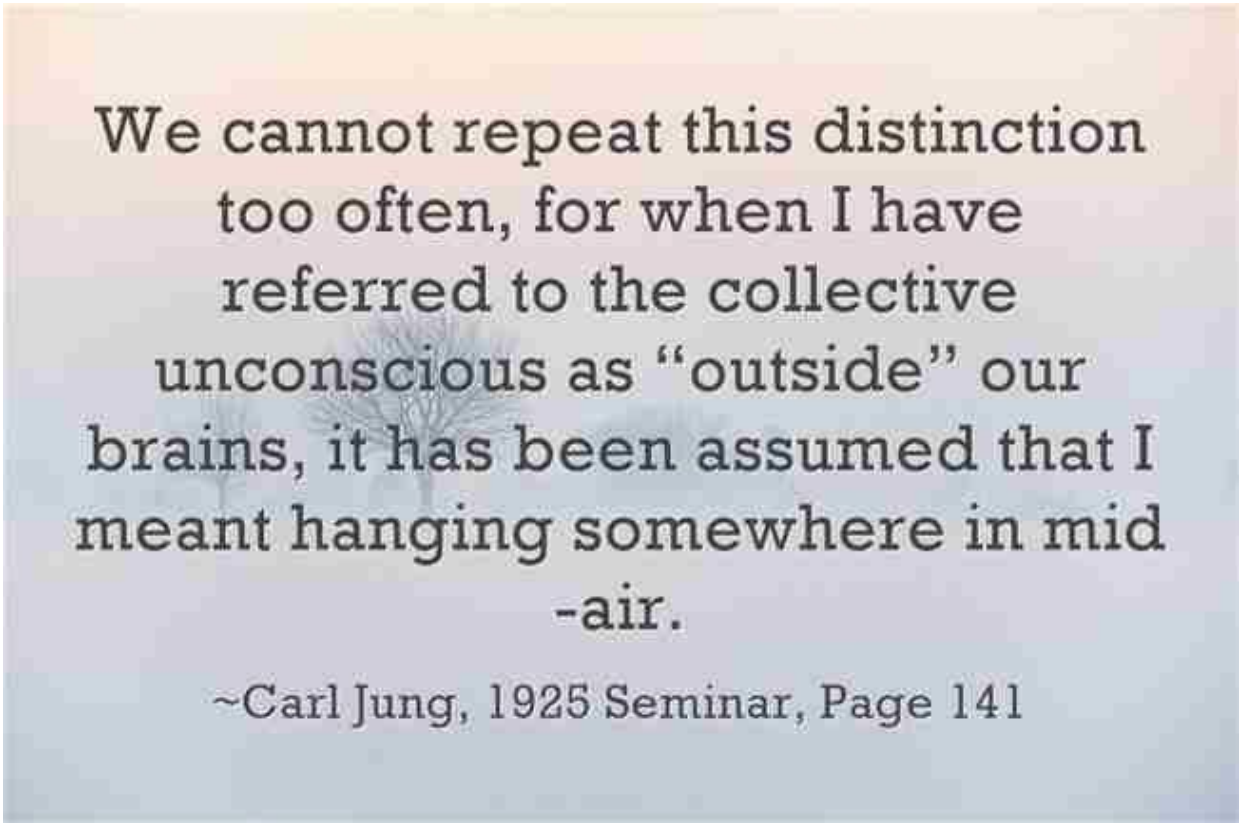
We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid -air.
~Carl Jung, 1925 Seminar, Page 141

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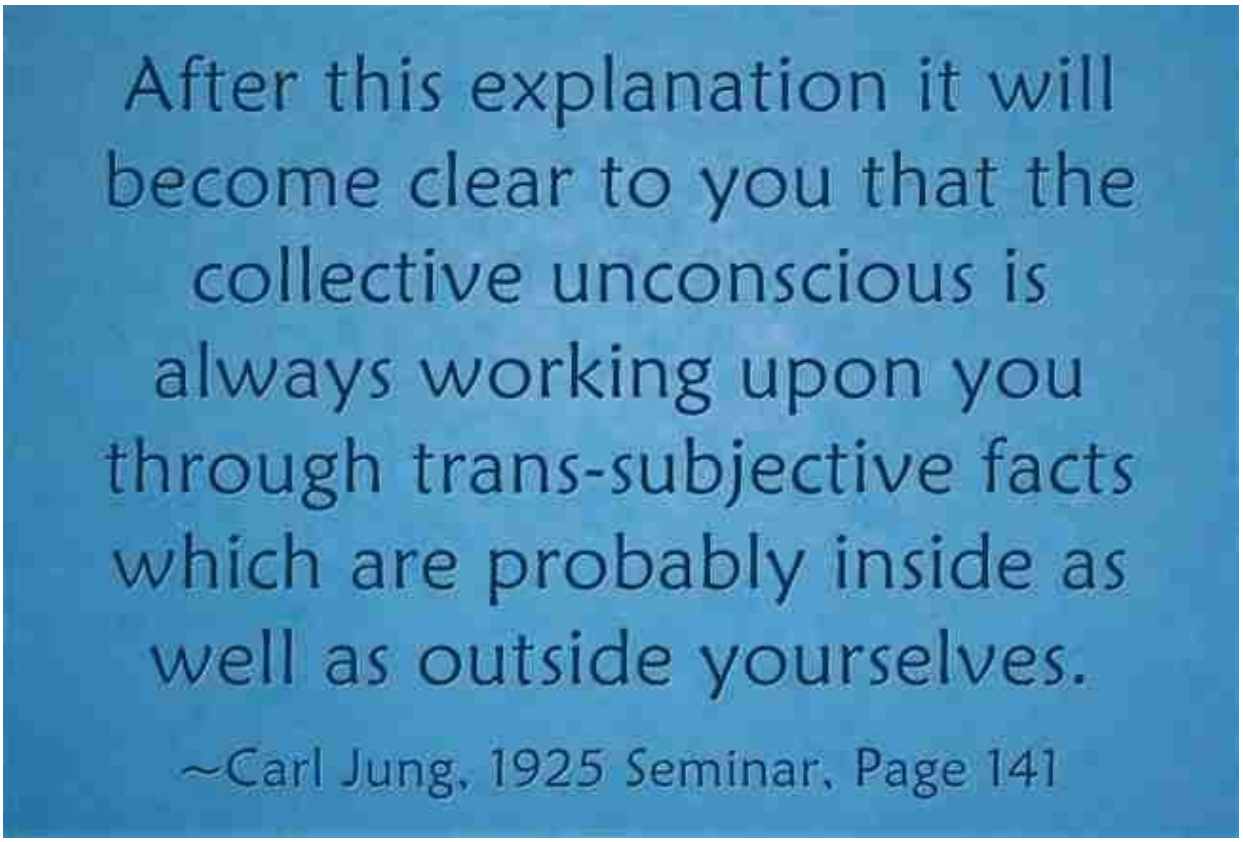
After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.
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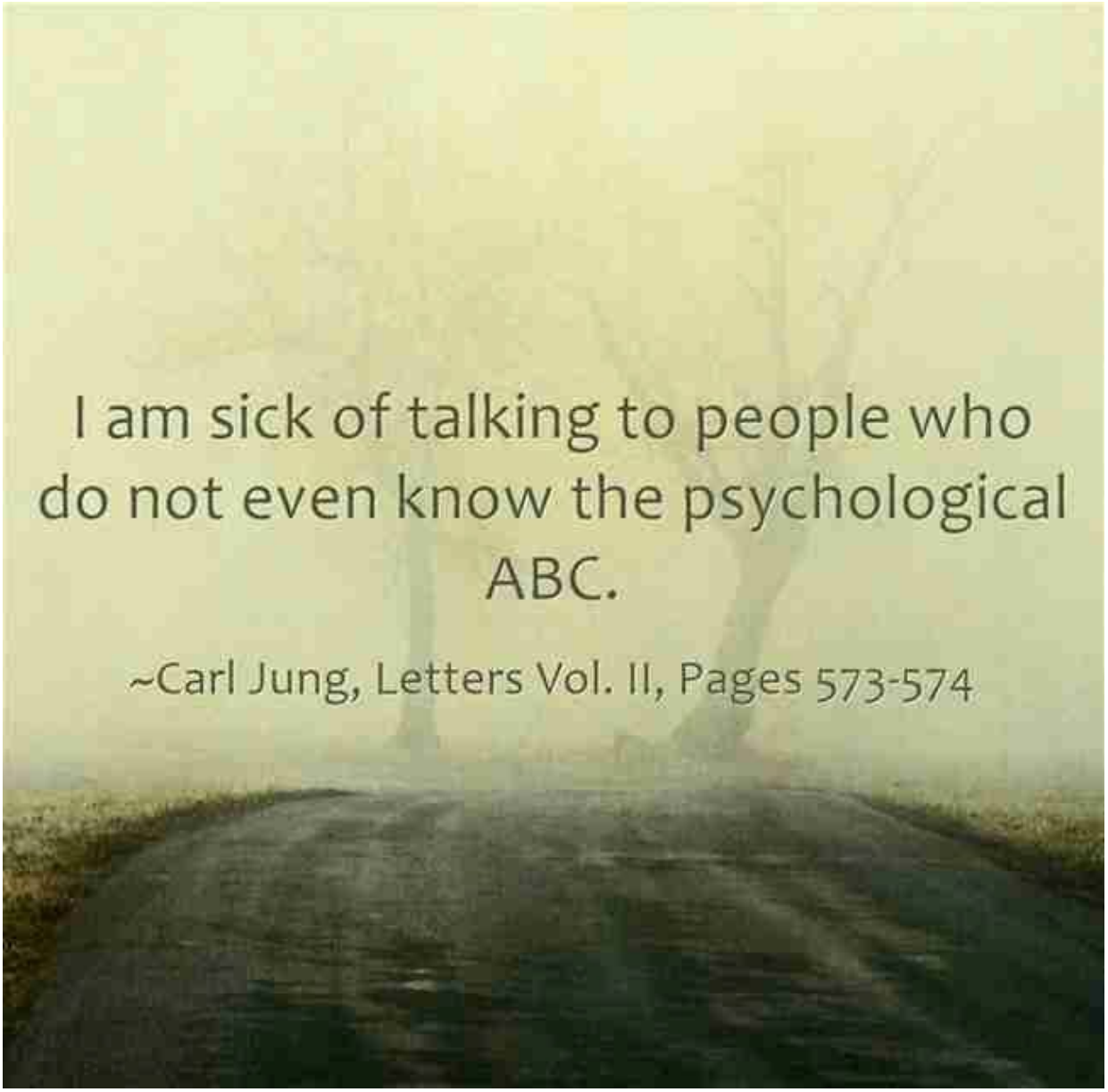
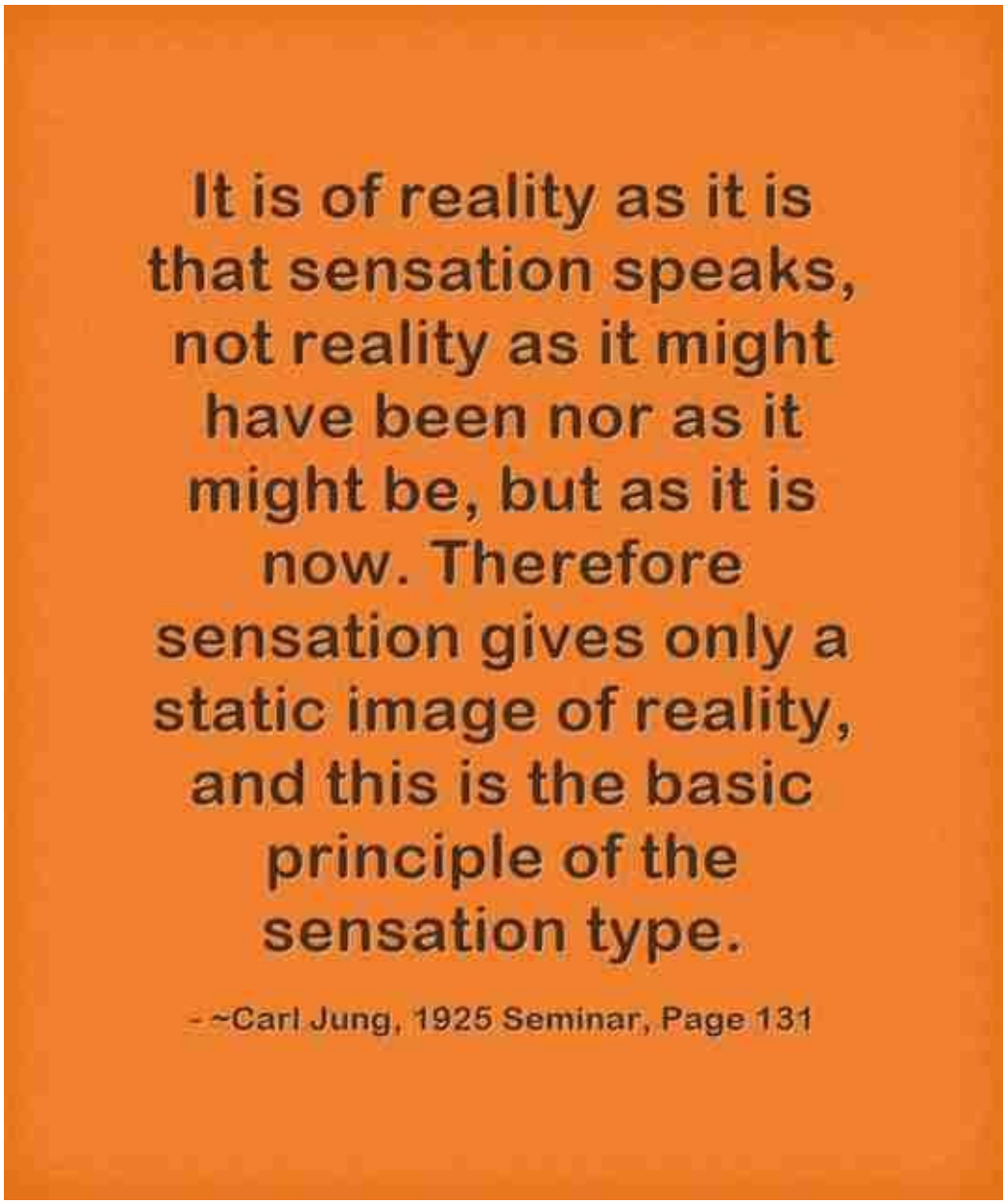


I am sick of talking to people who do not even know the psychological ABC. Carl Jung, Letters Vol. II, Pages 573-574


It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.
- ~Carl Jung, 1925 Seminar, Page 131

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Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy. (2016-01-12 12:02)

[This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy.]

Anonymous Dear Herr N., 2 November 1960

Although I don't like analysing dreams by post, I will make an exception in your case as the dream is particu- larly clear The church stands for your religious situation.

The right is the conscious side, the left the unconscious.

You are therefore conscious of possessing a vessel that contains water and some kind of plant.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy.

The priest is the orthodox Catholic in you who interrupts this process of growth by emptying the water out on the left.

In other words, he puts the process back into the unconscious again because for understandable reasons he cannot approve of it.

In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages

607-608 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: The jungle is in us, in our unconscious,...] (2016-01-14 04:53)

To Leo P. Holliday

Dear Sir, 6 November 1960

You are obviously deeply impressed by the present non-political moral and

psychological situation. As far as I can see, it is a psychological problem par

excellence.

Man is confronted with powers apparently created by himself but which he cannot control.

This is au fond a primitive situation, with the difference only that the primitive does not imagine himself to be the author of his demons.

The very objects and methods which have led civilized man out of the jungle have now attained to an auton- omy which terrifies him, all the more so as he sees no ways and means to cope with them.

Since he knows that his ogres are man-made, he lives under the illusion that he could and should control them and he does not understand why this is not so.

He is like Goethe's sorcerer's apprentice who, using his master's magic, vivified his broom and could not stop it any more.

This prejudice increases the difficulties, of course.

In a way it would be a much more manageable situation if man could understand his unruly monsters in the primitive way, as autonomous demons.

But they are indeed not objective demons, they are mere rational structures which simply and inexplicably es- cape our control.

Yet we are still, as a matter of fact, in the same old jungle, where the individual is still threatened by danger- ous factors-by machines, methods, organizations, etc., even more dangerous than the wild animals.

Something has not apparently changed at all: we have carried the old jungle with us, and this is what nobody seems to understand.

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.

Now, if a psychologist should participate in your world organization, he would be up against the thankless task of making his colleagues from other disciplines see where they have the blind spot.

Do you think that such a thing would be possible?

I have already tried it for about 6o years, and there are relatively few individuals who were inclined to listen to me.

The human mind, still an adolescent boy, will sacrifice everything for a new gadget but will carefully refrain from a look into himself.

You must judge for yourself whether my view is pessimistic or optimistic, but I am rather certain that some- thing drastic will have to happen to wake up the dreamers who are already on the way to the moon.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages

608-609 Carl Jung across the web:

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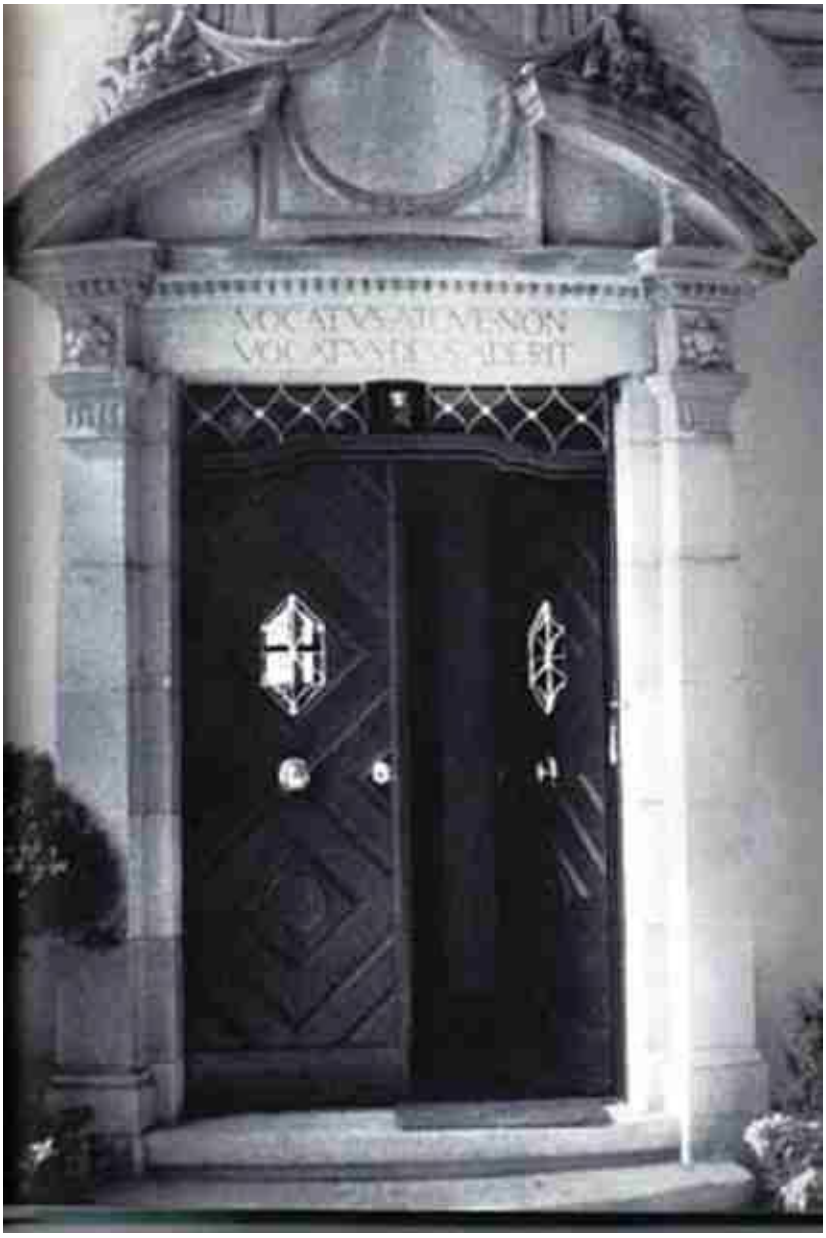
Carl Jung: It is a Delphic oracle though . It says : yes, the god will be on the spot (2016-01-15 04:37)



To Eugene Rolfe

Dear Sir, 19 November 1960

Having finished reading your book from cover to cover, I am now better prepared to give you my impressions or rather some of them.

The theme itself is so rich that one cannot hope to explain it.

I have discovered quite a number of old friends in your book and I admire your wisdom and caution in not connecting them with my name of ill omen.

I can say: you have fulfilled your task of demonstrating the approach to Christianity to a Christian-minded ag- nostic.

But if the latter should not be "Christian-minded," but thoroughly blackened by the fires of Hell which have broken through in Europe for 20 years now, what then?

It is beautiful to hear of the Love of God again, but what about the Fear of God, the ominous message of Evangelium Aeternum? [whence evil?), in a word.

The agnostics of our days are by no means all

Christian-minded. There is a terror which goes much

deeper.

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness.

What about the anima of our benighted days?

Let us hope that your readers will find the way back to the path of the centuries, the beautiful and spirit-filled baptisteria with their mysteria, the Eucharist and its first emotions, the ruling the spiritual universe.

But here the ominous history of the world will begin again with the fearful question of the unredeemed dark- ness which comprehendeth not.

The sophism of the privatio boni is too obviously thin.

By the way, you seek the enigmatic oracle Vocatus atque non vocatus deus aderit in vain in Delphi: it is cut in stone over the door of my house in Kiisnacht near Zurich and otherwise found in Erasmus's collection of Adagia5 (XVIth cent.).

It is a Delphic oracle though . It says : yes, the god will be on the spot, but in what form and to what pur- pose?

I have put the inscription there to remind my patients and myself: Timor dei initium sapientiae.

Here another not less important road begins, not the approach to "Christianity" but to God himself and this seems to be the ultimate question.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 610-611 Carl Jung across the

web:

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Carl Jung: I quite agree with you: without relatedness individuation is hardly possible. (2016-01-16 11:06)

To Robert M. Rock

Dear Sir, 11 November 1960

I quite agree with you: without relatedness individuation is

hardly possible. Relatedness begins with conversation mostly.

Therefore communication is indubitably

important. For 60 years I have practiced

this simple truth.

I also agree with you that a religious experience depends upon human relatedness to a certain extent.

I don't know to what extent. There is f.i. the apocryphal logion: "When there are two together, they are not without God, and when there is one alone, I am with him."

And what about the hermits?

If you seek, I feel sure that you will find a suitable interlocutor.

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 609-610 Carl Jung across the

web:

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Carl Jung: Best thanks for your letter with its ghostly tidings. (2016-01-17 05:20)

To Olga von Koenig-Fachsenfeld

Dear Dr. von Koenig-Fachsenfeld, 30

November 1960 Best thanks for your letter

with its ghostly tidings.

One is naturally inclined to explain such visionary experiences in a rational way.

But long experience has forced me to realize that these attempts are usually unsatisfying.

Certain factors are involved which fly in the face of reason and make a mockery of our explanatory theories.

This applies above all to the wish-fulfillment theory, but also to the possibility of an historical explanation; the idea, for instance, that a residue of past lives still attaches to things is equally unsatisfying.

Take the hordes of children in these visions.

In spite of their antique costume, they don’t fit into the historical picture; and the fact that they all wear little

brown caps shows that they are of the same nature and points in quite

another direction. They are elfin beings, and I don’t dare to think about

what they might mean.

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

This might have a functional significance in that what appears to be nothingness and emptiness is compen- sated by fullness (comparable to the "wild hunt" or the "blessed people"2 led by Wotan).

It is one of the self-delusions of our time to think that the spirits do not ride again or that the "wild hunt" gal- lops no more.

We are removed only from the place of such happenings, carried away by our madness.

Those of us who are still there, or have found their way back again, will be smitten by the same experience, now as before.

I would like to recommend to you the book by M.-L. von Franz, Die Visionen des Niklaus von Fliie (Zurich, 195) and A. Jaffe’s Geistererscheinungen und Vorzeichen3 (Rascher, 1958).

There you can see very clearly the nature of these

experiences. With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages

611-612 Carl Jung across the web:

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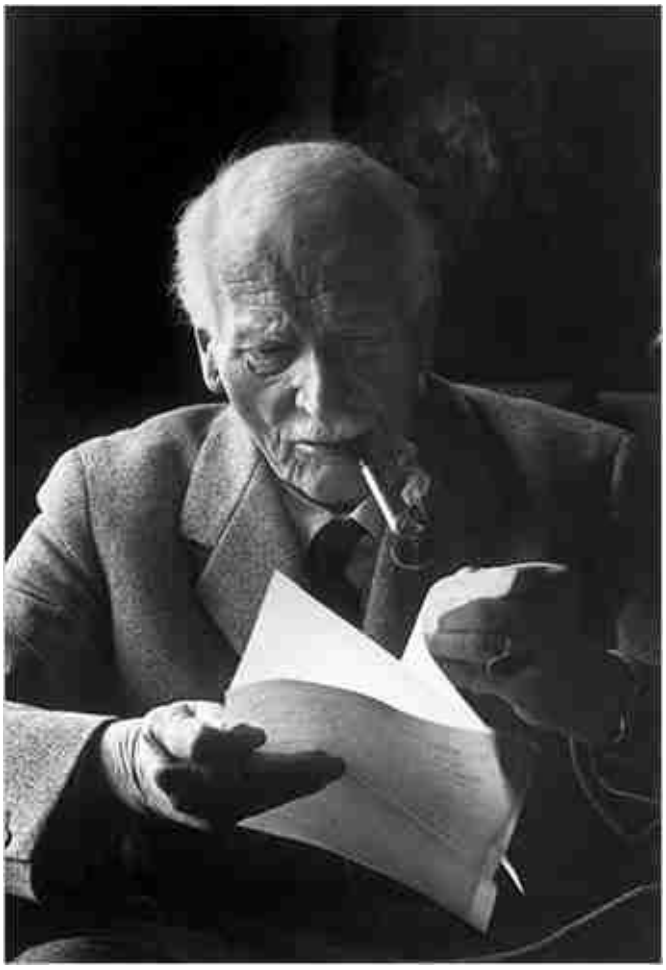
Carl Jung: Writing is a difficult question,...] (2016-01-18 05:09)



To Edward Thornton

Dear Mr. Thornton, 1 December

1960 Thank you for your

interesting letter. Things seem

to come your way.

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance.

If you want to write something, you have to be quite sure that the whole of your being wants this kind of ex- pression.

If it is really the whole, then it is the thing itself, namely the theme and the object of your effort, and it will become obvious that you mean your object and not your own ambition.

This needs some self-examination and careful consideration of your dreams.

Therefore don’t hurry and better wait until the thing begins to grow out of itself. Carl Jung, Letters Vol. II, Pages 612-613

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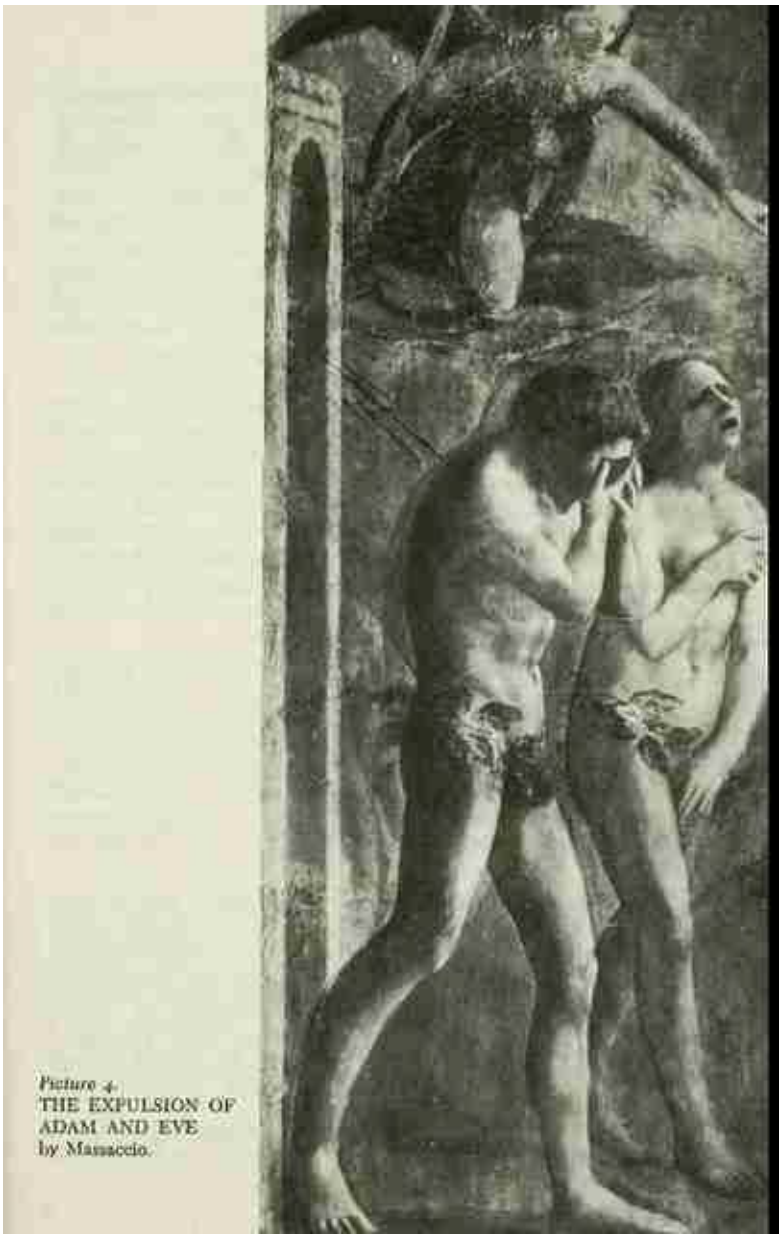
Edward F. Edinger: So the fruit of the tree is eaten and the inevitable consequences unfold.
(2016-01-18 11:21)



Picture 4.
THE EXPULSION OF
ADAM AND EVE
by Masaccio.

The development of Ego Consciousness is a ‘crime’ against the original state of Wholeness that preceded it.

Reparations must be made to the unconscious for this ‘crime’. That is what Jungian Psychology tries to accom- plish. Edward F. Edinger

Note: A complete citation is needed.

“The drama of temptation and fall begins when the original state of passive inflation turns into the active infla- tion of a specific deed.

The serpent’s whole approach and appeal is expressed in inflationary terms—when you

eat of this fruit, your eyes will be opened and you will be like God.

So the fruit of the tree is eaten and the inevitable consequences unfold.

It all begins because Adam and Eve dare to act on their desire to be like God.

The myth depicts the birth of consciousness as a crime which alienates man from God and from his original preconscious wholeness.

The fruit is clearly symbolical of consciousness.

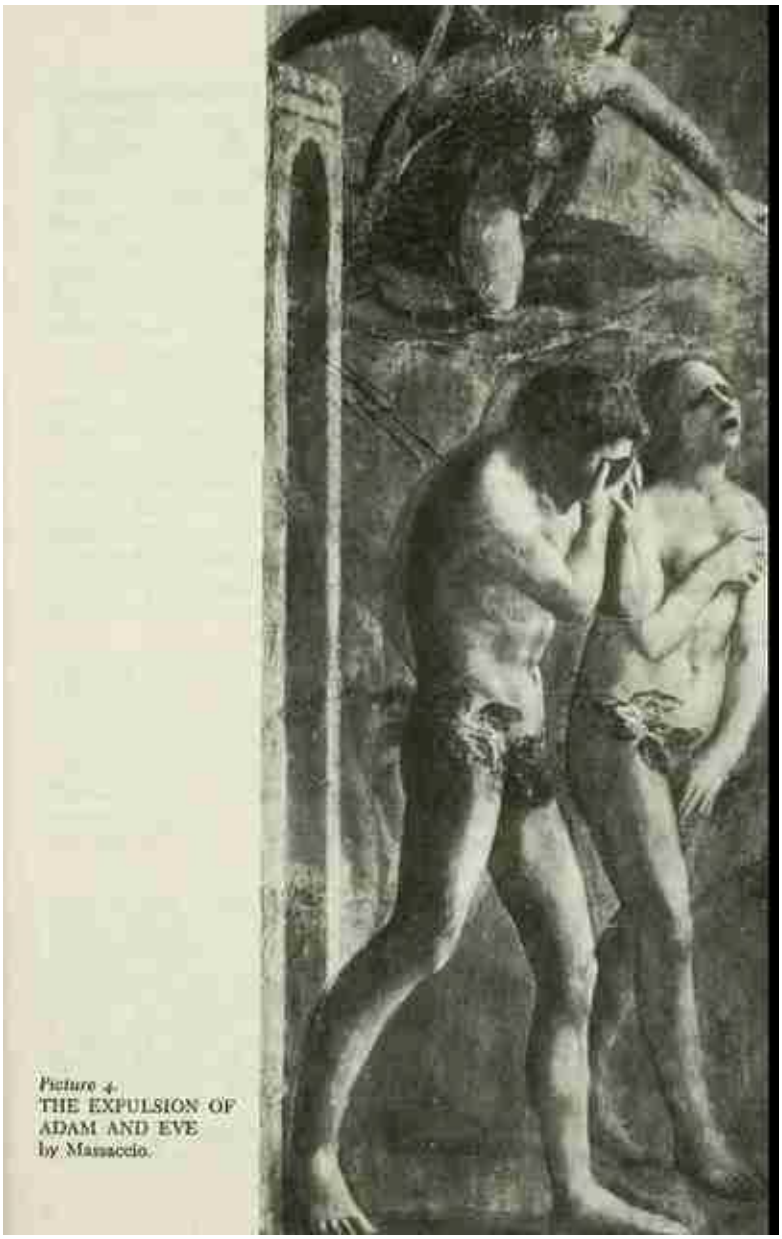
It is the fruit of the tree of the knowledge of good and evil, which means that it brings awareness of the op- posites, the specific feature of consciousness.

Thus, according to this myth and the theological doctrines that rest on it, consciousness is the original sin, the original hyhris, and the root cause of all evil in human nature.

However, others have understood it differently.

The Ophites, a Gnostic sect, worshipped the serpent.

They had essentially the same view as modem psychology.



Picture 4.
THE EXPULSION OF
ADAM AND EVE
by Massaccio.

To them the serpent represented the spiritual principle symbolizing redemption from bondage to the demiurge that created the Garden of Eden and would keep man in ignorance.

The serpent was considered good and Yahweh bad.

Psychologically the serpent is the principle of gnosis, knowledge or emerging consciousness.

The serpent's temptation represents the urge to self-realization in man and symbolizes the principle of individ- uation.

Some Gnostic sects even identified the serpent in the Garden of Eden with Christ.

Eating the forbidden fruit marks the transition from the eternal state of unconscious oneness with the Self (the mindless, animal state) to a real, conscious life in space and time.

In short, the myth symbolizes the birth of the ego.

The effect of this birth process is to alienate the ego

from its origins. It now moves into a world of suffering,

conflict and uncertainty.

No wonder we are reluctant to take the step to greater consciousness (Picture 4).” Edward F. Edinger, Ego and Archetype, Page 19.

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Hexagram 61: Chung Fu / Inner Truth (2016-01-18 13:30)

We see with the other's eyes, listen with the other's ears, feel with the other's heart. We then return to our own center, with new perspective & understanding.
Hexagram 61
"Inner Truth"
I Ching

61. Chung Fu / Inner Truth

The wind blows over the lake and stirs the surface

of the water. Thus visible effects of the invisible

manifest themselves.

The hexagram consists of firm lines above and below, while it is

open in the center. This indicates a heart free of prejudices and

therefore open to truth.

On the other hand, each of the two trigrams has a firm line in the middle; this indicates the force of inner truth in the influences they represent.

The attributes of the two trigrams are: above, gentleness, forbearance toward inferiors; below, joyousness in obeying superiors.

Such conditions create the basis of a mutual confidence that makes

achievements possible. The character fu (“truth”) is actually the picture of a

bird’s foot over a fledgling.

It suggests the idea of brooding. An egg is hollow.

The light-giving power must work to quicken it from outside, but there must be a germ of life within, if life is to be awakened.

Far-reaching speculations can be linked with

these ideas. THE JUDGMENT

INNER TRUTH. Pigs and

fishes. Good fortune.

It furthers one to cross the great

water. Perseverance furthers.

Pigs and fishes are the least intelligent of all animals and therefore the most

difficult to influence. The force of inner truth must grow great indeed before its

influence can extend to such creatures.

In dealing with persons as intractable and as difficult to influence as a pig or a fish, the whole secret of suc- cess depends on finding the right way of approach.

One must first rid oneself of all prejudice and, so to speak, let the psyche of the other person act on one with- out restraint.

Then one will establish contact with him, understand and gain power over him. When a door has thus been opened, the force of one's personality will influence him.

If in this way one finds no obstacles insurmountable, one can undertake even the most dangerous things, such as crossing the great water, and succeed.

But it is important to understand upon what the force of inner

truth depends. This force is not identical with simple intimacy

or a secret bond.

Close ties may exist also among thieves; it is true that such a bond acts as a force but, since it is not invinci- ble, it does not bring good fortune. All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases, the holding together ceases also, and the closest friendship often changes into hate.

Only when the bond is based on what is right, on steadfastness, will it remain so firm that it triumphs over ev- erything.

THE IMAGE Wind over lake: the image of INNER TRUTH.

Thus the superior man discusses criminal cases In order to

delay executions. Wind stirs water by penetrating it.

Thus the superior man, when obliged to judge the mistakes of men, tries to penetrate their minds with under- standing, in order to gain a sympathetic appreciation of the circumstances.

In ancient China, the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not from weakness but from a

superior clarity. THE LINES

Nine at the beginning means: Being prepared brings

good fortune. If there are secret designs, it is

disquieting.

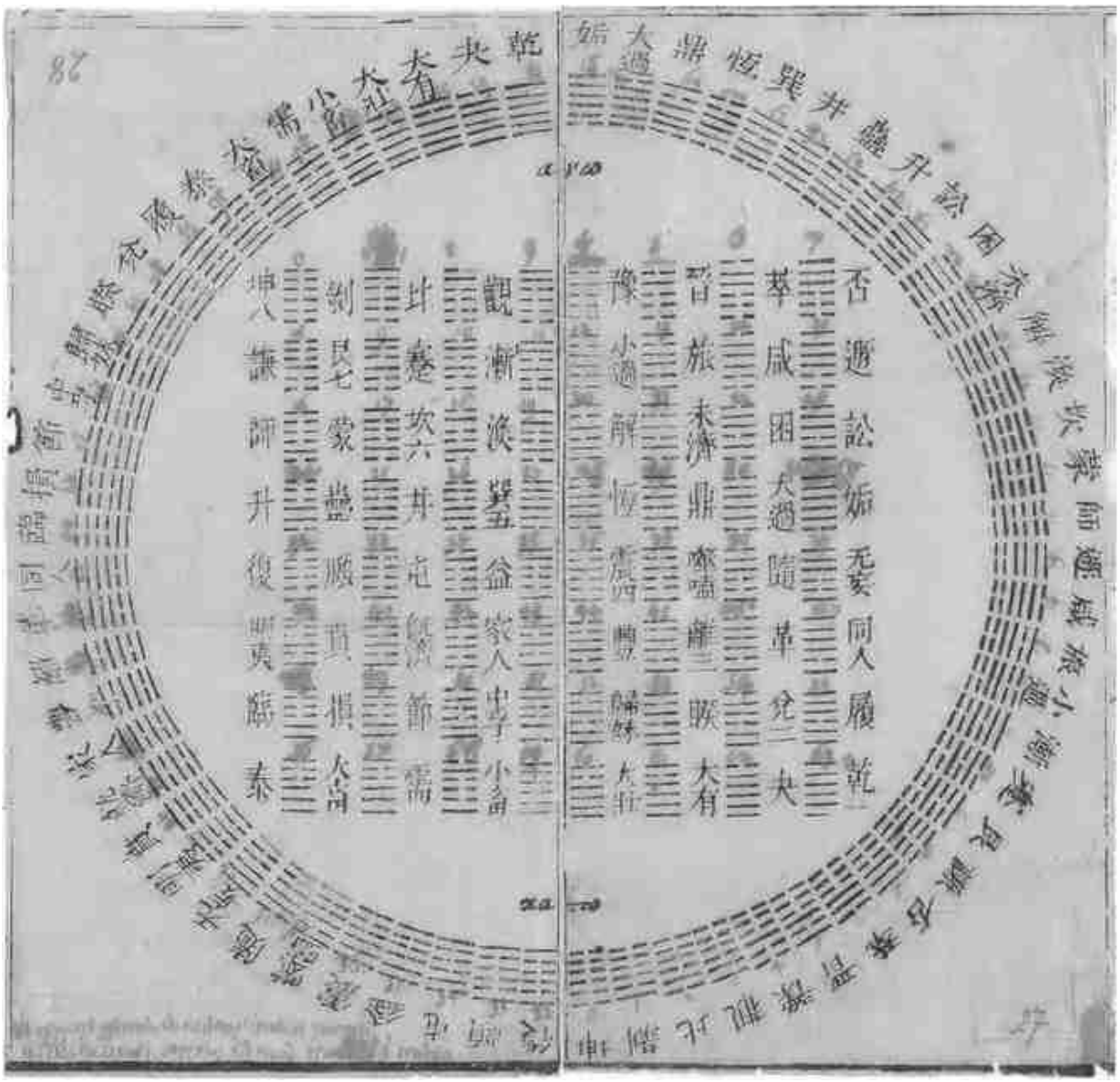
The force of inner truth depends chiefly on inner stability and

preparedness. From this state of mind springs the correct

attitude toward the outer world.

But if a man should try to cultivate secret relationships of a special sort, it would deprive him of his inner in- dependence.

The more reliance he places on the support of others, the more uneasy and anxious he will become as to whether these secret ties are really tenable.



In this way inner peace and the force of inner truth

are lost. Nine in the second place means:

A crane calling in the
shade.

Its young answers it.

I have a good goblet.

I will share it with you.

This refers to the involuntary influence of a man’s inner being upon persons of kindred spirit.

The crane need not show itself on a high hill. It may be quite hidden when it sounds its call; yet its young will hear its note, wll recognize it and give answer.

Where there is a joyous mood, there a comrade will appear to share

a glass of wine. This is the echo awakened in men through spiritual

attraction.

Whenever a feeling is voiced with truth and frankness, whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted.

At first it acts on those who are inwardly

receptive. But the circle grows larger and

larger.

The root of all influence lies in one's own inner being: given true and vigorous expression in word and deed, its effect is great.

The effect is but the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect would only destroy the possibility of

producing it. Confucius says about this line:

"The superior man abides in his room.

If his words are well spoken, he meets with assent at a distance of more than a

thousand miles. How much more then from nearby!

If the superior man abides in his room and his words are not well spoken, he meets with contradiction at a distance of more than a thousand miles.

How much more then from nearby!

Words go forth from one's own person and exert their

influence on men. Deeds are born close at hand and become

visible far away.

Words and deeds are the hinge and bowspring of the

superior man. As hinge and bowspring move, they

bring honor or disgrace.

Through words and deeds the superior man moves heaven

and earth. Must one not, then, be cautious?"

Six in the third place
means:

He finds a comrade.

Now he beats the drum, now he stops.

Now he sobs, now he sings.

Here the source of a man’s strength lies not in himself but in his relation to other people.

No matter how close to them he may be, if his center of gravity depends on them, he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death—this is the fate of those who depend upon an inner accord with other persons whom they love.

Here we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love, is left to the subjective ver- dict of the person concerned.

Six in the fourth place

means: The moon

nearly at the full. The

team horse goes astray.

No blame.

To intensify the power of inner truth, a man must always turn to his superior, from whom he can receive en- lightenment as the moon receives light from the sun.

However, this requires a certain humility, like that of the moon when it is not yet quite full.

At the moment when the moon becomes full and stands directly opposite the sun, it begins to wane.

Just as on the one hand we must be humble and reverent when face to face with the source of enlighten- ment, so likewise must we on the other renounce factionalism among men.

Only by pursuing one’s course like a horse that goes straight ahead without looking sidewise at its mote, can one retain the inner freedom that helps one onward.

Nine in the fifth place means:

He possesses truth, which links

together. No blame.

This describes the ruler who holds all elements together by the power of his personality.

Only when the strength of his character is so ample that he can influence all who are subject to him, is he as he needs to be.

The power of suggestion must emanate

from the ruler. It will firmly knit together

and unite all his adherents.

Without this central force, all external unity is only deception and breaks down at the

decisive moment. Nine at the top means:

Cockcrow penetrating to

heaven. Perseverance

brings misfortune. The cock

is dependable.

It crows at dawn.

But it cannot itself fly to

heaven. It just crows.

A man may count on mere words to awaken faith.

This may succeed now and then, but if persisted in, it will have bad consequences. I Ching, Hexagram 61, Wil- helm – Baynes Translation.

Carl Jung across the web:

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Carl Jung: Your experience with the Eastern magic method is not uncommon
(2016-01-19 05:55)

[Carl Jung: Your experience with the Eastern magic method is

not uncommon.] To Ronald W. Weddell 6 December 1960

Your experience with the Eastern magic method is not uncommon.

People in the West are peculiarly severed from their unconscious, so that the latter cannot participate any more in conscious life and causes a state of dissociation.

The East on the other hand is not dissociated in the same way and to the same extent as the West.

The connection is maintained and the East has developed a number of methods to restore this connection when it has been severed.

Subud is such a method.

Thus you are filled with a new power of life when you can respond to such a method.

It is something like hypnotism which can also heal certain dissociations through the intervention of the hypno- tist.

In such a case healing comes to you like a gift.

A door is opened and you do not know how, and something comes in and you

do not know what. The danger is naturally that someday something walks in through the door which is less welcome.

Our Western endeavour therefore is to learn about the thing we

are dealing with. We try to know what that open door means and

what is waiting behind it.

Thus we learn how to deal with and how to control the powers we invite.

This is a much needed safeguard against the unknown contents and powers of the unconscious which might overwhelm consciousness.

These Eastern methods don't enrich consciousness and they don't increase our real knowledge and our self- criticism, and that is the thing we need, namely a consciousness with a wider horizon and a better understanding.

That at least is what I am trying to do for the patient: to make him independent and conscious of the influ- ences of the unconscious.

Just as we, in the West, are separated too much from the unconscious, the East is apt to be too much identi- cal with it.

Therefore most of the Eastern methods are invented to fetter and suppress the unconscious powers, which are too strong for them.

One certainly has a better chance to control things when you know them than when you simply open a door to them.

What you have read in The Secret of the Golden Flower gives you a glimpse of

such methods. Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages

613-614 Carl Jung across the web:

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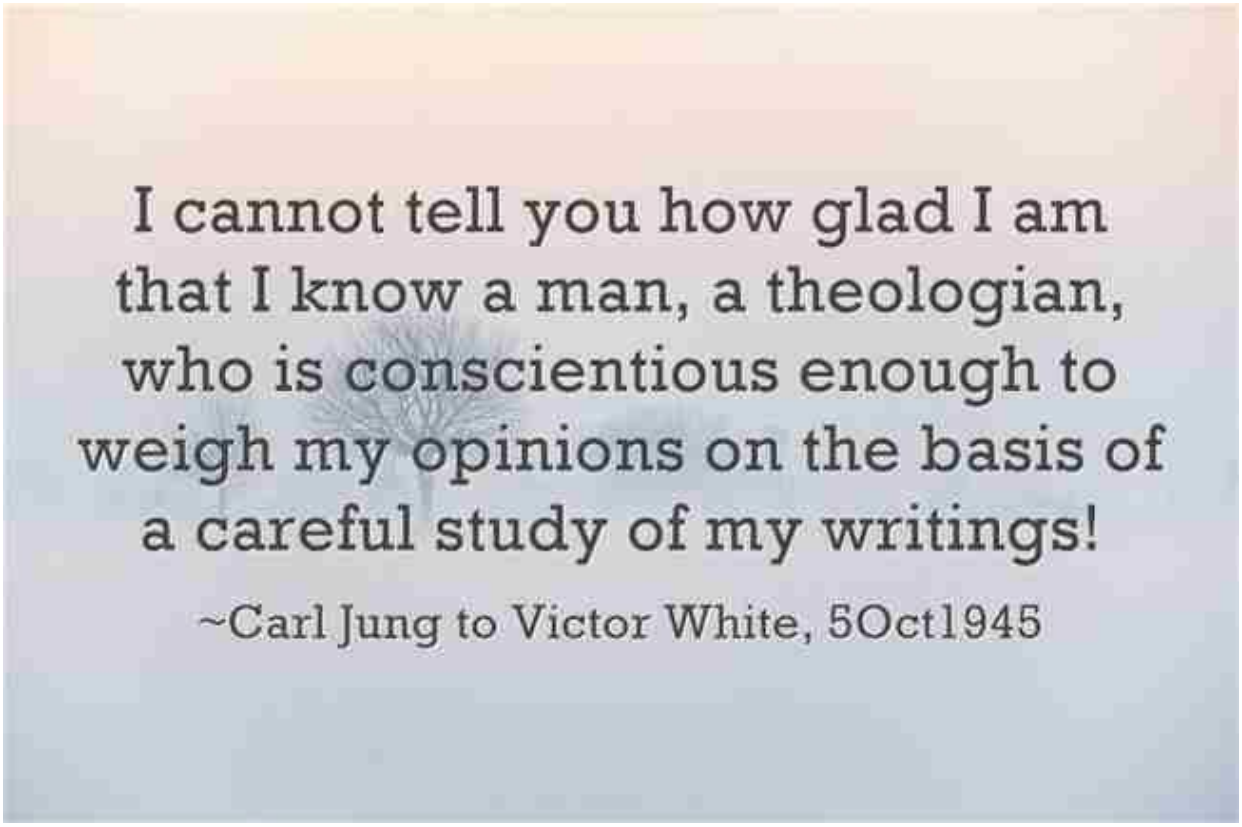
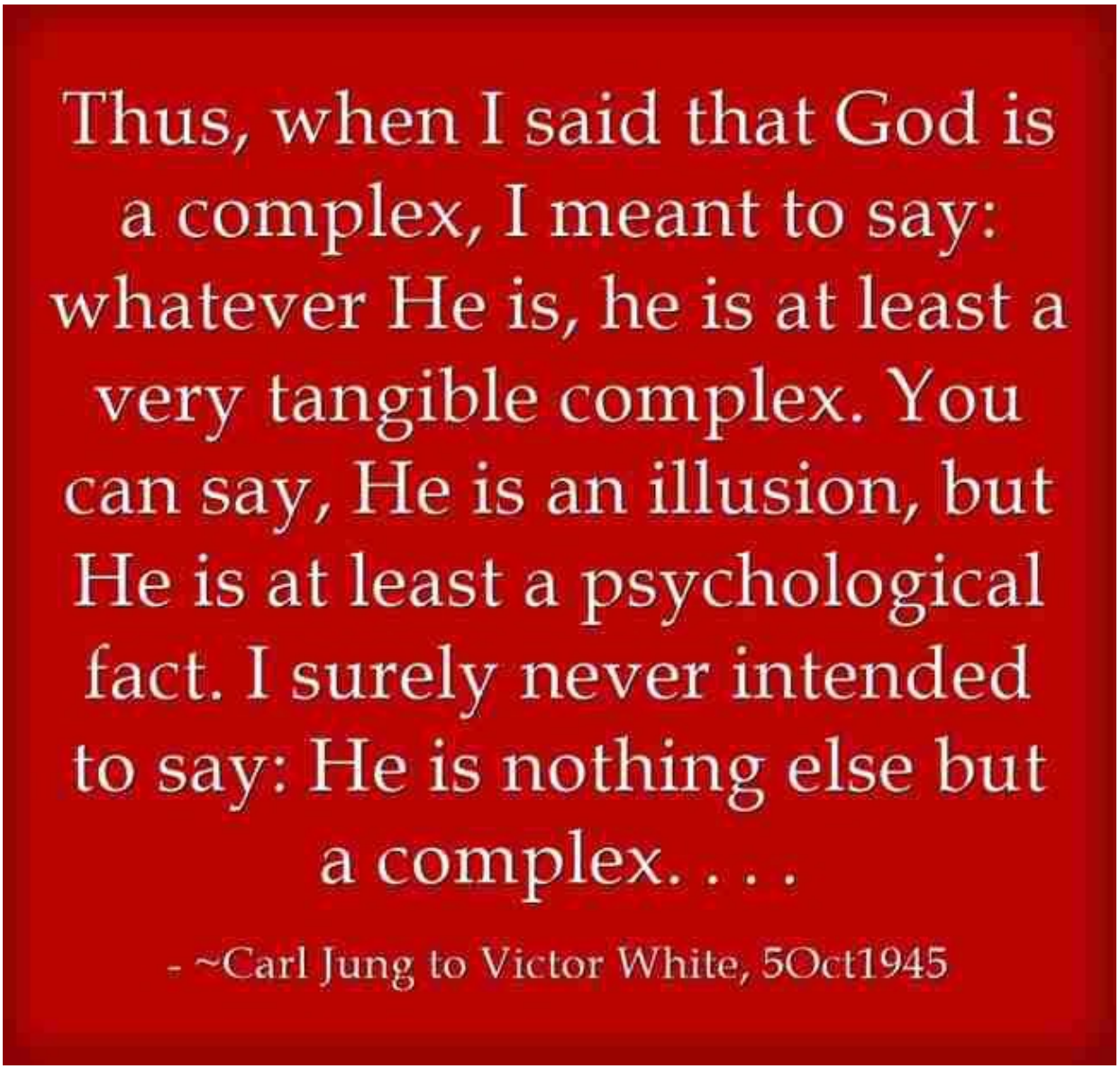
Some Carl Jung Quotations XVII (2016-01-19 14:59)


I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings!
~Carl Jung to Victor White, 5Oct1945

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings! Carl Jung to Victor White, 5Oct1945


Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . .
- ~Carl Jung to Victor White, 5Oct1945

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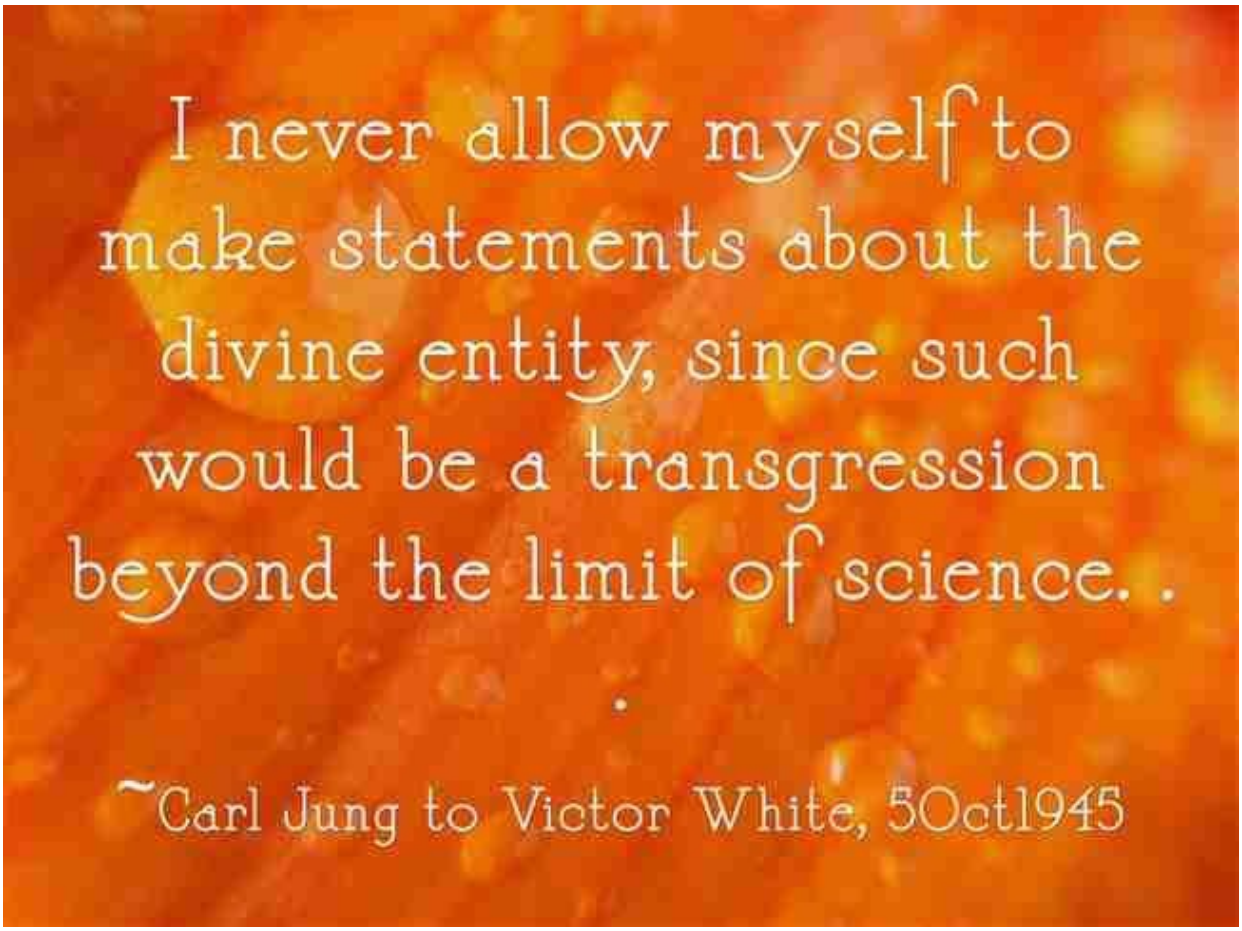
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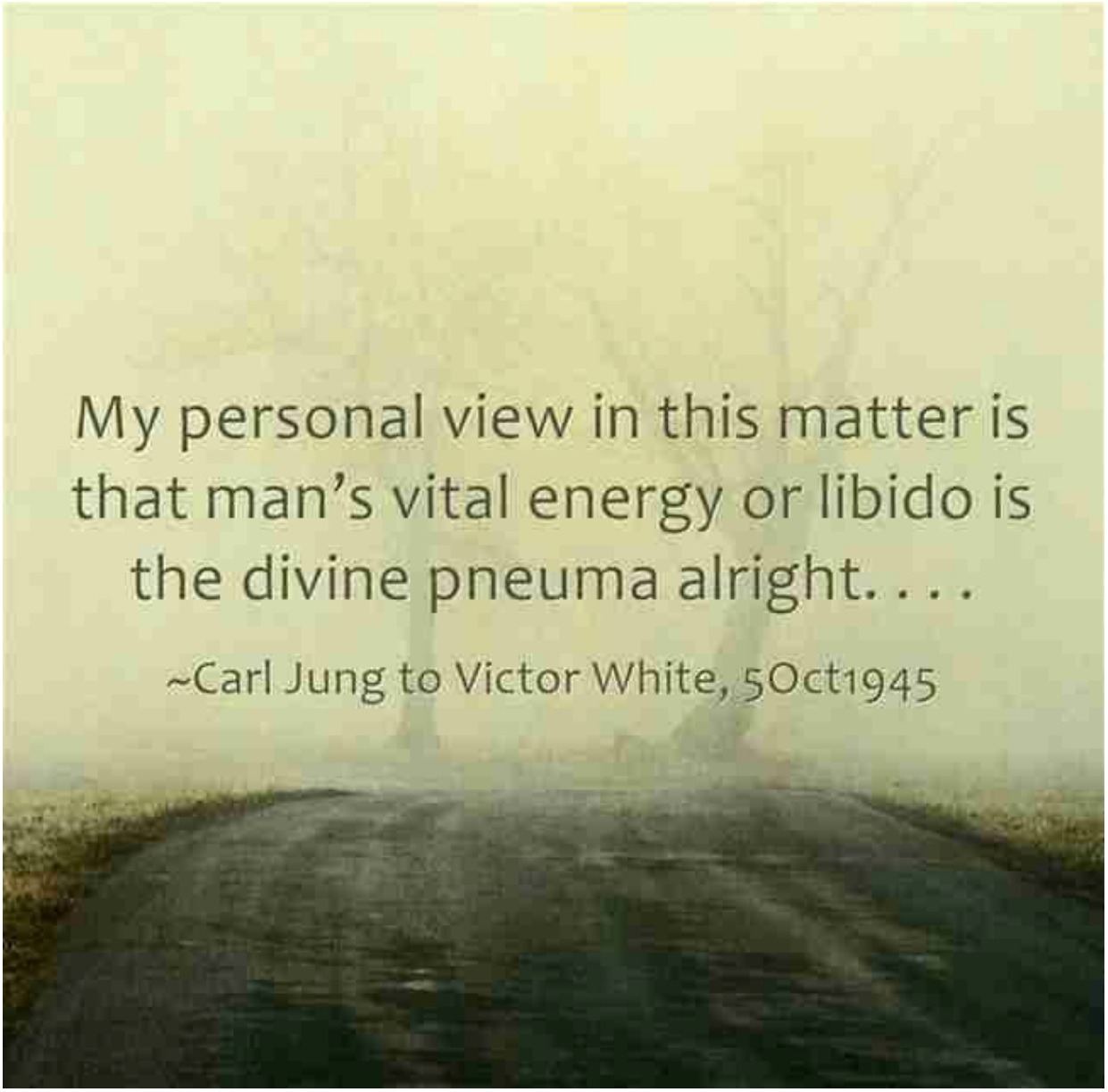
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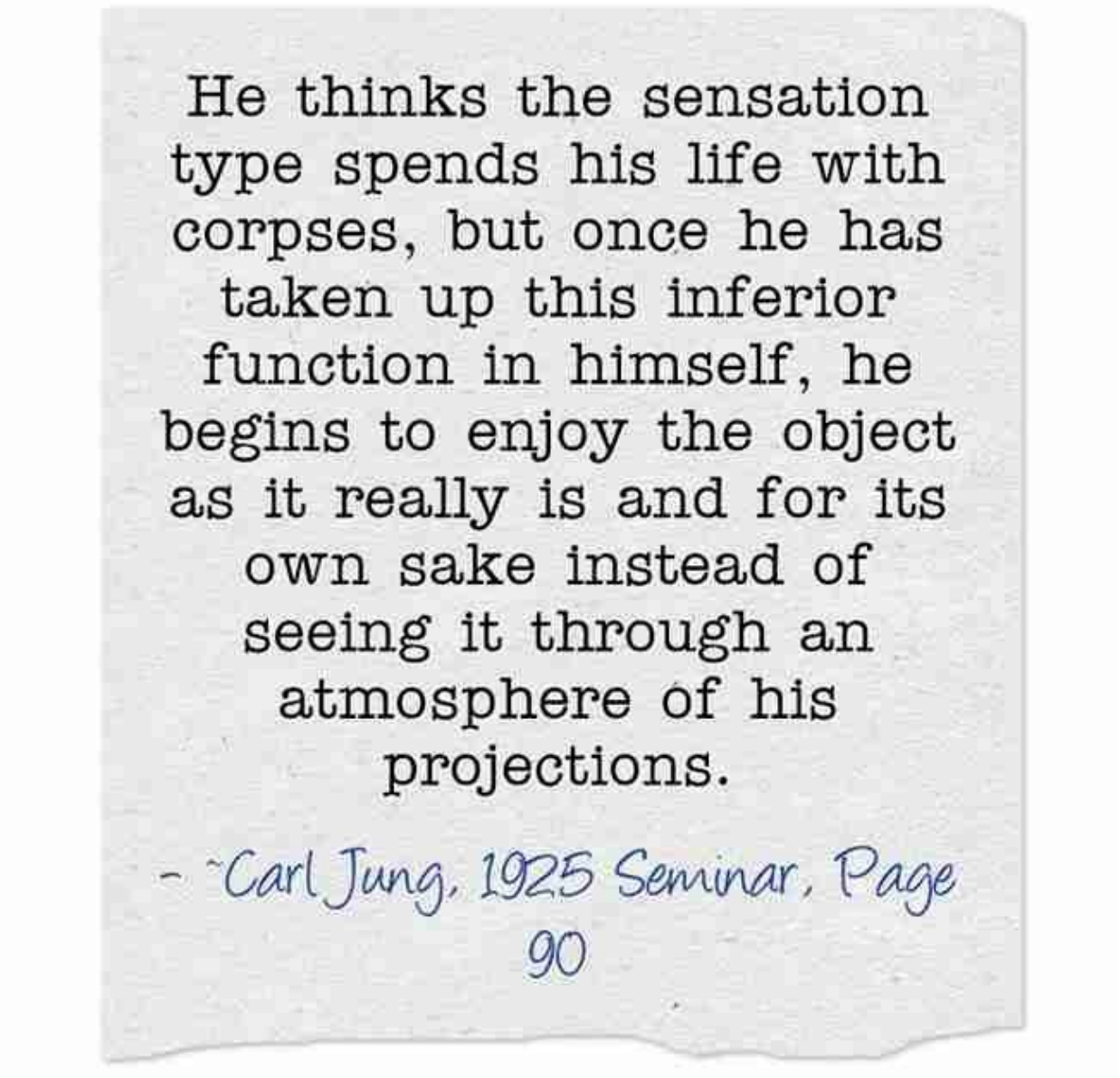
He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections.
~Carl Jung, 1925 Seminar, Page 90

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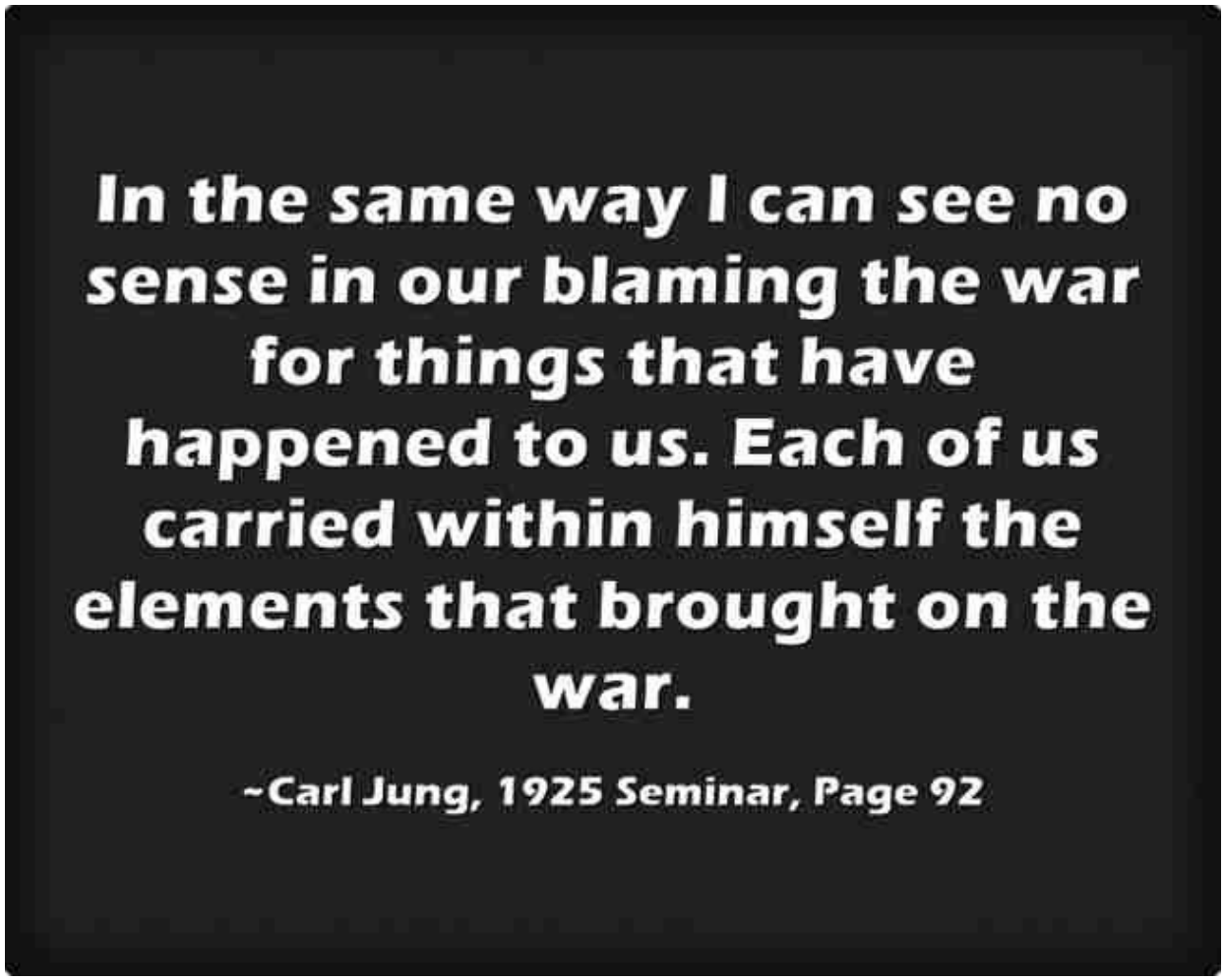
In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war.
~Carl Jung, 1925 Seminar, Page 92

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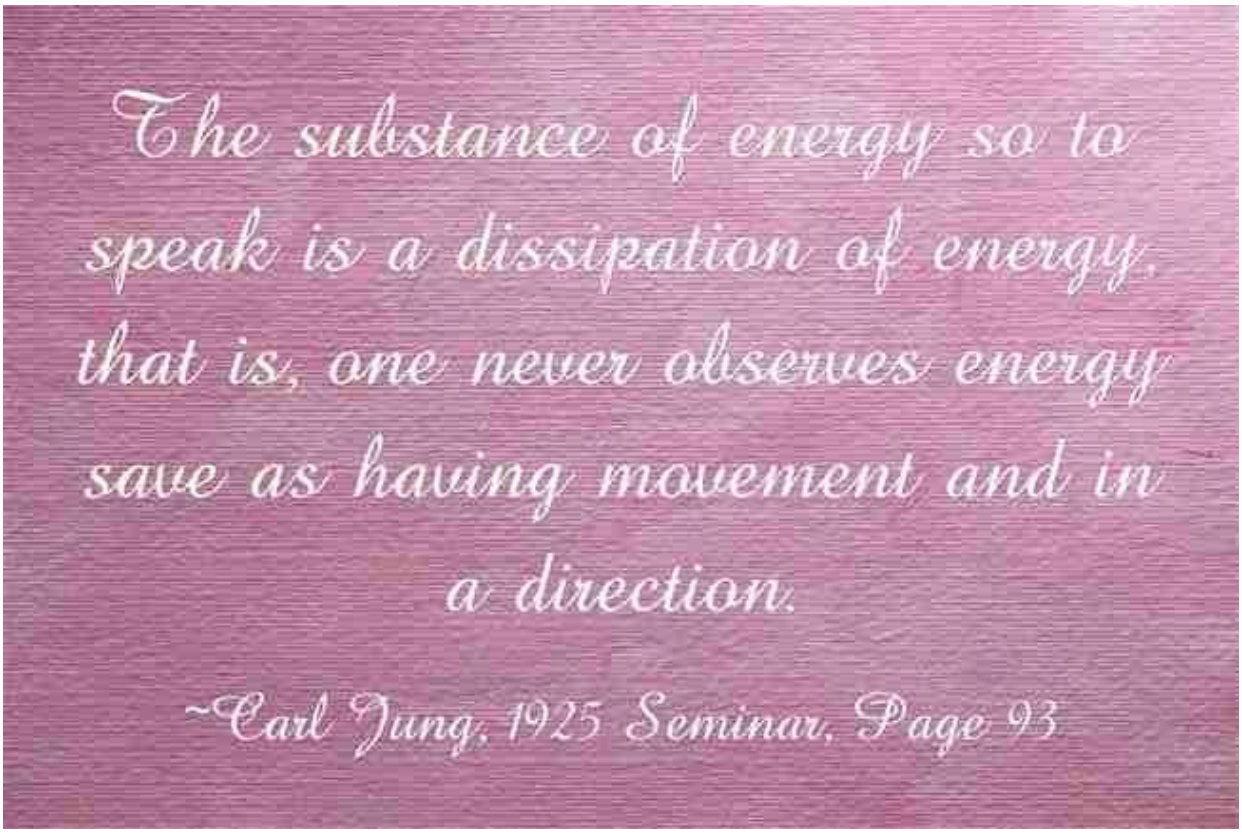
The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction.
~Carl Jung, 1925 Seminar, Page 93

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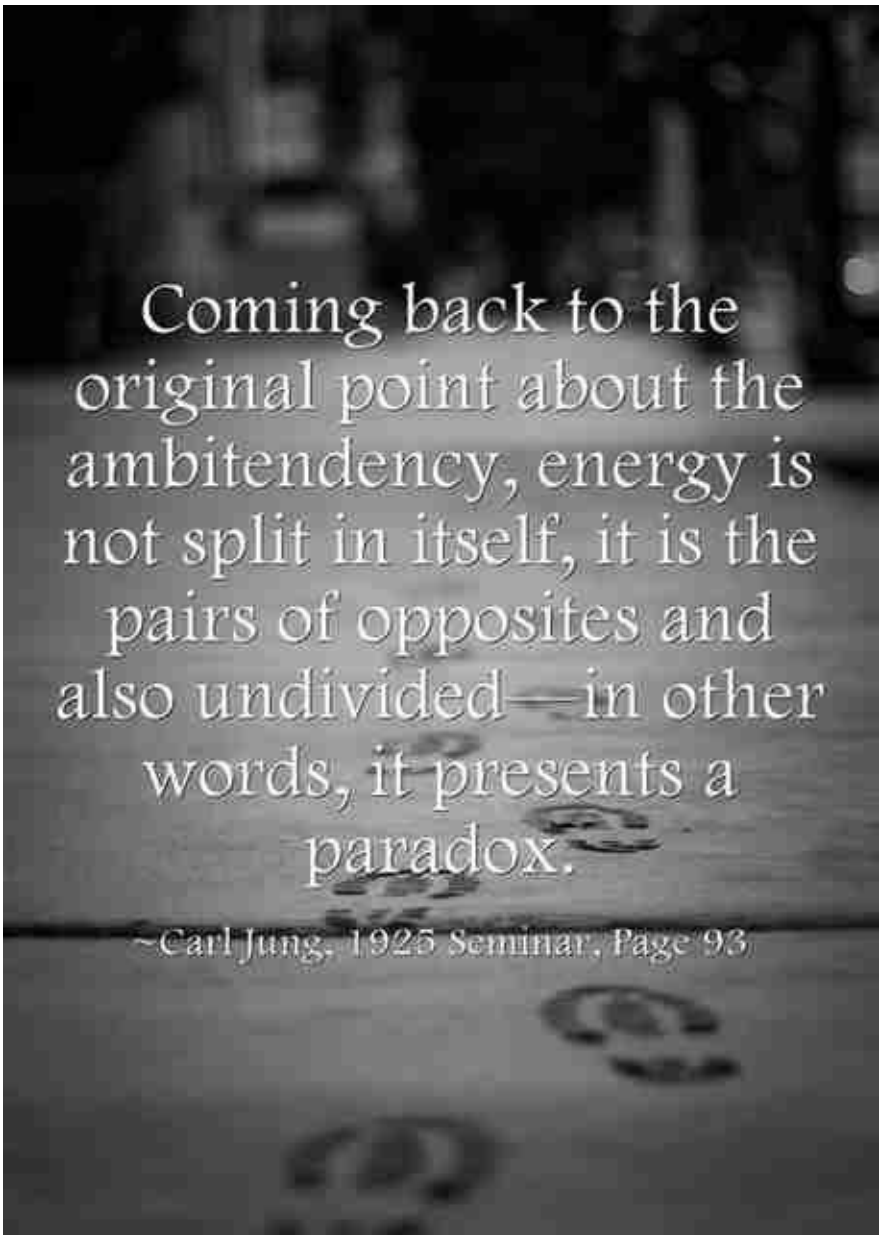
Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox.
~Carl Jung, 1925 Seminar, Page 93

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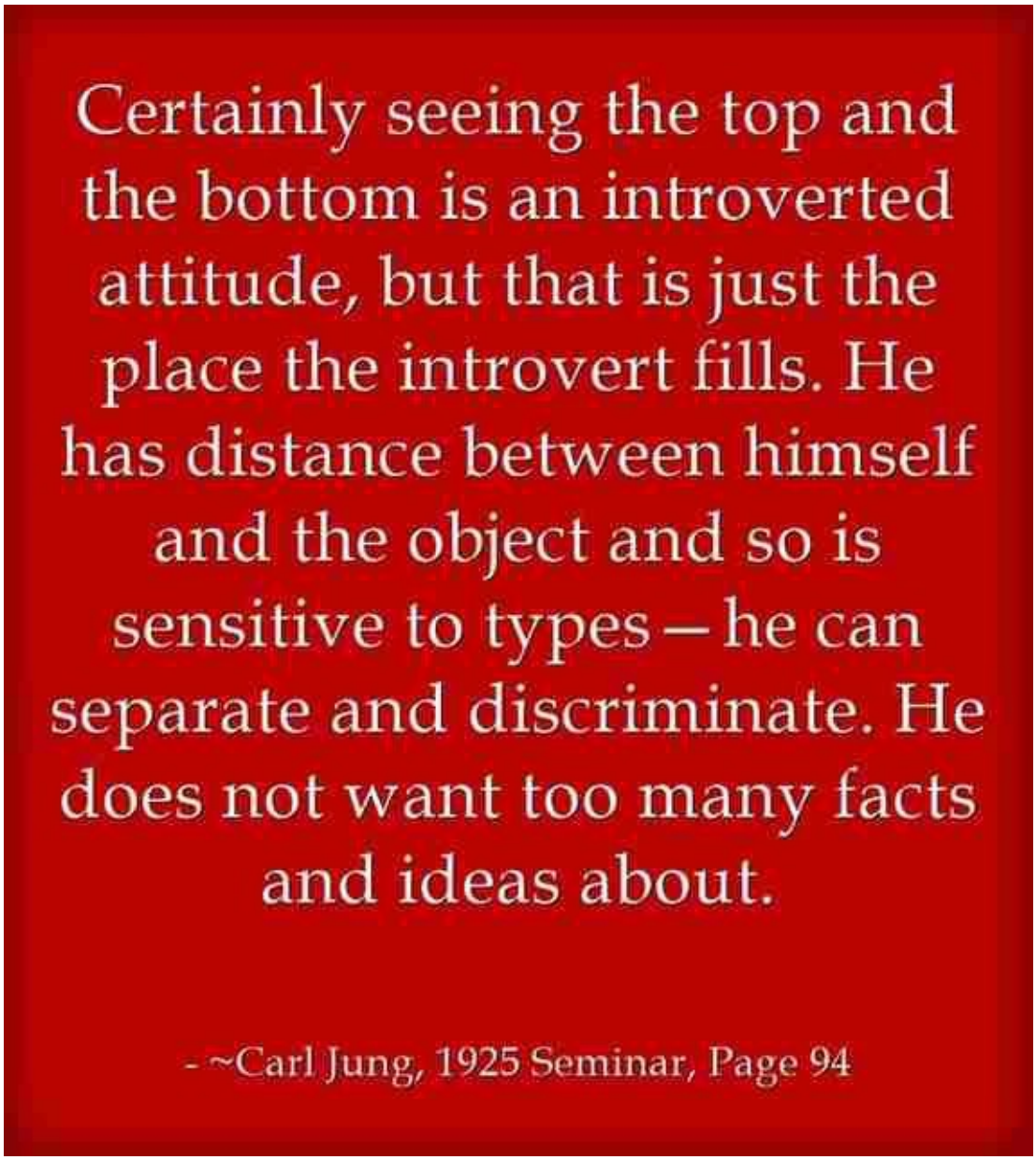
Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about.
- ~Carl Jung, 1925 Seminar, Page 94

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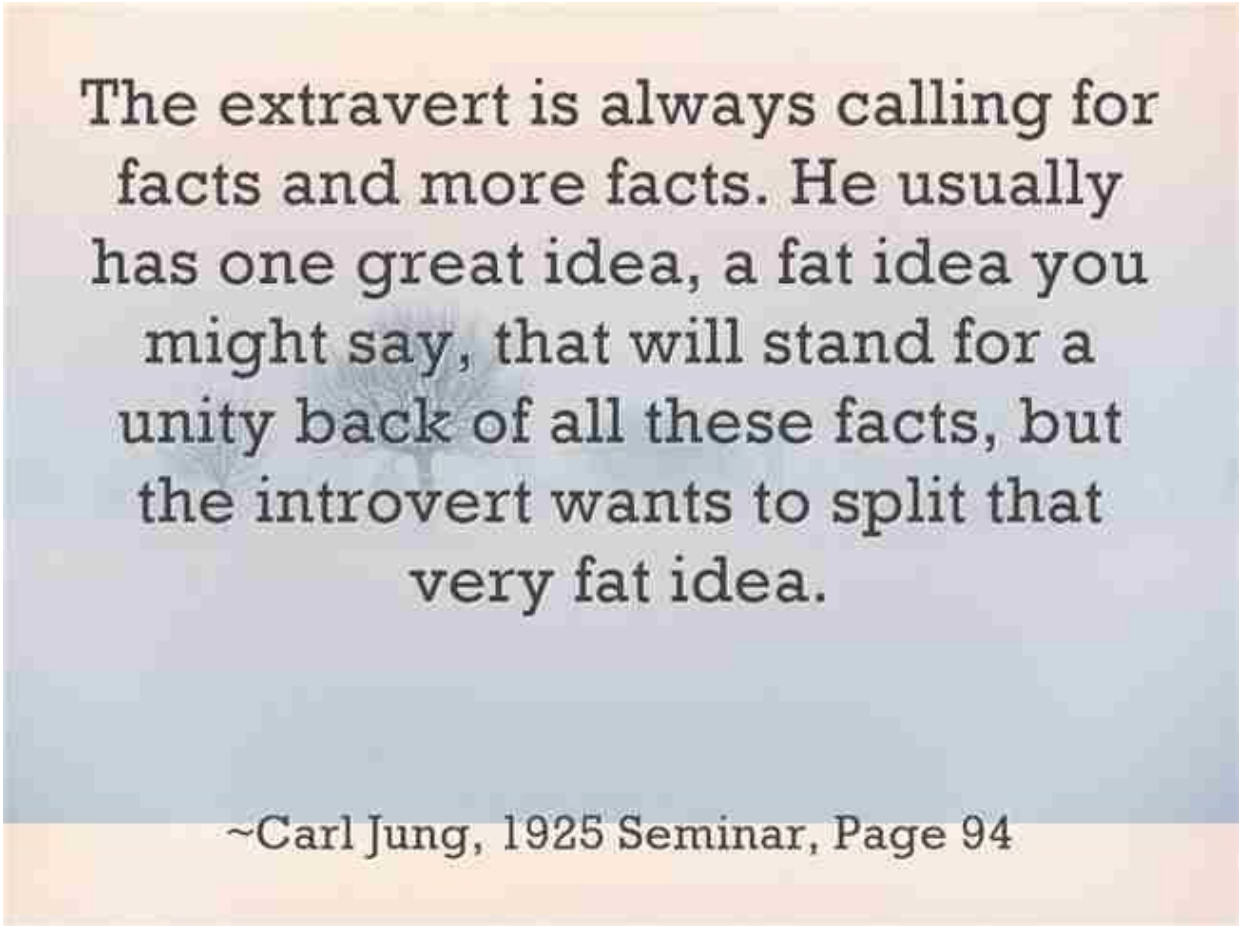
The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea.
~Carl Jung, 1925 Seminar, Page 94

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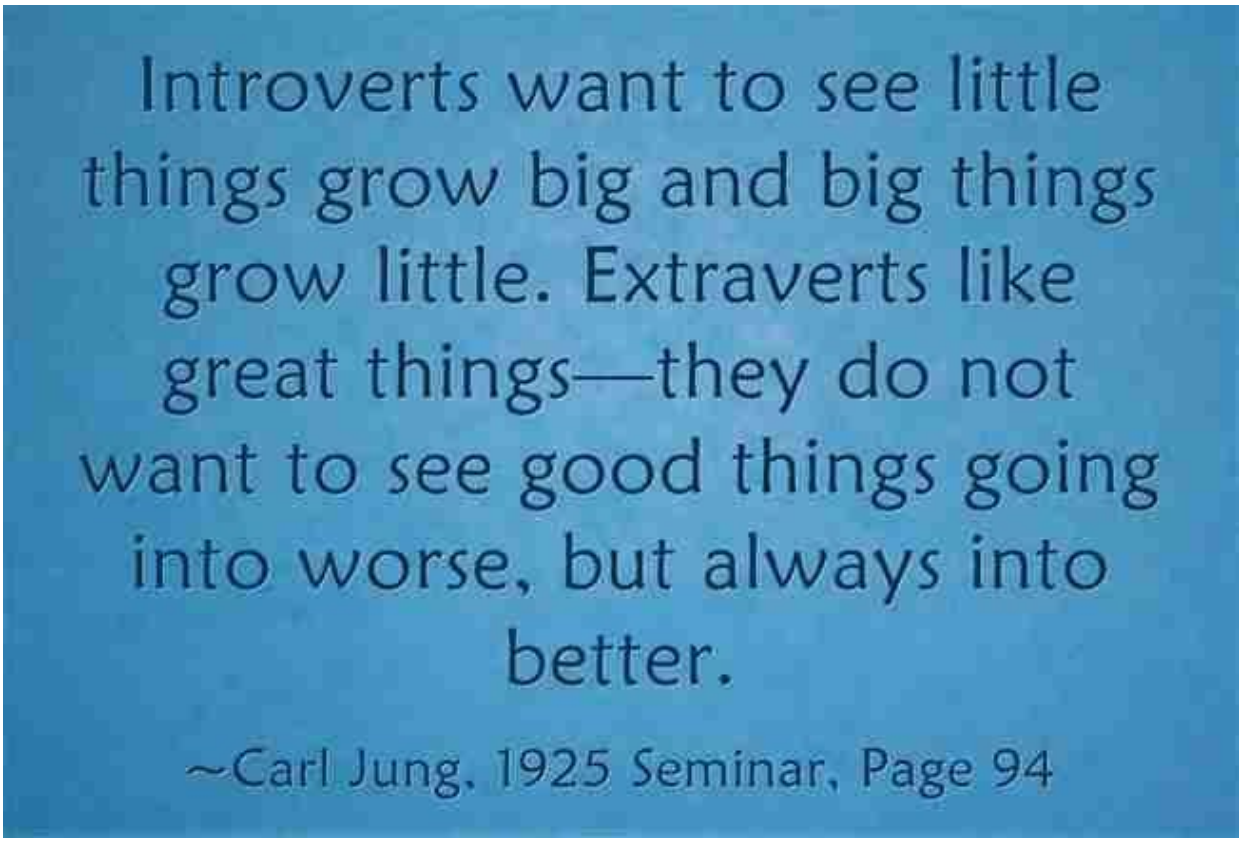
Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better.
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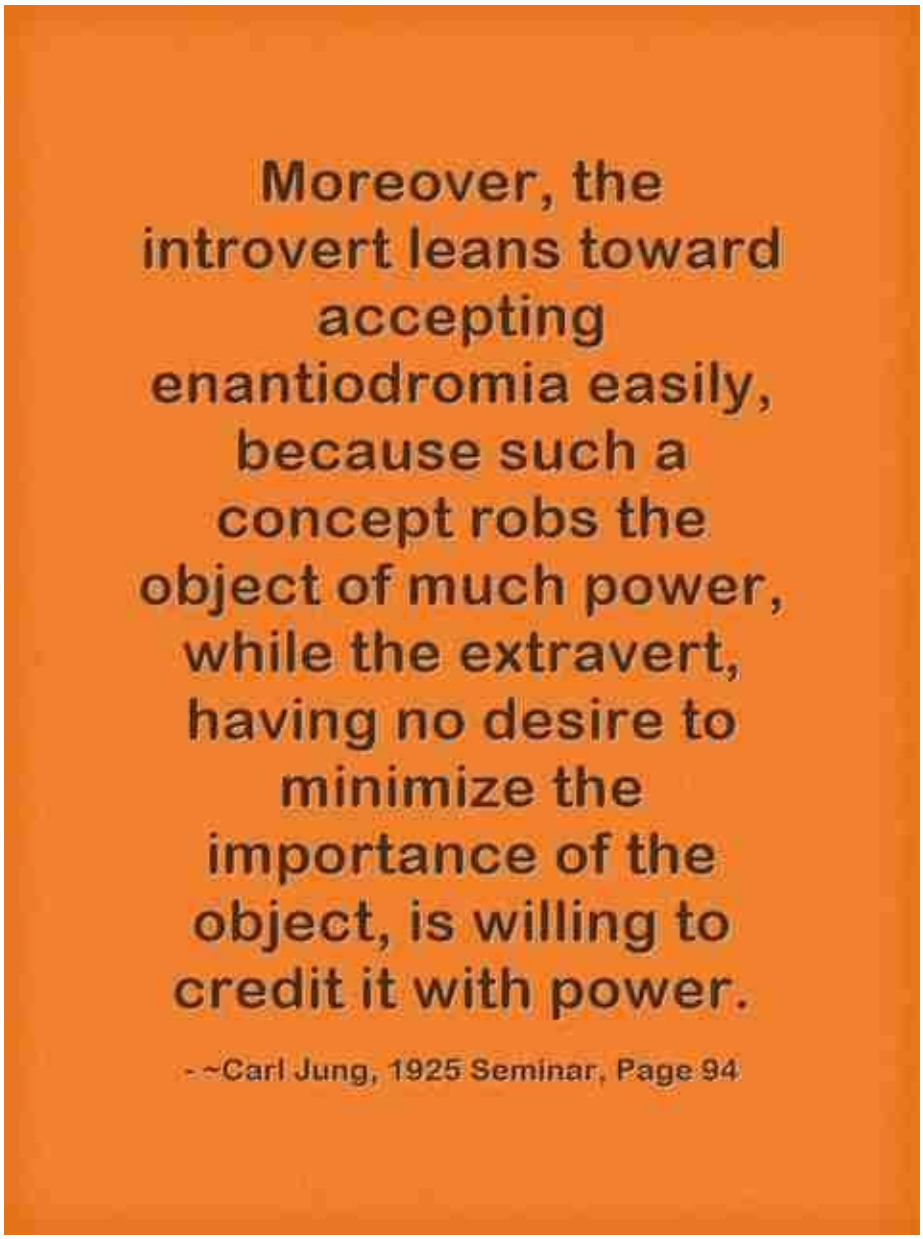
Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power.
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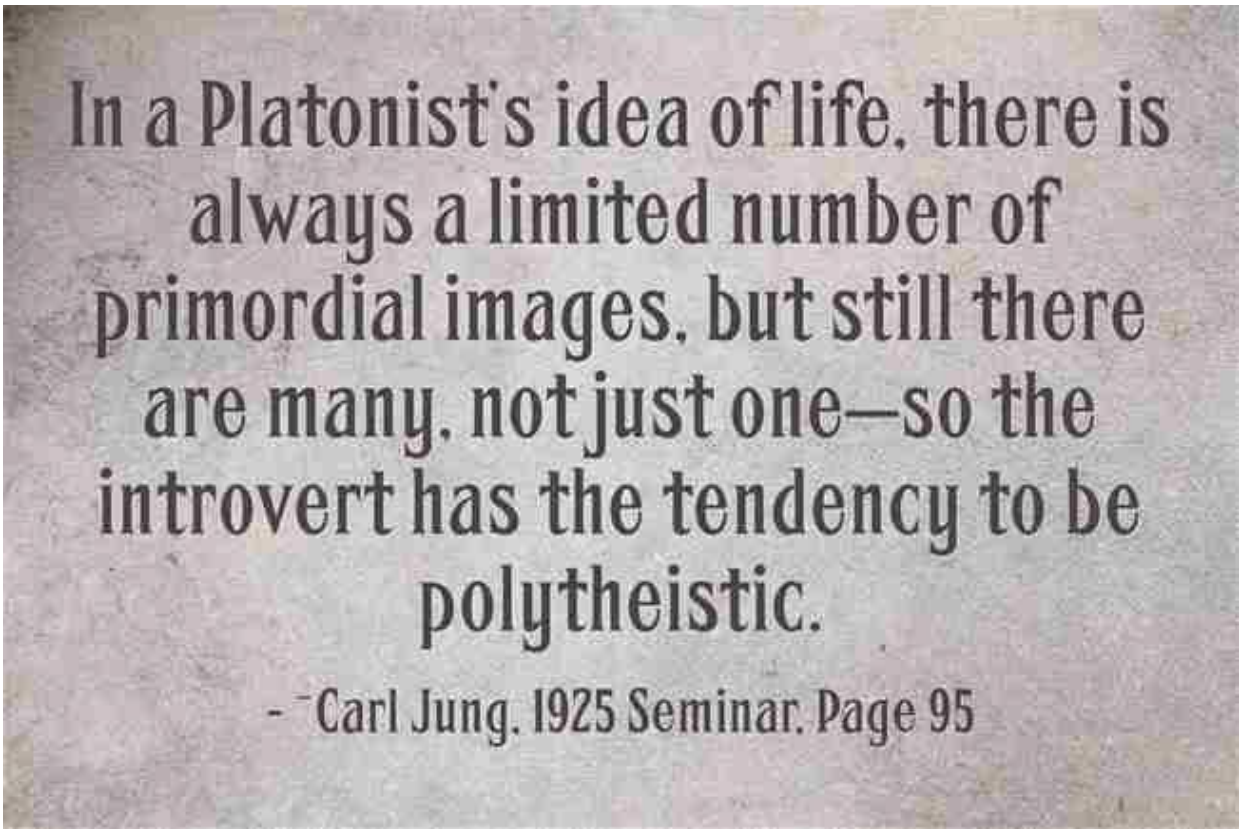
In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic.
- Carl Jung, 1925 Seminar, Page 95

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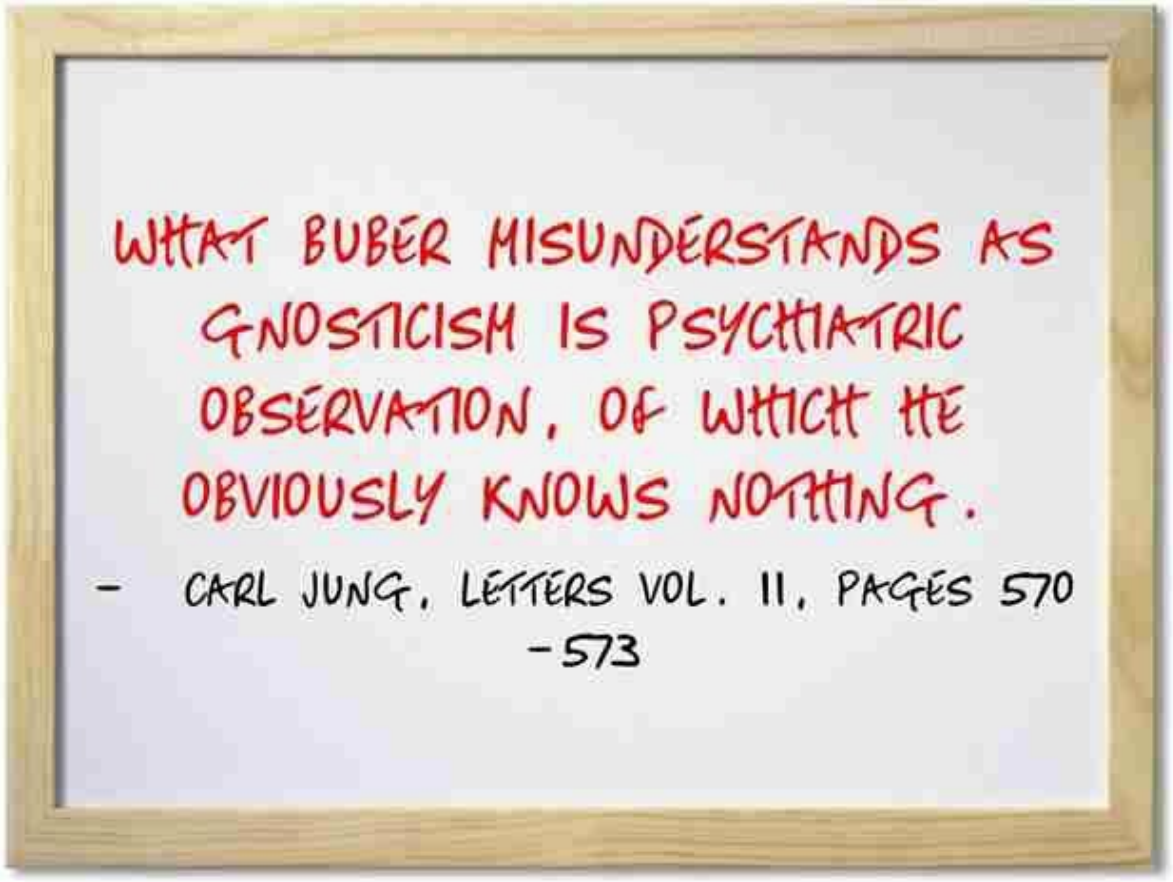
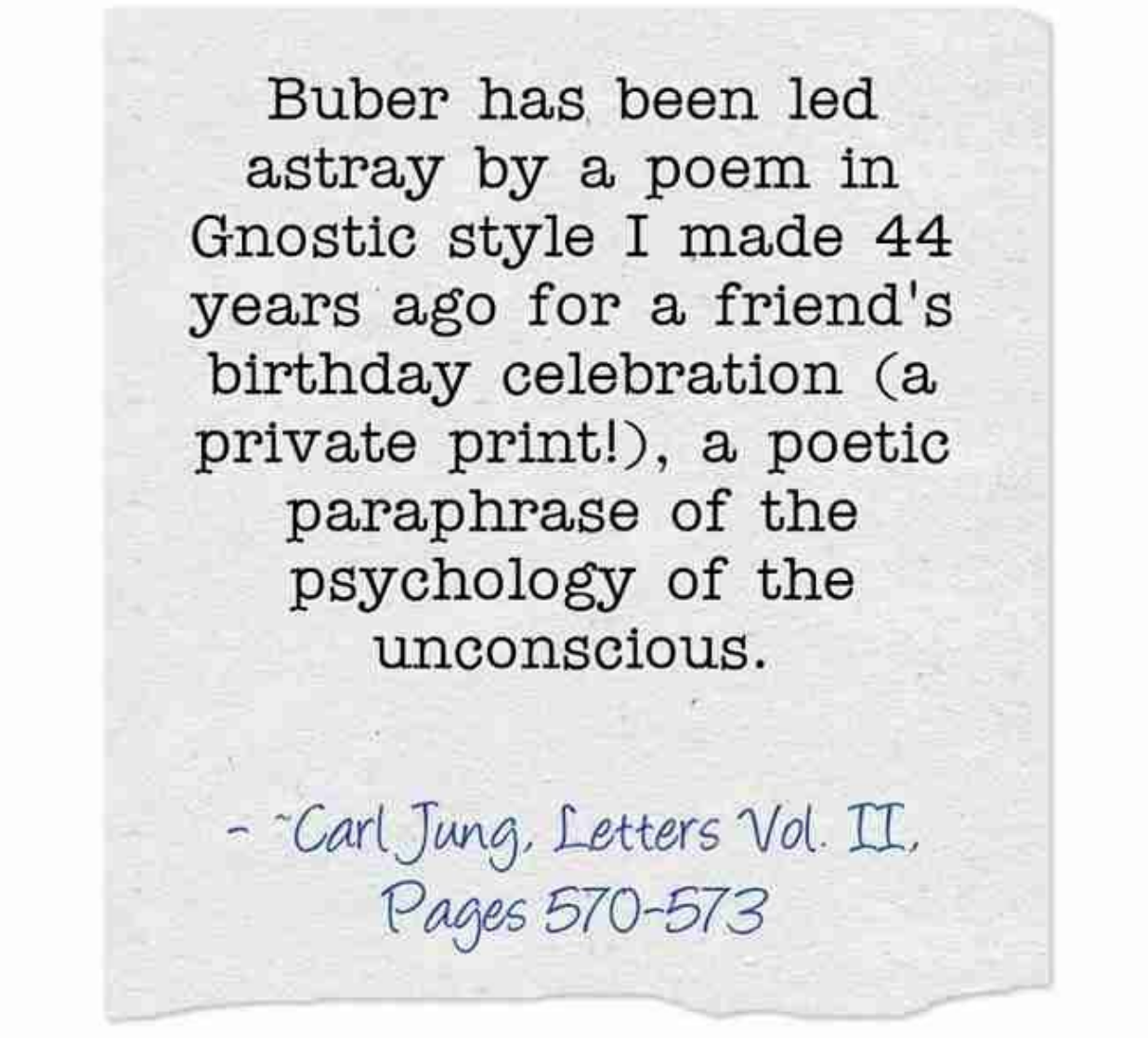

WHAT BUBER MISUNDERSTANDS AS GNOSTICISM IS PSYCHIATRIC OBSERVATION, OF WHICH HE OBVIOUSLY KNOWS NOTHING.
- CARL JUNG, LETTERS VOL. II, PAGES 570 -573

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573


Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious.
- ~Carl Jung, Letters Vol. II, Pages 570-573

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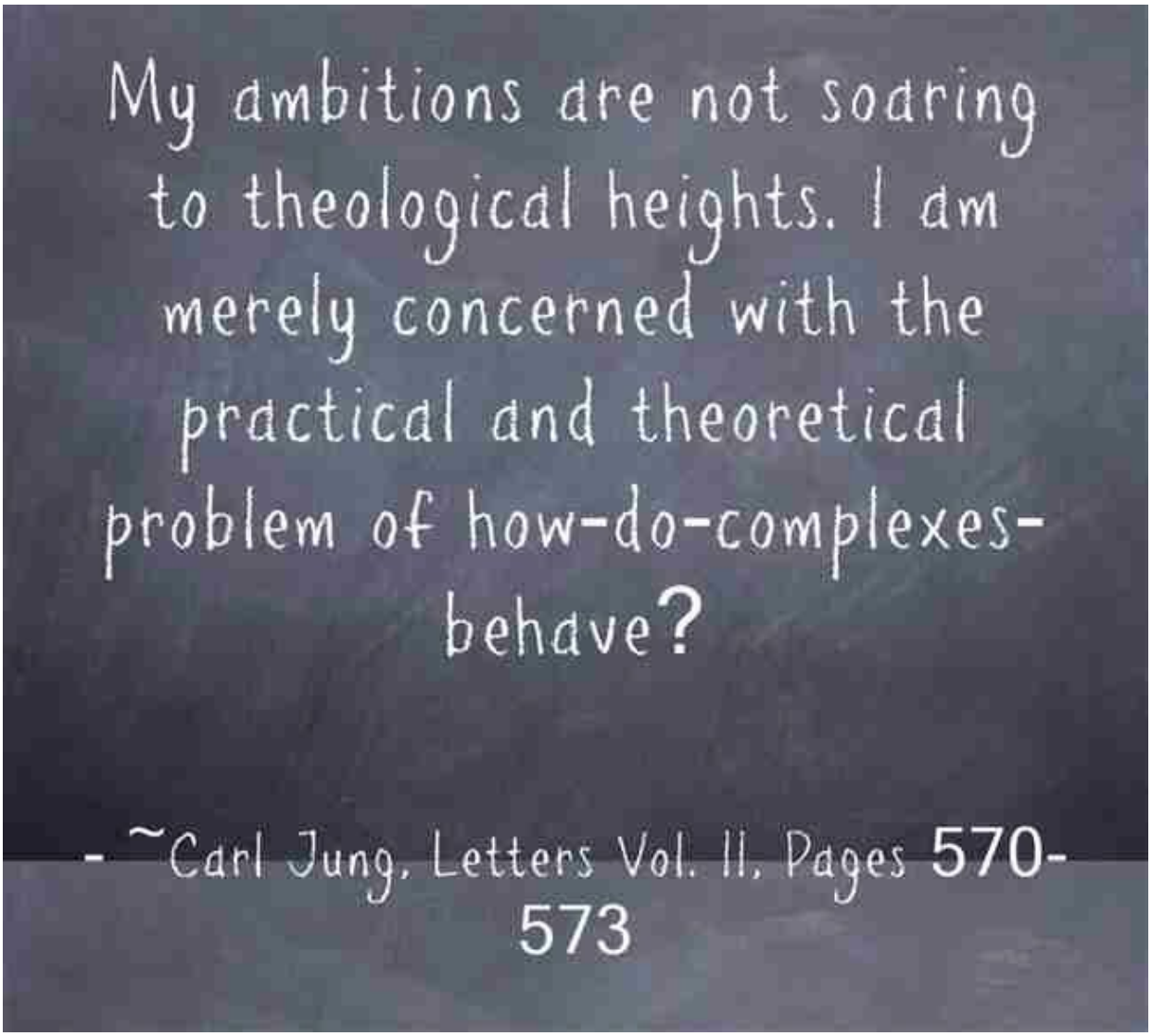
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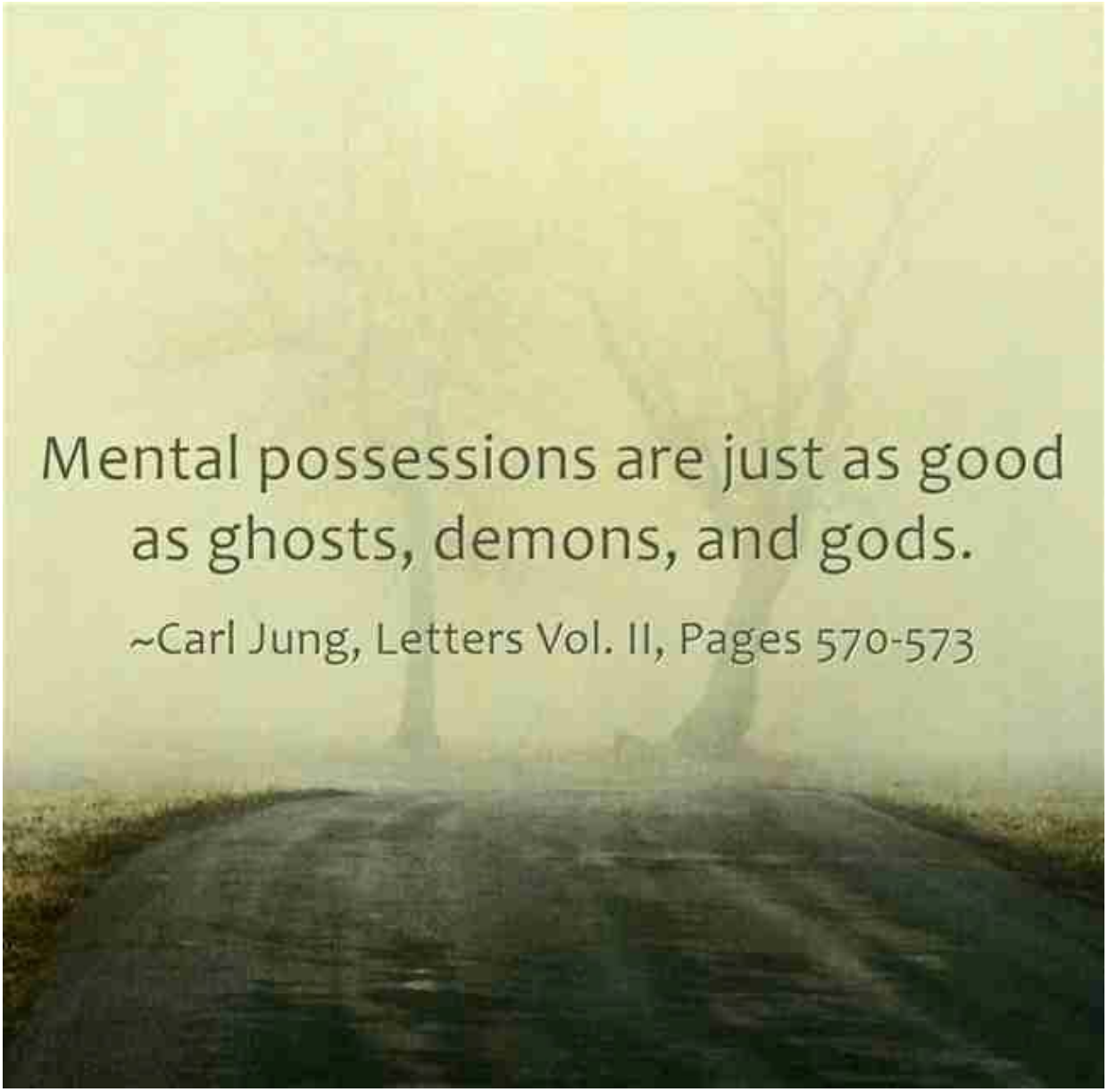
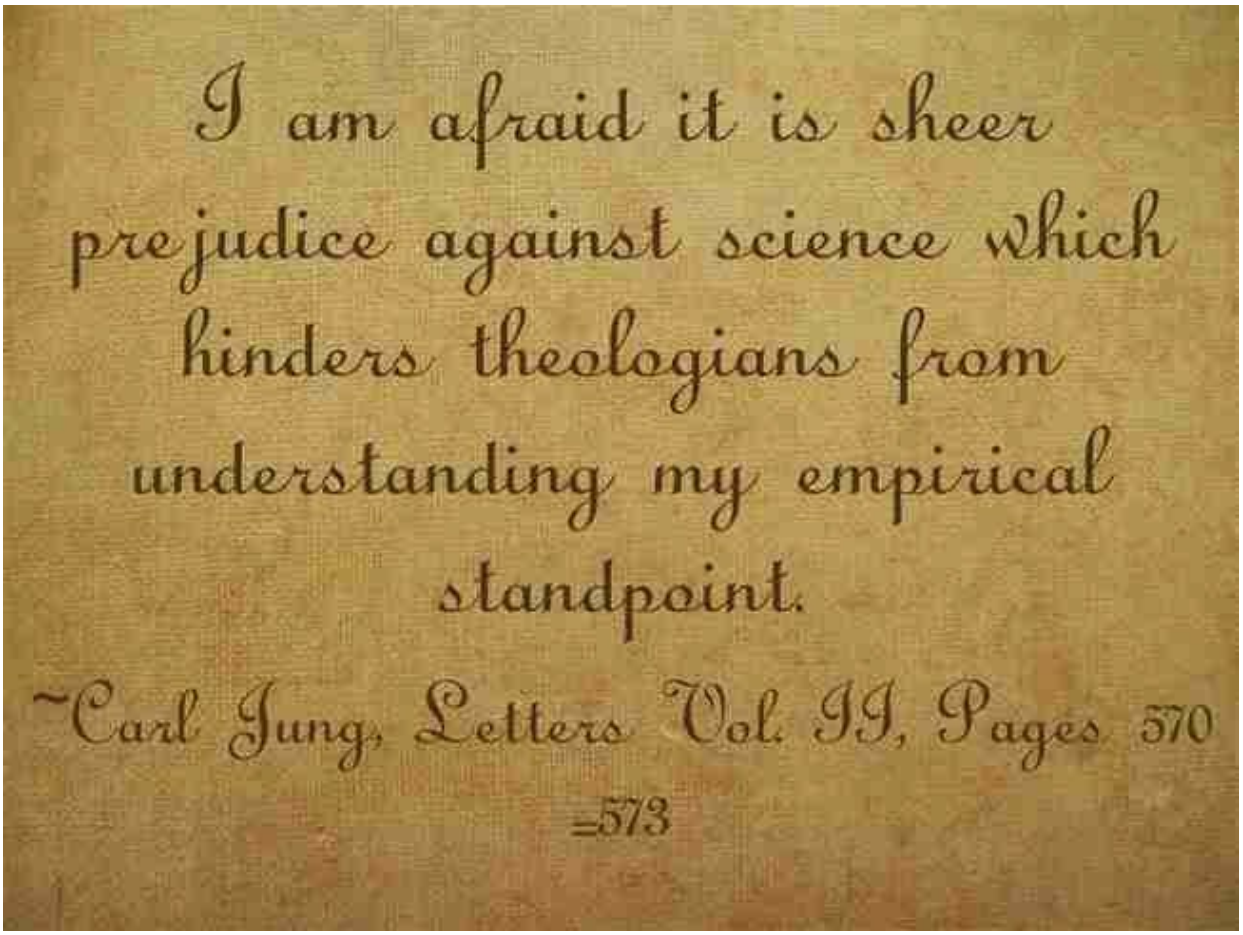
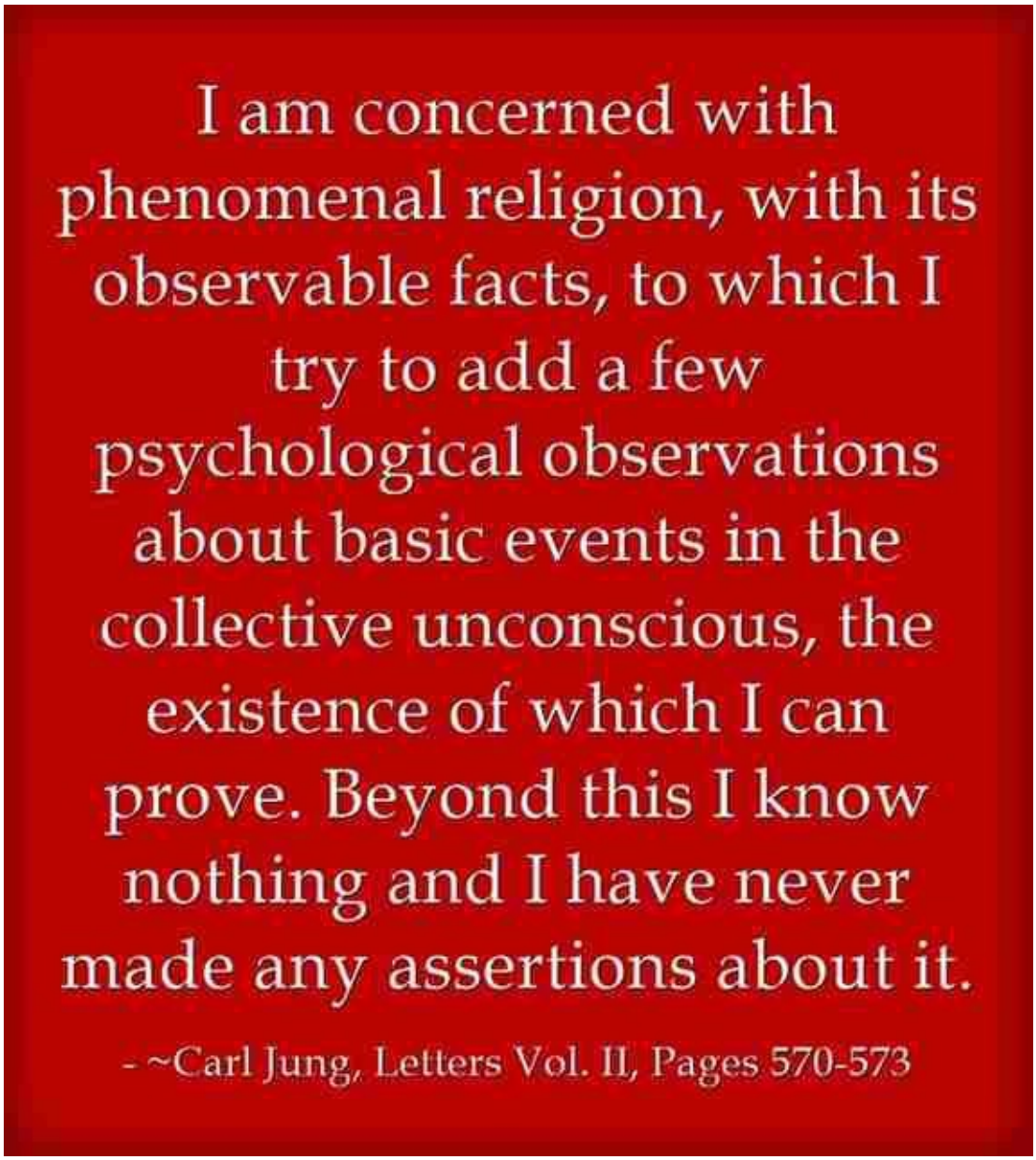


Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573



I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical stand- point. Carl Jung, Letters Vol. II, Pages 570-573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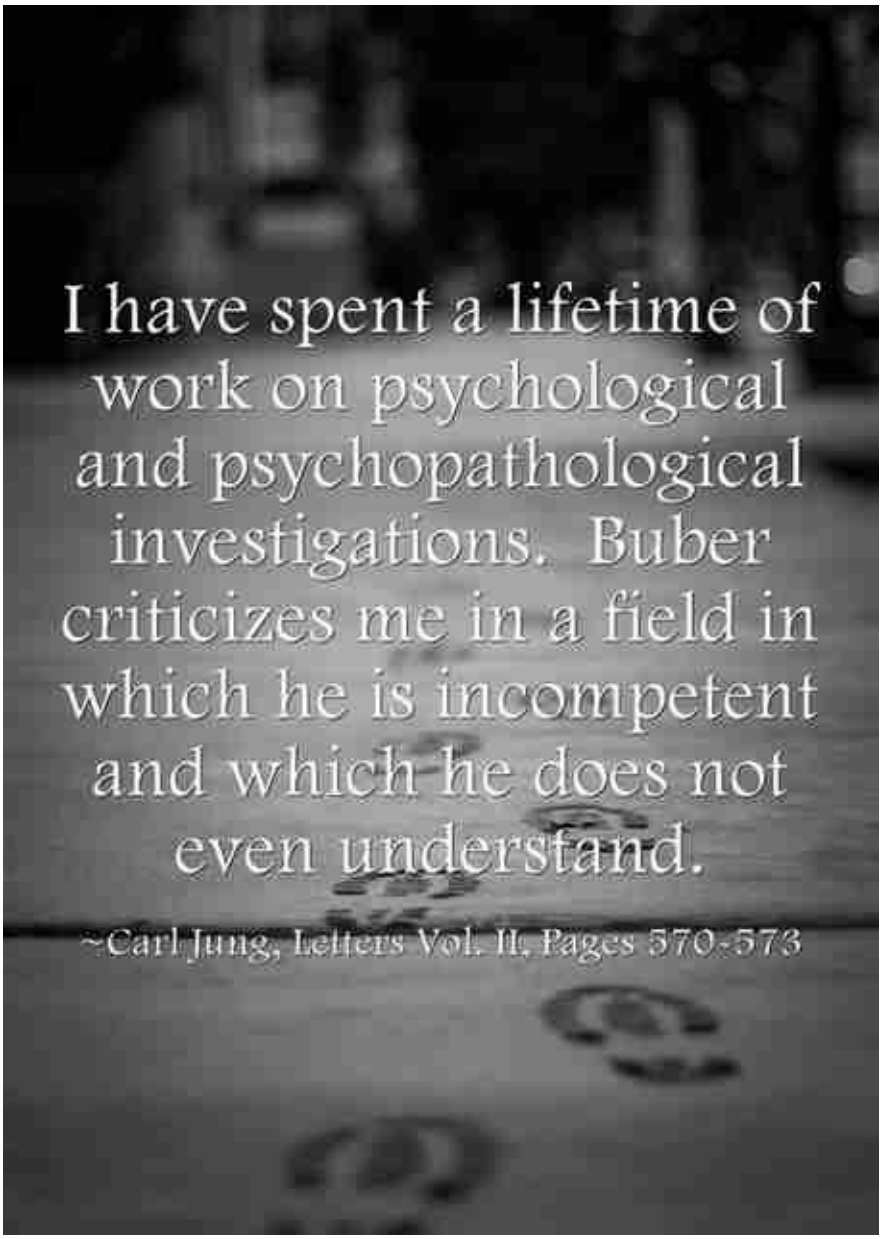
I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand.
~Carl Jung, Letters Vol. II, Pages 570-573

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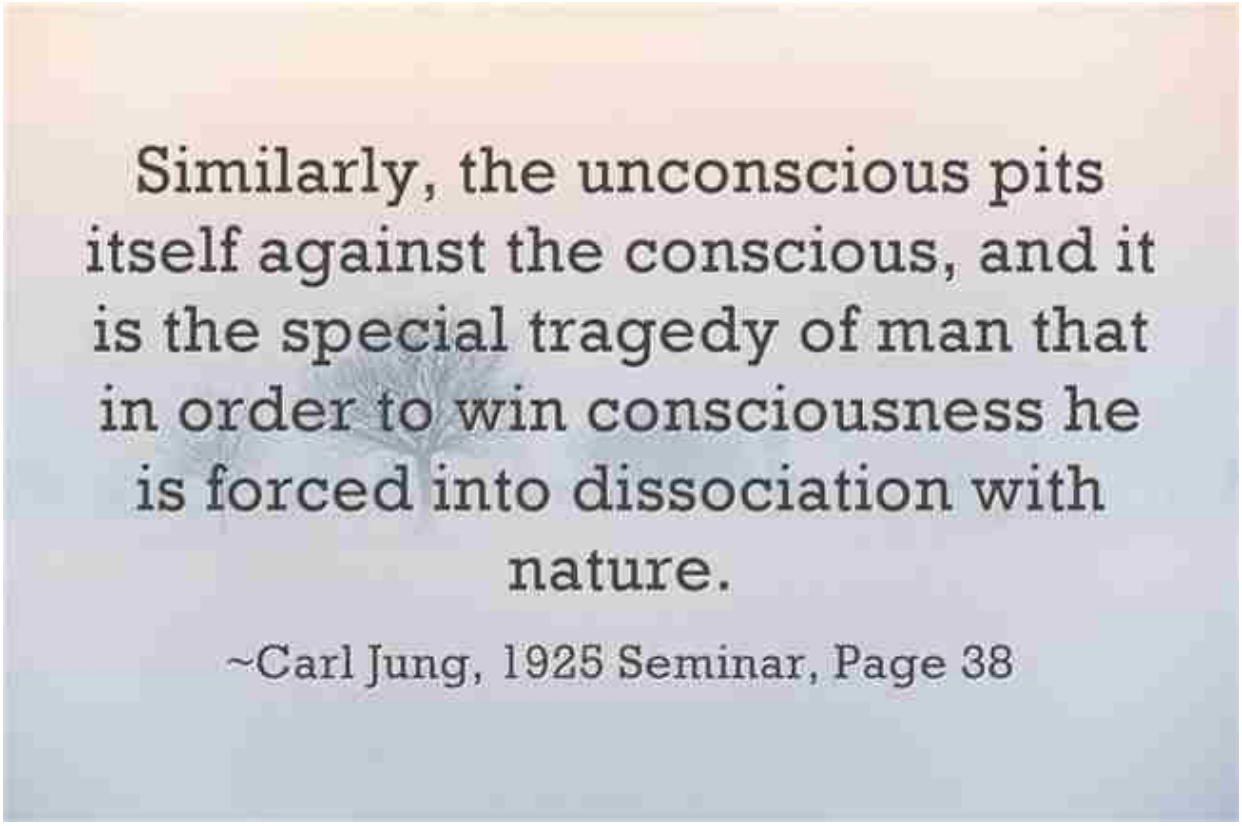
Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.
~Carl Jung, 1925 Seminar, Page 38

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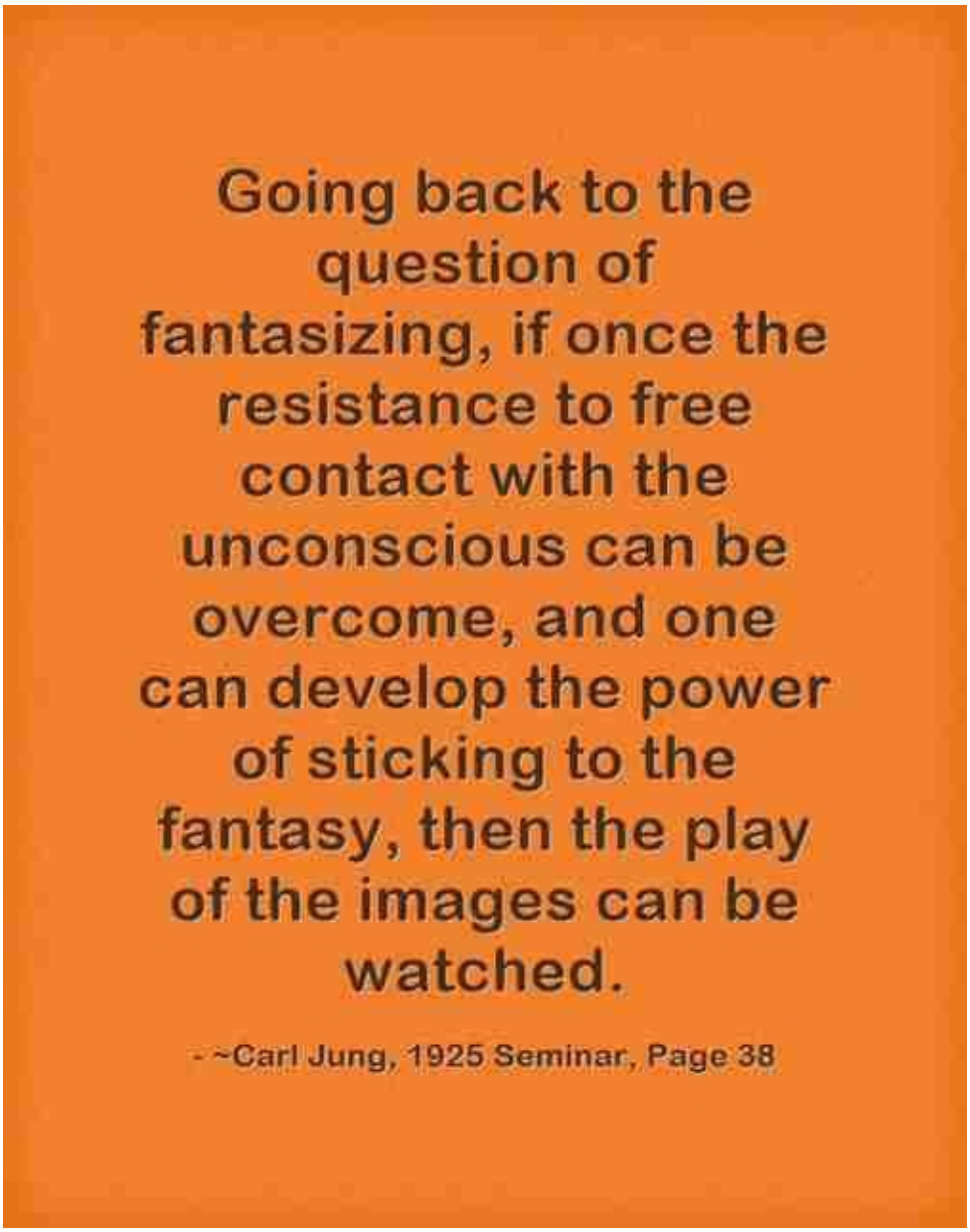
Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.
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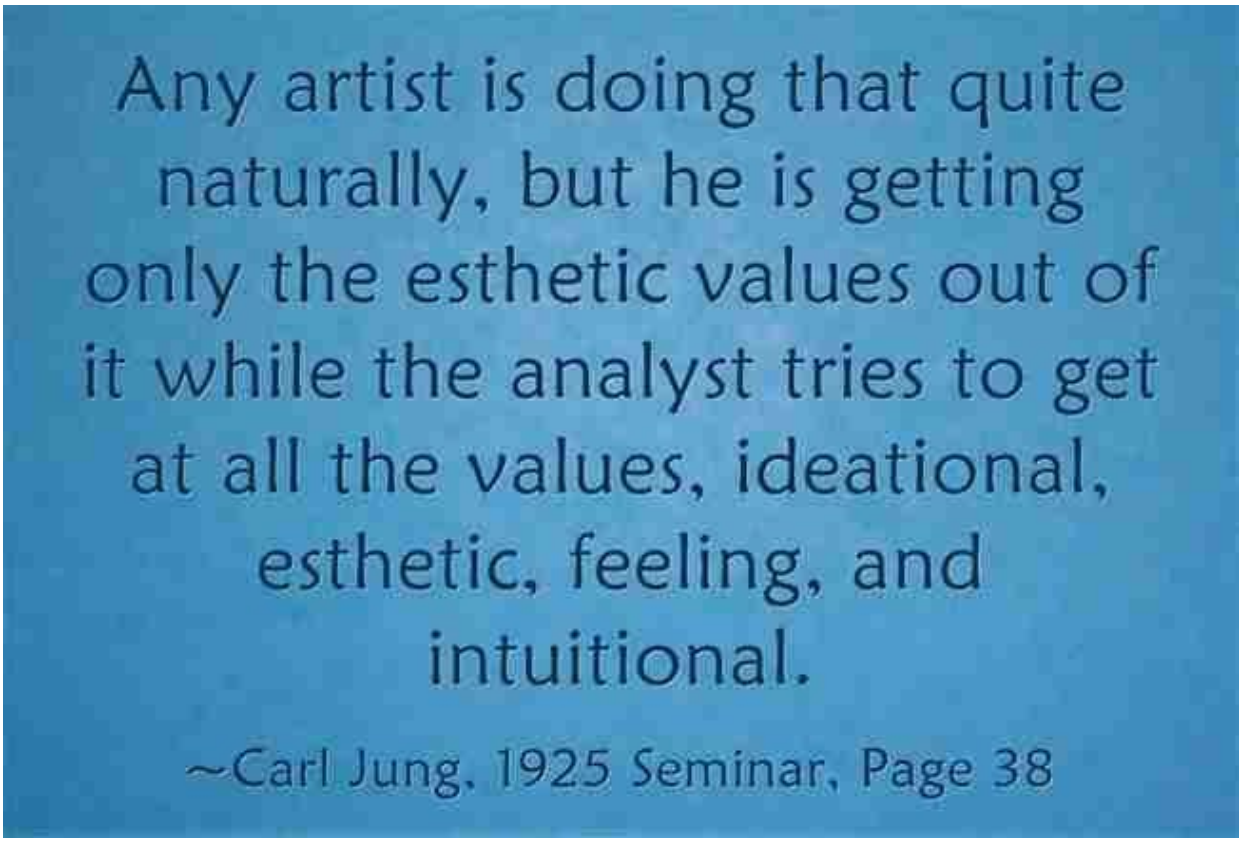
Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.
~Carl Jung, 1925 Seminar, Page 38

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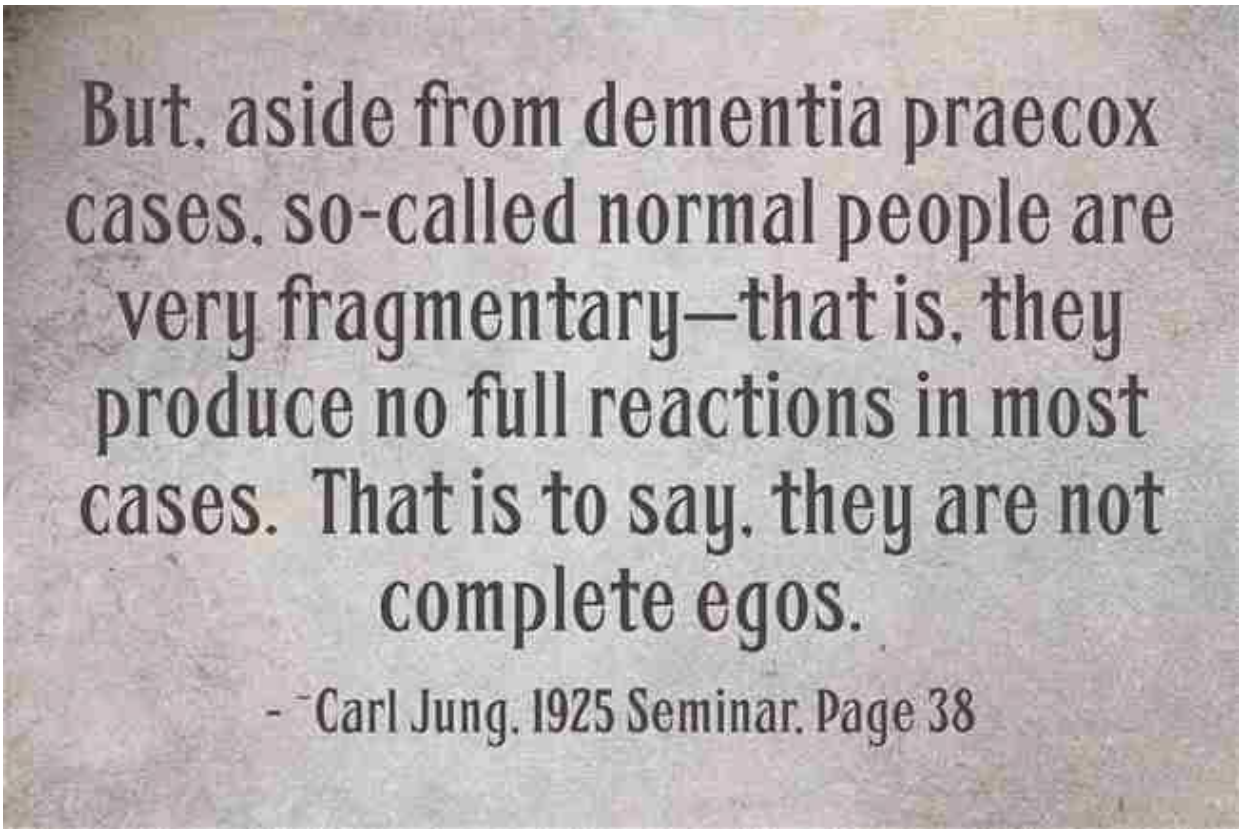
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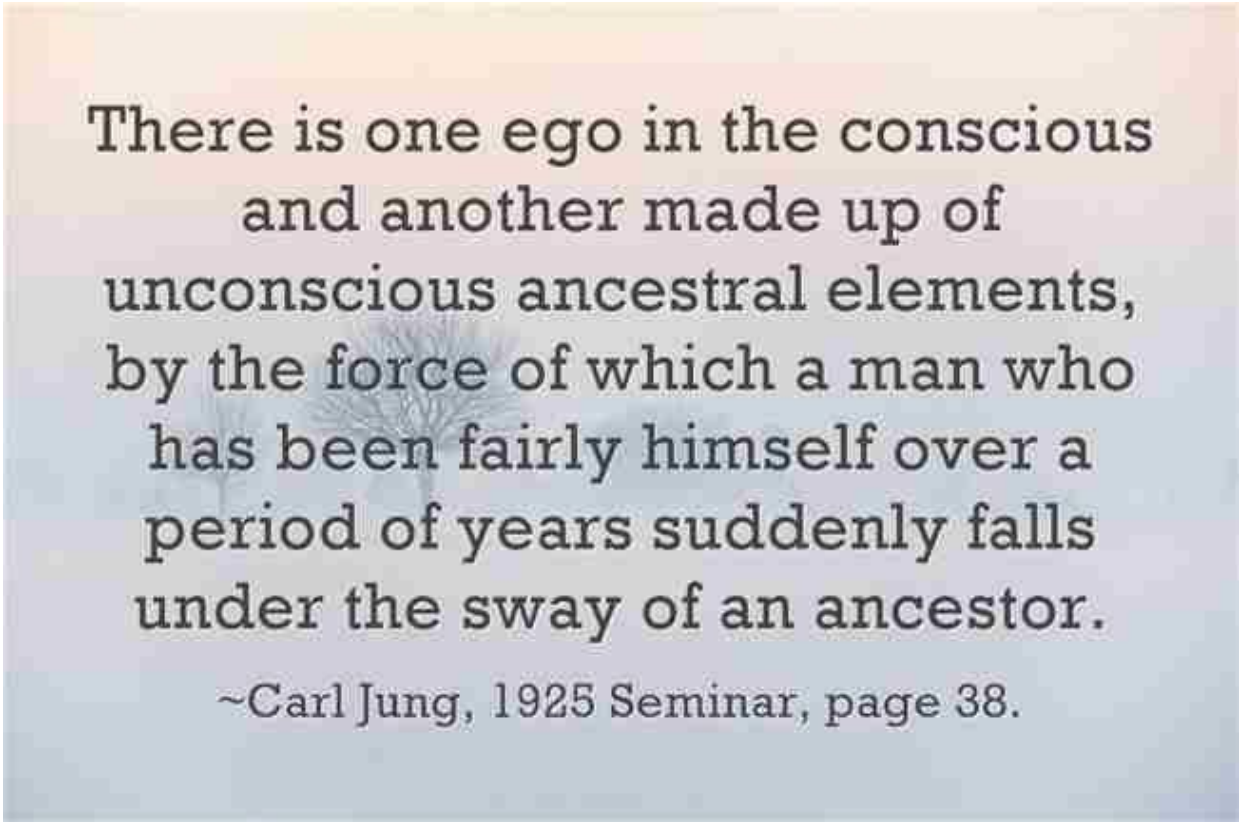
There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.
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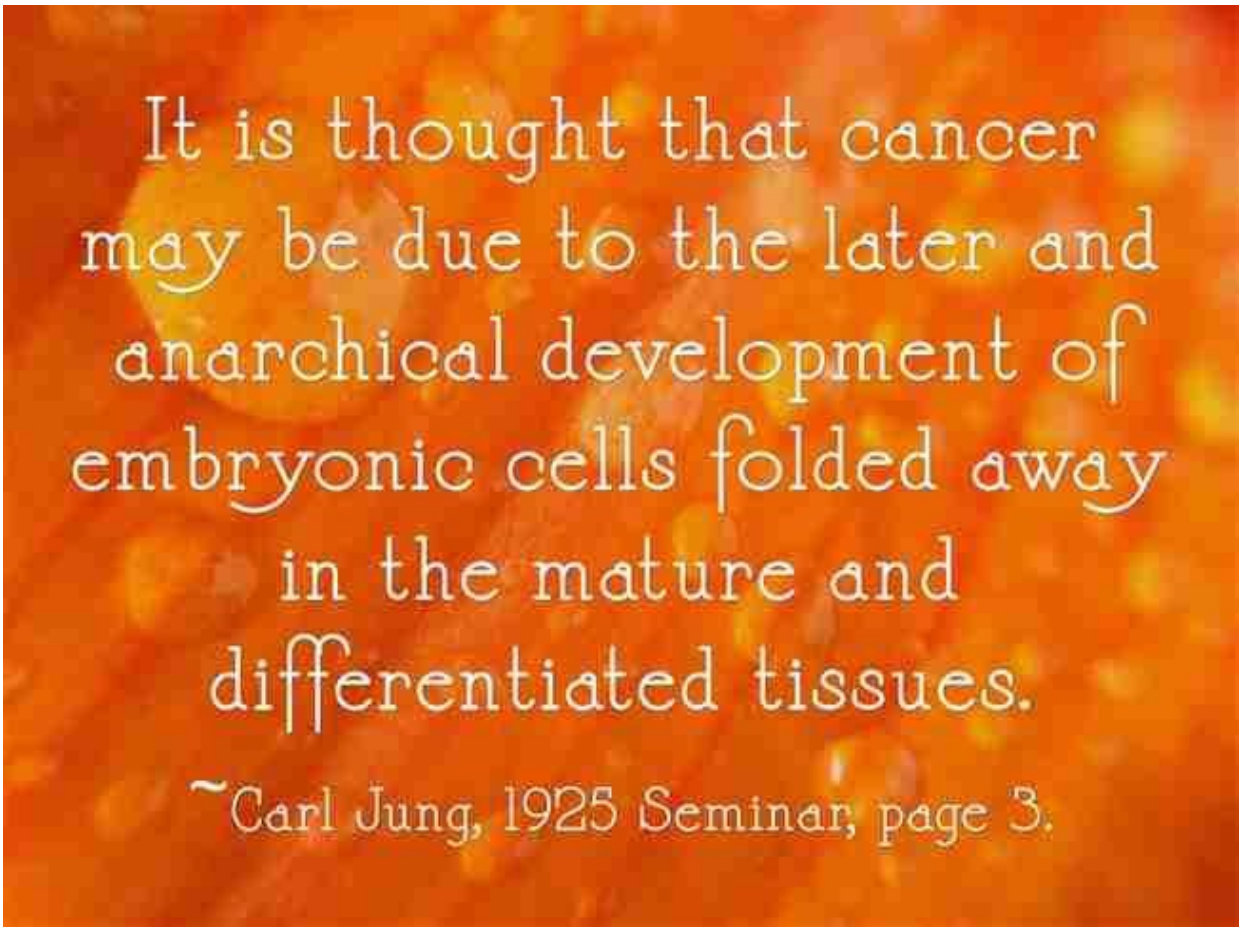
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~Carl Jung, 1925 Seminar, page 3.

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Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: If God is so powerful and so good that he can make good out of evil, what does he make evil out of? (2016-01-20 05:10)

[Carl Jung: I would like to ask: If God is so powerful and so good that he can make good out of evil, what does he make evil out of?]

To Wilhelm Bitter

Dear Colleague, 7 December 1960

Best thanks for kindly sending me the extract from your introduction to the

report of the meeting. As you rightly conjecture, I was particularly interested

in the Dominican reaction to your question.

You have poked into a sleeping hornets' nest, but we cannot be sure that the hornets have woken up.

I have taken special note of Augustine’s gem: Aufer meretrices de rebus humanis, turbaveris omnia libidinibus.

St. Thomas, as usual, gets out of it by begging the question.

I would like to ask: If God is so powerful and so good that he can make good out of evil, what does he make evil out of?

The world may have been perfect "sortant des mains de l'Auteur des choses," but it fell into an almighty suf- fering because of the division into particulars .

Who was responsible for this division?

It is the cause of all those mala et defectus which afflict the

whole of creation. In view of the omnipotentia Dei the world

cannot have fallen away from God.

He could easily have kept it in his hands, but according to the creation story, things were created in their dif- ferences by God himself, each "after his kind,:' which even St. Thomas cannot deny.

Even the venerable Church Fathers had to admit that evil is not only unavoidable but actually necessary in or- der to avert a greater evil.

The modern approach to this question is one they would

applaud. There is no clear dividing line between

prostitution and crime.

The one is an evil like the other and is in some degree necessary, for a crimeless society would speedily go to rack and ruin.

In this respect our criminal justice stands on a weak footing; it punishes something that is a social necessity.

Understandably enough, such a dilemma is an occasion for syllogistic acrobatics, judicial as well as ecclesiasti- cal.

Punishment is also an evil and just as much a

transgression as crime. It is simply the crime of society

against the crime of the individual. And this evil, too, is

unavoidable and necessary.

Psychology has the invidious task of rubbing the world's nose into

these truths. No wonder nobody takes to it or loses a wink of

sleep over it.

And it never ceases to amaze me that theologians are incapable of drawing conclusions from

their own premises. With cordial greetings and best wishes for your health,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages

614-615 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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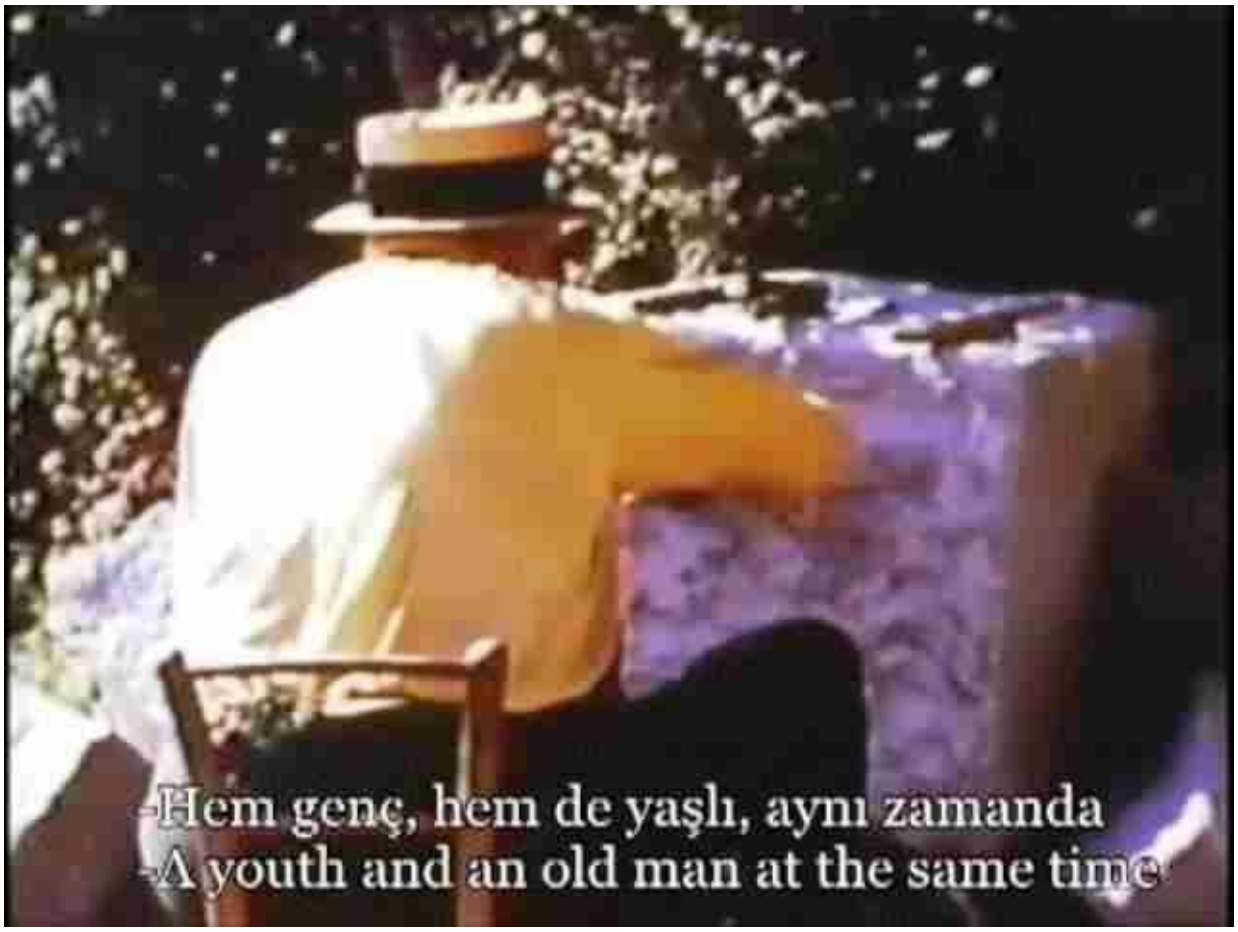
Carl Jung: Many thanks for your kind suggestion that I write a commentary on my Bollingen symbols.
(2016-01-21 05:37)



To Ignaz Tauber

Dear Dr. Tauber, 13 December 1960

Many thanks for your kind suggestion that I write a commentary on my

Bollingen symbols. Nobody is more uncertain about their meaning than the

author himself.

They are their own representation of the way they came into being.

The first thing I saw in the rough stone was the figure of the worshipping woman, and behind her the silhou- ette of the old king sitting on his throne.

As I was carving her out, the old king vanished from view.

Instead I suddenly saw that the unworked surface in front of her clearly revealed the hindquarters of a horse, and a mare at that, for whose milk the primitive woman was stretching out her hands.

The woman is obviously my anima in the guise of a millennia-old ancestress.

Milk, as lac virginis, virgin’s milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who

had already bedeviled the Bollingen stones in the form of

the trickster. The mare descending from above reminded

me of Pegasus .

Pegasus is the constellation above the second fish in Pisces; it

precedes Aquarius in the precession of the equinoxes.

I have represented it in its feminine aspect, the milk taking the place of the spout of water in the sign for Aquarius.

This feminine attribute indicates the unconscious nature of the milk.

Evidently the milk has first to come into the hands of the anima, thus charging her with special energy.

This afflux of anima energy immediately released in me the idea of a she-bear, approaching the back of the anima from the left.

The bear stands for the savage energy and power of Artemis.

In front of the bear's forward-striding paws I saw, adumbrated in the stone, a ball, for a ball is often given to bears to play with in the bear-pit.

Obviously this ball is being brought to the worshipper as a symbol

of individuation. It points to the meaning or content of the milk.

The whole thing, it seems to me, expresses coming events that are still hidden in the

archetypal realm. The anima, clearly, has her mind on spiritual contents.

But the bear, the emblem of Russia, sets the ball rolling. Hence the inscription: Ursa movet molem.

There's not much more I can tell you, but as a sign of the times I would like to cite the opinion of one of my critics.

He accuses me of being so uneducated that I don't even know that the sun moves into Pisces from Aquarius and not the other way round!

Such is the level of my public.

With best greetings to you and your

wife, Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 615-616

Carl Jung across the web:

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Dr. Carl Jung on the use of Drugs (2016-01-21 09:59)

Question: There is certainly nothing mystical about the statements you have just been making,

Dr. Jung. Now to pursue this a little further, another development that falls right into line with this whole dis- cussion of psychosomatic medicine has been the use of drugs to deal with psychological problems.

A particular development has been the so-called non-addictive drugs which began in France with hlorpromazine, reserpine, serpentina, and a great variety of milder tranquillizers known by such trade names as Miltown and Equinal.

They are now being administered very freely to patients by general practitioners and internists, not only to schizophrenics and others who are not approachable, but are being dispensed almost as freely as aspirins to reduce everyday tensions.

Dr. Jung: It is very dangerous.

Question: Why do you think it is dangerous? They say these drugs are non-addictive.

Dr. Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you are doing, you see, when you use such drugs. It is like the abuse of narcotics.

Question: But the argument is that these are not habit-forming; they are not addictive,

not physiologically. Dr. Jung: Oh yes, that is what one says.

Question: But you feel that psychologically there is still addiction?

Dr. Jung: Yes. There are many drugs that are not habit-forming like morphine, yet it becomes a psychic habit, and that is just as bad as anything else.

Question: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Dr. Jung: I can't say. You see with us there are very few. In America, you know, there are all those little tablets and powders. Happily enough we are not yet so far.

You see, American life is, in a subtle way, so one-sided and so deracincs, uprooted, that you must have some- thing to compensate the earth.

You have to pacify your unconscious all along the line because it is in an absolute uproar, so at the slightest provocation you have a big moral rebellion.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that.

The real natural man is just in open rebellion against the utterly inhuman form of life. Y

ou are absolutely divorced, you know, from nature in a way, and that accounts for the drug abuse.

Question: But what about the treatment of seriously ill mental patients? We have the problem of hospitalized patients, the schizophrenics, manic-depressives. Certain schizophrenics are so withdrawn that you can't deal with them. In many hospitals they have been using drugs like chlorpromazine and the patient comes back to reality for a short time. I don't think most of our practitioners believe the drugs cure the patients in themselves, but at least they make the patient more amenable to psychotherapy.

Dr. Jung: Yes, the only question is whether that amenability is a real thing or drug-induced.

I am sure that any kind of suggestive treatment will have an effect, because the patients simply become more suggestible.

You see, any drug or shock undermines the moral stamina, making these people accessible to suggestion.

And then they can be led, they can be made into something, but it is not a very happy result. Carl Jung; C.G. Jung Speaks; The Houston Interviews [1957]; Page 334.

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Carl Jung: Abstract thinking can lead us no further than to intellectual sophistries,… (2016-01-21 10:26)

To Albert Jung

Dear Colleague, 21 December 1960

Thank you for kindly sending me your lecture which has given me a valuable glimpse into

your research work. Your equation of certain archetypal ideas with fundamental

physiological processes has my undivided applause.

It is only the limitation to my subject and to the resulting method that has prevented me from dilating on this aspect of the unconscious except in a few individual instances.

I am reluctant to express any views, let alone convictions, in domains where I do not

feel fairly competent. The division of the sympathicus seems to me particularly

important psychologically.

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.

It goes without saying that it is hardly possible for consciousness to establish a conscious relationship with the Anthropos, i.e., the natural self.

For, as you rightly point out, it would mean extending ego-consciousness into the realm

of the transcendent, which by definition as well as on empirical grounds is beyond the reach of consciousness.

.

I do not doubt that the alchemical Mercurius was, for the medieval mind, compensatory to the Christ figure.

Admittedly my attempt to outline the historical situation is unsatisfactory in one respect, since neither of these figures nor their synthesis can be presented in a purely abstract and intellectual way; they form a living totality which cannot be represented by any conscious means.

This requires for its representation not merely all our capacities for experience, all our descriptive powers; it also needs the active participation of the Mercurius / Christ figure itself, o r, to put it symbolically, an influxus divinus that grips our very life and not just our so-called spiritual faculties, which allways remain caught in the toils of the intellect, intuition, and feeling. As the alchemists rightly say : Ars requirit tatum hominem.

But our consciousness is never the whole.

Only this gripping of consciousness can be regarded as an approximation to totality.

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.

When we ourselves cannot go ahead actively any more, we suffer the activity, and then we are no longer the hand that wields the hammer but the hammer that is wielded, or some kind of tool that has got out of control.

Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature.

I therefore cherish no philosophical hopes.

One half of the truth lies in the hand of man, the other half in the hand of that which

is greater than we. In the first case we can be active, in the second we are bound

to be passive, which means: to suffer.

No philosophy can help us here, it can only deceive us; and the lamentable spiritual void we are living in to- day cannot be filled with words but only by our total commitment, or, in mythological terms, by our voluntary self-sacrifice, or at least our readiness for it.

We are not even in a position to decide the nature of this self-sacrifice, for this decision depends on the other side.

The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man and the totality of the riddle of Nature, whose division into physical and spiritual aspects is merely an act of discrimination in the interests of human cognition.

With collegial regards and best

thanks, Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages

617-620 Carl Jung across the web:

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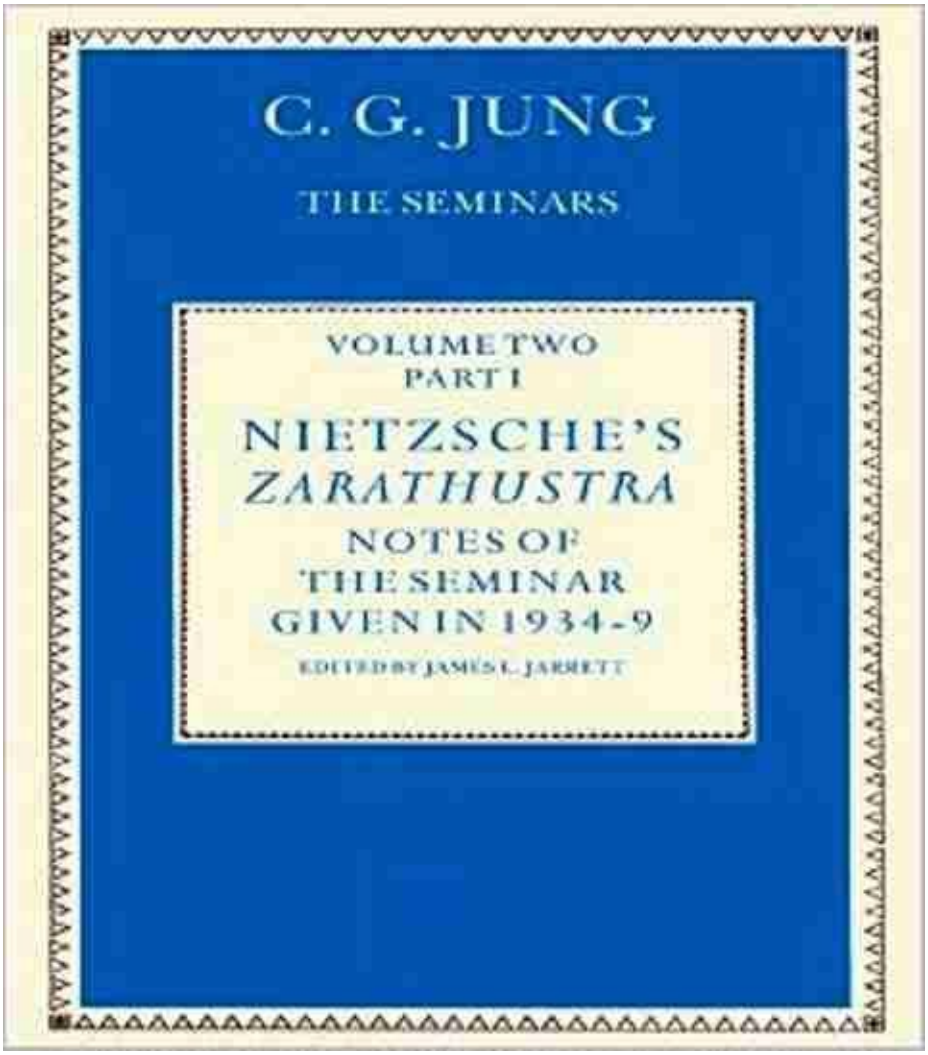
Carl Jung: All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions.. (2016-01-22 05:10)



To the Rev. Arthur W.

Rudolph Dear Sir, 5

January 1961

It would be too ambitious a task to give you a detailed account of the influence of Nietzsche's thoughts on my own development.

As a matter of fact, living in the same town where Nietzsche spent his life as a professor of philosophy.

I grew up in an atmosphere still vibrating from the impact of his teachings, although it was chiefly resistance which met his onslaught.

I could not help being deeply impressed by his indubitable inspiration ("Ergriffenheit").

He was sincere, which cannot be said of so many academic teachers to whom career and vanity

mean infinitely more than the truth.

The fact that impressed me the most was his encounter with Zarathustra and then his "religious" critique, which gives a legitimate place in philosophy to passion as the very real motive of philosophizing.

The Unzeitgemiisse Betrachtungen were to me an eye-opener, less so the Genealogy of Morals or his idea of the "Eternal Return" of all things.

His all-pervading psychological penetration has given me a deep understanding of what psychology is able to do.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.

Max Stirner, whom I read at the same time, gave me the impression of a man who was trying to express an infinitely important truth with inadequate means.

Over against him the figure of Zarathustra seems to me the better formulation.

Those are the main points I could mention about Nietzsche and his influence on my own development.

If you have any further questions and if their answer is within my reach, I am quite ready to

cope with them. Sincerely yours,

C.G. Jung

P.S. I may call the attention to the existence of notes that have been taken of my Seminars about Nietzsche’s Zarathustra.

They would be accessible to you in California. Carl Jung, Letters Vol. II,

Pages 621-622 Carl Jung across the web:

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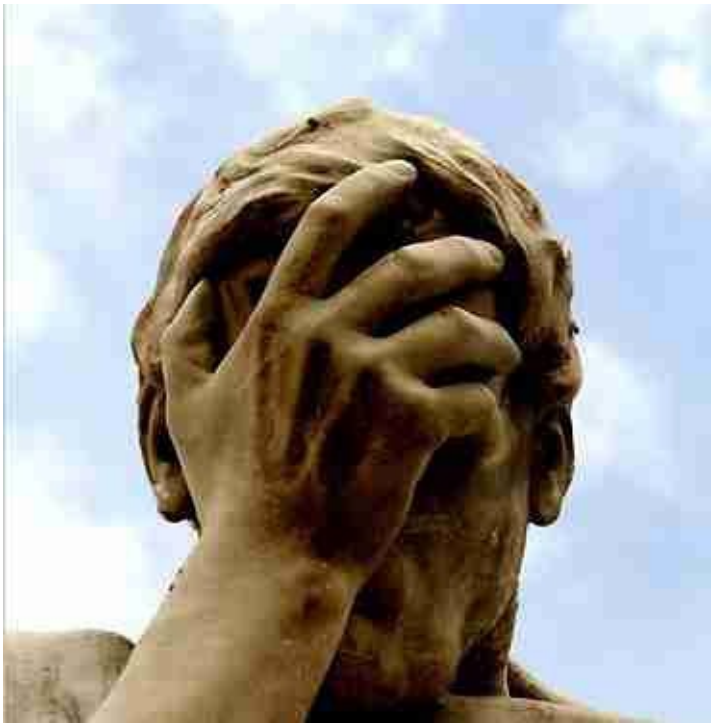
Carl Jung: His craving for alcohol was the equivalent on a low level of the spiritual thirst... (2016-01-23 05:36)



To William G. Wilson

Dear Mr. Wilson, 30 January

1961 Your letter was very

welcome indeed.

I had no news from Roland H. any more and often wondered what has been his fate.

Our conversation which he has adequately reported to you had an aspect of which

he did not know. The reason was that I could not tell him everything.

In those days I had to be exceedingly careful of what I said.

I had found out that I was misunderstood in every

possible way. Thus I was very careful when I talked to

Roland H .

But what I really thought about was the result of many experiences with men of his kind.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, ex- pressed in medieval language: the union with God.

How could one formulate such an insight in a language that is not misunderstood in our days?

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding.

You might be led to that goal by an act of grace or through a personal and honest contact with friends or through a high education of the mind beyond the confines of mere rationalism.

I see from your letter that Roland H. has chosen the second way, which was, under the circumstances, obvi- ously the best one.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall
of human community.

An ordinary man, not protected by an action from above and isolated in society, cannot resist the power of evil, which is called very aptly the Devil.

But the use of such words arouses so many mistakes that one can only keep aloof from them as much as pos- sible.

These are the reasons why I could not give a full and sufficient explanation to Roland H.

But I am risking it with you because I conclude from your very decent and honest letter that you have acquired a point of view about the misleading platitudes one usually hears.

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison.

The helpful formula therefore is: spiritus contra

spiritum. Thanking you again for your kind letter,

I remain,

Yours sincerely,

C.G. Jung

"As the hart panteth after the water brooks, so panteth my soul after thee, 0 God" (Psalm 42:1). Carl Jung, Letters Vol. II, Pages 623-624

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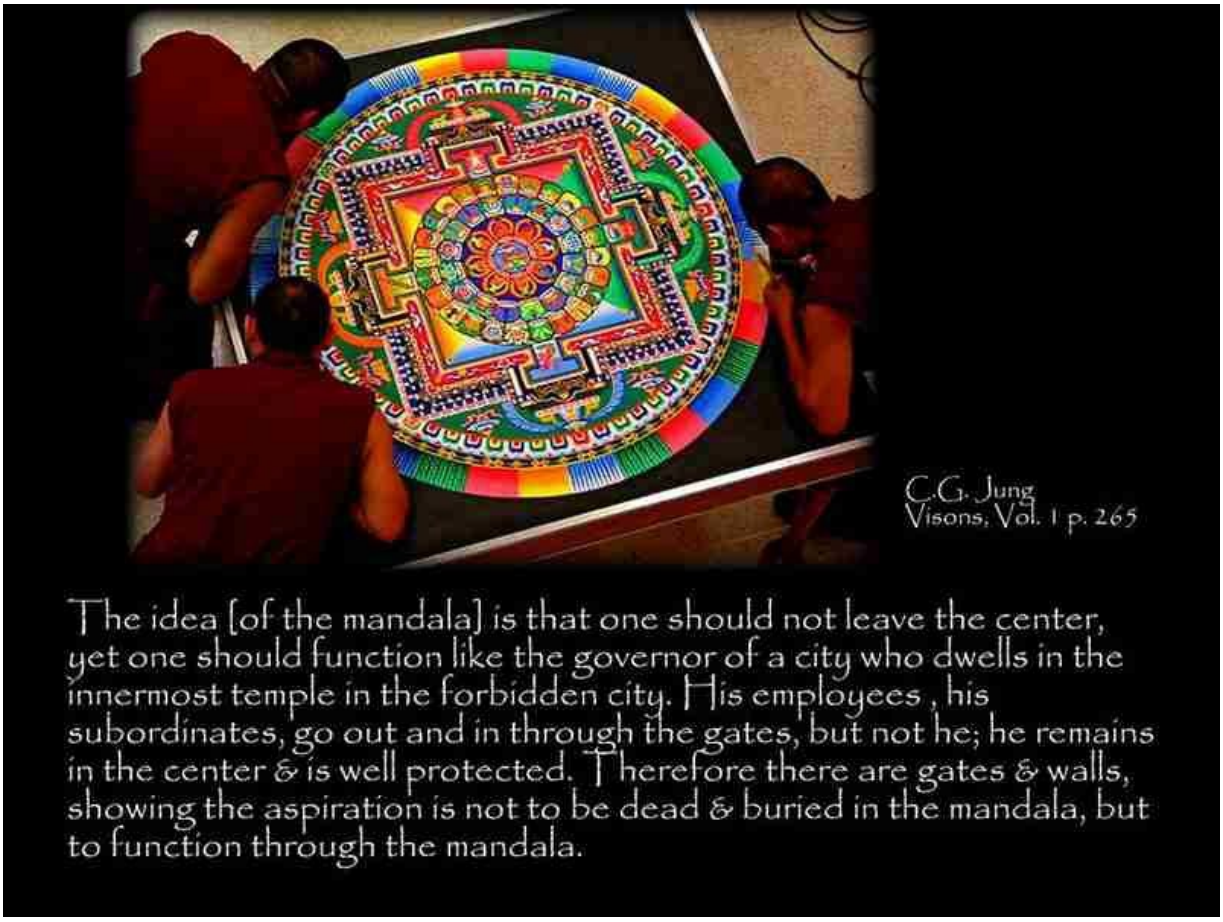
Carl Jung: The idea [of the mandala] is that one should not leave the center... (2016-01-23 05:52)


C.G. Jung
Visons, Vol. I p. 265
The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple in the forbidden city. His employees , his subordinates, go out and in through the gates, but not he; he remains in the center & is well protected. Therefore there are gates & walls, showing the aspiration is not to be dead & buried in the mandala, but to function through the mandala.

The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple of the forbidden city.

His employees, his subordinates, go out and in through the gates, but not he, he remains in the center and is well protected.

Therefore there are gates and walls, showing the aspiration is not to be dead and buried in the mandala, but to function through the mandala. Carl Jung, Visions Seminar, Page 265.

[Image and Passage Courtesy of Craig Nelson.]

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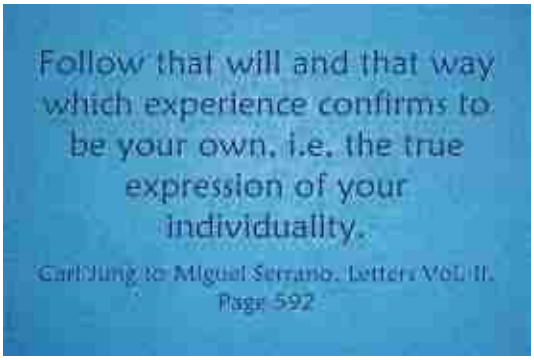
Carl Jung: Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon. (2016-01-24 04:58)


Follow that will and that way which experience confirms to be your own, i.e. the true expression of your individuality.
Carl Jung to Miguel Serrano. Letters Vol. II. Page 592

To Father David

Dear Father David, 11 February 1961

After 6o years of experience I can wholeheartedly confirm my former dictum about the healing of neurosis.

As a neurosis starts from a fragmentary state of human consciousness, it can only be cured by an approxima- tive totality of the human being.

Religious ideas and convictions from the beginning of history had the aspect of the

mental pharmakon. They represent the world of wholeness in which fragments can

be gathered and put together again.

Such a cure cannot be effected by pills and injections.

I thank you for your kind letter, which I appreciate all the more as I am not very popular either with theolo- gians or my own guild.

It is astonishing and not

astonishing. I remain,

dear Father David,

Yours very

sincerely,

C.G. Jung

D . asked if Jung still adhered to his words in "Psychotherapists or the Clergy" (orig. 132) that "among all my patients in the second half of life . . . none . . . has been really healed who did not regain his religious outlook" (CW 11, par. 509) Carl Jung, Letters Vol. II, Page 625

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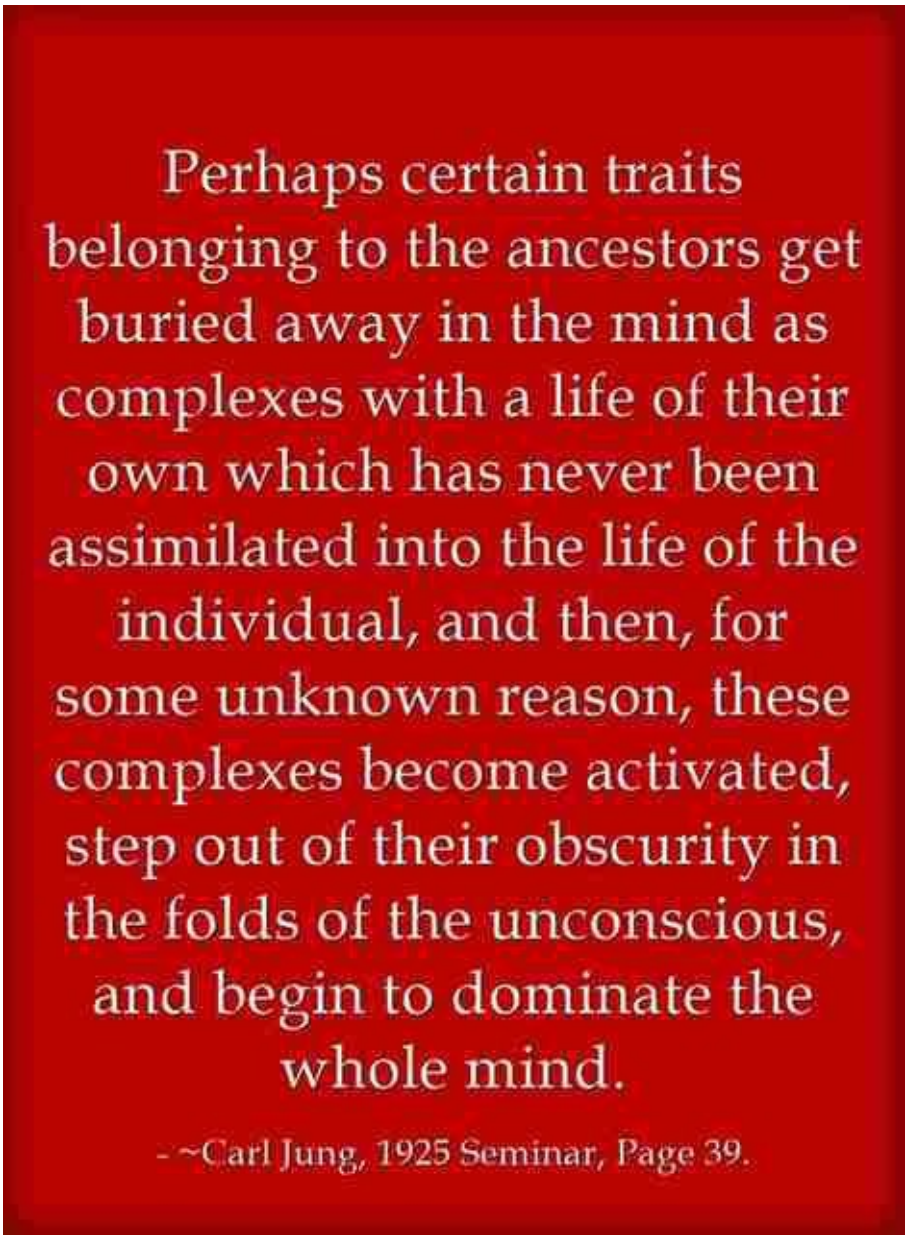
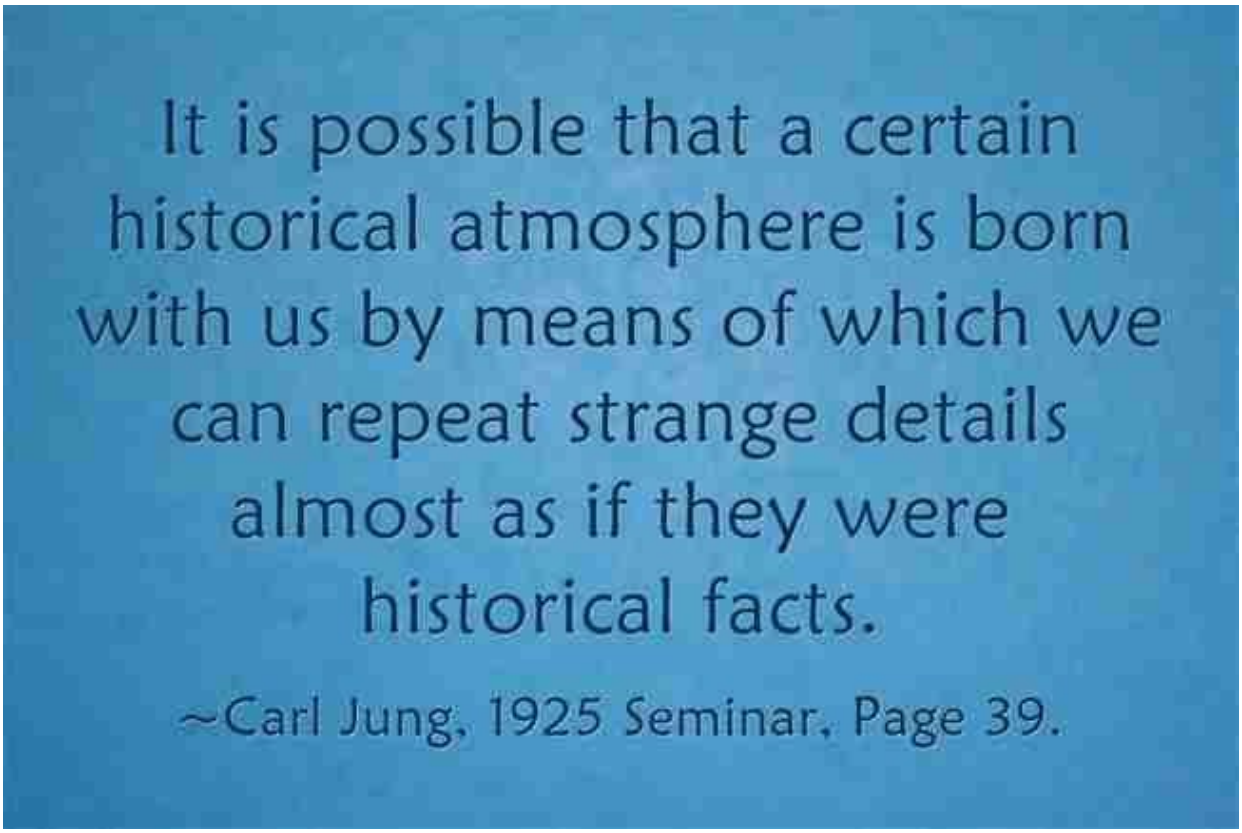
Some Carl Jung Quotation [XVII] **(2016-01-24 16:42)**


Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.
- ~Carl Jung, 1925 Seminar, Page 39.

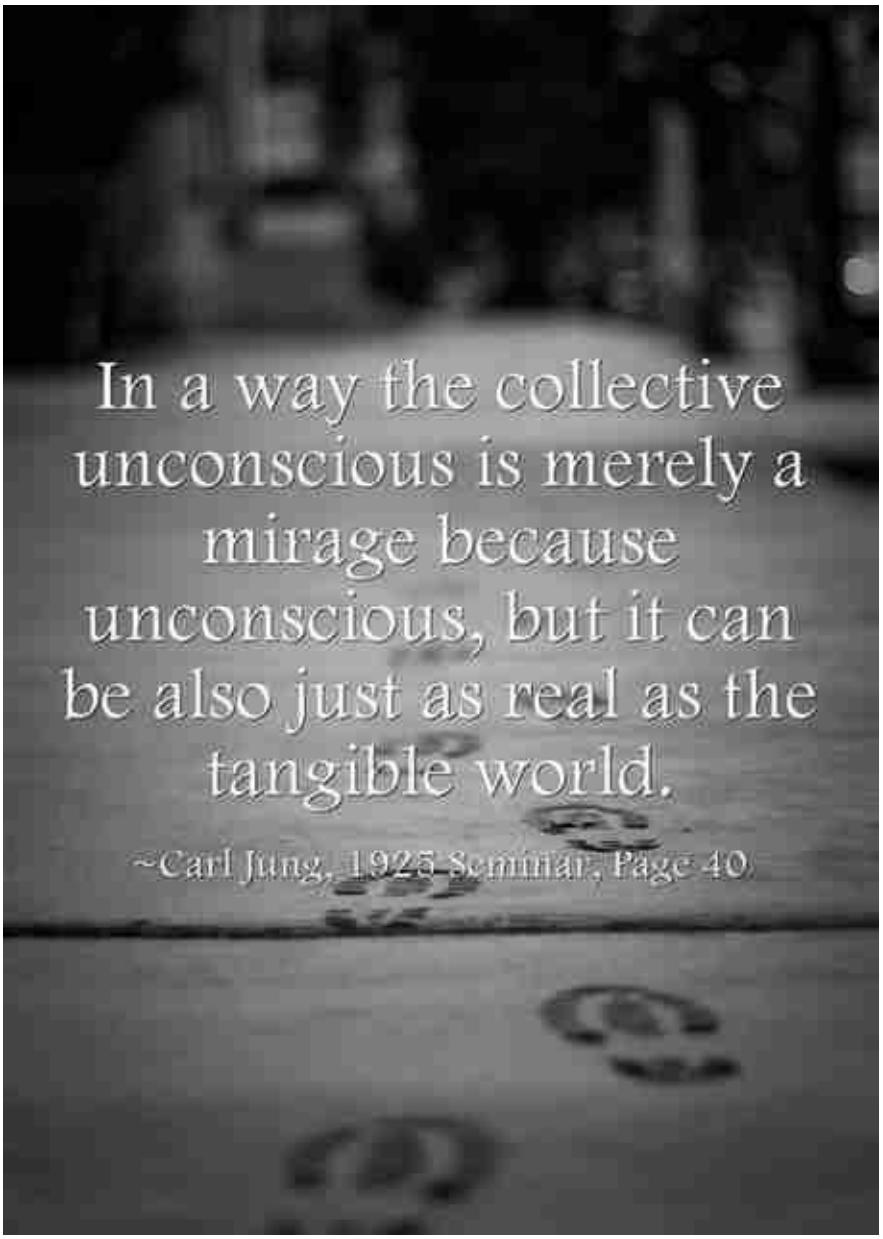
Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.


It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.
~Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.
~Carl Jung, 1925 Seminar, Page 40

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.


In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.
~Carl Jung, 1925 Seminar, Page 40

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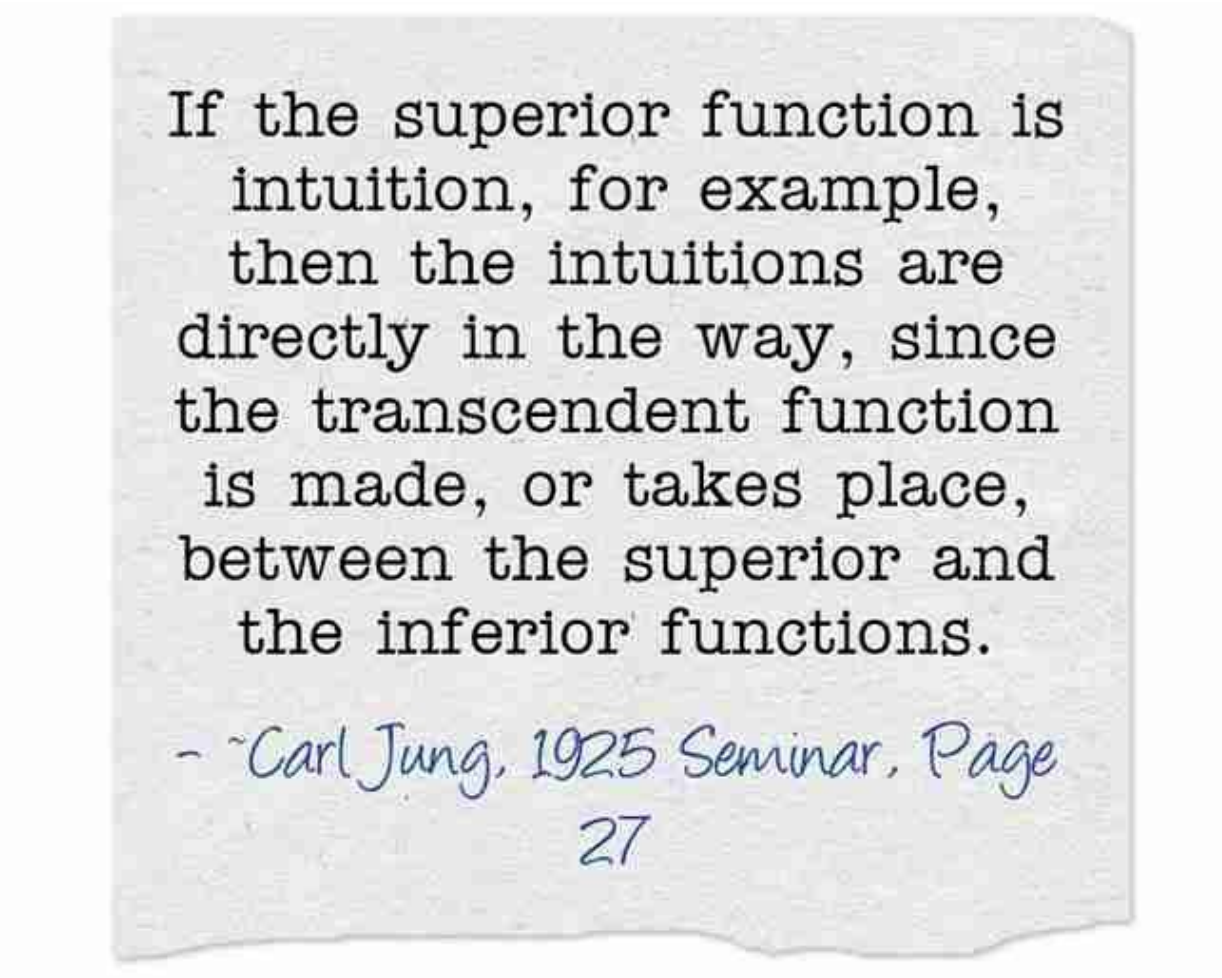
If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.
- ~Carl Jung, 1925 Seminar, Page 27

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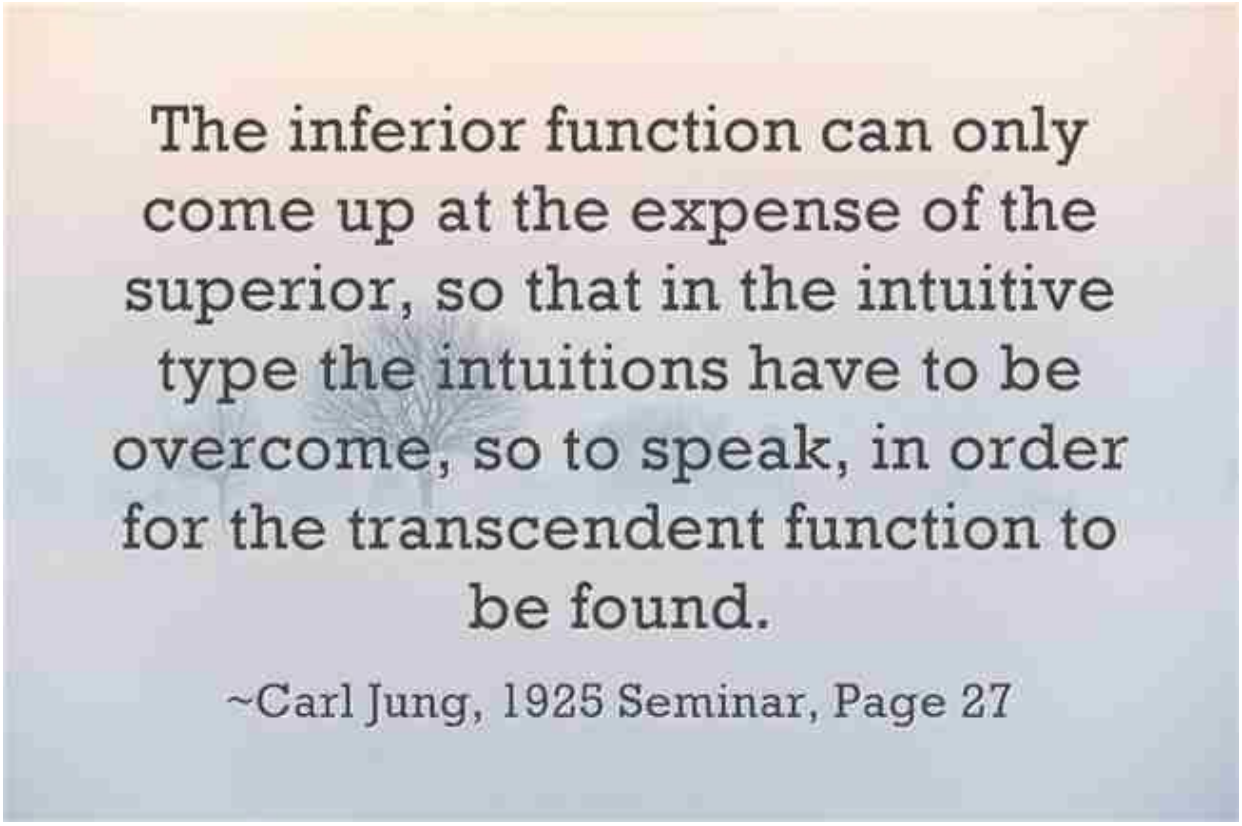
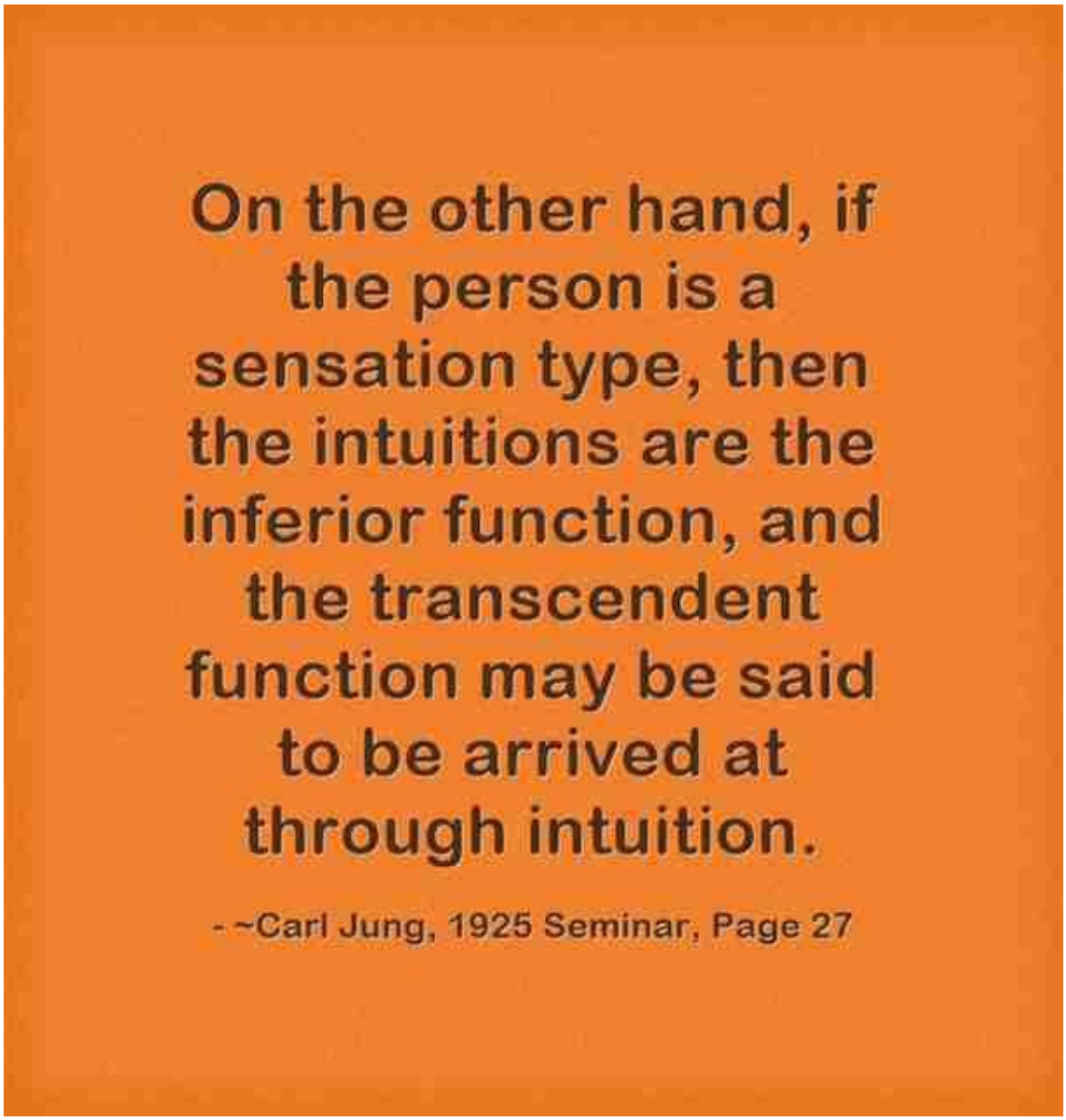

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.
~Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27


On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.
- ~Carl Jung, 1925 Seminar, Page 27

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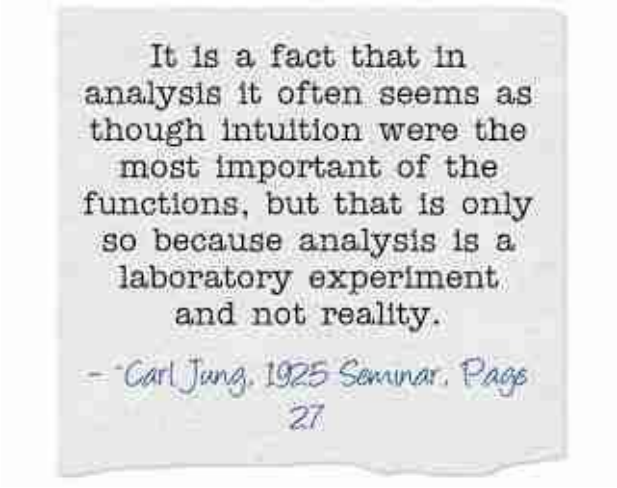
It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.
- Carl Jung, 1925 Seminar, Page 27

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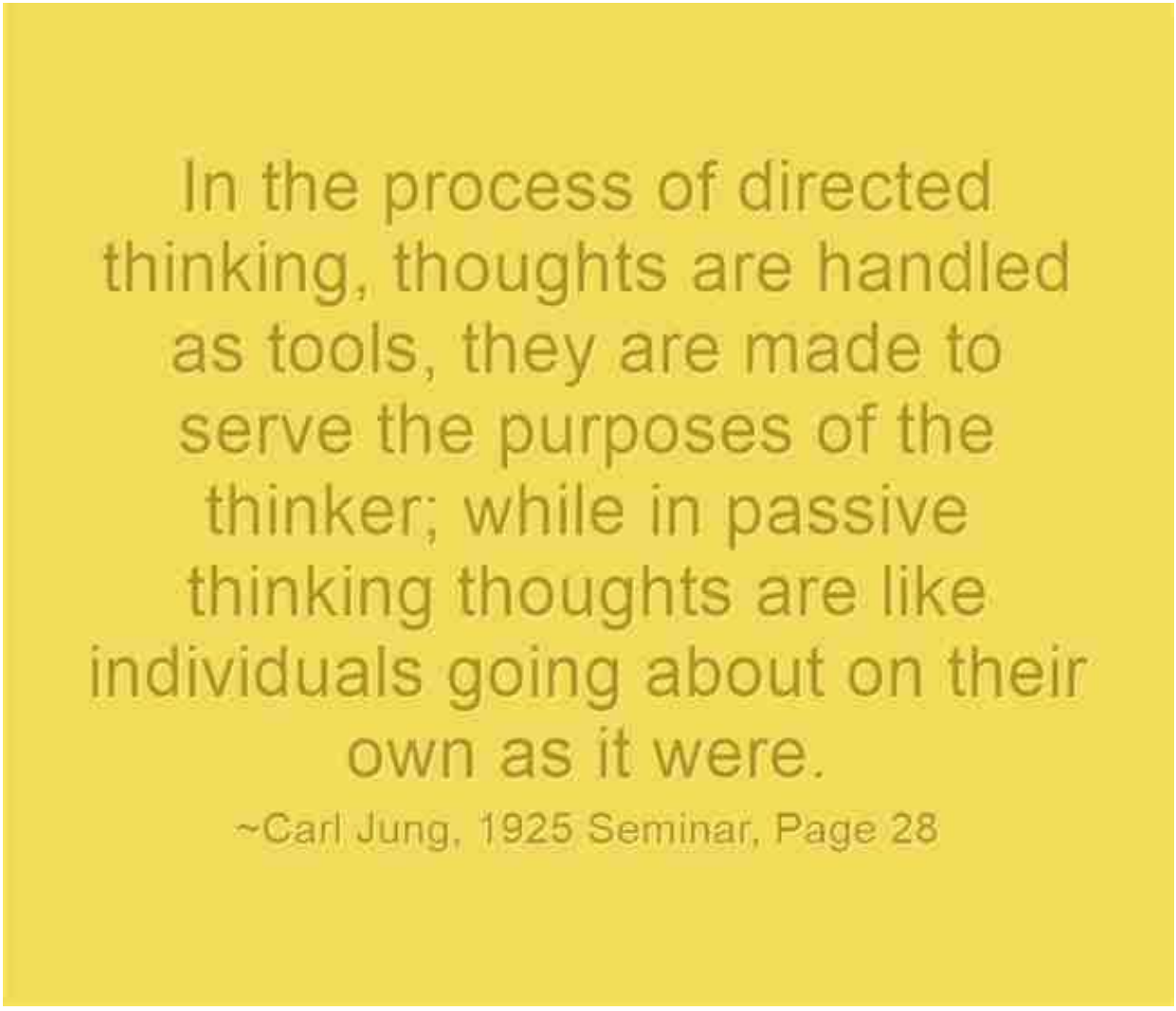
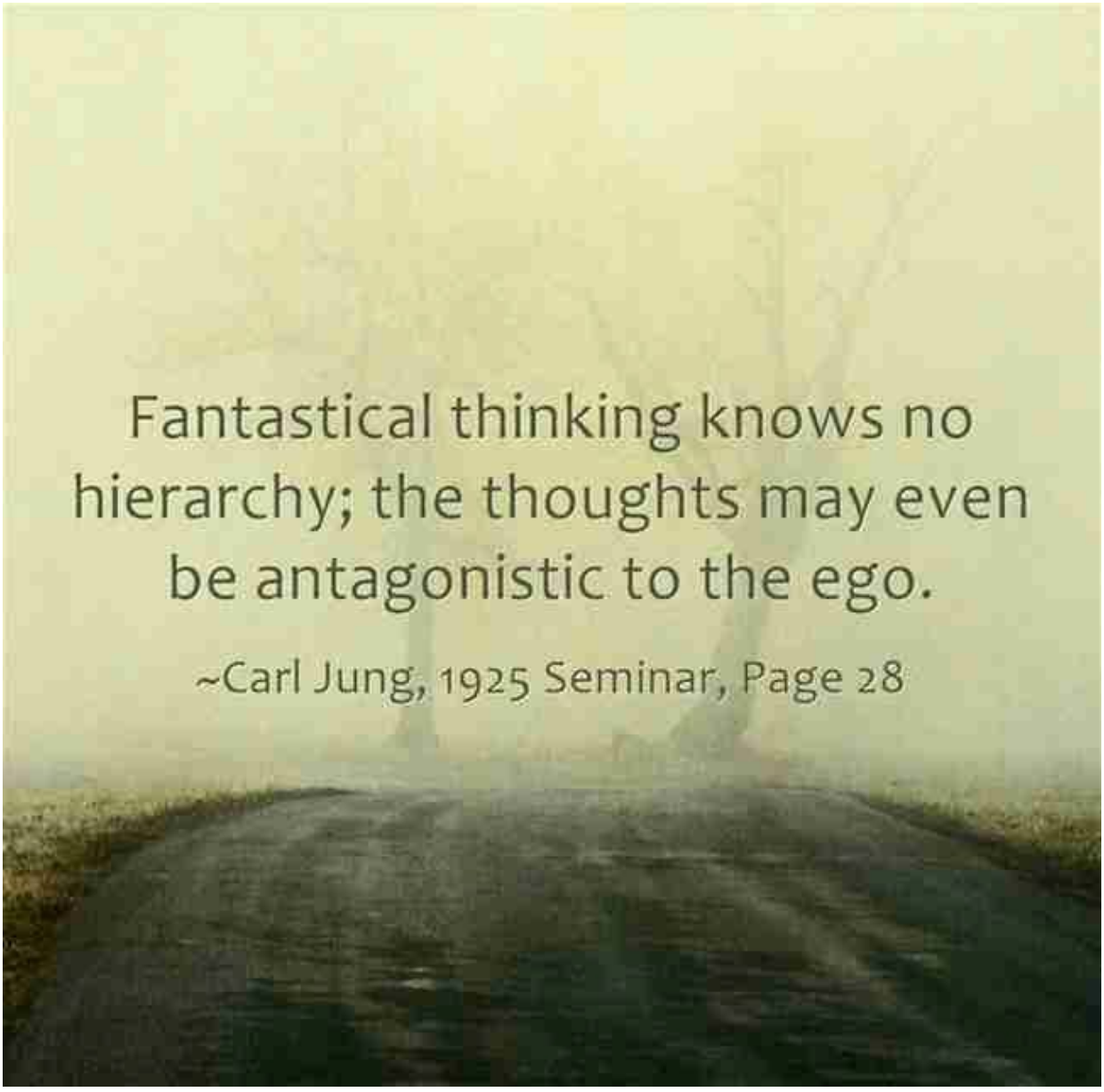

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.
~Carl Jung, 1925 Seminar, Page 28

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on

their own as it were. Carl Jung, 1925 Seminar,


Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.
~Carl Jung, 1925 Seminar, Page 28

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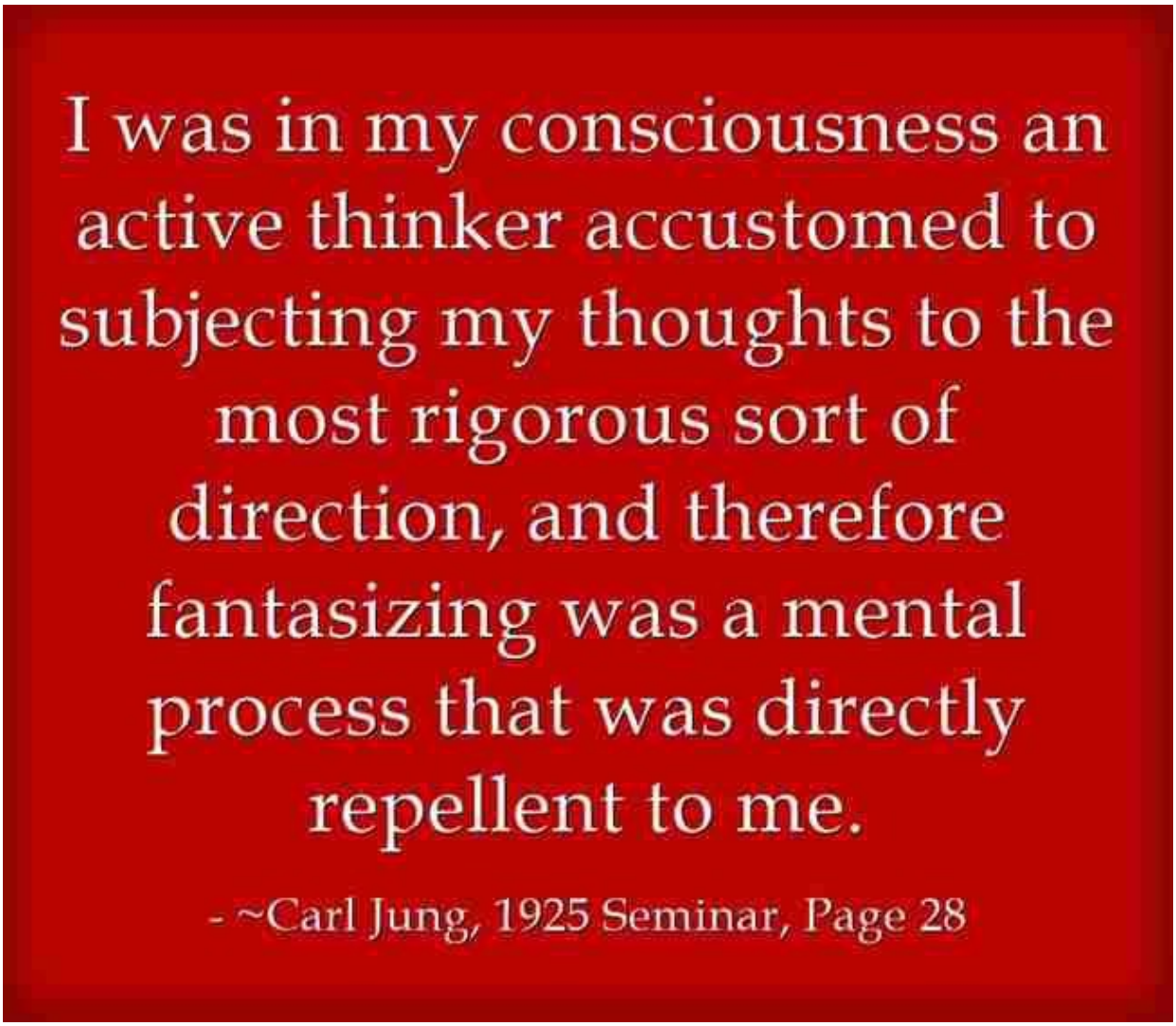
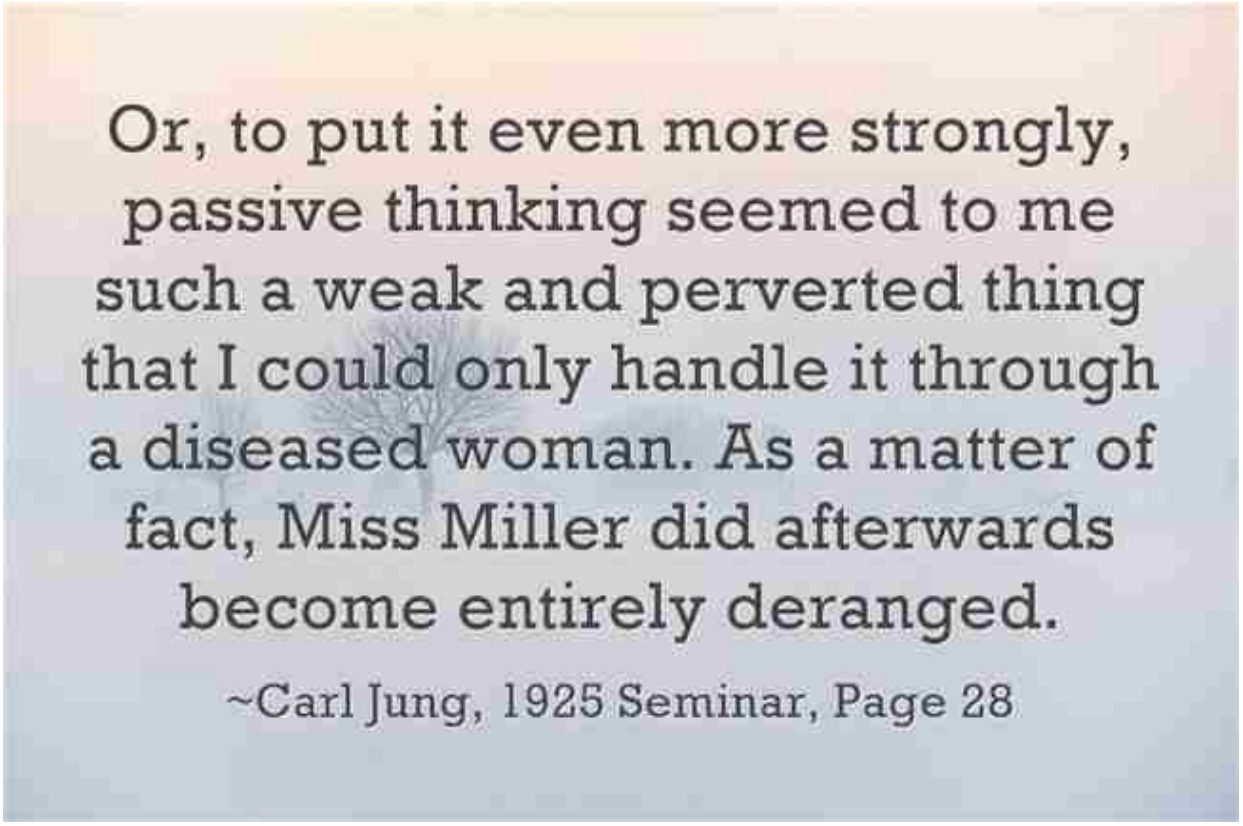

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.
- ~Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28


Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged.
~Carl Jung, 1925 Seminar, Page 28

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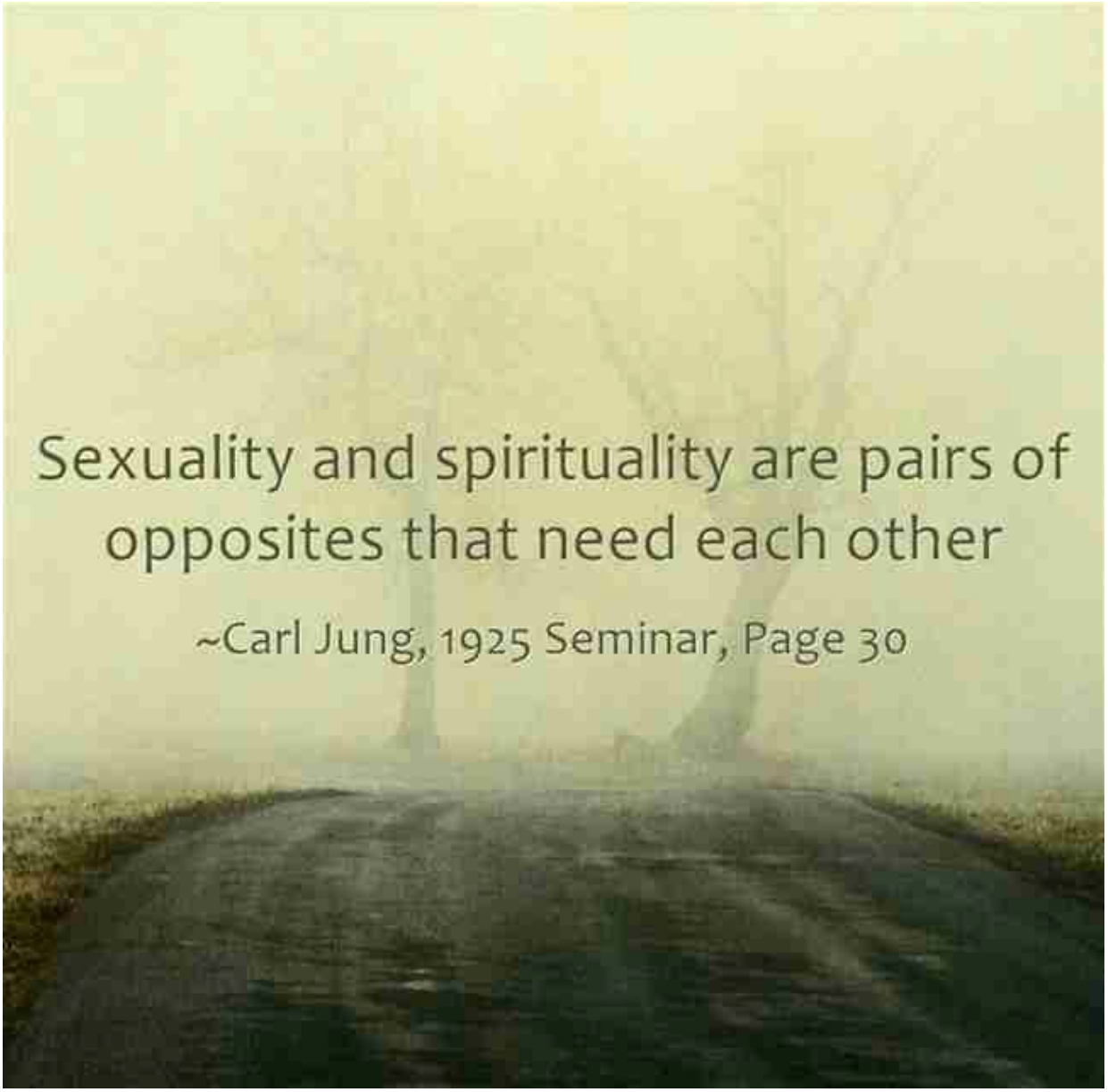
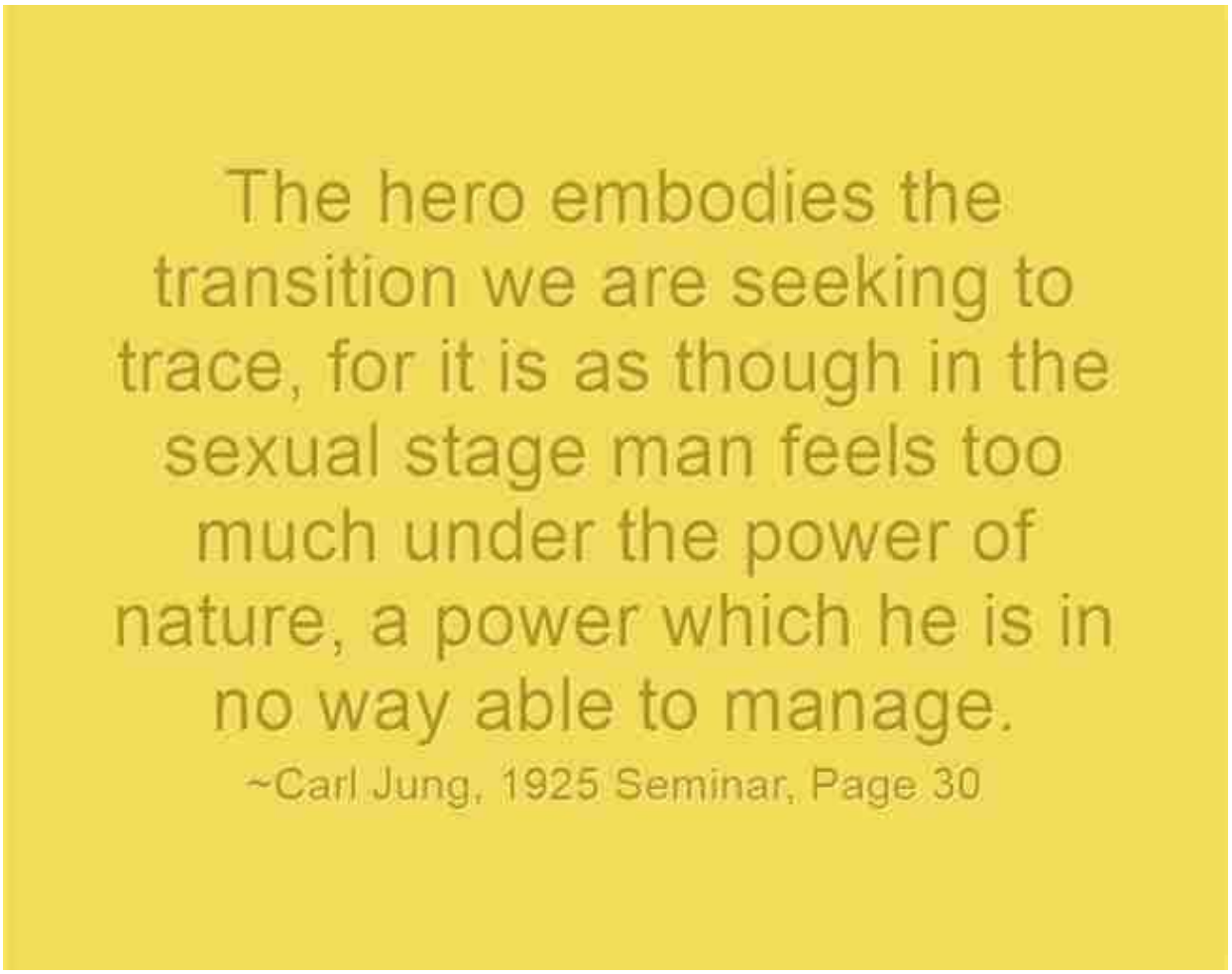


Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30


The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.
~Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.
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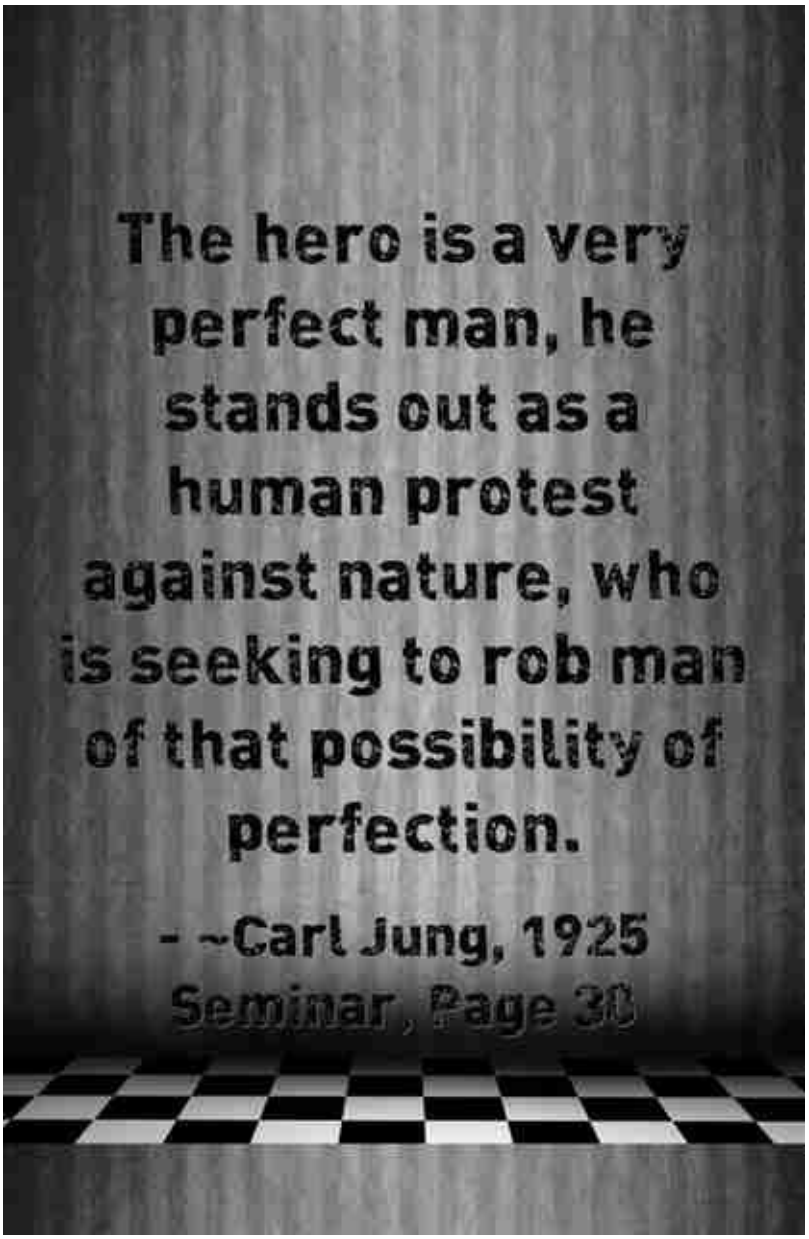
The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.
- ~Carl Jung, 1925 Seminar, Page 30

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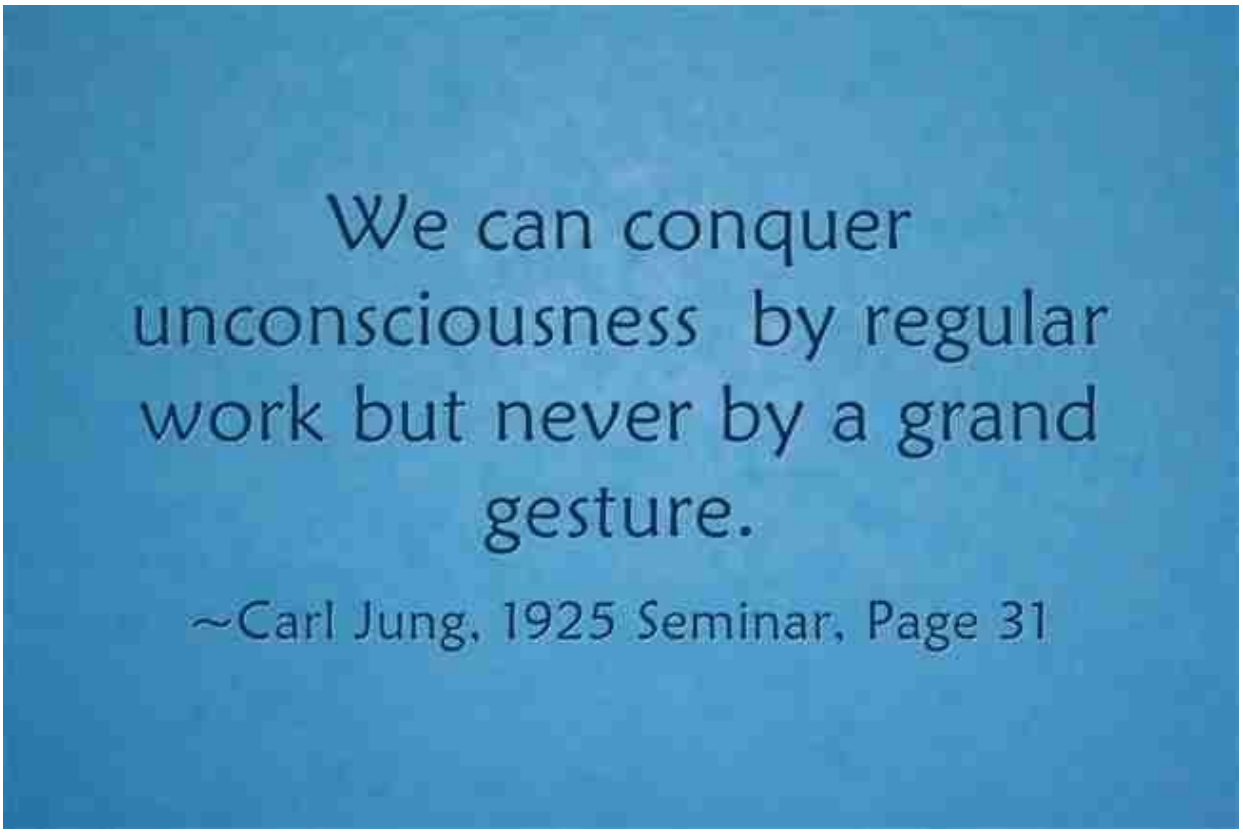

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

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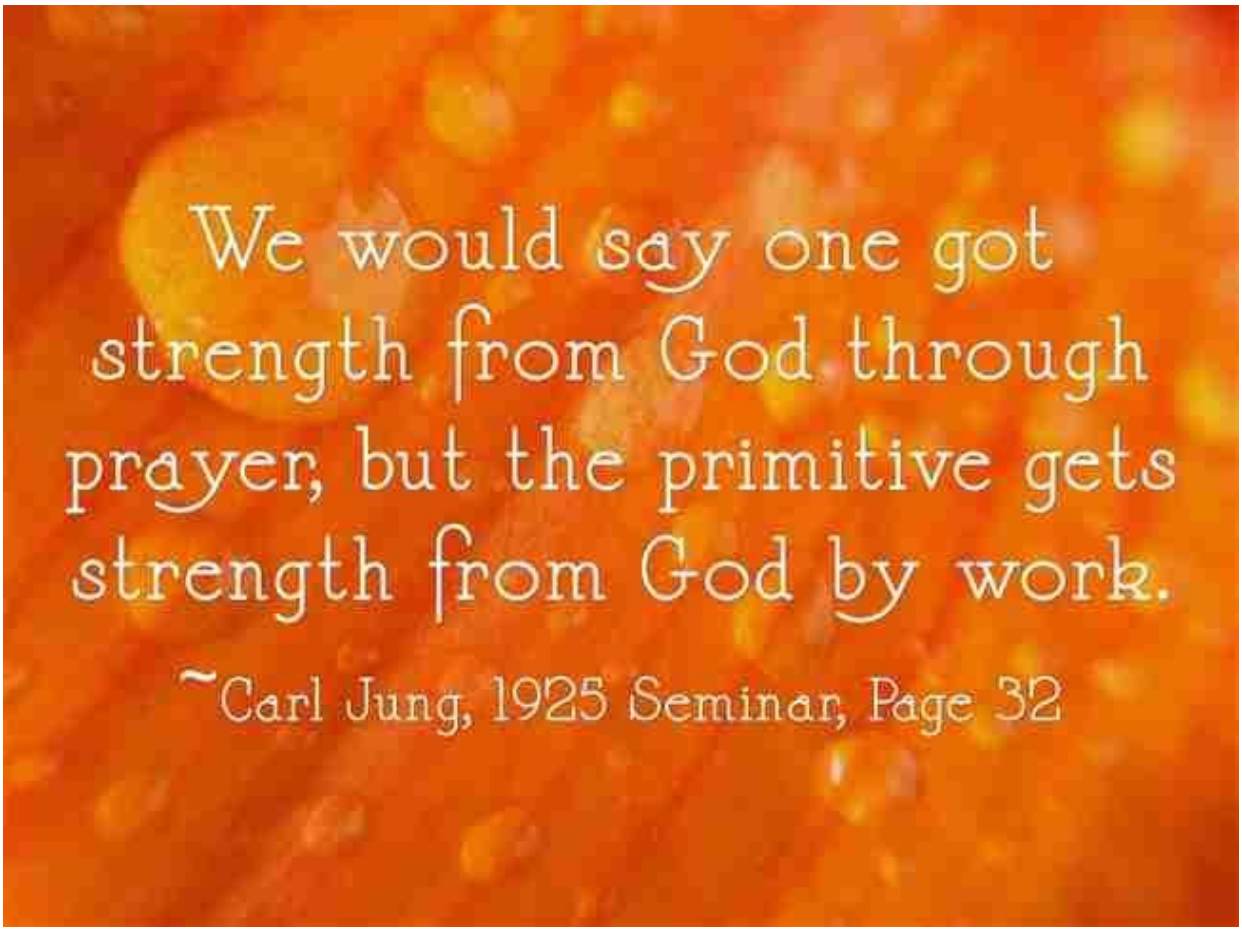
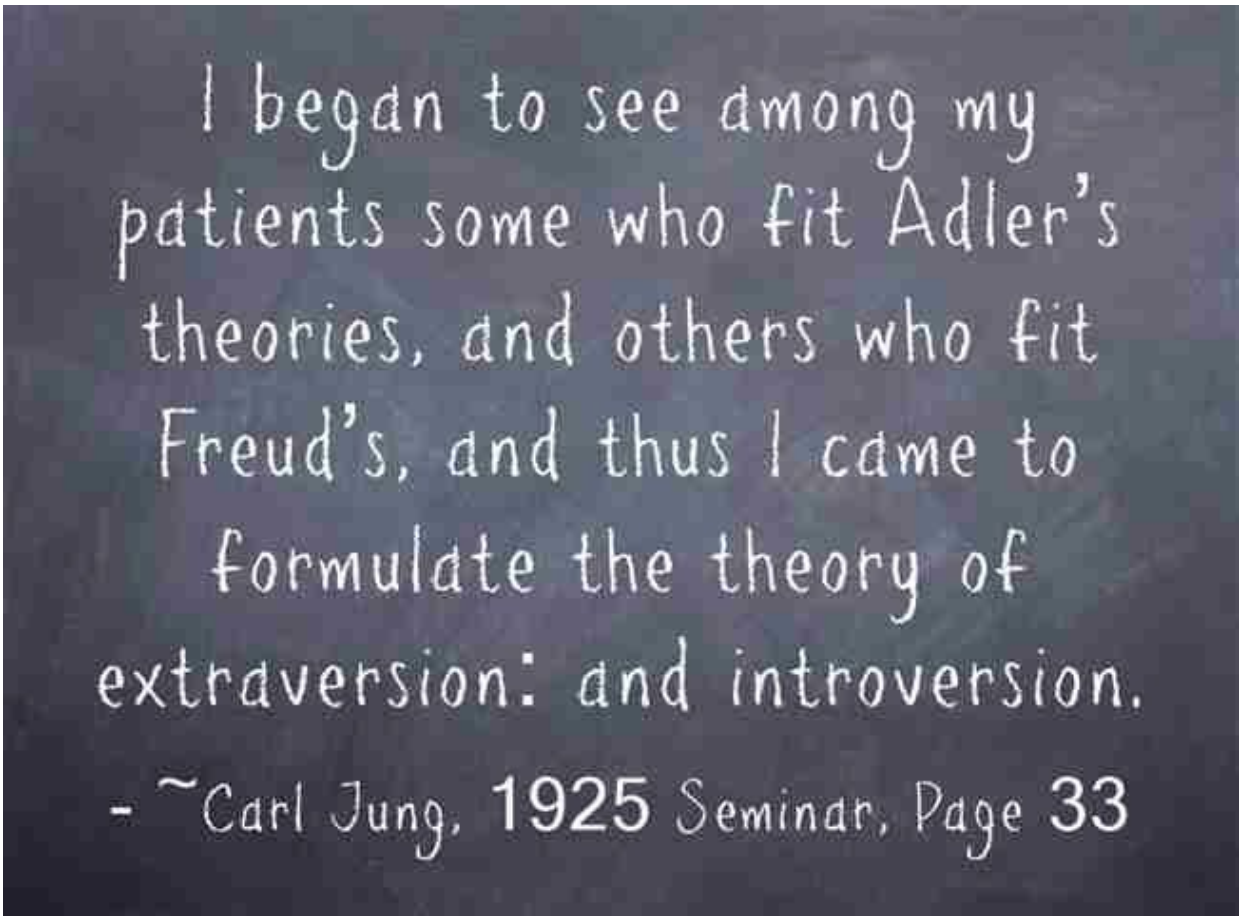

We would say one got strength from God through prayer, but the primitive gets strength from God by work.
~Carl Jung, 1925 Seminar, Page 32

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32


I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.
- ~Carl Jung, 1925 Seminar, Page 33

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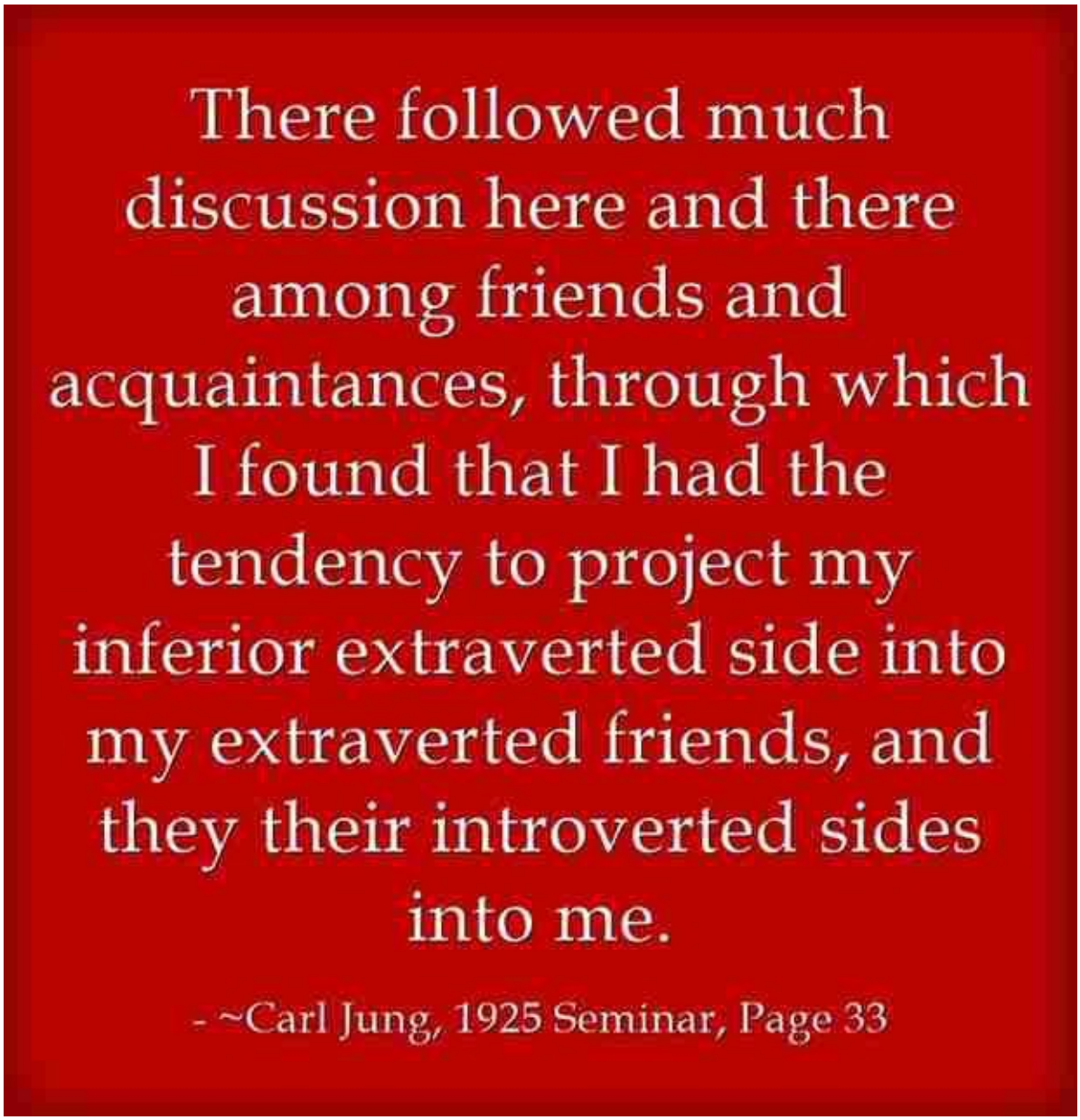
There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me.
- ~Carl Jung, 1925 Seminar, Page 33

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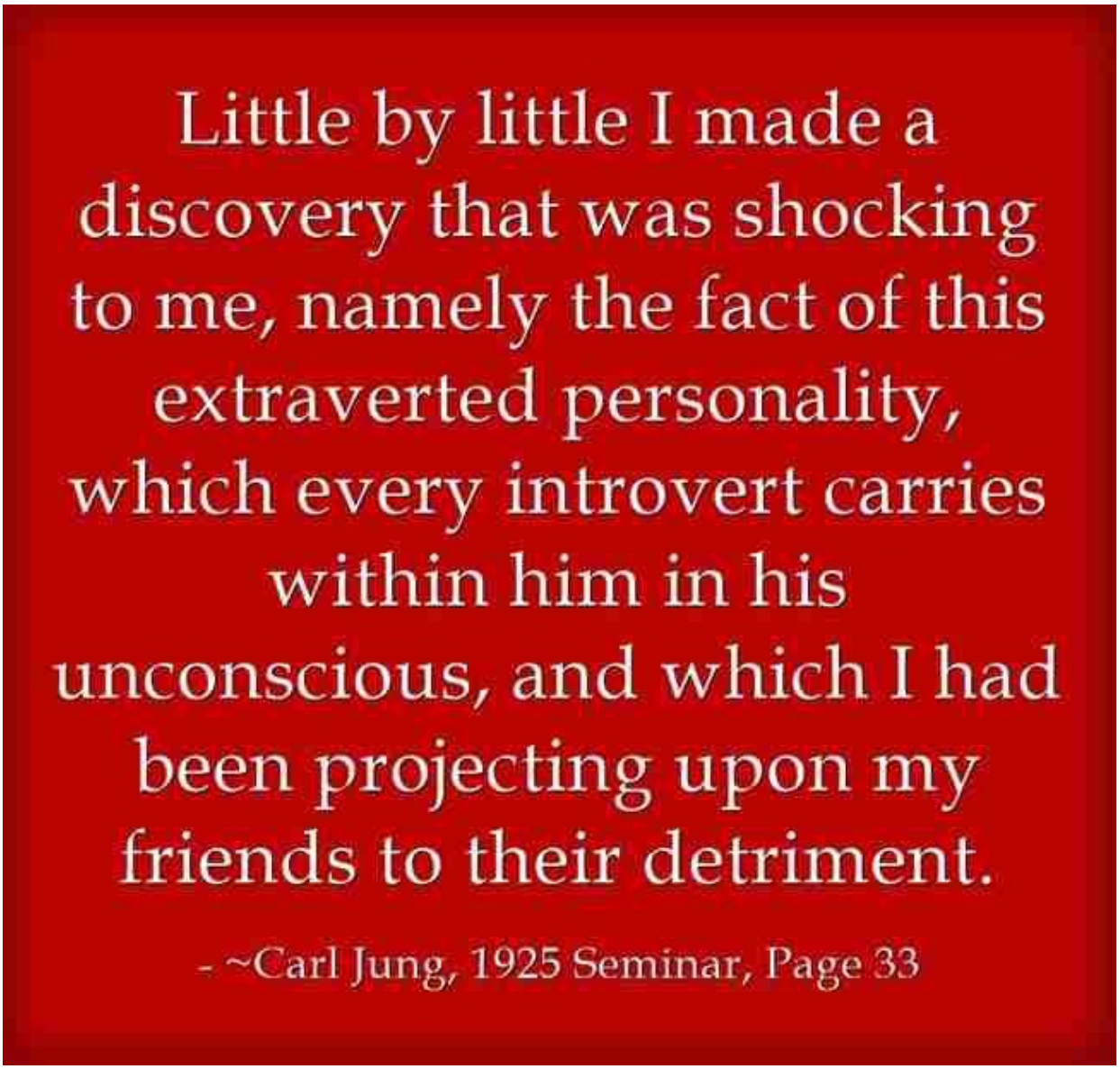
Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.
- ~Carl Jung, 1925 Seminar, Page 33

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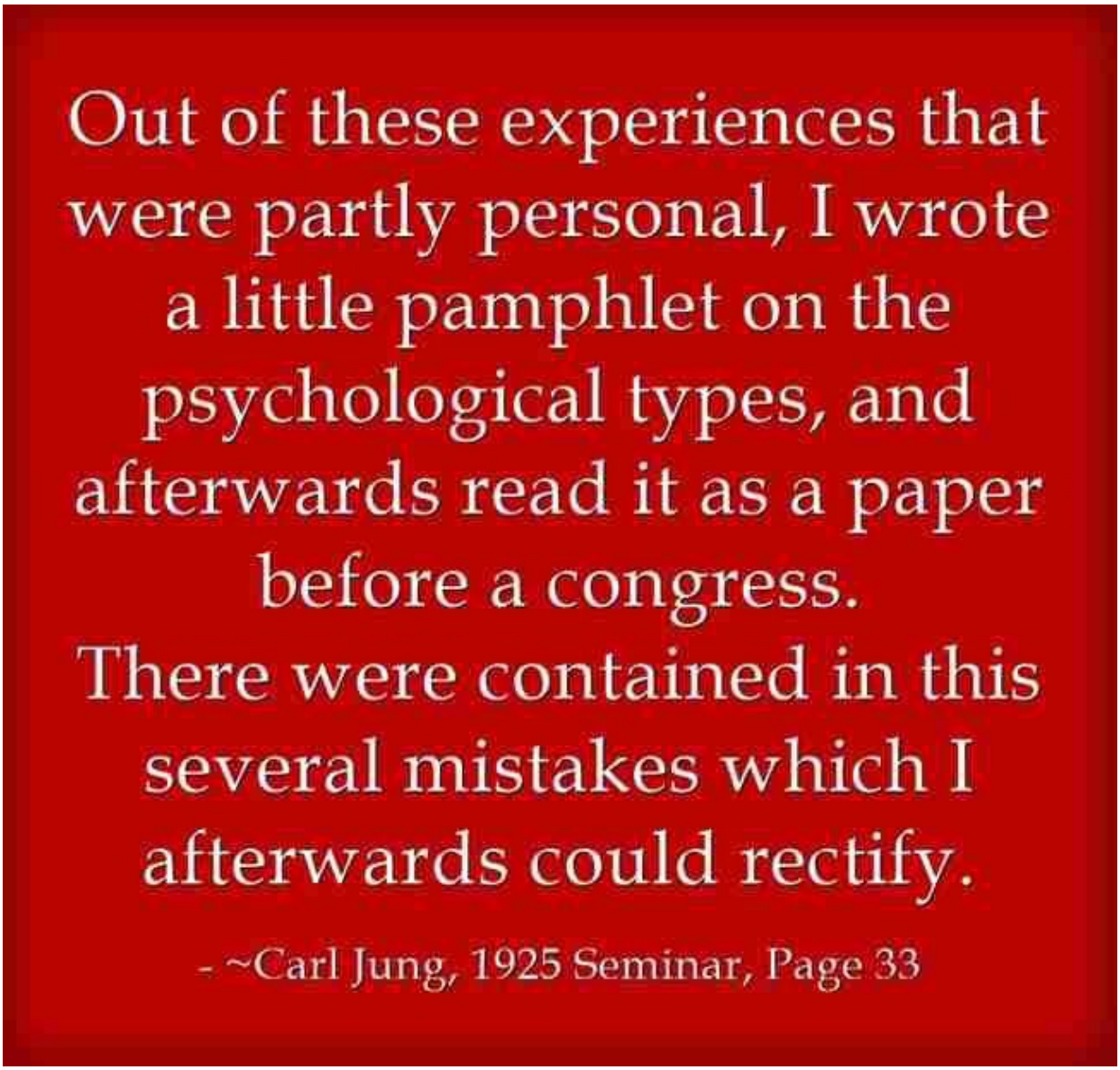
Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress.
There were contained in this several mistakes which I afterwards could rectify.
- ~Carl Jung, 1925 Seminar, Page 33

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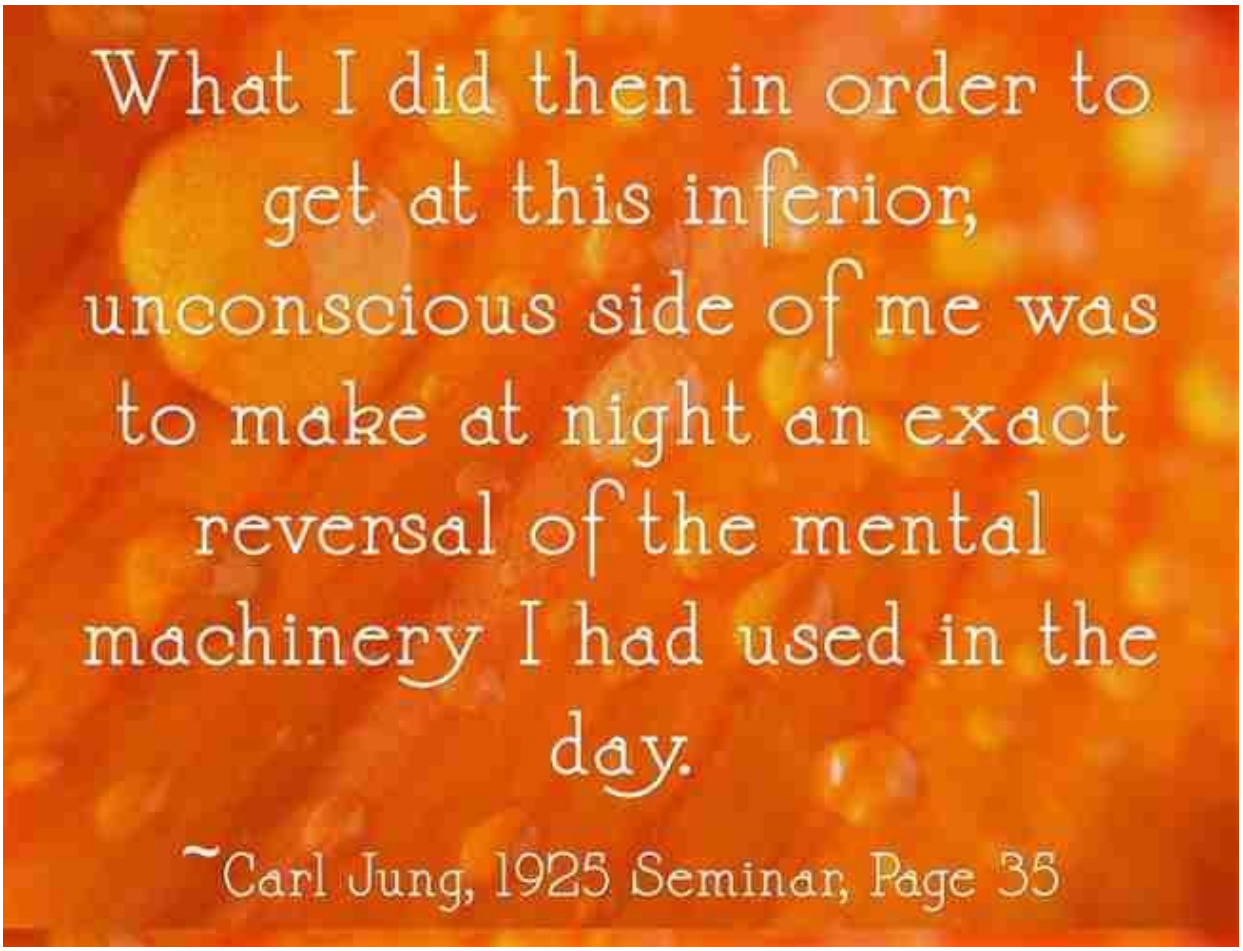
What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.
~Carl Jung, 1925 Seminar, Page 35

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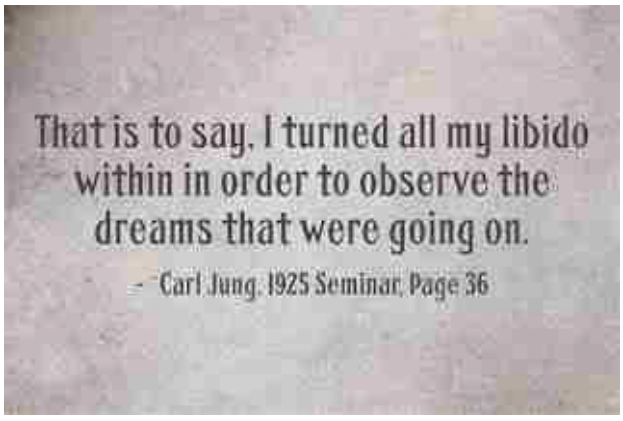
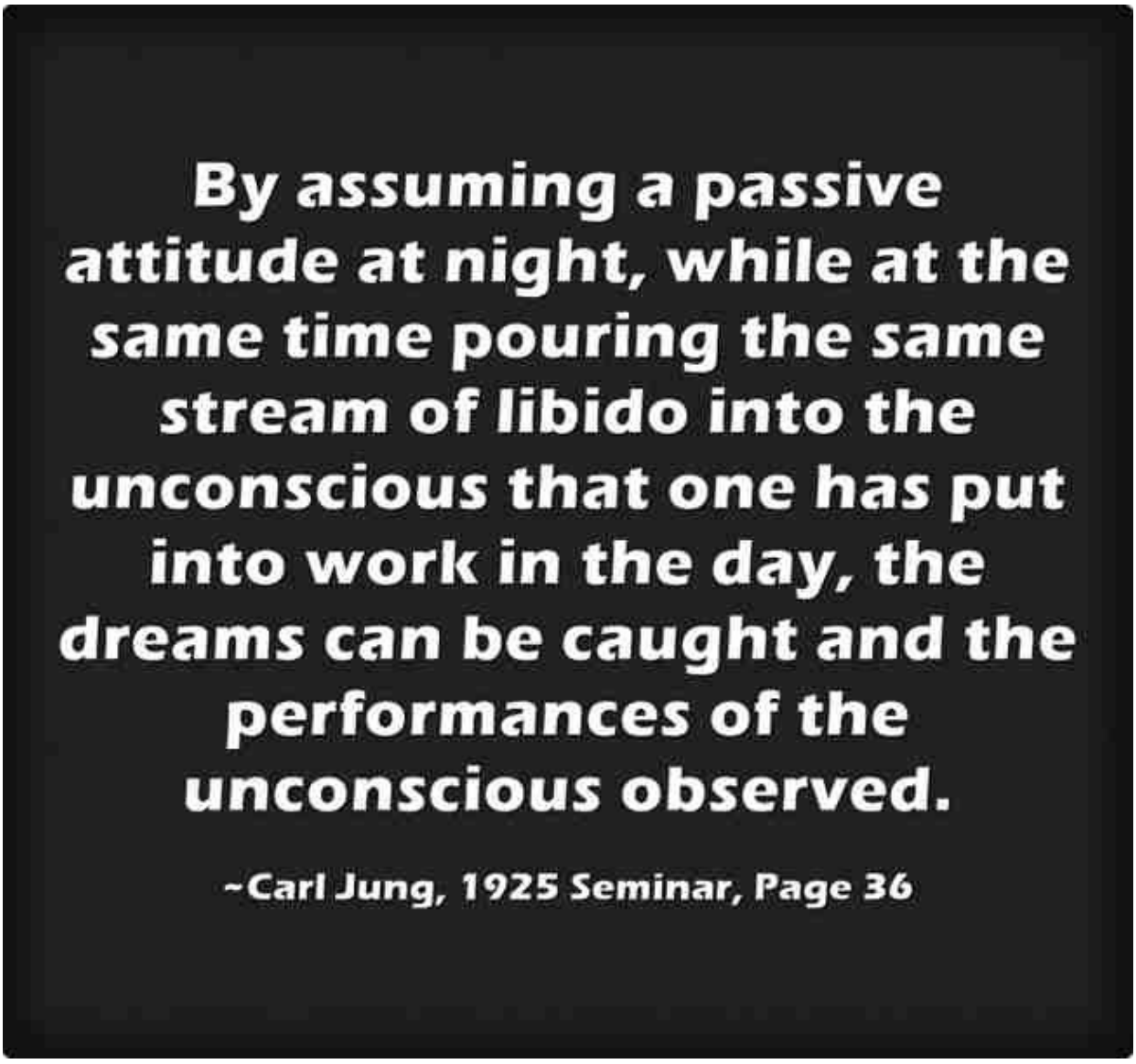

That is to say, I turned all my libido within in order to observe the dreams that were going on.
- Carl Jung, 1925 Seminar, Page 36

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35


By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.
~Carl Jung, 1925 Seminar, Page 36

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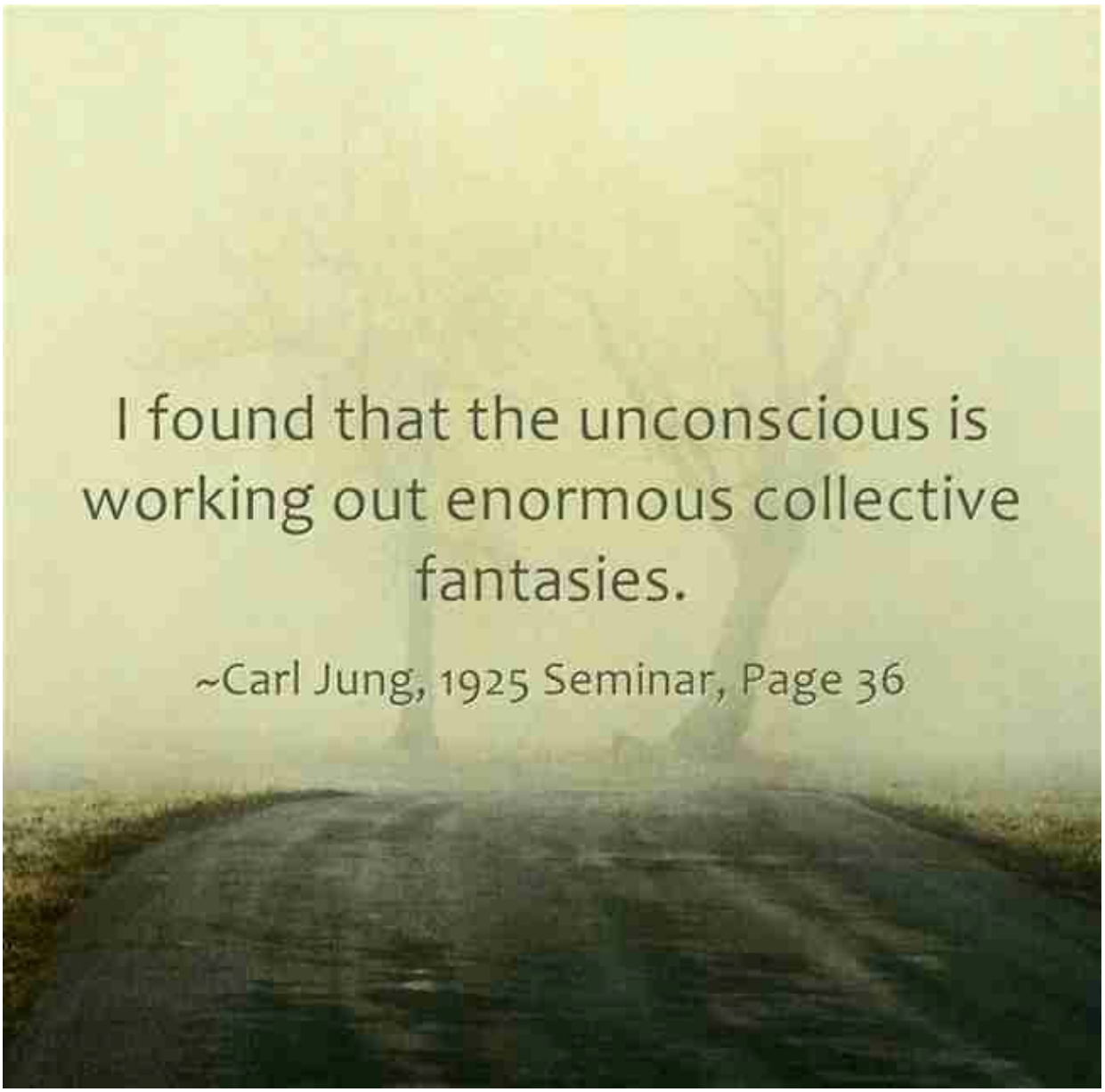
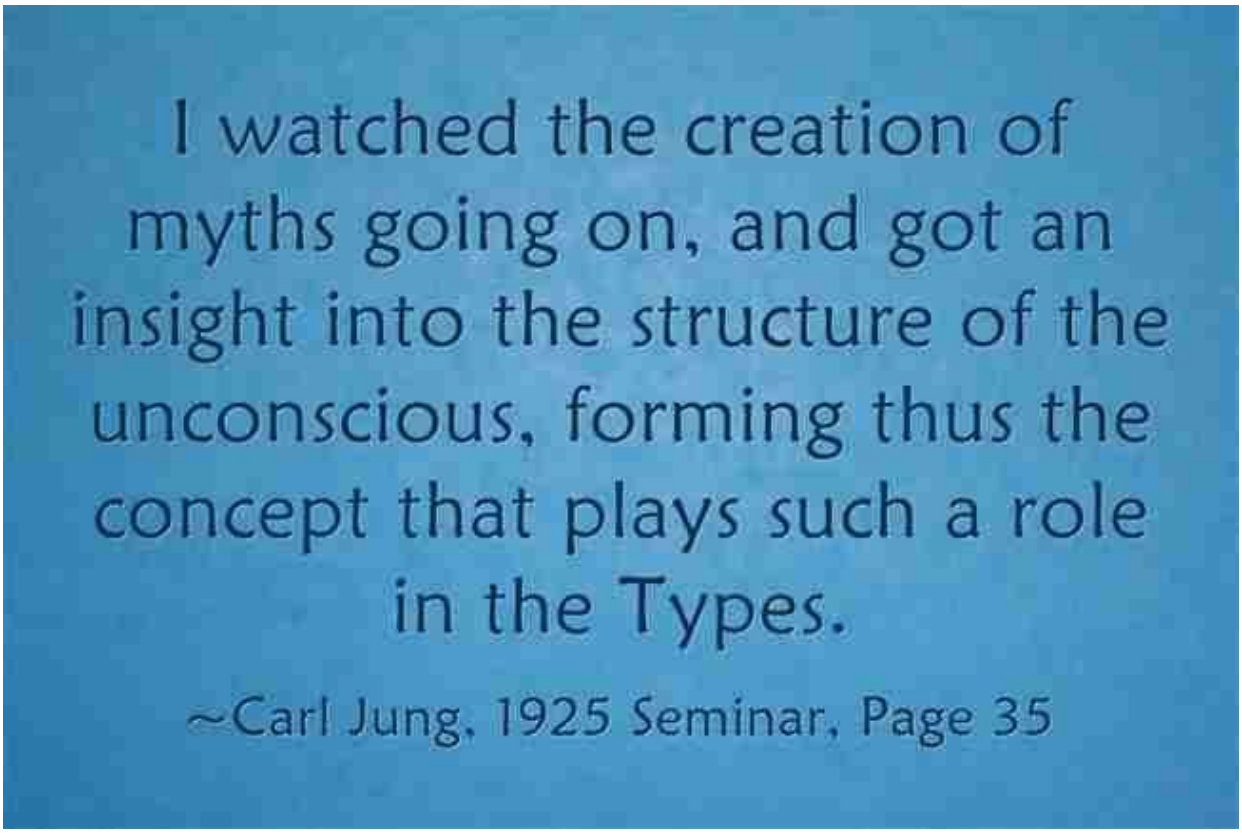


I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35


I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.
~Carl Jung, 1925 Seminar, Page 35

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Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Carl Jung: It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh. (2016-01-25 05:57)

To Michael A . Ledeen

Dear Mr. Ledeen, 19 January 1961

I gather from your letter that your immediate wish is to have some suggestions for your forthcoming sermon on the problem of Job.

As you yourself realize, one hour is hardly enough to deal with such a big

problem satisfactorily. I would suggest a reduction of your programme,

namely that you deal with its important aspect.

It would be the fundamental fact of the pair of opposites united in the image of

God, i.e., Yahweh. The two are Love and Fear, which presuppose an apparently

irreconcilable contradiction.

Yet such an opposition must be expected wherever we are confronted with an immense energy.

There is no dynamic manifestation without a corresponding initial tension which provided the necessary en- ergy.

If we suppose the deity to be a dynamic phenomenon in our experience, its origin must be an opposition or a paradox.

Job obviously is confronted with this problem and he even expresses his conviction that God will help him against God.

As the monotheistic tendency always tries to postulate or to construct an anthropomorphic unity of the God- image, it is strange and painful to us to admit a paradoxical or a contradictory God-image.

If we try to realize what the full acceptance of such an image means, we will soon discover why most people are afraid of it.

This problem is so difficult that its discussion will fill an

hour easily. This in spite of the fact that it is an old

truth.

I was quite interested to learn from your letter that my ideas have

appealed to you. Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II,

Page 623 Carl Jung across the web:

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http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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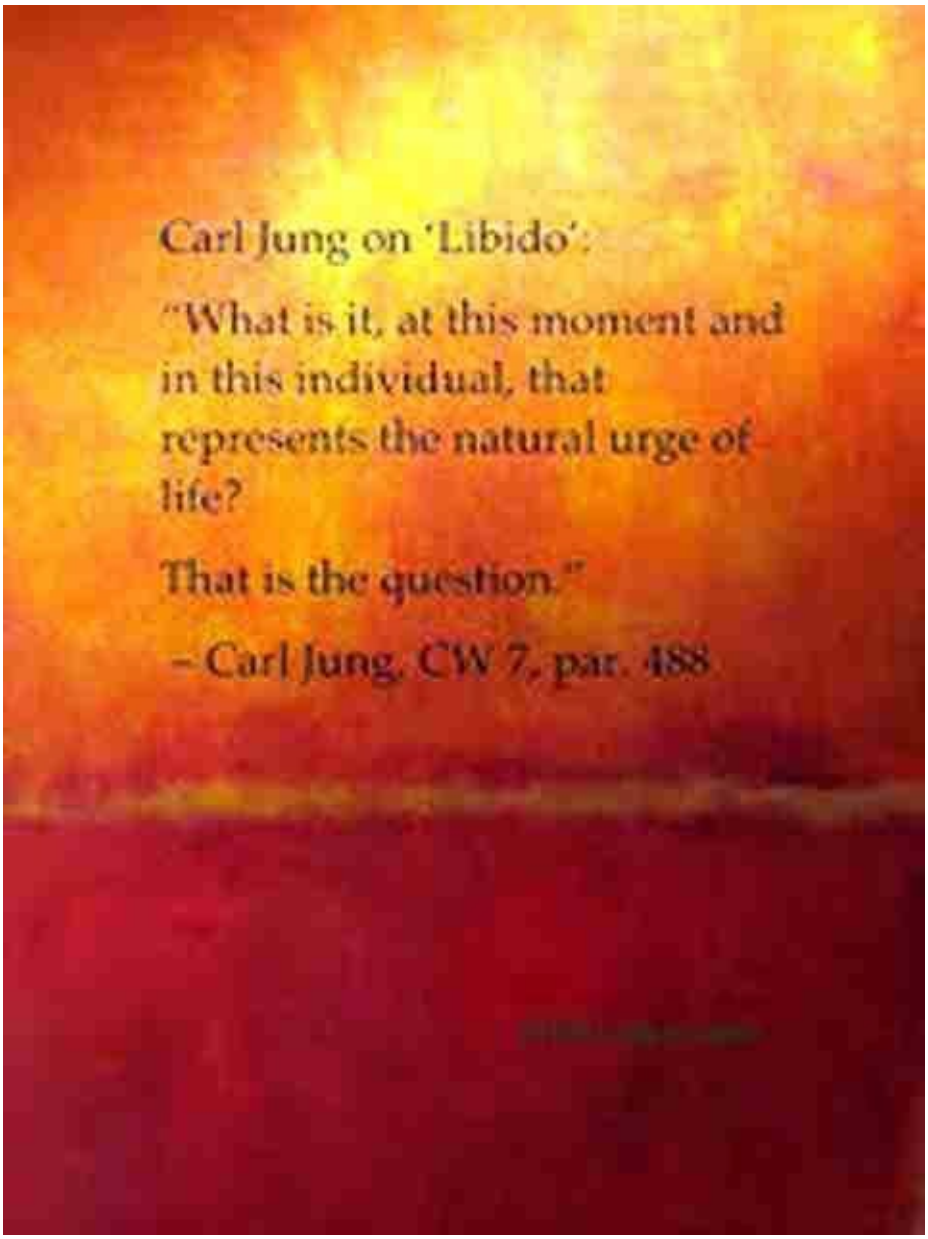
Carl Jung: What is it, at this moment and in this individual, that represents the natural urge of life?
(2016-01-25 15:15)


Carl Jung on 'Libido':
"What is it, at this moment and in this individual, that represents the natural urge of life?
That is the question."
– Carl Jung, CW 7, par. 488

What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question.

That question neither science, nor worldly wisdom, nor religion, nor the best of advice can resolve for him.

The resolution can come solely from absolutely impartial observation of those psychological germs of life which are born of the natural collaboration of the conscious and the unconscious on the one hand
and of the individual and the collective on the

other. Where do we find these germs of life?

One man seeks them in the conscious, another in the unconscious.

But the conscious is only one side, and the unconscious is

only its reverse. We should never forget that dreams are

the compensators of consciousness.

If it were not so, we would have to regard them as a source of knowledge superior to consciousness: we should then be degraded to the mental level of fortune tellers and would be obliged to accept all the futility of superstition, or else, following vulgar opinion, deny any value at all to dreams. Carl Jung, CW 7, Page 290.

Carl Jung across the web:

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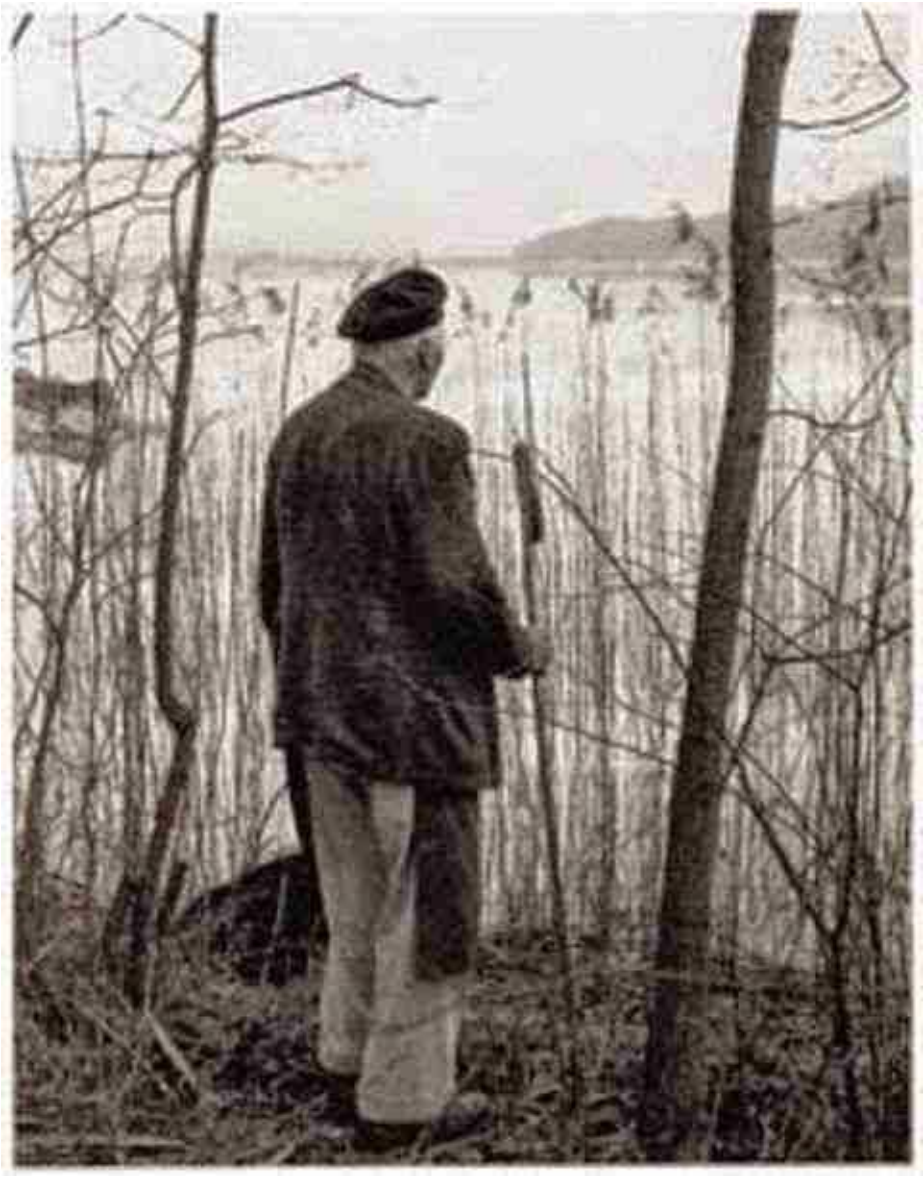
Facts first and theories later is the keynote of Jung’s work. He is an empiricist first and last. ˜British Medical Journal (2016-01-25 16:40)



I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist.

In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion.

"Facts first and theories later is the keynote of Jung’s work. He is an

empiricist first and last." This view meets with my approval. Carl Jung, CW

18, Page 664

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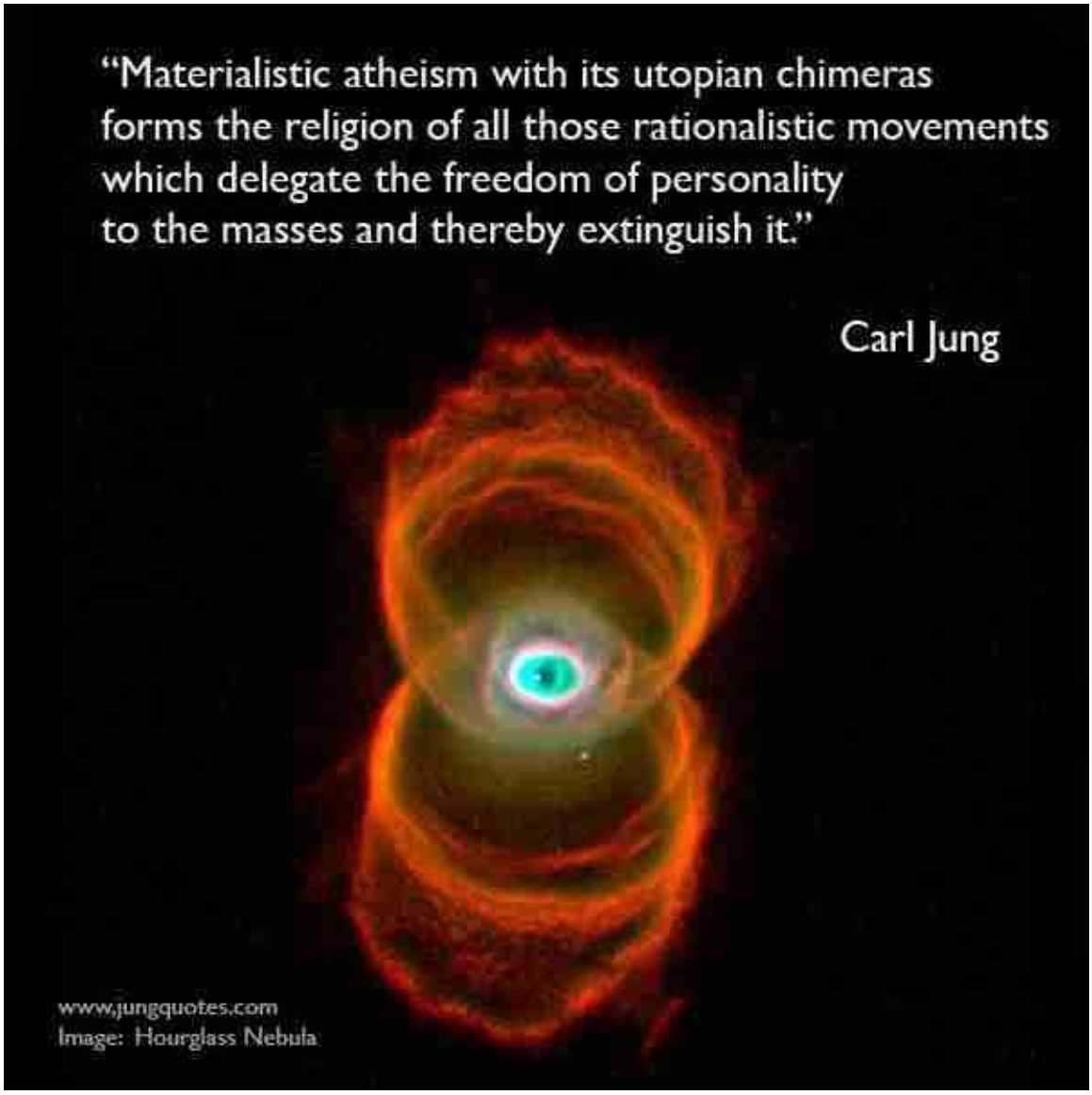
Carl Jung on “Atheist” and “Atheism.” Anthology (2016-01-26 05:50)


“Materialistic atheism with its utopian chimeras
forms the religion of all those rationalistic movements
which delegate the freedom of personality
to the masses and thereby extinguish it.”
Carl Jung
www.jungquotes.com
Image: Hourglass Nebula

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

But this expression seems to me very apt, for "bowels" simply means contents, and in "the

Unknowable One," Nietzsche surely refers to the unknown god who, he said, was dead. It is a

funny thing, however, that throughout the

whole of Zarathustra you get a feeling as if this god whom he calls dead were not absolutely dead.

He is somehow lurking in the background as the great unknowable one of whom you should not speak; you simply should not take him into consideration: he is too dangerous to be mentioned.

So his peculiar expression that you should not be interested in the bowels of the unknowable one means that there is somebody there, only he is utterly taboo.

You see, that is explained psychologically by the fact that Nietzsche calls himself an atheist, for anybody who calls himself an atheist is a negative theist; naturally he would not deny a thing if he did not think it was there to be denied. He would not add the a. It is an admission of God when you call yourself an atheist, because whether you assert a thing or deny it, you confirm that it is: you cannot deny a thing without giving it a certain existence.

It does exist somewhere even if you assume that it exists only in the minds of other people; that it exists in the minds of other people means that it does exist.

So Nietzsche's God exists somewhere and has contents but he must be careful not to mention them.

That an atheist is particularly concerned with God is not understood with us because we are still unspeakably barbarous in that respect, but the East is a bit more differentiated in such matters.

Thev have the saving that a man who loves God needs seven rebirths in order to be redeemed or to reach Nir- vana, but a man who hates God needs only three.

And why?

Because a man who hates God will think of him much oftener than a man" who loves God.

So the atheist hates God, but he is in a way a better Christian than the man who loves him; Nietzsche is a bet- ter Christian and far more moral than the Christians before and after him.

You see that explains a great deal of Zarathustra, which is a highly moral book.

If anybody should try to live that teaching, he would have

astonishing experiences. He would certainly feel himself to be a

better Christian than all those before him.

He could buy a halo for his own private use and make himself the first and only saint of his private church.

It is true of course that we use that expression "the bowels of ... "rather in connection with the earth, and in a psychological sense we mean the contents of the unconscious, which we think of as below.

But to the Christian era the unconscious was by no means below; it was a fiery and luminous

heaven above.

All the heavenly "powers and principalities" of the Catholic church are really the contents of the unconscious,’ but at that time they projected the unconscious into the world above, and only through the descent which has taken place in the last four hundred years, has it been brought down into the lower regions, the earth, into the real bowels, the intestinal region, the kingdom of the sympathetic nervous system. Carl Jung, Nietzsche’s Zarathustra Seminar, Pages 72– 73.

Nietzsche calls himself an atheist, but this formulation is of course a bit influenced by the idea that God is when he is said to be.

In calling yourself an atheist, you make that concession to your primitive magic thinking-as if you could pro- duce something by saying it is.

As Kant said, that word is is nothing but a copula in a judgment; you need to use a verb that expresses exis- tence, but you have not produced a thing by it.

If you say you possess a hundred dollars, they don't necessarily exist.

But Nietzsche's idea confirms our explanation of the old wise man as the original Christian revelation contin- ued in the idea of the paraclete, the Comforter, withdrawing slowly from the world and becoming a hermit, re-identifying himself again with the natural background from which he came. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 40-41.

These many forms of rebirth rites shmv that it is a representation collective, an archetypal idea, which means that the process in question is a regular quality of the collective unconscious, the original disposition
of man.

And because it has occurred everywhere, it always comes back again in one form or another.

If we live at all, we will always seek the fulfilment of the archetype of rebirth; one could say it came to pass on the slightest provocation.

So when Nietzsche declares that God is dead, instantly he begins to transform.

With that declaration he is no longer a Christian, he is an atheist or it doesn't matter what.

He immediately gets into the process of that archetype of rebirth, because those vital powers in us which we call "God" are powers of self-renewal, powers of eternal change.

Goethe felt that: there is a beautiful verse in Faust about the kingdom of the mothers where everything is in a continuous state of self-renewal, a continuous rearrangement.

And this kingdom of the mothers is the abyss of the deity; it is the darkness of the good, the deus abscondi- tus, the auctor rerum, the dark father of created things.

Also one can say it is the original mother.

Now, we have a peculiar sphere in our unconscious which corresponds to such concepts, and we call that "God," the creative or the creating god.

And as soon as this projection or this declaration, this creative god (whatever it is) is abolished, instantly that process begins in us.

We are caught in those powers.

If you don't want to be caught in them, then don't make such declarations; it is exceedingly foolish to make

them, because you thus provoke the unconscious.

Of course you think it is quite futile whether you make such a declaration or not, that you can say this or that about God and it makes no difference whatever.

But I tell you it does make a difference in reality, only you won't connect it with things.

You see, the man Nietzsche himself did not realize, when he said God was dead, that it meant that he would get into the mill, into the alchemical pot where he is cooked and transformed.

As he did not realize, for instance, that thinking is a most exhausting creative process.

He says that all his thoughts jumped out of his brain like Pallas jumping out of the head of Zeus, ": but on the next page he complained about the terrible vomiting and awful headaches he was always pestered with when working."'

That is generally so; we don't connect psychological and physical conditions.

You see, that declaration is a very obnoxious thing: it gets him into trouble right away, but he does not realize it.

The trouble is that he has to create the Superman. His first word is: I teach you the Superman, not realizing that he has to give birth to a Superman, that he is confronted with the task of creating the Superman.

And what is the best proof that he does not realize it? Carl Jung, Nietzsche's Zarathustra Seminar, Pages 54- 55

As long as people can live in such a system, if it really expresses the bets of the unconscious, then it is good and there is nothing to he said against it; you cannot even criticize it.

That means, of course, inasmuch as people are serious and have not simply put an a before their creed-instead of theism, atheism.

I should not call atheists serious: they don't see that they are still theists in denying God.

I understand by "serious people" those who know that such a thing as a religious experience is possible, and that it means the greatest good one could possibly imagine.

Such people realize, of course, that the Christian symbol as it is handed down, as it stands now, does not pro- vide a form through which a complete life is possible.

And inasmuch as this is again a truth, we have the problem of what we can do or how we can live when that symbol fails us.

For instance, we can assume that people who have such a problem are abnormal, that it is a sort of choice of unbalanced minds that simply cannot bow to tradition, who are too abnormal to be expressed
by a fairly collective or normal symbol, so that even Christ as a comprehensive symbol, or what Buddha is in the East, is unable to express those particular whims of modern minds.

That is the attitude of very intelligent people.

They take it that these so-called modern problems are just sort of neurotic protuberances, more or less mor- bid, because they hold that everything that reasonably can be, is already expressed in the Christian dogma. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 95-96

I have talked to very intelligent people in France about this question, and the Protestants and Jews understood what I meant, but the normal French Catholic does not understand at all, because for him the unconscious doesn't exist.

Even if he doesn't believe in the church, he is at least an atheist, which means a good Catholic. Carl Jung, Ni- etzsche's Zarathustra Seminar, Pages 121.

And mind you, man is forever in the funny position of the religious atheist, whose psychology has been beauti- fully characterized by Bernard Shaw in one of his plays: the atheist complains and laments over
the fact that he has lost his atheistic belief–all his highest convictions have been lost, he can no longer believe in atheism.

Of course, it is exactly the same whether a man is a theist or an atheist; it is only plus and minus. But that has been the preoccupation of man forever. Carl Jung, Nietzsche's Zarathustra Seminar, Page 348.

That religion could be psychology has not dawned upon them.

They may be atheists but you know what an atheist is: simply a man who is outside instead of inside the church walls.

Instead of saying, yes, I believe that you exist, he stands outside of the house and says, no, I don't believe that you are God.

That is the only difference: an atheist is just as Catholic as those within the walls.

So they cannot understand of what modern psychology is talking, because this whole world of problems, the symbols we are dealing with, is for them still within the walls of the church, safely walled in. Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011

Unfortunately enough, it is the common fate; even the atheist who is always shouting up to God, "I don't be- lieve that you exist!"-even such a man is already on the way to lose the church entirely.

You see, as long as you can be a member of an atheist club or something of the sort, you are not really out- side of the church. . Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011.

Now, since a man's spiritual vocation in the widest sense has been thrust upon him to an increasing degree by the unconscious, this naturally gave rise to the view that the God-image
was a spirit who required man's spirit.

This is not an invention of Christianity or of philosophy, but a common human experience to which even the atheist bears witness.

The important thing is what he talks about, not whether he agrees

with it or not. The other definition of God therefore asserts: "God is spirit."

The pneumatic God-image has been further attenuated as the Logos, and this gives the "love of God" that pe- culiarly abstract quality which is also apparent in the idea of "Christian love." Carl Jung, CW 5, Page 65.

Nietzsche thought himself quite conscious and responsible when he smashed the old tablets, yet he felt a pe- culiar need to back himself up with a revivified Zarathustra, a sort of alter ego, with whom he often identifies himself in his great tragedy

Thus Spake Zarathustra. Nietzsche was no atheist, but his God was dead.

The result of this demise was a split in himself, and he felt compelled to call the other self "Zarathustra" or, at times, "Dionysus."

In his fatal illness he signed his letters "Zagreus," the dismembered god of the Thracians.

The tragedy of Zarathustra is that, because his God died, Nietzsche himself became a god; and this happened because he was no atheist.

He was of too positive a nature to tolerate the urban neurosis of atheism.

It seems dangerous for such a man to assert that "God is dead": he instantly becomes the victim of inflation.*

Far from being a negation, God is actually the strongest and most effective "position" the psyche can reach, in exactly the same sense in which Paul speaks of people "whose God is their belly" (Phil. 3: 19).

The strongest and therefore the decisive factor in any individual psyche compels the same belief or fear, sub- mission or devotion which a God would demand from man.

Anything despotic and inescapable is in this sense "God," and it becomes absolute unless, by an ethical deci- sion freely chosen, one succeeds in building up against this natural phenomenon a position that is equally strong and invincible.

If this psychic position proves to be absolutely effective, it surely deserves to be named a "God," and what is more, a spiritual God, since it sprang from the freedom of ethical decision and therefore from the mind.

Man is free to decide whether "God" shall be a "spirit" or a natural phenomenon like the craving of a mor- phine addict, and hence whether "God" shall act as a beneficent or a destructive force.
Carl Jung, CW 11, Pages 85-86

I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its oppo- site, but also as a theist and an atheist, a mystic and a materialist.

In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion.

"Facts first and theories later is the keynote of Jung’s work. He is an empiricist first and last." This view meets with my approval. Carl Jung, CW 18, Page 664

In calling themselves "atheists" or "agnostics," people dissatisfied with the Christian

tradition are not being merely negative. In many cases it is easy to observe the phenomenon

of the "compensating God," as I have demonstrated in my most recent works. Carl Jung, CW 18, Page 678.

It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be

honest and disciplined. Speaking for myself, the question whether God exists or not is futile.

I am sufficiently convinced of the effects man has always attributed to a divine being.

If I should express a belief beyond that or should assert the existence of God, it would not only be superflu- ous and inefficient, it would show that I am not basing my opinion on facts.

When people say that they believe in the existence of God, it has never impressed me in the least.

Either I know a thing and then I don't need to believe it; or I believe it because I am not sure that I know it.

I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine.

Carl Jung, CW 18, Page 706-707

Carl Jung across the web:

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Carl Jung on "The Shadow" (2016-01-26 10:20)

The Shadow

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there

emerges a raging monster; and each individual is only one tiny cell in the monster’s body, so that

for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware.
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism.
Psychological Types (1921). CW 6: P.III

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.
The Integration of the Personality. (1939)

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man’s perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Uncon- scious. P. 187

We carry our past with us, to wit, the primitive and inferior man with his desires and

emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together.

"Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is.
"Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, ’Let there be light"’ is the projection of that immemorial experience of the separation of consciousness from the unconscious.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child

Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the

clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness ?
Die Anima als Schicksalsproblem des Mannes (1963) Foreward by C.G. Jung. In CW 18 261

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality.
Psychology and Alchemy (1944). CW 12. P.74

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.
"The Postwar Psychic Problems of the Germans" (1945) *Written 1945.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.25

It is the face of our own shadow that glowers at us across the
Iron Curtain. Man and His Symbols. In CW 18: P.85

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the con- scious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis.
"The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

The individual ego could be conceived as the commander of a small army in the struggle with his

environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than

anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event.
"Analytical Psychology and Weltanschauung" (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow.
Depth Psychology and a New Ethic. (1949). In CW 18. P.17

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge.
Aion (1951). CW 9, Part II: P.14

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. "Good and Evil in Analytical Psychology" (1959). In CW 10. Civilization in Transition. P.872

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the con- frontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.
"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illu- sions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour.
"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the other its rightful personality. "Concerning Rebirth" (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist.
"A Psychological Approach to the Dogma of the Trinity" (1942) In CW 11: Psychology and Religion: West and East. P.286

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a mo- ment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that

the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional resuppositions.
"Psychotherapist or the Clergy" (1932). In CW 11: Psychology and

Religion: West and East. Carl Jung across the web:

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Carl Jung: I had to think of my American visitors who fly over in six hours and are still in America for several days, without noticing it. (2016-01-27 05:04)

To Roger Lass

Dear Mr. Lass, 11 February 1961

It seems to me-to judge from your expose-that you have a correct idea of my leading thoughts.

Only, in par. 6, I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.

I find that this "choice" is in many cases rather a fate than a voluntary decision.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little atten- tion to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice.

They are, as a matter of fact, dominants up to a certain point.

That is the reason why one is confronted with an archetype, because we cannot undo it by

merely making it conscious. It has to be taken into account and that is the main task of any

prolonged analysis.

The deviation from the dominants causes a certain dissociation, i.e., a loss of vitality, what the primitives call "a loss of soul."

The primitive has a very keen realization in this respect.

I would mention the story of a primitive Negro who had been invited to be

driven in a car. After half an h our he asked the people to stop.

He stepped out and stretched himself on the ground.

They asked him whether he was sick, and he said "no," he felt all right, but he had just to wait for his soul that had remained behind, as they went too fast for it.

I had to think of my American visitors who fly over in six hours and are still in America for several days, with- out noticing it.

Your expose is perfectly clear otherwise and it can serve you well in your further

investigations. Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages

625-626 Carl Jung across the web:

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Carl Jung: Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings. (2016-01-28 05:00)

Anonymous

Dear Sir, 14 February 1961

It is very difficult to answer your question.

I should give you the same answer as Shri Ramana Maharshj, but I see too much the difficulty of the practical application.

If you want to do something useful, it only can be there where you live, where you know the people and cir- cumstances.

In nosing around among them you will find a possibility to help.

It is certain that you will find one, but not rarely the unconscious blindfolds you, because it does not want you to find an application of your energies to external circumstances.

The reason for such a resistance lies in the fact that you need some reconstruction in yourself which you would gladly apply to others.

Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings.

Thus, if you should find no obvious possibility, it means that you have to cultivate your own garden first. It is like water in a valley.

It cannot flow and it stagnates, but if you have a lake on a hill you cannot keep it from overflowing. It may be that you need to raise your own level.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 626-627 Carl Jung across the web:

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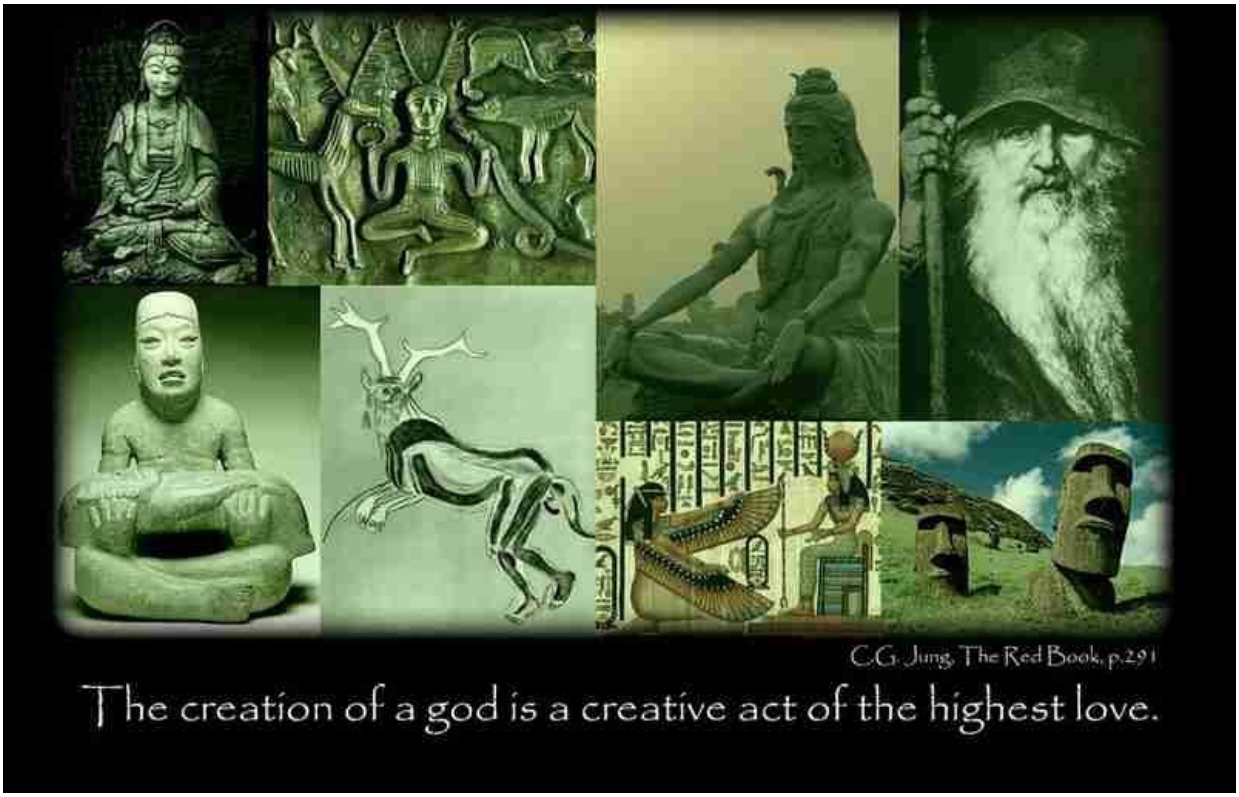
Carl Jung: But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. (2016-01-28 05:55)



The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh.

The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance.

The God needs all this for his genesis.

But when he has been created and hastens away into unending space, we need

the gold of the sun. We must regenerate ourselves.

But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below.

This is a great and dark mystery.

Man cannot accomplish this act solely by himself but is assisted by evil, which does

it instead of man. But man must recognize his complicity in the act of evil.

He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testi- fies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation

of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291. Carl Jung across the web:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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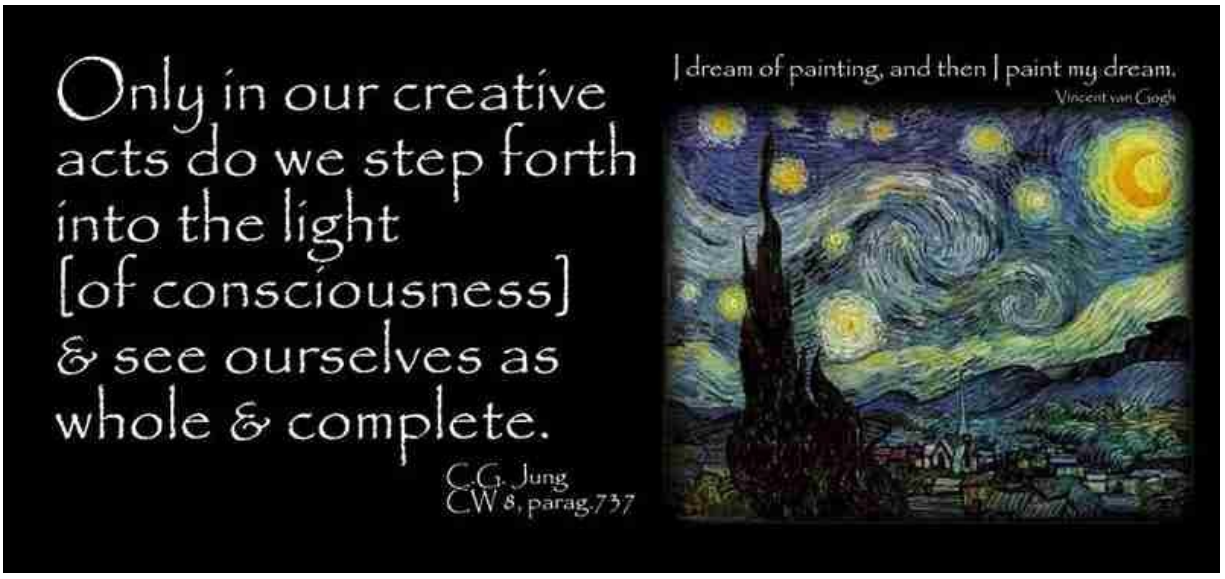
Carl Jung: Only in our creative acts do we step forth into the light and see ourselves whole and complete.
(2016-01-28 13:48)


Only in our creative acts do we step forth into the light [of consciousness] & see ourselves as whole & complete.
C.G. Jung
CW 8, parag.737
I dream of painting, and then I paint my dream.
Vincent van Gogh

Nevertheless, we are beginning to feel the consequences of this atrophy of the human

personality. Everywhere one hears the cry for a Weltanschauung; everyone asks the

meaning of life and the world.

There have been numerous attempts in our time to put the clock back and to indulge in a Weltanschauung of the old style—to wit, theosophy, or, as it is more palatably called, anthroposophy.

But if we do not want to develop backwards, a new Weltanschauung will have to abandon the superstition of its objective validity and admit that it is only a picture which we paint to please our minds, and not a magical name with which we can conjure up real things.

A Weltanschauung is made not for the world, but for ourselves.

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world.

Only when mirrored in our picture of the world can we see ourselves in the round.

Only in our creative acts do we step forth into the light and see ourselves whole and complete.

Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves.

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl

Jung, CW 8, Para 737. Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Dr. Jung a victim of sexual assault as a boy. (2016-01-28 14:23)

Actually-and I confess this to you with a struggle-I have a boundless admiration for you both as a man and a researcher, and I bear you no conscious grudge.

So the self-preservation complex does not come from there; it is rather that my veneration for you has some- thing of the character of a "religious" crush.

Though it does not really bother me, I still feel it is disgusting and ridiculous because of its undeniable erotic undertone.

This abominable feeling comes from the fact that as a boy I was the victim of a sexual assault by a man I once worshipped. Carl Jung, Freud/Jung Letters Vol. 1, Page 95.

Carl Jung across the web:

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Carl Jung: In reply to your question about levitation I myself have never observed the levitation of a living body. (2016-01-29 04:50)

To Walter Schaffner

Dear Herr Schaffner, 16 February 1961

In reply to your question about levitation I myself have never observed the

levitation of a living body. But apparently such things do happen.

On the other hand I have seen objects moving that were not directly touched and moreover under absolutely satisfactory scientific conditions.

One could describe these movements as levitation if one assumes that the objects moved by themselves.

But this does not seem to have been the case, since all the objects that apparently moved by themselves moved as though lifted, shaken, or thrown by a hand.

In this series of experiments I, together with other observers, saw a hand and felt its pressure-apparently the hand that caused all the other phenomena of this kind.

These phenomena have nothing to do with the "will," since they occurred only when the medium was in a

trance and precisely not in control of his will.

They seem to fall into the category of poltergeist manifestations.

The experiments here mentioned were conducted in the Psychiatric Clinic at the Burghblzli in Zurich and not at the Federal Polytechnic.

Frankly, I see no connection between these phenomena and Ufos.

Unfortunately the latter phenomenon, if it exists at all, is complicated in the highest degree by fantasies and downright fraud.

I must caution you against people like Desmond Leslie and George Adamski.

Although I have been studying the Ufo phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of Ufos.

I cannot even say whether they exist or not.

Whether so-called levitation is in some way connected with antigravity is an

unanswerable question. With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II,

Pages 627-628 Carl Jung across the

web:

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Popular Carl Jung Quotations and Quotations attributed to but never uttered by Dr. Jung (2016-01-29 10:43)

Note: There is no documented evidence that Dr. Jung ever said: “Show me a sane man and I will cure him for you.”

Note: Dr. Jung did not say: “You meet your destiny on the road you take to avoid it.” This was actually said by Jean de La Fontaine, Book VIII, Fable 16.

Note Dr. Jung: did not say: “There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not

become enlightened by imagining figures of light, but by making the darkness conscious.”

What Dr. Jung said in two separate and unrelated statements was:

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlight- ened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

Dr. Jung did not say: The privilege of a lifetime is being who you are." The actual source is Joseph Campbell "A Joseph Campbell Companion: Reflections on the Art of Living."

Note: There is no documented evidence that Dr. Jung ever said: "What you resist persists?"

Note: There is no documented evidence that Dr. Jung ever said: "Whatever is rejected from the self, appears in the world as an event."

Popular Dr. Jung Quotations with sources:

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, Memories Dreams and Reflections, Page 247.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

The great decisions of human life have as a rule far more to do with the instincts and other mysterious uncon- scious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Page 69.

Nobody, as long as he moves about among the chaotic currents of life, is without trouble.

The healthy man does not torture others-generally it is the tortured who turn into torturers. Carl Jung; Civi- lization in Transition; Page 587.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict

engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On

the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung, MDR, Page 277

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung; "Archetypes of the Collective Uncon- scious," vol. 9, pt. 1, Collected Works, ed. William McGuire (1959).

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.

Knowing your own darkness is the best method for dealing with the darknesses of other people. Carl Jung, Letters Vol. 1, Pages 236-237.

Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul

Great talents are the most lovely and often the most dangerous fruits on the tree of humanity. They hang upon the most slender twigs that are easily snapped off.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Prac- tice of Psychotherapy, Para 181.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, Modern Man in Search of a Soul

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, Memories Dreams and Reflections, Page 154.

Even a happy life cannot be without a measure of darkness, and the word "happy" would lose its meaning if it were not balanced by sadness. Carl Jung, C.G. Jung Speaking, Pages 451-452.

Seldom, or perhaps never, does a marriage develop into an individual relationship

smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

… the experience of the self is always a defeat for the ego." Carl Jung, CW 14, Par. 778.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the funda- mental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the con- frontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Carl Jung across the web:

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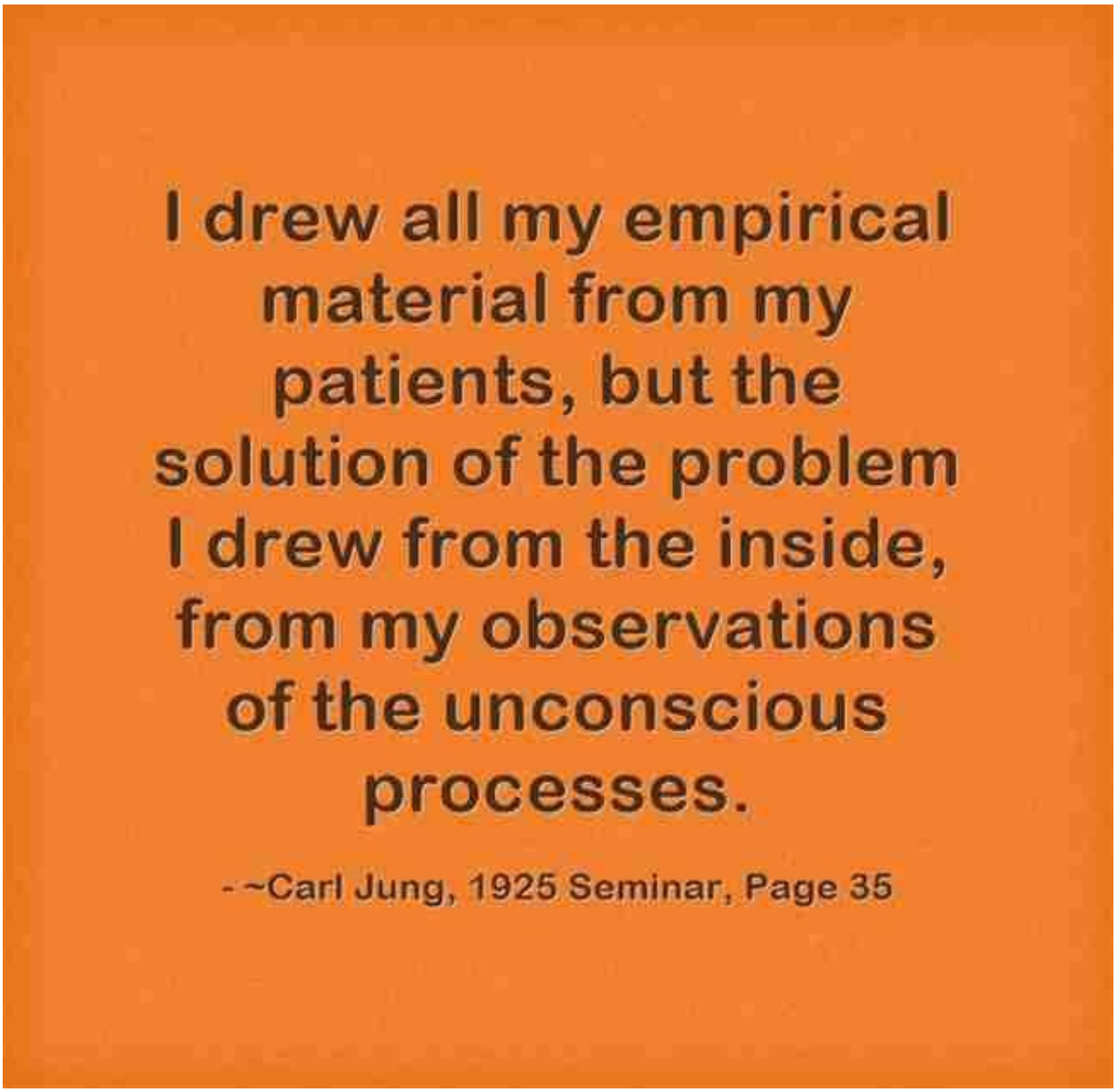
Some Carl Jung Quotations XVIII (2016-01-29 15:34)


I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.
- ~Carl Jung, 1925 Seminar, Page 35

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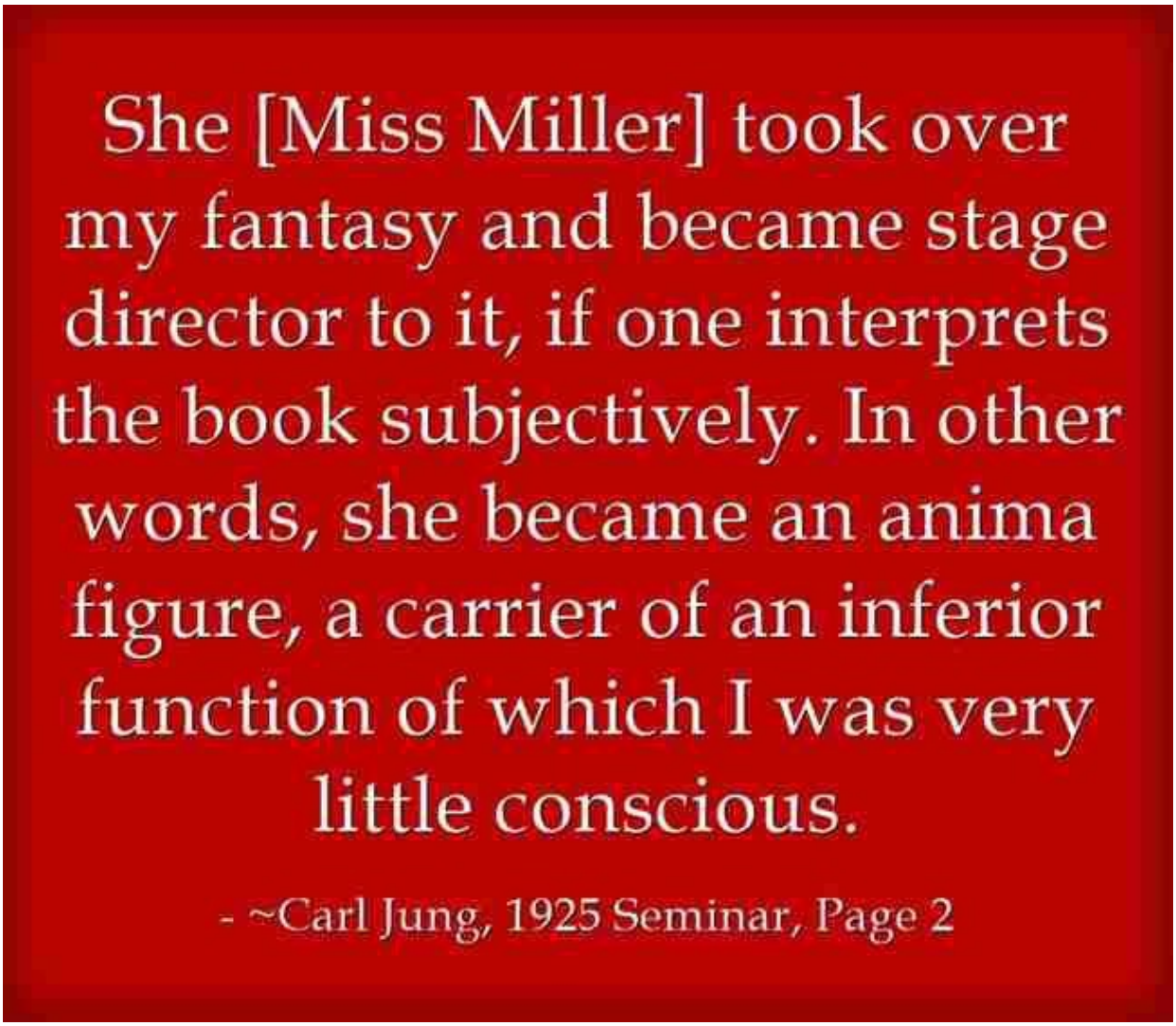
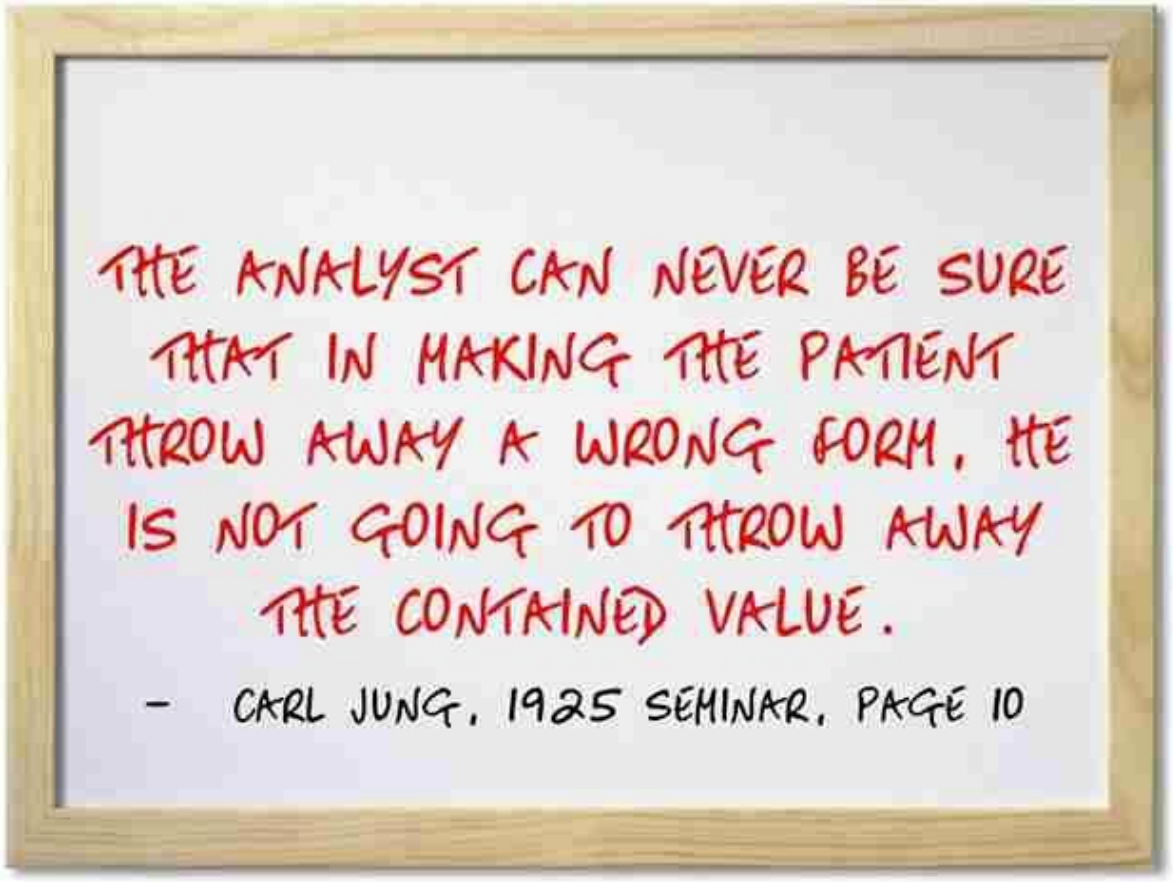
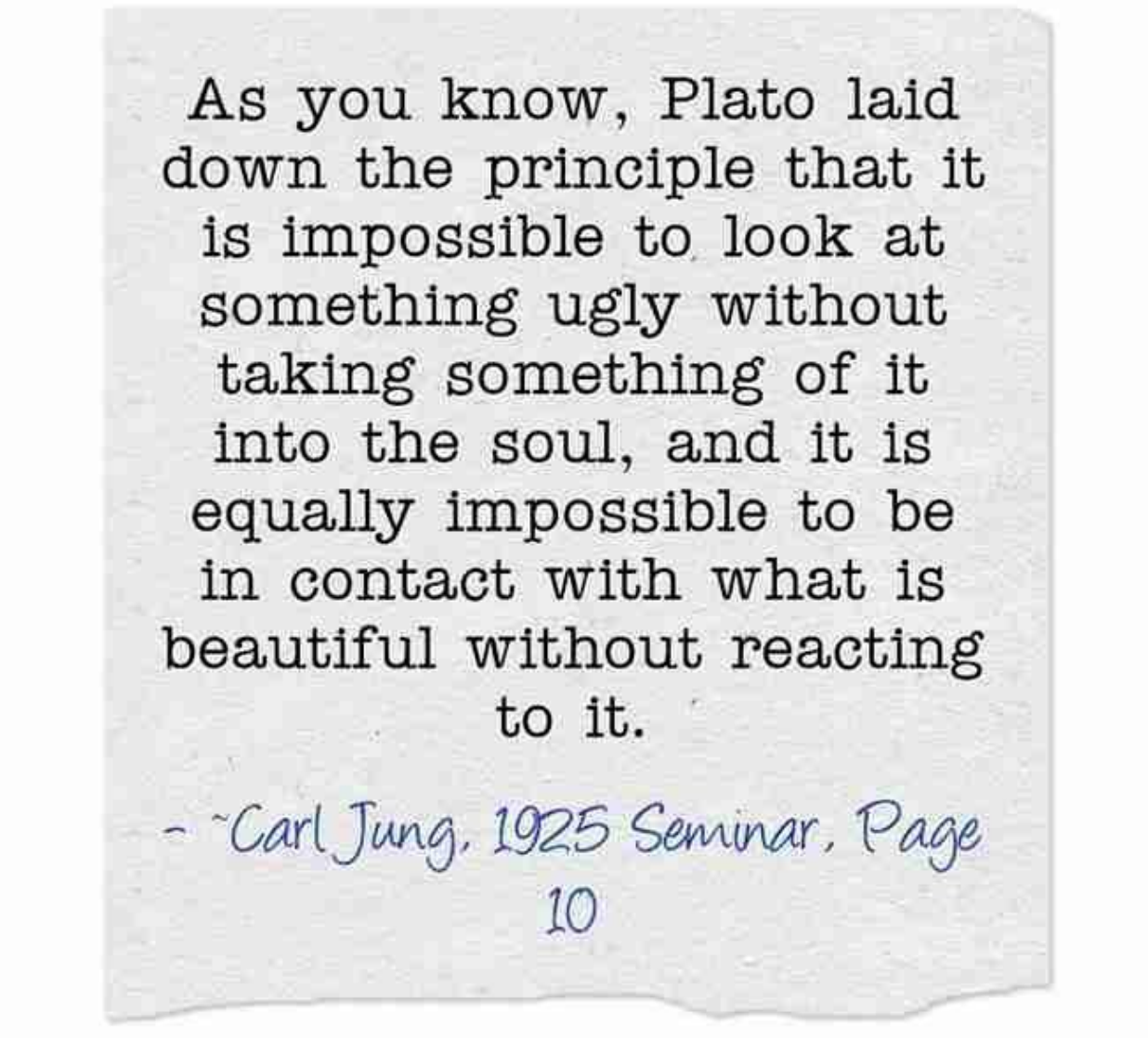

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.
- ~Carl Jung, 1925 Seminar, Page 2

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2


THE ANALYST CAN NEVER BE SURE
THAT IN MAKING THE PATIENT
THROW AWAY A WRONG FORM, HE
IS NOT GOING TO THROW AWAY
THE CONTAINED VALUE.
- CARL JUNG, 1925 SEMINAR, PAGE 10

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10


As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it.
~Carl Jung, 1925 Seminar, Page 10

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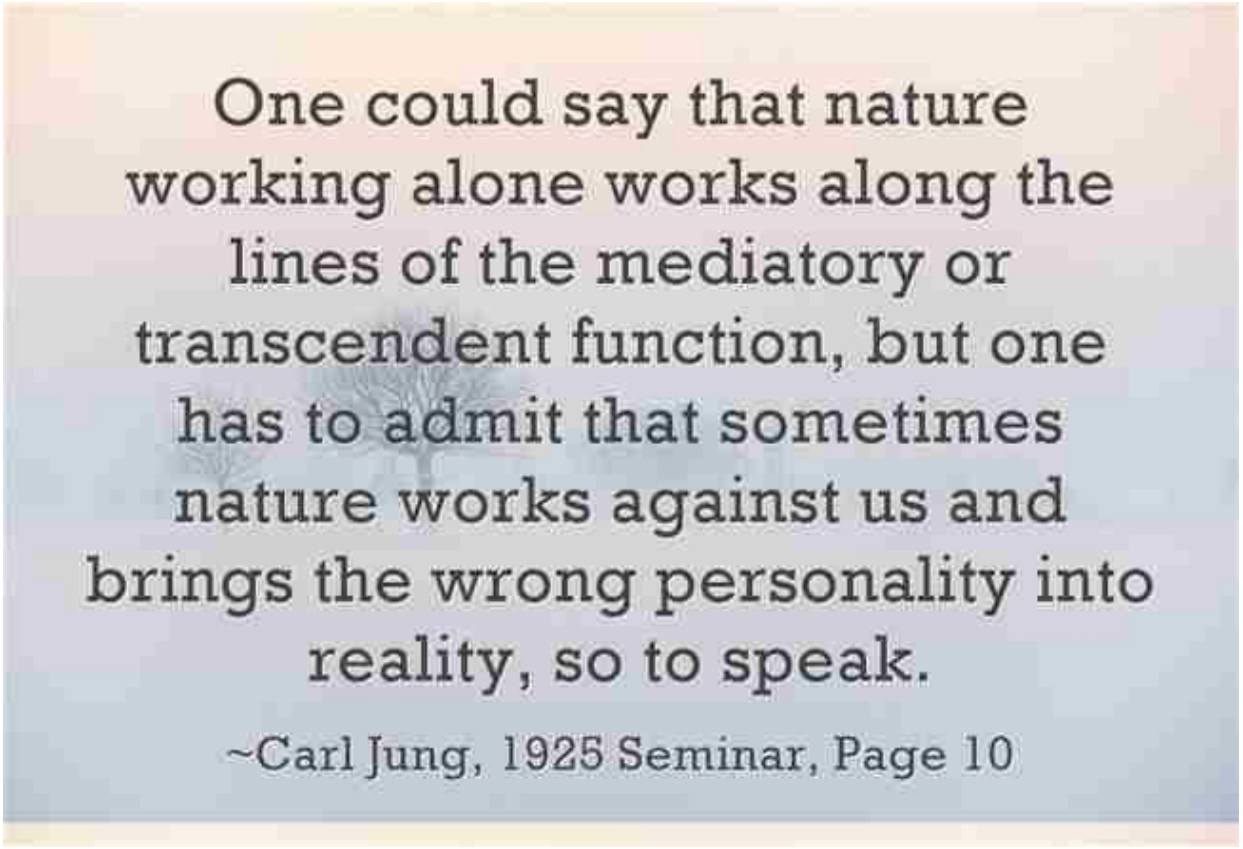
One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak.
~Carl Jung, 1925 Seminar, Page 10

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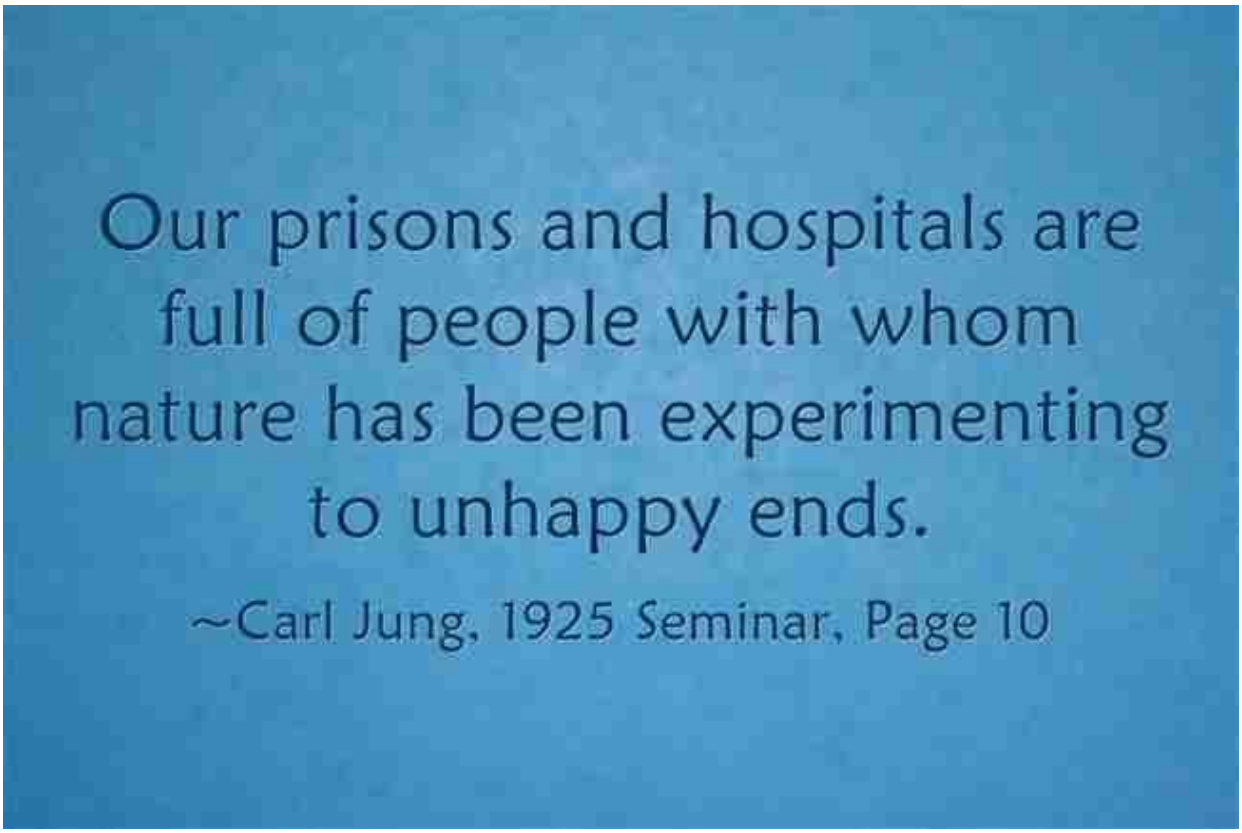
Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends.
~Carl Jung, 1925 Seminar, Page 10

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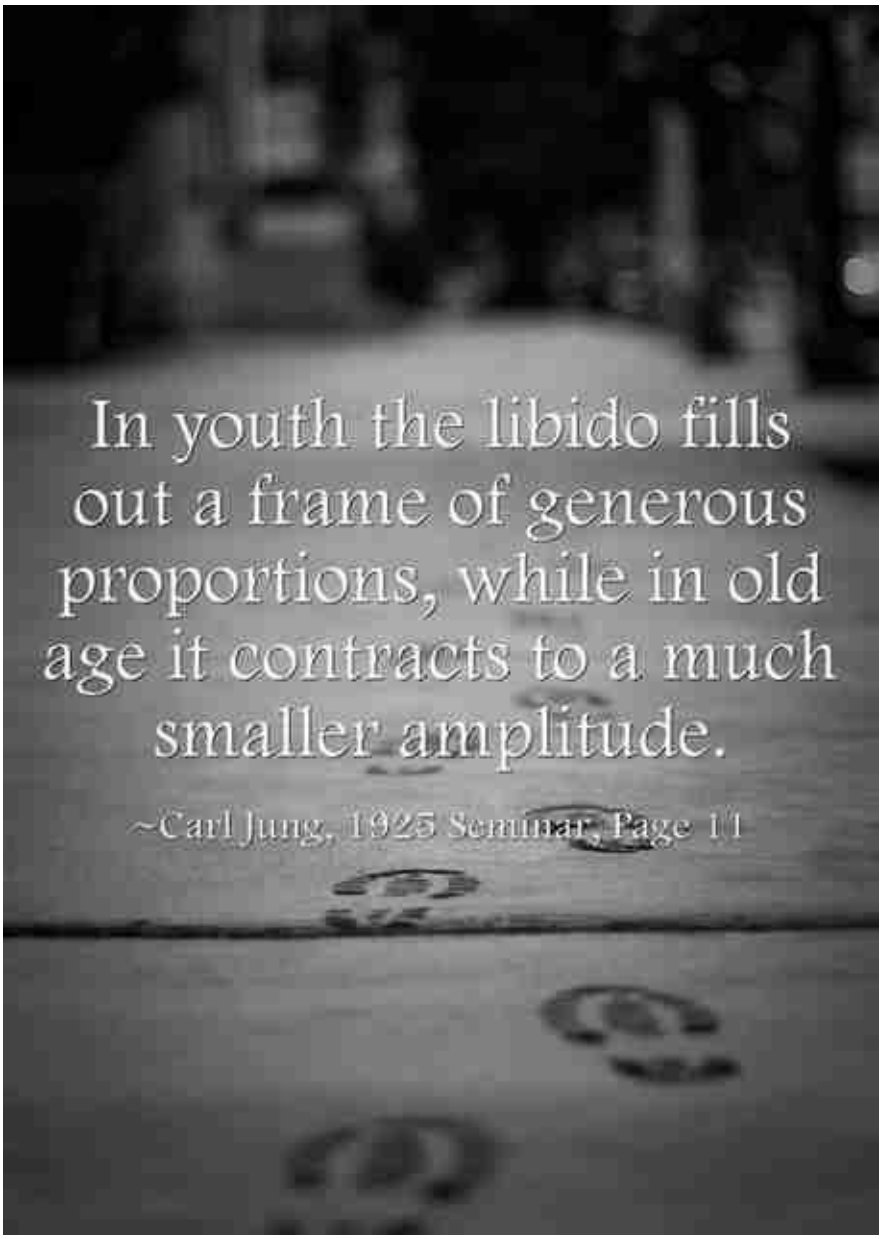
In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude.
~Carl Jung, 1925 Seminar, Page 11

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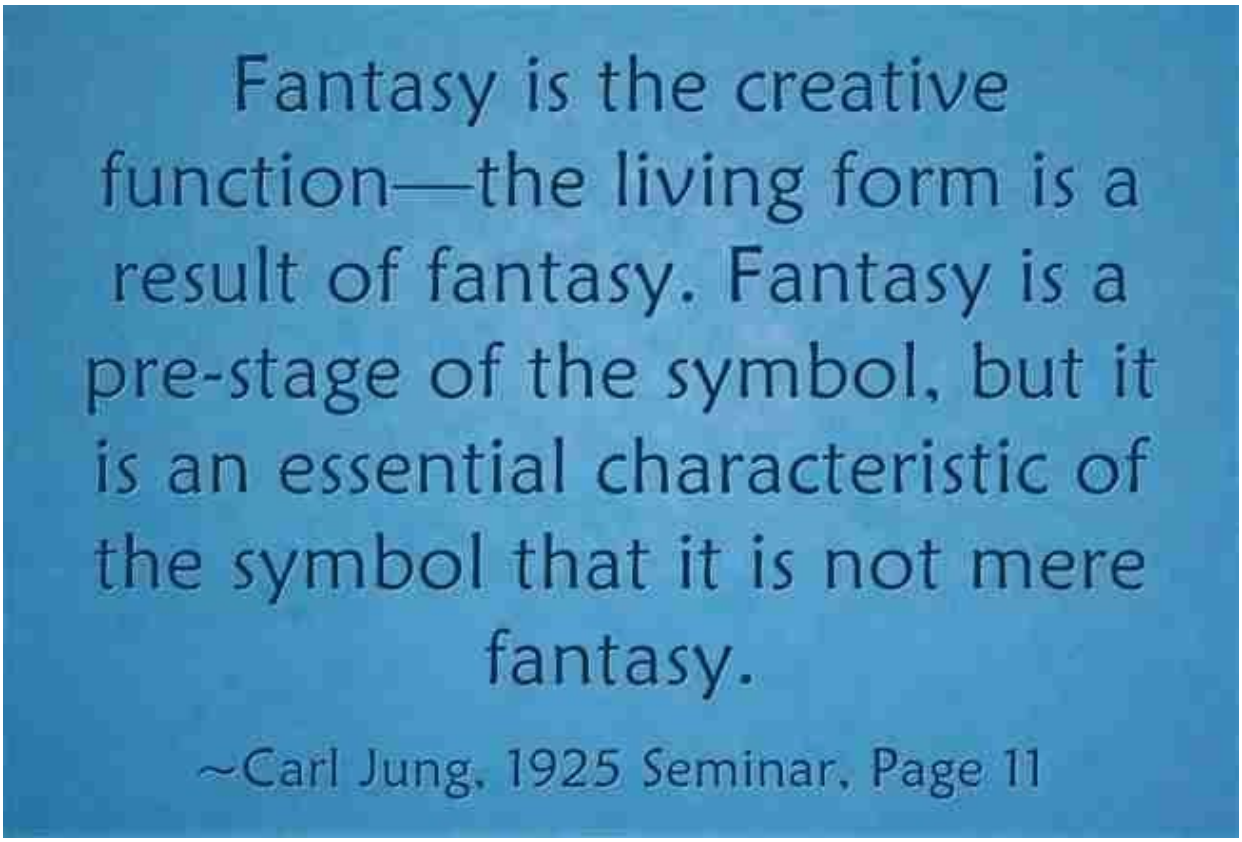
Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy.
~Carl Jung, 1925 Seminar, Page 11

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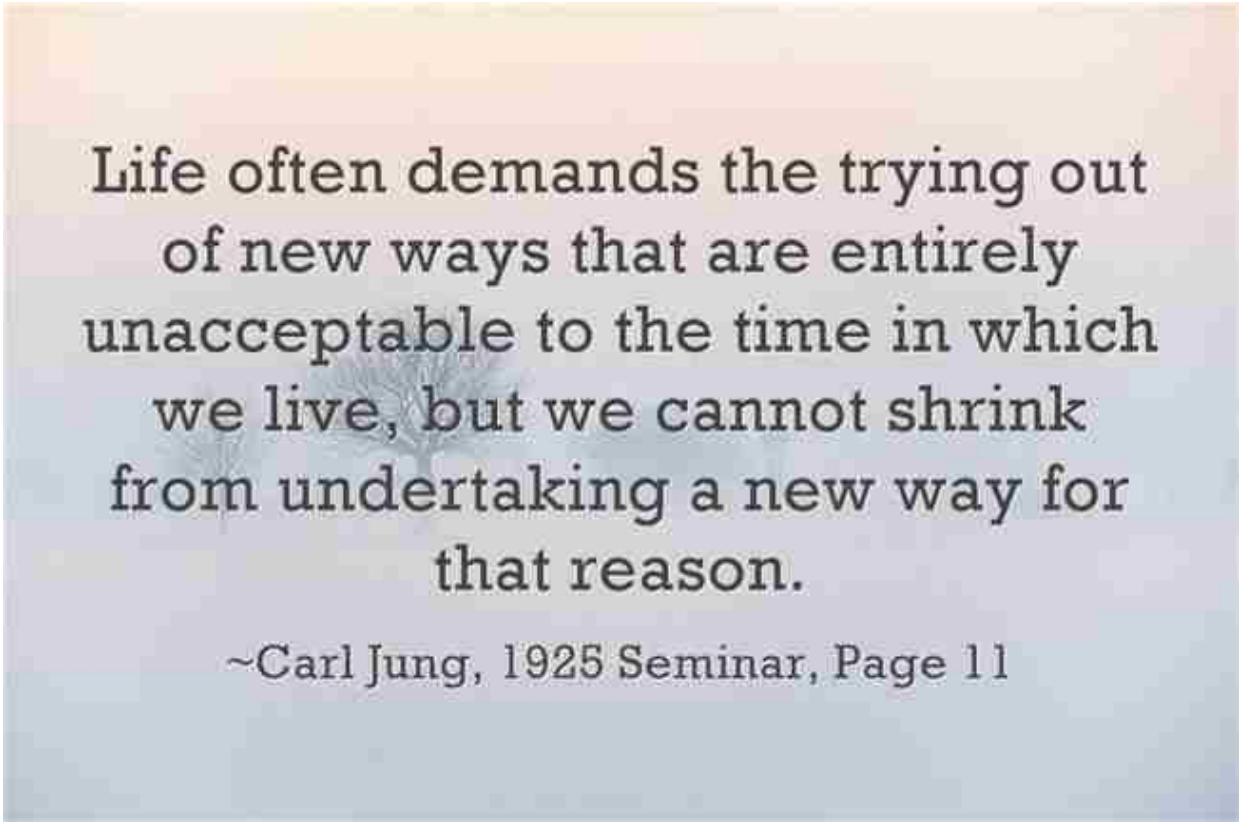
Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason.
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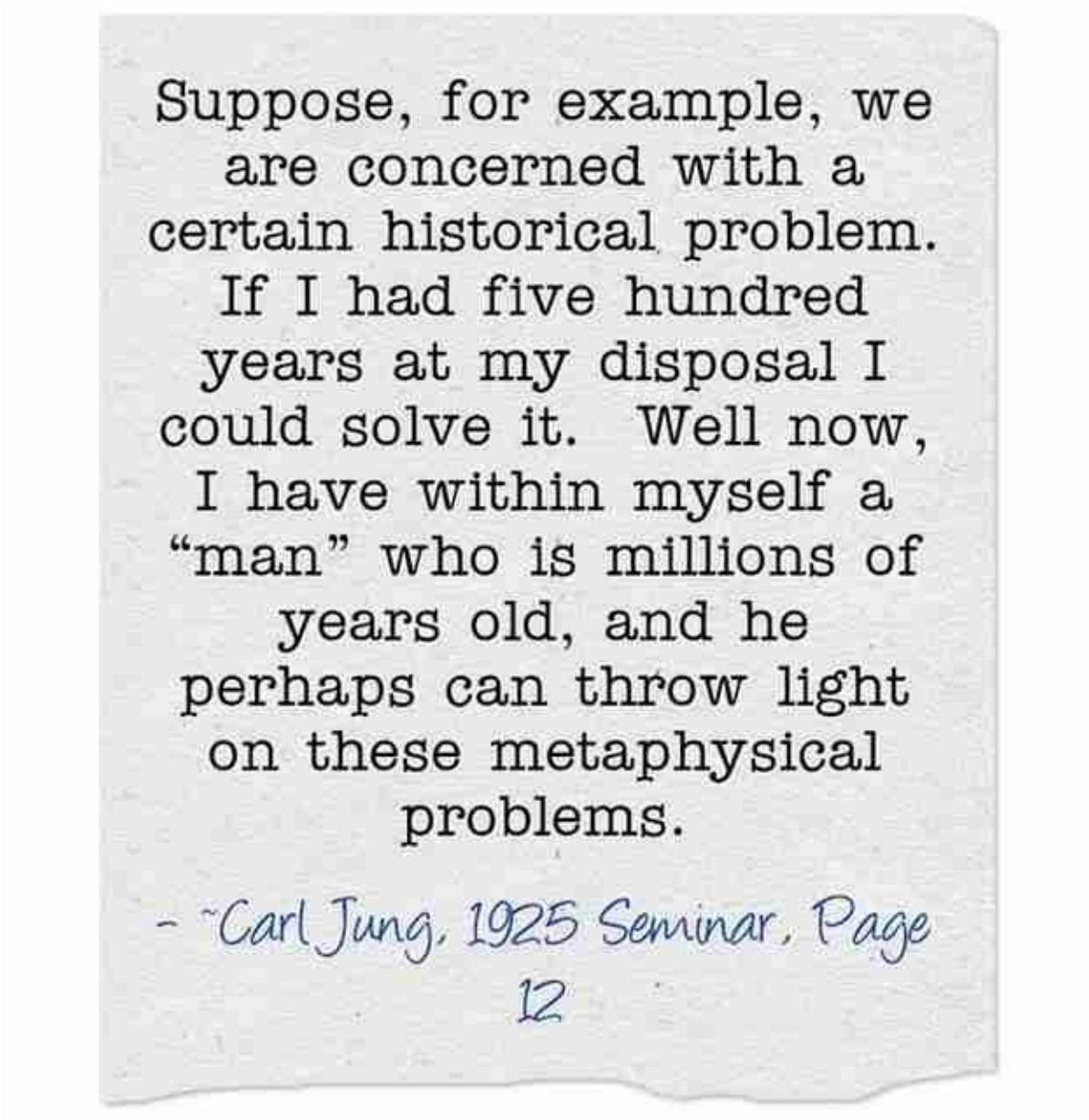
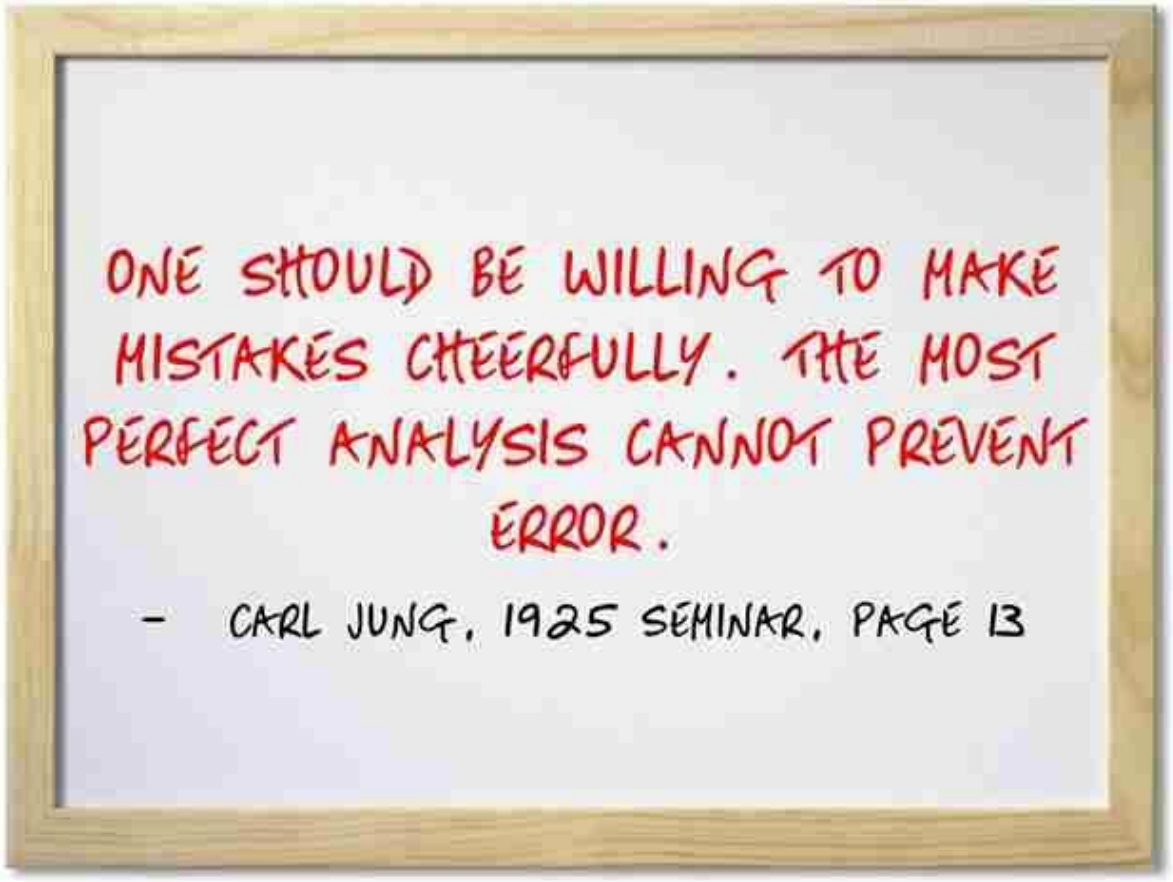
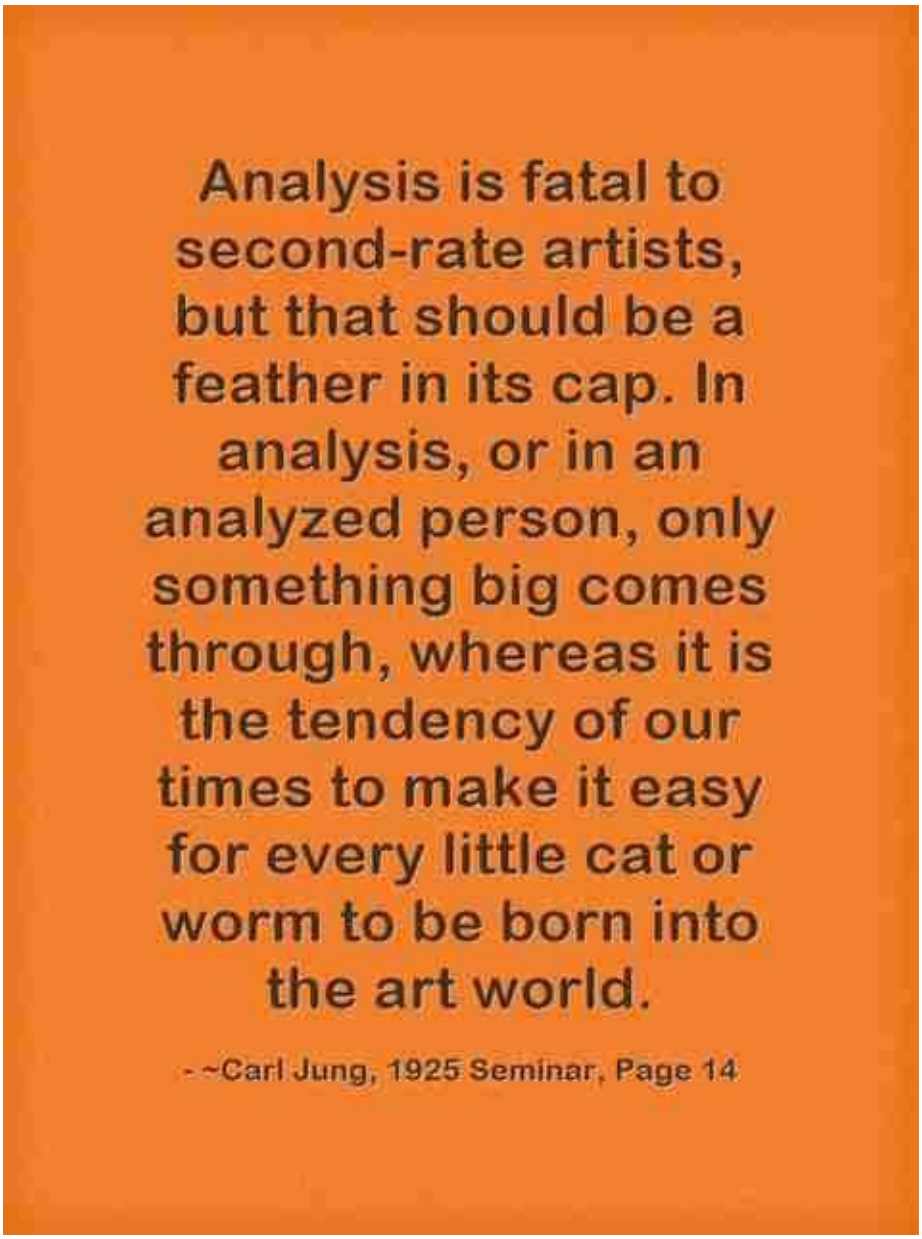

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems.
- ~Carl Jung, 1925 Seminar, Page 12

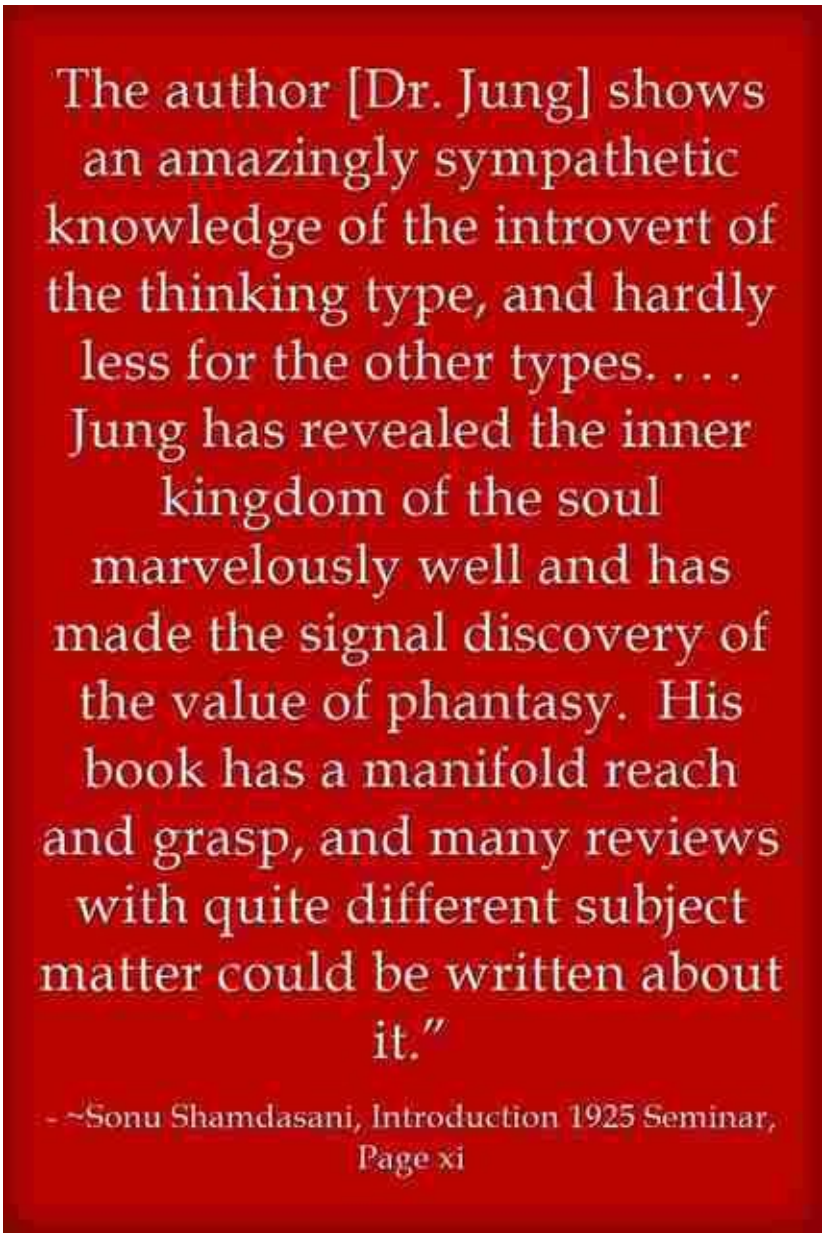
Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12


ONE SHOULD BE WILLING TO MAKE MISTAKES CHEERFULLY. THE MOST PERFECT ANALYSIS CANNOT PREVENT ERROR.
- CARL JUNG, 1925 SEMINAR, PAGE 13

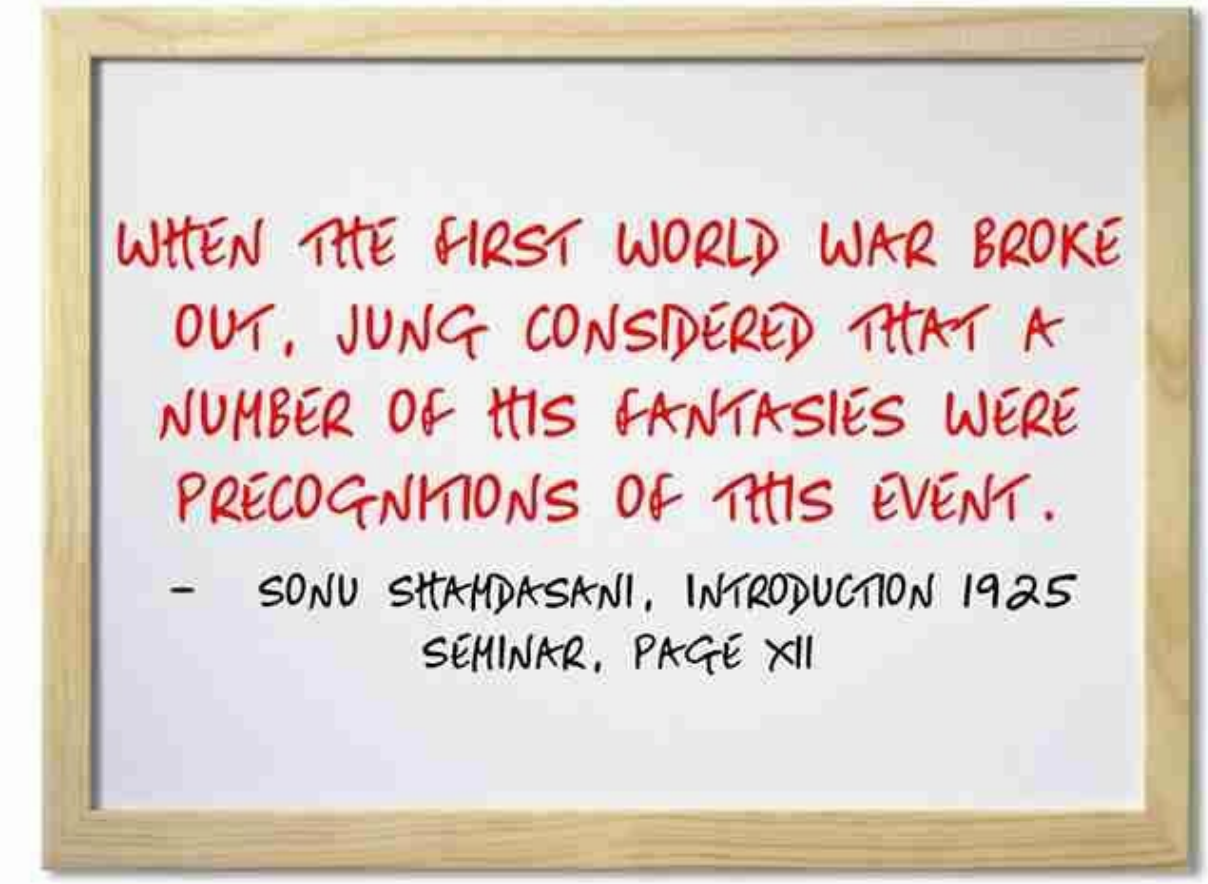
One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13


Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world.
- ~Carl Jung, 1925 Seminar, Page 14

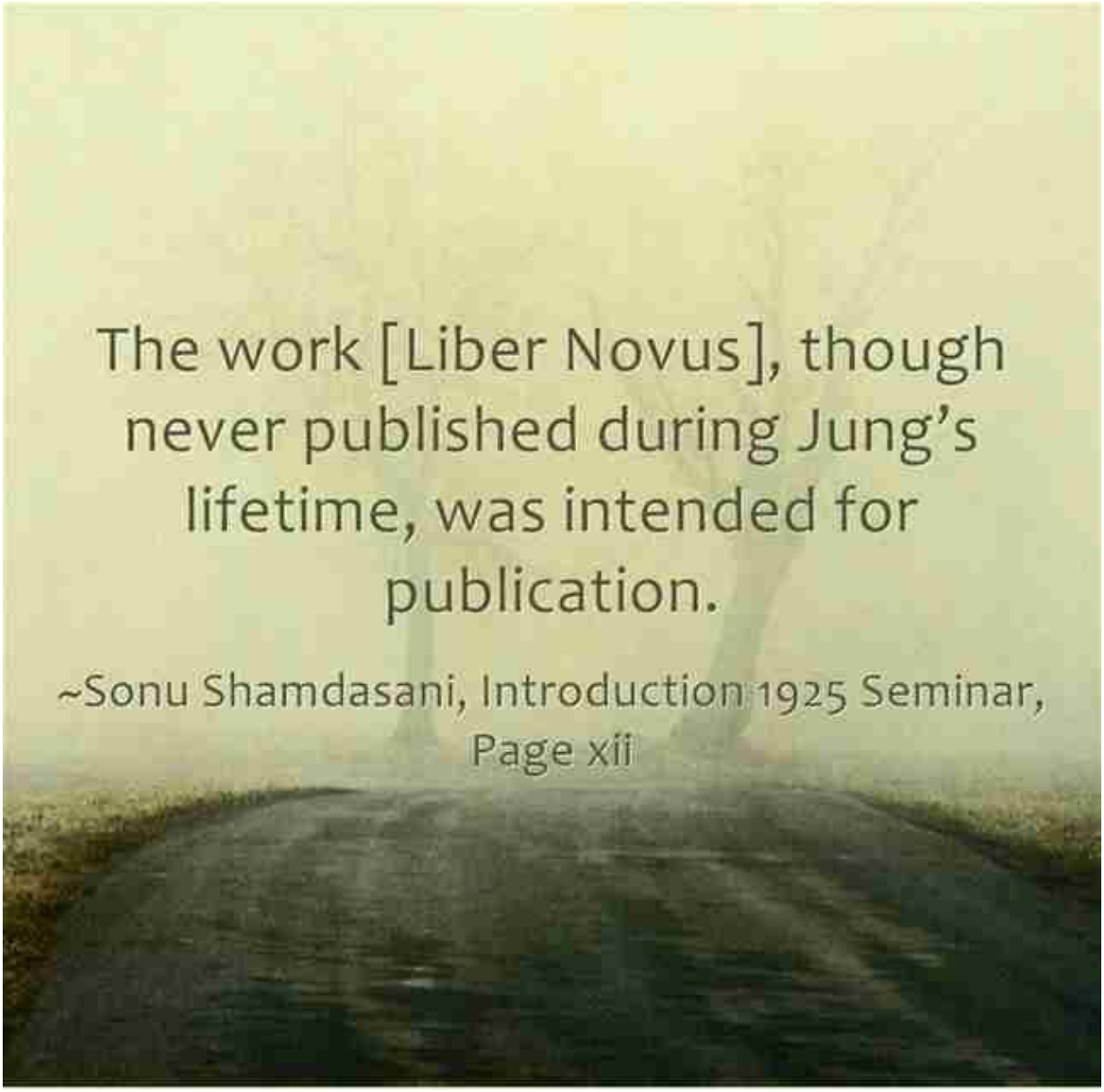
Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14


The author [Dr. Jung] shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."
- ~Sonu Shamdasani, Introduction 1925 Seminar, Page xi

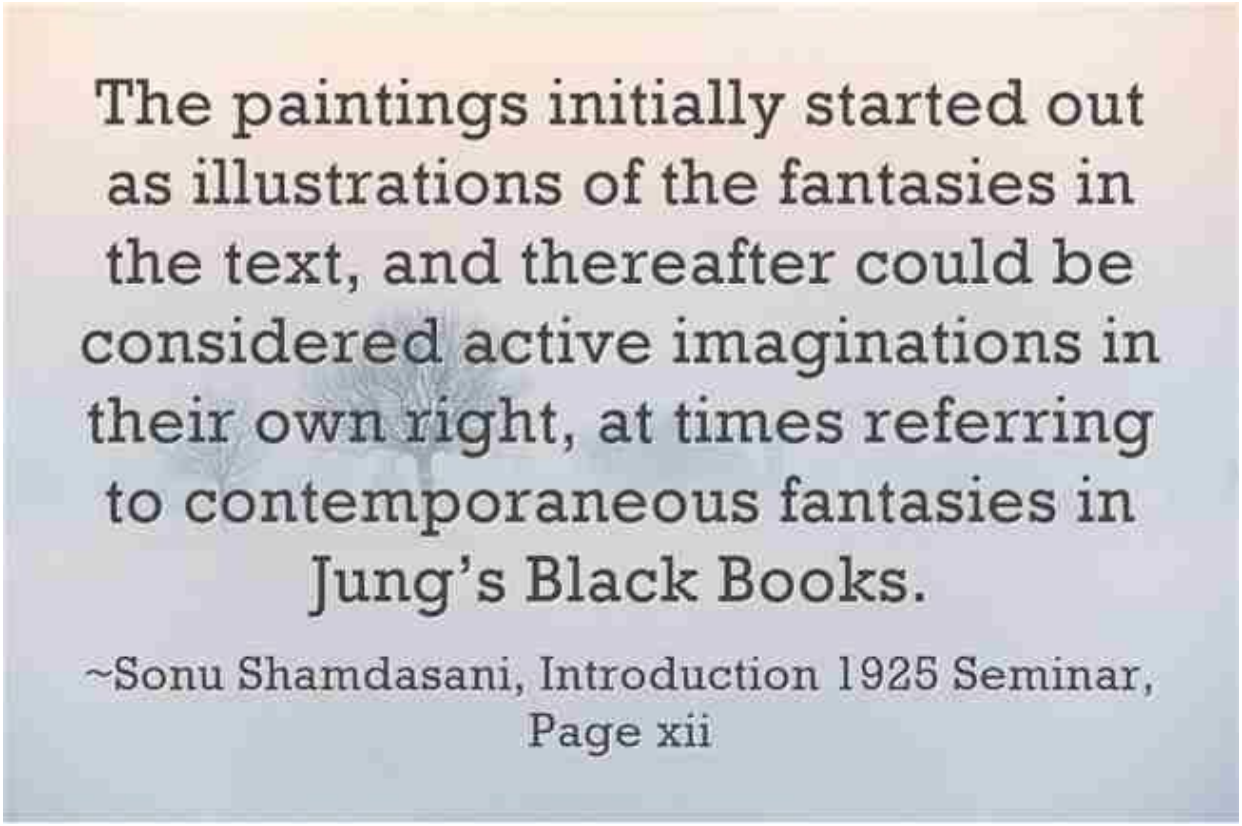
It is energizing, liberating and recreative. The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi


WHEN THE FIRST WORLD WAR BROKE OUT, JUNG CONSIDERED THAT A NUMBER OF HIS FANTASIES WERE PRECOGNITIONS OF THIS EVENT.
- SONU SHAMDASANI, INTRODUCTION 1925 SEMINAR, PAGE XII

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii


The work [Liber Novus], though never published during Jung's lifetime, was intended for publication.
~Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The work [Liber Novus], though never published during Jung's lifetime, was intended for publication. Sonu Sham- dasani, Introduction 1925 Seminar, Page xii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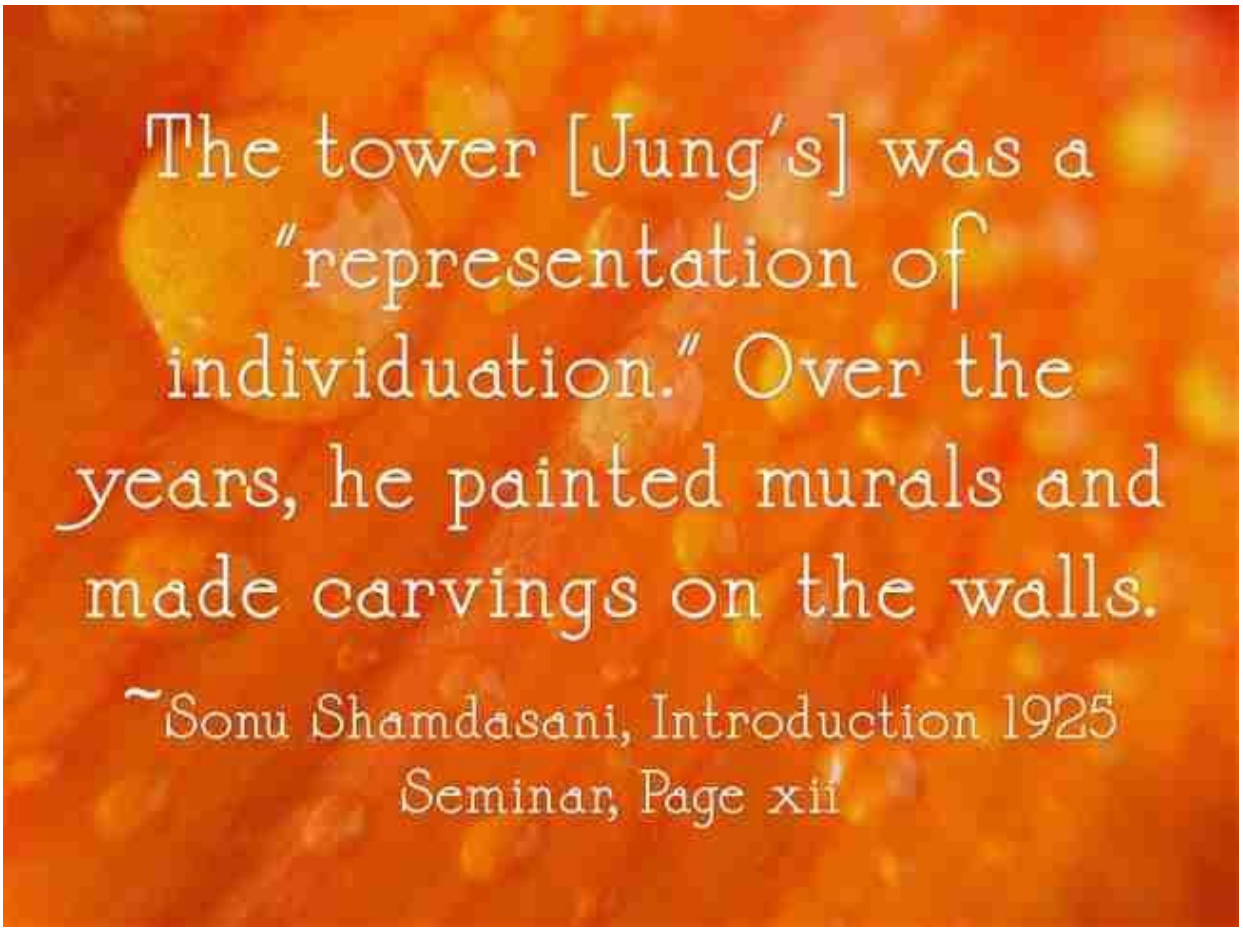
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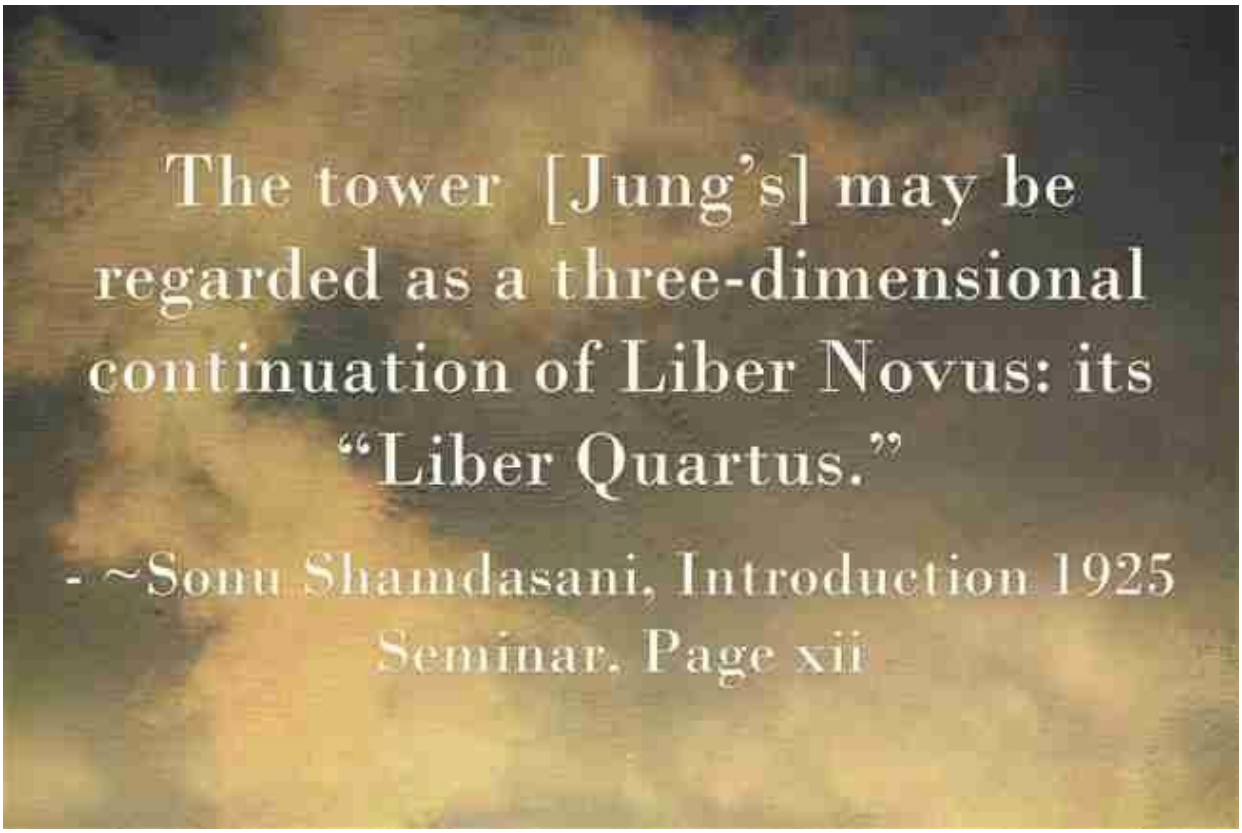
The tower [Jung's] may be regarded as a three-dimensional continuation of Liber Novus: its "Liber Quartus."
- ~Sonu Shamdasani, Introduction 1925 Seminar. Page xii

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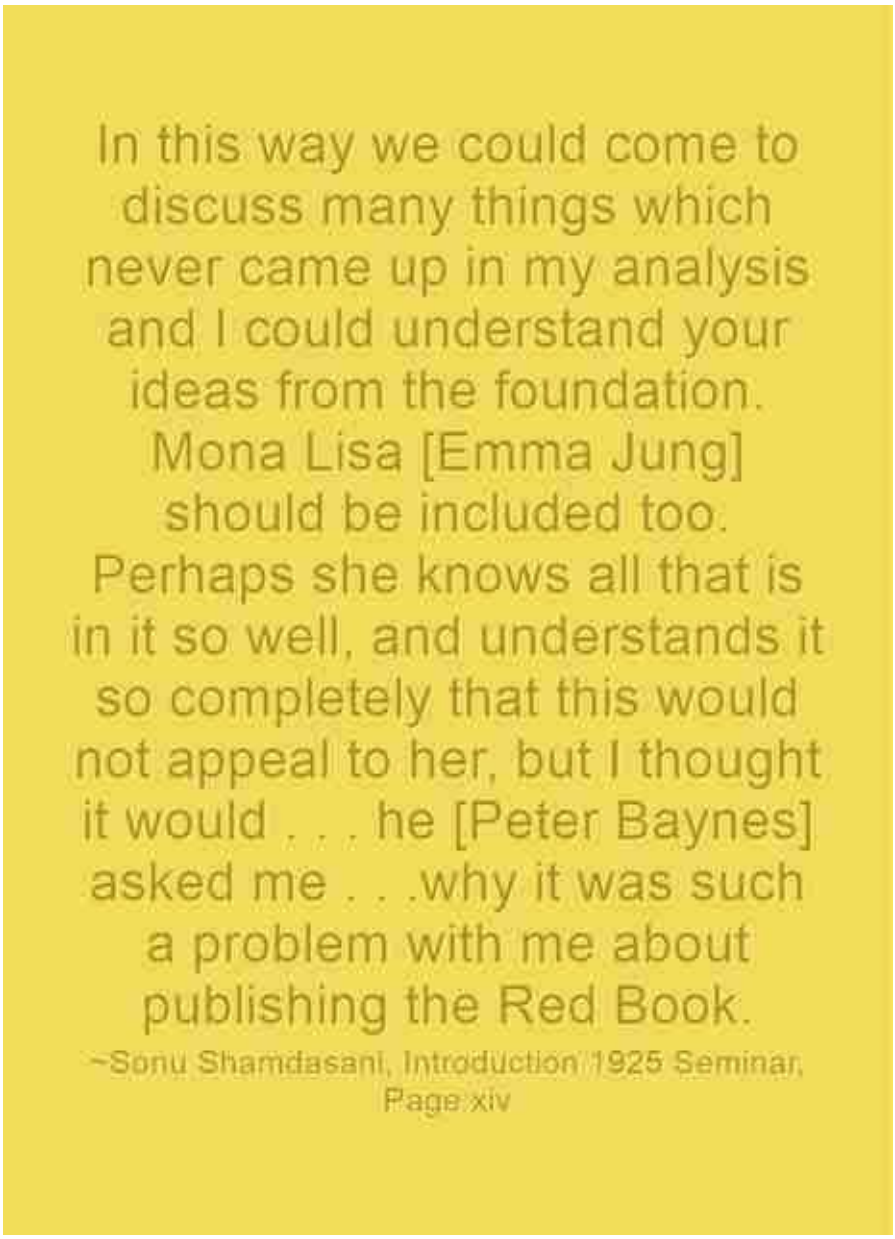
In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.
~Sonu Shamdasani, Introduction 1925 Seminar, Page xiv

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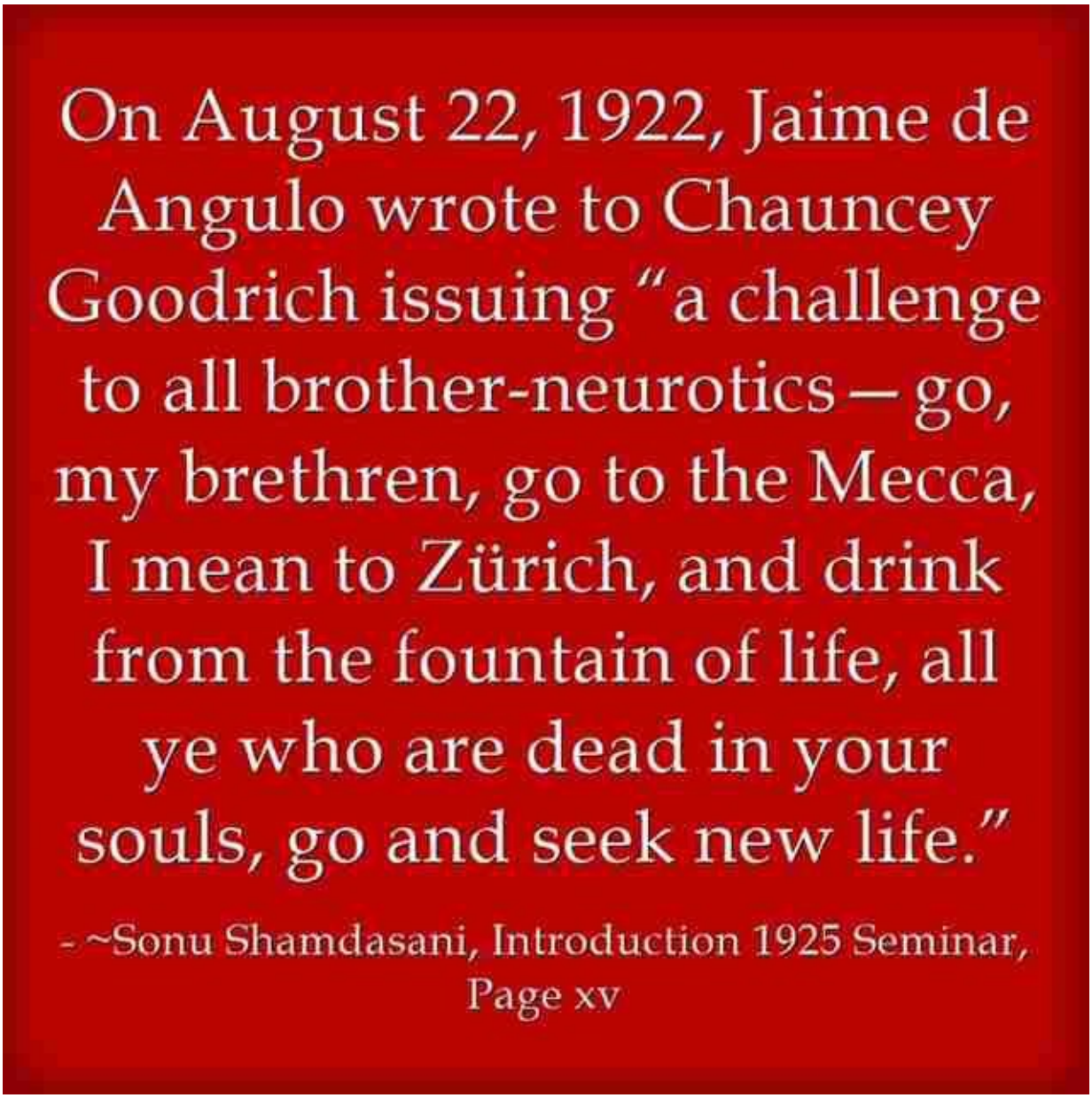
On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics — go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life."
- ~Sonu Shamdasani, Introduction 1925 Seminar, Page xv

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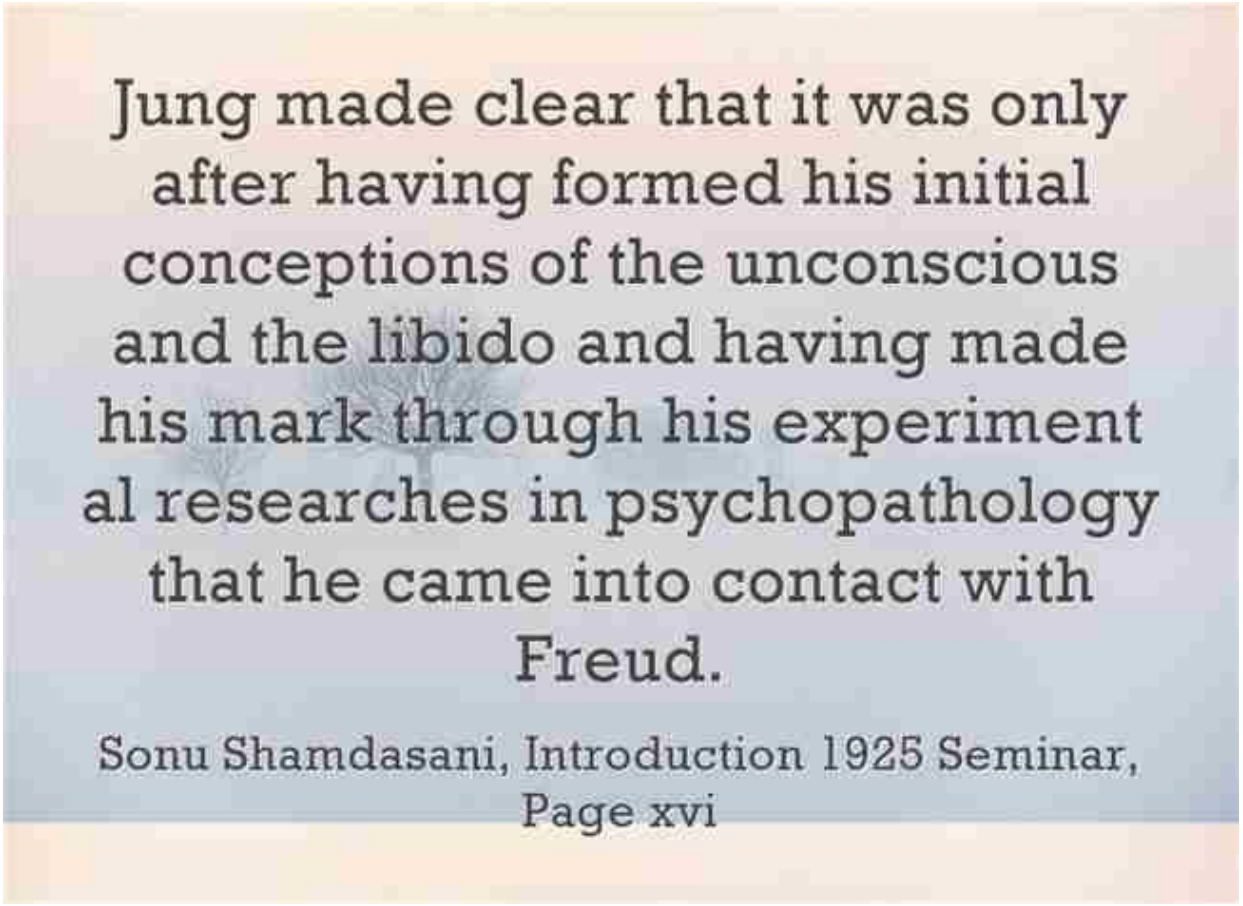
Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud.
Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

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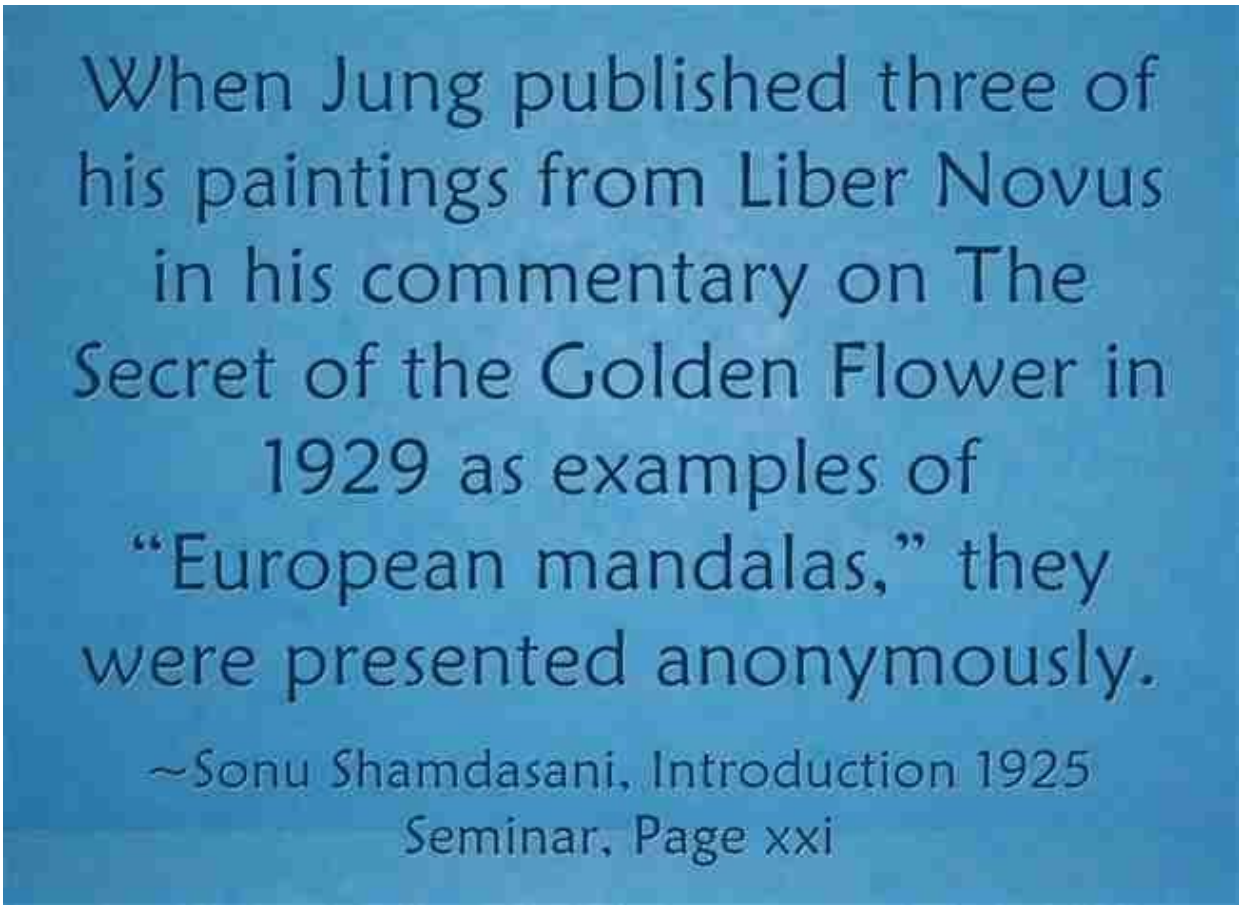
When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously.
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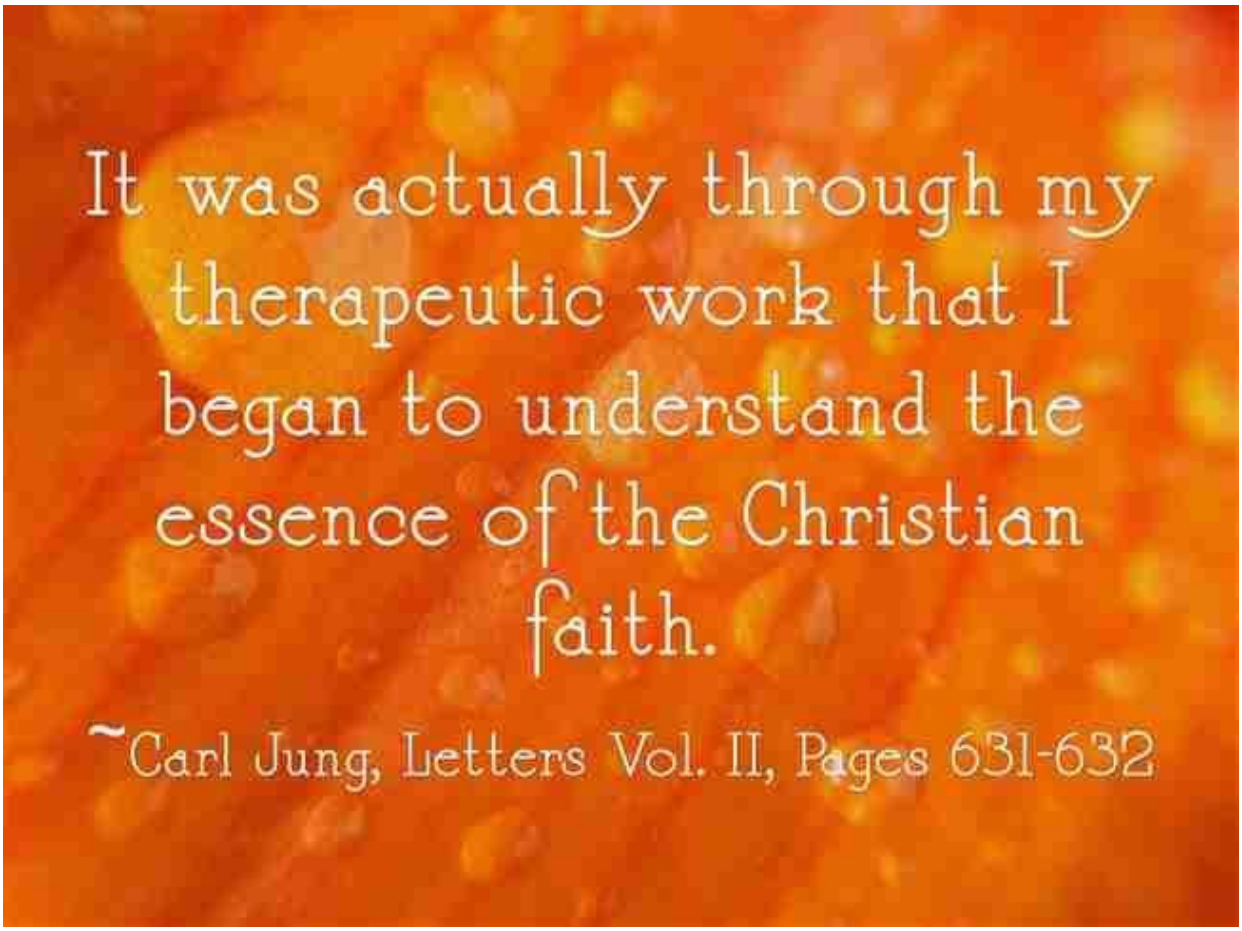
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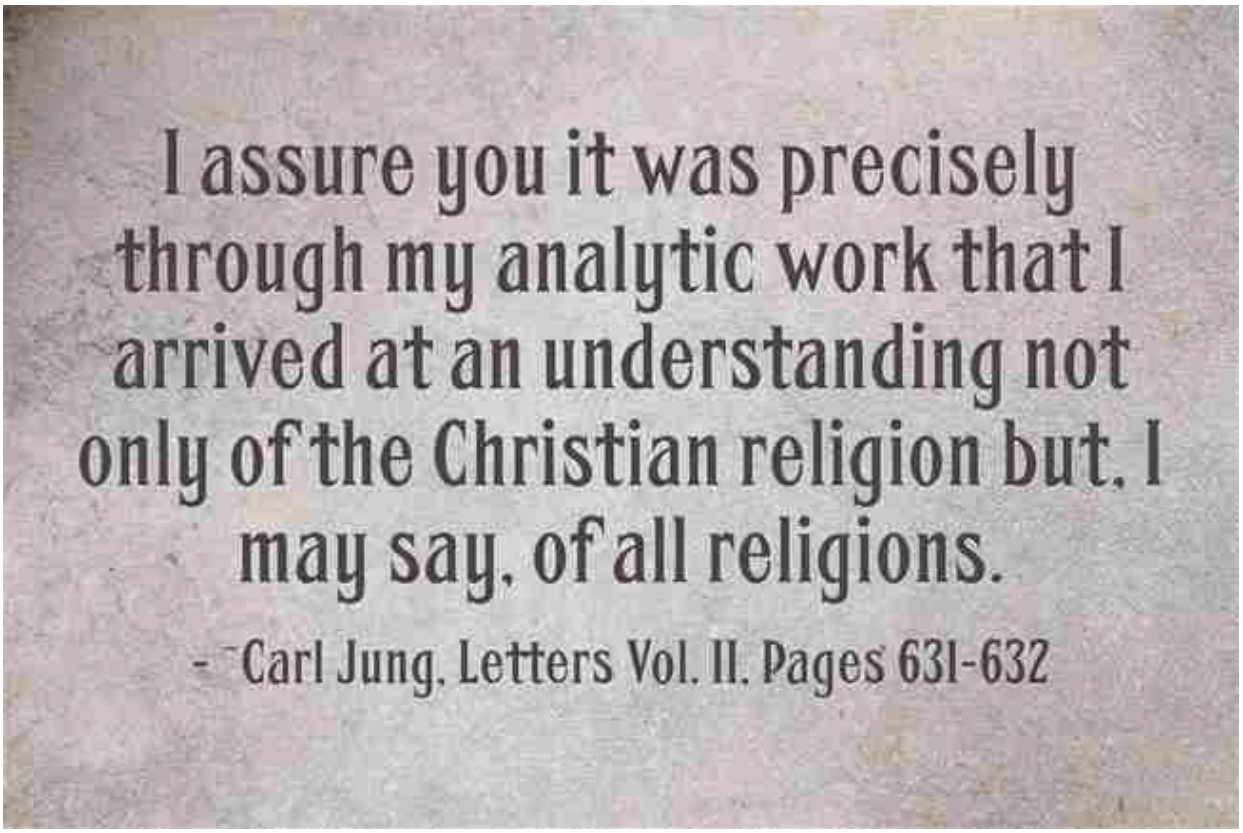
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Carl Jung: I wouldn't wish any of my publications undone and I stand by everything I have said.
(2016-01-30 04:32)

To: G. Kruger

Dear Sir, 17 February 1961

Please excuse my delay in answering

your letter. At my age I can no longer

hurry.

I can answer it only with unsatisfactory brevity.

A detailed answer would go far beyond the

framework of a letter. I must therefore confine

myself to your direct questions.

Your first question is: what do I regard as my specific contribution to

modern psychology? I consider it senseless to air my views in this

matter.

I have set it all down in my books, and if anyone finds something commendable in them, he can form his own judgment.

Your second question is: how do I evaluate my works, and are they out of date, etc.?

To this I can only reply that every single book was written with all the responsibility I could muster, that I was honest, and have presented facts which in themselves are not out of date.

I wouldn't wish any of my publications undone and I stand by

everything I have said. Not being a philosopher, I have no general

conception of the psyche.

I am an empiricist, as anyone can discover for himself if he takes the trouble to study my writings.

The many aspects I have worked out have naturally given rise to various changes in my formulations; these are not contradictory in themselves but are perfectly understandable if one knows the material.

Your third question concerns the use of foreign words.

You won't find any scientific study that is not obliged to make use of foreign words, not only in its technical terminology, where no equivalent concepts existed before, but also in its style, which for unavoidable reasons has to be a specialist language and is not meant to serve the aesthetic purposes of a literary presentation.

It is untrue that I and my pupils have no clue as to the meaning of modern art.

B ut there is no point in discussing our views because the psychological facts involved are still not understood by the public.

Nobody bothers to devote serious study to my contributions to scientific psychology.

The medical man lacks the time and training, and the philosophical or academic psychologist lacks practical knowledge of the material.

The theologian, the only person besides the psychotherapist to declare himself responsible

for the cura ani- marum, is afraid of having to think psychologically about the objects of his belief.

He prefers simple childlike faith and backs out of every discussion.

Thus I stand isolated between the faculties and can only hope that someone seriously follows up this line of

research, which until now has happened in only a very few cases.

The theologians who have come to grips with my ideas are Prof. Haendler and

Prof. Hans Schar. Both are Protestants.

In general, Catholic theologians are much more interested than the Protestant ones in the psychological ap- proach.

There are a number of Anglo-Saxon publications, most of which, however, misunderstand the empirical view- point for lack of the necessary epistemological premises.

Klee’s work is well known to me.

We psychotherapists can gain access to this kind of painting because for decades we have been familiar with the pictures our patients have produced of the contents of the unconscious, as I showed long ago in my essay on Picasso.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 628-630

Charles A. Lindbergh on Meeting Carl Jung (2016-01-31 04:54)

[Introduction]: In the summer of 1959, Charles A. Lindbergh (1902-1974) and his wife Anne Morrow Lindbergh were spending their vacation in Switzerland.

They went to see Mrs. Lindbergh's publishers, Kurt and Helen Wolff, who were residing at that time in Zurich.

Kurt Wolff had persuaded Jung to work with Aniela Jaffe on the composition of his autobiography, and the Wolff's saw Jung from time to time in order to discuss the work in progress.

On August 2, the Wolffs invited the Lindberghs to go along with them on a visit to Jung at his Bollingen re- treat. In a letter of December 11, 1968, to Helen Wolff, Lindbergh set down his recollection of the visit.

Jung had become interested in the phenomenon of flying saucers, or unidentified flying objects, in the early 1950's, had replied to written questions by Georg Gerster on the subject in 1954, and published his own book in

1958.

In a statement that Jung issued to United Press International in August 1958, after the report had been spread by the press that he believed the "Ufos" to be physically real, Jung stated:

"This report is altogether false. . . . I cannot commit myself on the question of the physical reality or unreal- ity of the Ufos since I do not possess sufficient evidence either for or against. I therefore concern myself solely with the psychological aspect of the phenomenon. . . . "

[Charles A. Lindburgh] . . . I looked forward, especially, to the possibility of listening to Jung talk about "flying saucers," for I knew he was deeply interested in them.

I recall Jung talking about the depths of the lake at our side, and relating these depths to the human subcon- scious.

We were sitting together in a small room, you, Kurt, Jung, Anne, and I. Finally, the conversation shifted to "fly- ing saucers."

I had expected a fascinating discussion about psychological aspects of the numerous and recurring flying saucer reports.

To my astonishment, I found that Jung accepted flying saucers as factual.

On the one hand, he didn’t seem in the least interested in psychological aspects.

On the other, he didn’t seem at all interested in factual information relating to the investigation of flying-saucer reports.

When I told Jung that the U

He asked me how I accounted for recent flying saucer reports in Europe—especially a series of sightings along an apparently straight line of flying-saucer flight.

He referred to Donald Keyhoe’s book about flying saucers.

I told Jung that, while I had not seen Keyhoe in recent years, I had known him intimately many years ago.

(Keyhoe accompanied me, in another plane, when I made a three-month tour of the United States in the "Spirit of St. Louis," in 1927, under the auspices of the Daniel Guggenheim Fund for the Promotion of Aeronautics. He and I usually occupied the same suite of rooms at the hotels where I stopped.)

his book, cited alleged reports that the British De Havilland Comets which disintegrated in air had been re- ported hit by "unidentified flying objects."’

I said that I had been in close contact with the De Havilland Company and its engineers at the time, because Pan American Airways had on order and option a number of Comets, and I was a consultant
to Pan American in this field.

I told him that the cause of disintegration was fuselage rupture resulting from fatigue and

inadequate basic design, and that in my conferences with De Havilland personnel and other engineers

concerned, no mention had ever been made of "unidentified flying objects."

I also mentioned to Jung the high-level Pentagon conference cited by Keyhoe, again in the early chapters of his book, to substantiate his claims about the reality of flying saucers. Keyhoe wrote that this conference had been called because of the alarm caused by flying saucers and their sightings, that it was highly secret, and that the officials attending the conference felt the situation was so alarming
and serious that the information discussed should be withheld from public knowledge.

I told Jung I had been working closely with the Air Force, as a consultant, at the time, and that Pentagon offi- cials were not alarmed by reports on flying saucers, but astonished at the stories they read about
flying saucers in the newspapers.

The conference was called as a result of the plea, "For God's sake, somebody tell us what it's all about." It was not a secret conference.

So far as I could judge, Jung showed not the slightest interest in these facts.

I then described a discussion on flying-saucer reports I had carried on with General Spaatz (an old friend and Chief of the United States Air Force).

I had, laughingly, asked Spaatz how I could persuade one of my sons that the flying-saucer reports he had read in a Reader's Digest article were not true.

Spaatz, in his dryly humorous way, had replied: "Slim, don't you suppose that if there was anything true about this flying-saucer business, you and I would have heard about it by this time?"

To this, Jung replied: There are a great many things going on around this earth that you and General Spaatz don't know about.

Thereafter, I departed from the subject of flying saucers.

I can't believe that Jung was as uninterested in either psychological aspects or facts relating to flying saucers as the Bollingen meeting made it appear to me.

I wonder if there wasn't some reason that day for his not wanting to talk about the subject, even though I can't explain in my own mind what it would be.

I was fascinated by Jung.

One intuitively feels the elements of mysticism and greatness about him—even though they may have been mixed, at times, with elements of charlatanism.

I liked Anne's not unadmiring description of Jung as "an old wizard."

In the highest sense, he seemed like that to me in the wizard setting of lakeside Bollingen.

And in this instance, the "Old Wizard" just didn't open his mind to me on the subject of flying saucers.

It was a great experience for us, that visit with you and Kurt to Bollingen, one Anne and I are deeply grateful for and will never forget.

Jung was such an extraordinary man, surely one of our time’s great geniuses.

My admiration and respect for him remain, and I continue to find tremendous stimulation in his writings; but I approach his statements and conclusions with even greater caution than in the past.

I realize I have used the term "fact" loosely, as though the physical and psychological could be completely sep- arated, as though the real and the intangible have no relationship in essence.

In a sense, every concept forms its own reality, and with this sense in mind, I think a more interesting discus- sion might have taken place with Jung. Charles Lindbergh, C.G. Jung: Interviews and Encounters, Pages 406-409

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

2.2 February

Carl Jung answers: “can we assume that individual consciousness continues after death?”
(2016-02-01 05:36)

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual consciousness continues after death? Do you know any modern dream material which would corroborate such an assumption? Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult

to answer. To put it briefly, it’s a question of

conscious immortality. This is a question our

Lord Buddha was asked twice.

For his disciples it was naturally a matter of great concern whether the karma that passes from one genera- tion to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it’s as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one’s previous births because of this karma’s transcen- dent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there be- ing as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenti- cated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this mat- ter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is
absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it

goes, we have ir- refutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these
phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no
extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time con- cept is only ro per cent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly

held views in India. For instance, if you read the Buddha stories in the

[Pali Canon], you will find many examples.

Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a
high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am
immortal.

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will

come to an end. The Brahma god wouldn't believe it.

At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him

true discipleship. That is the story. Life may endure for an infinity of

kalpas but it is not eternal.

Of course that doesn't bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from ex- perience that there is a background which is absolutely necessary, otherwise we couldn't explain the
phenomena of this world. In consequence, we are unable to explain a prediction of the future or a spatial extrasen- sory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over

the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, ev- erything should be rational, but it just isn't.

We are not in a position to prove that anything of us is necessarily

preserved for eternity. But we can assume with great probability that

something of our psyche goes on existing. Whether this part is in itself

conscious, we don't know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest it- self at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn't it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual con- sciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of

sustaining consciousness. But how then does it sustain a dream in which an

individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena follow- ing brain injuries.

Such cases have been observed fairly often, though these things

are rather rare. For instance, a soldier is shot in the head in

combat and lies there as if dead.

But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is

all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it contin- ues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or

metempsychosis. Here again we have to depend on dreams that give us a few

hints.

But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that dis- tant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner cul- ture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity

within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have

understood what I mean. [Two members of the audience then relate

examples of the transmigration of souls.] Individual instances like this

certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a cer- tain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying

she would buy it. Then she suddenly hit on this house, which was up for sale

because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she herself was the ghost who had been haunting the house for a long time because she had seen it in her imagination.

So she got her house, or so the story goes. But—si non e vero!Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

Carl Jung across the web:

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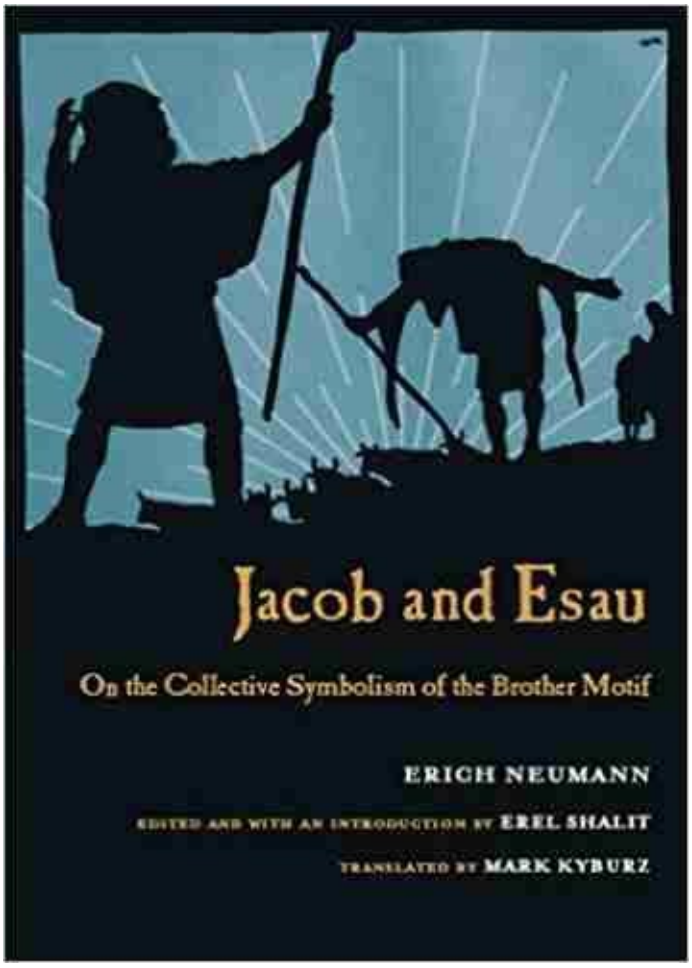
A new Book by Erich Neumann: Jacob & Esau: On the Collective Symbolism of the Brother Motif

(2016-02-01 13:59)


Jacob and Esau
On the Collective Symbolism of the Brother Motif
ERICH NEUMANN
EDITED AND WITH AN INTRODUCTION BY EREL SHALIT
TRANSLATED BY MARK KYBURZ

In 1934, Erich Neumann, considered by many to have been Carl Gustav Jung's foremost disciple, sent Jung a handwritten note: "I will pursue your suggestion of elaborating on the 'Symbolic Contributions' to the Jacob-Esau problem . . . The great difficulty is the rather depressing impossibility of a publication." Now, eighty years later, in Jacob and Esau: On the Collective Symbolism of the Brother Motif, his important work is finally published.

In this newly discovered manuscript, Neumann sowed the seeds of his later works. It provides a window into his original thinking and creative writing regarding the biblical subject of Jacob and Esau and the application of the brother motif to analytical psychology.

[1]

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1. http://www.amazon.com/Jacob-Esau-Collective-Symbolism-Brother-ebook/dp/B01B99T5VK/ref=sr_1_8?s=books&ie=UTF8&qid=1454292522&sr=1-8&keywords=erich+neumann

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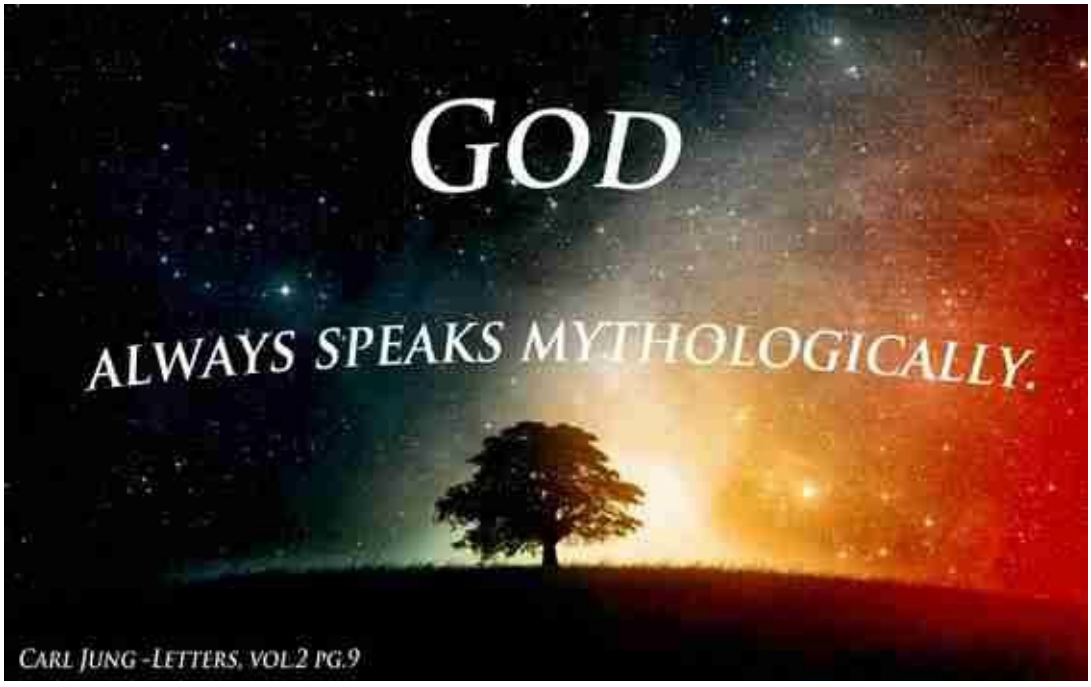
Carl Jung: Strictly speaking, a myth is a historical document. (2016-02-02 04:54)



Question 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event either precedes or follows it?

Dr. Jung: Here you must define more precisely what you

mean by myth. Strictly speaking, a myth is a historical

document.

It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individ- ual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately

400o B.C. What preceded it?

Total darkness.

We just don’t

know. And what

followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that’s all.

I will give you only one example.

As you know, Christ’s genealogical table in the New Testament consists of 3 x 14 names.’

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God’s son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn’t be found, some

invented ones were added—there had to be 14 of them.’

Well, in the case of God’s son Christ, who was of course infinitely more exalted than Pharaoh, there had to be

3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the

"Thrice Holy." Here, then, we have one such trace [of Egyptian

influence].

If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question be- cause they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be es- tablished post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the

Christ myth. This is one of the finest examples of

mythological continuity.

It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon be- ing as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose birth was regarded as the birth of a savior.

And if you recall Virgil's 4th Eclogue,' you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as

Christ.

The date of Virgil’s poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds —please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for re- demption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation

in the 4th Eclogue. Thanks to this prophetic gift he is also the psychopomp in Dante,

the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beat- rice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

But all that was in Dante's time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,' and another hundred years until the promulgation of the Assumption. Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-373.

Carl Jung across the web:

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Carl Jung answers: Do you believe we are heading for complete barbarism in the new aeon,
(2016-02-03 04:34)

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more

serious food shortages in 1965; India, the entire subcontinent of India

is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense

population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India

except a colossal epidemic. In 1920, for instance, following the influenza epidemic, they had a

loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like

an avalanche. QUESTION FROM THE AUDIENCE: Can't something be done with

birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must be- gin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild

tribesmen. Reasonable measures like these are quite hopeless.

The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may per- haps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it!

Carl Jng, C.G. Jung: In- terviews and Encounters, Pages 374-375.

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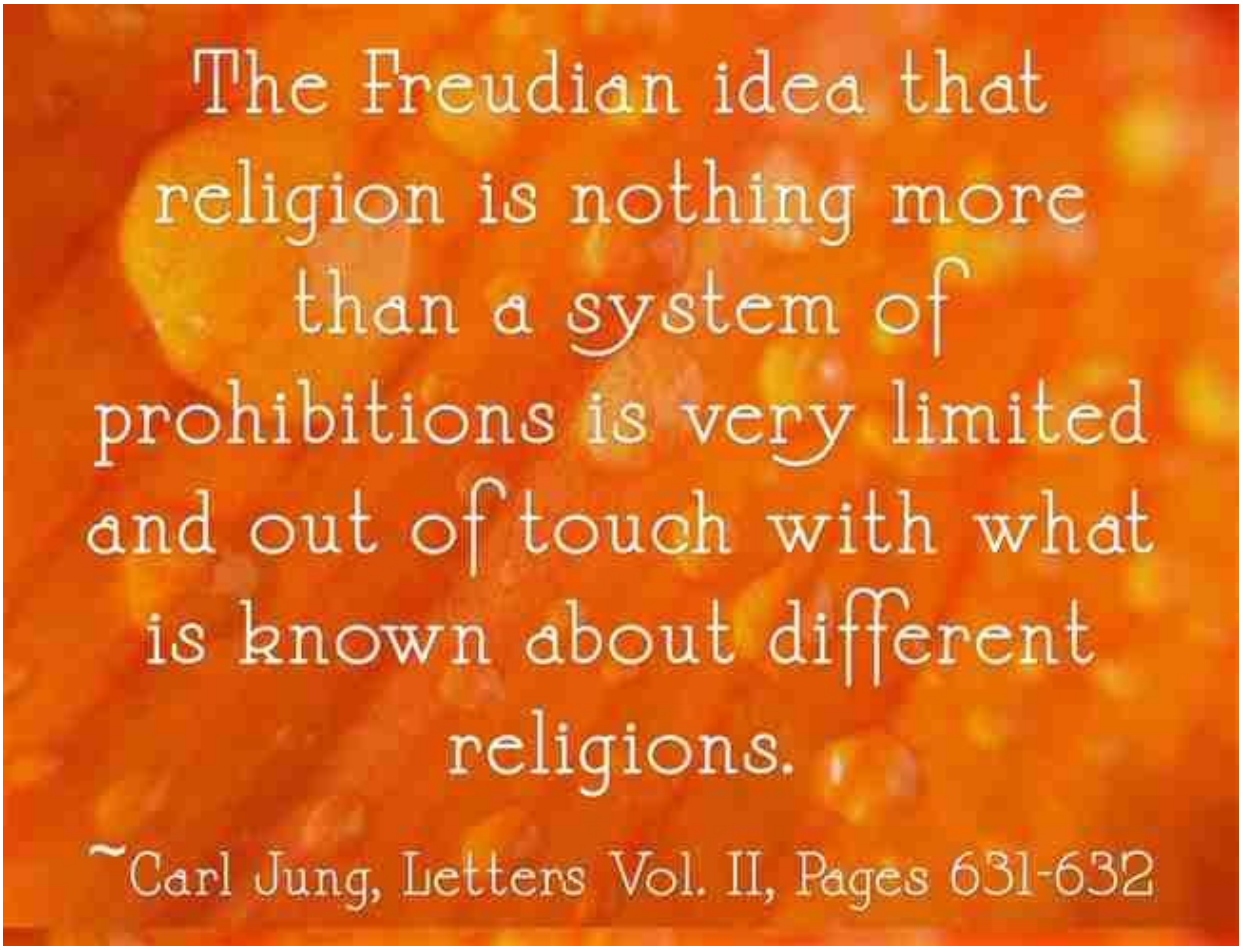
Some Carl Jung Quotations XIX (2016-02-03 15:43)


The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.
~Carl Jung, Letters Vol. II, Pages 631-632

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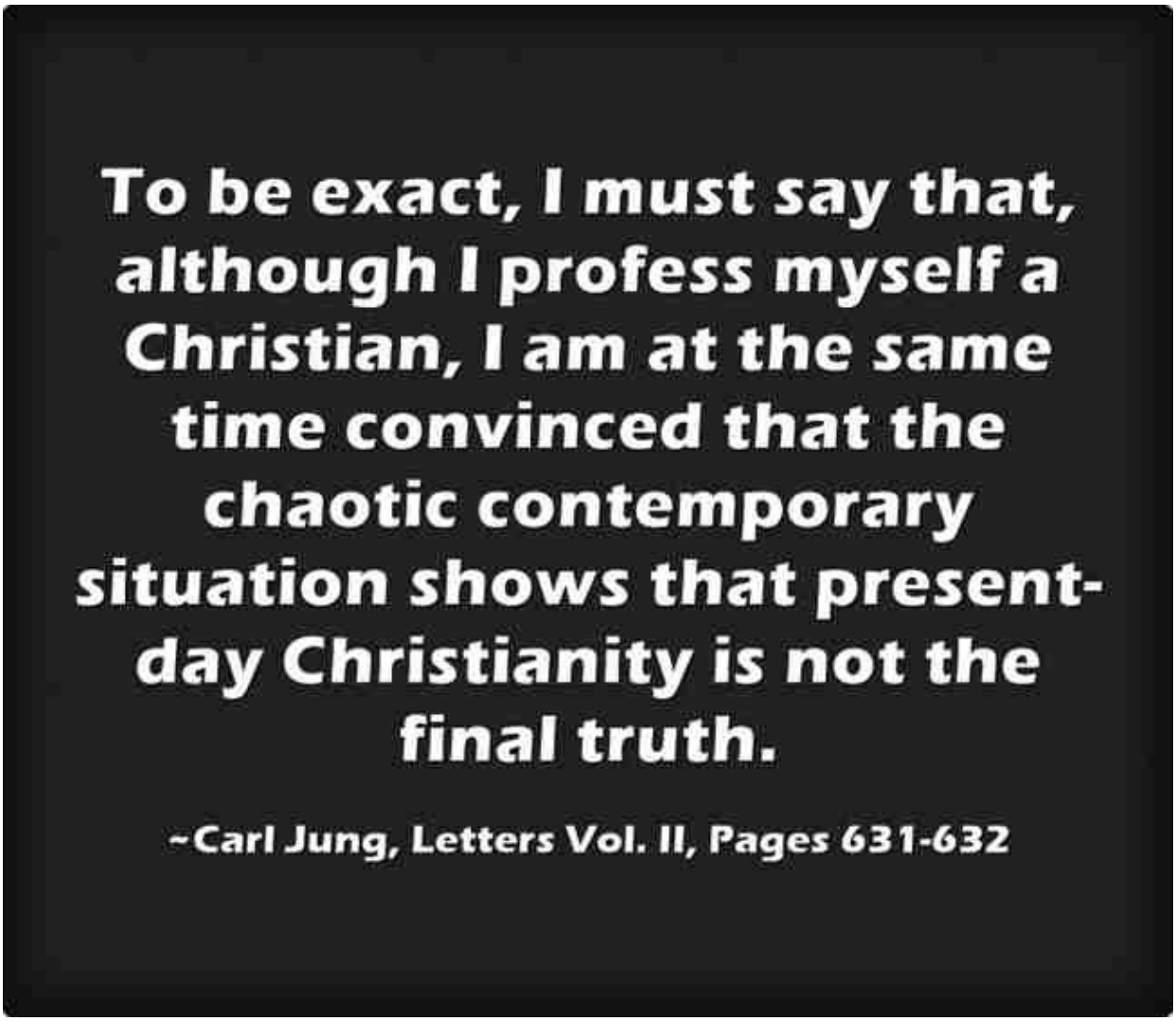
To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.
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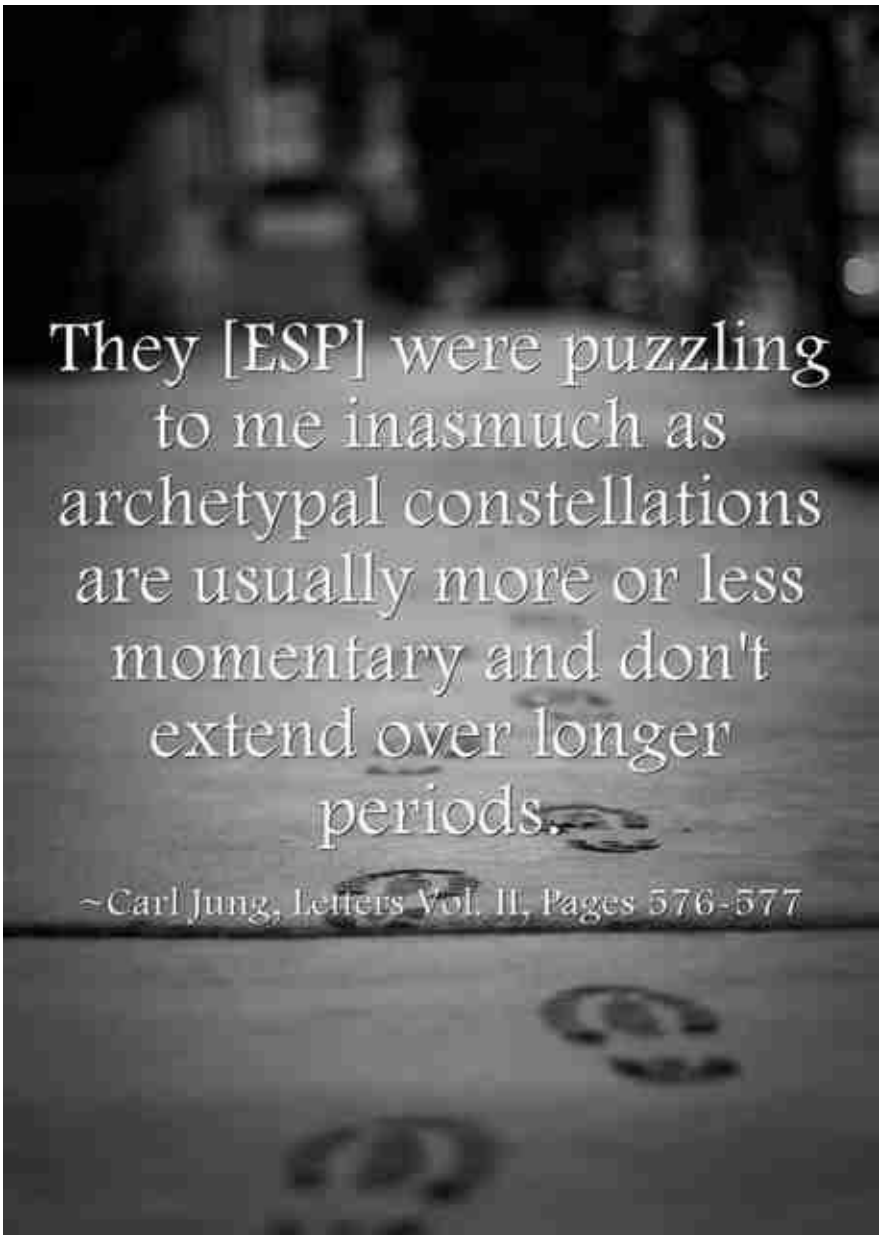
They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods.
~Carl Jung, Letters Vol. II, Pages 576-577

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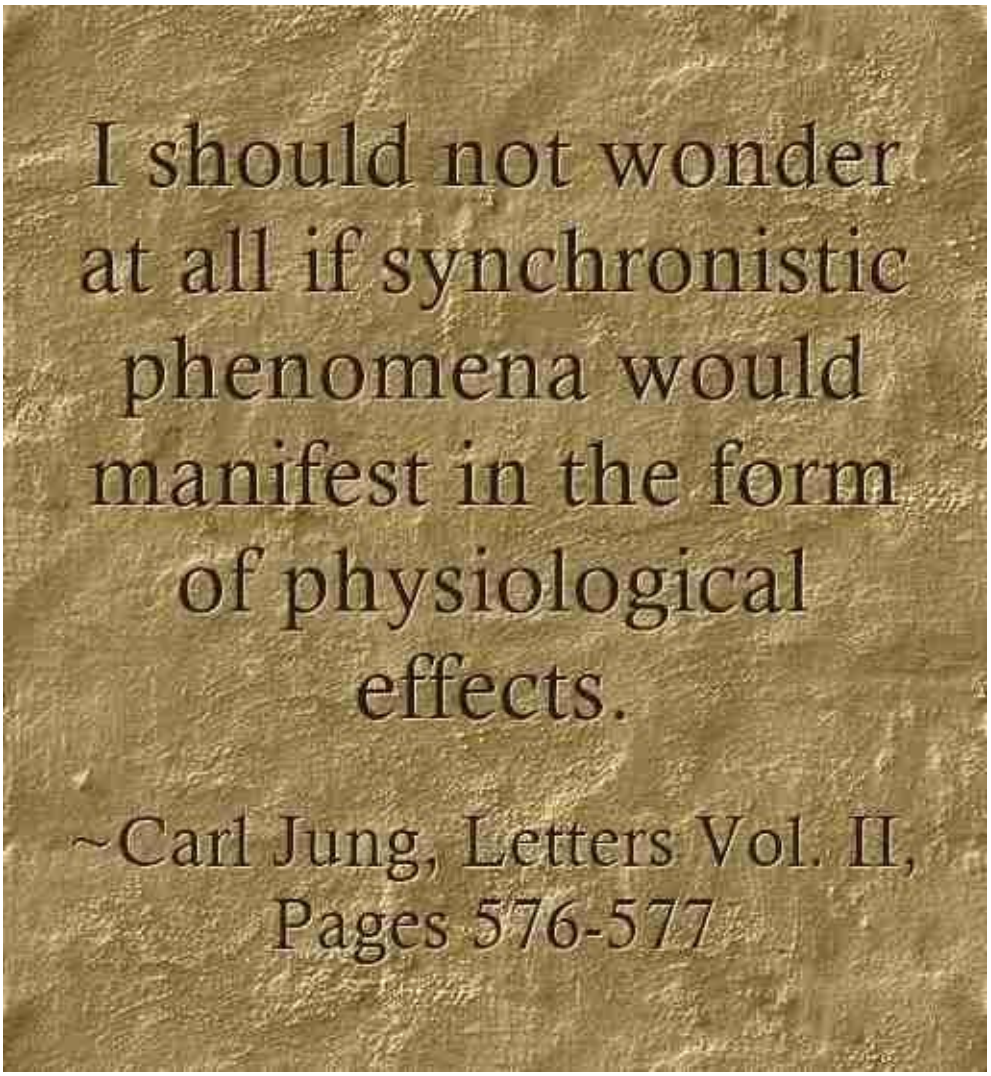
I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects.
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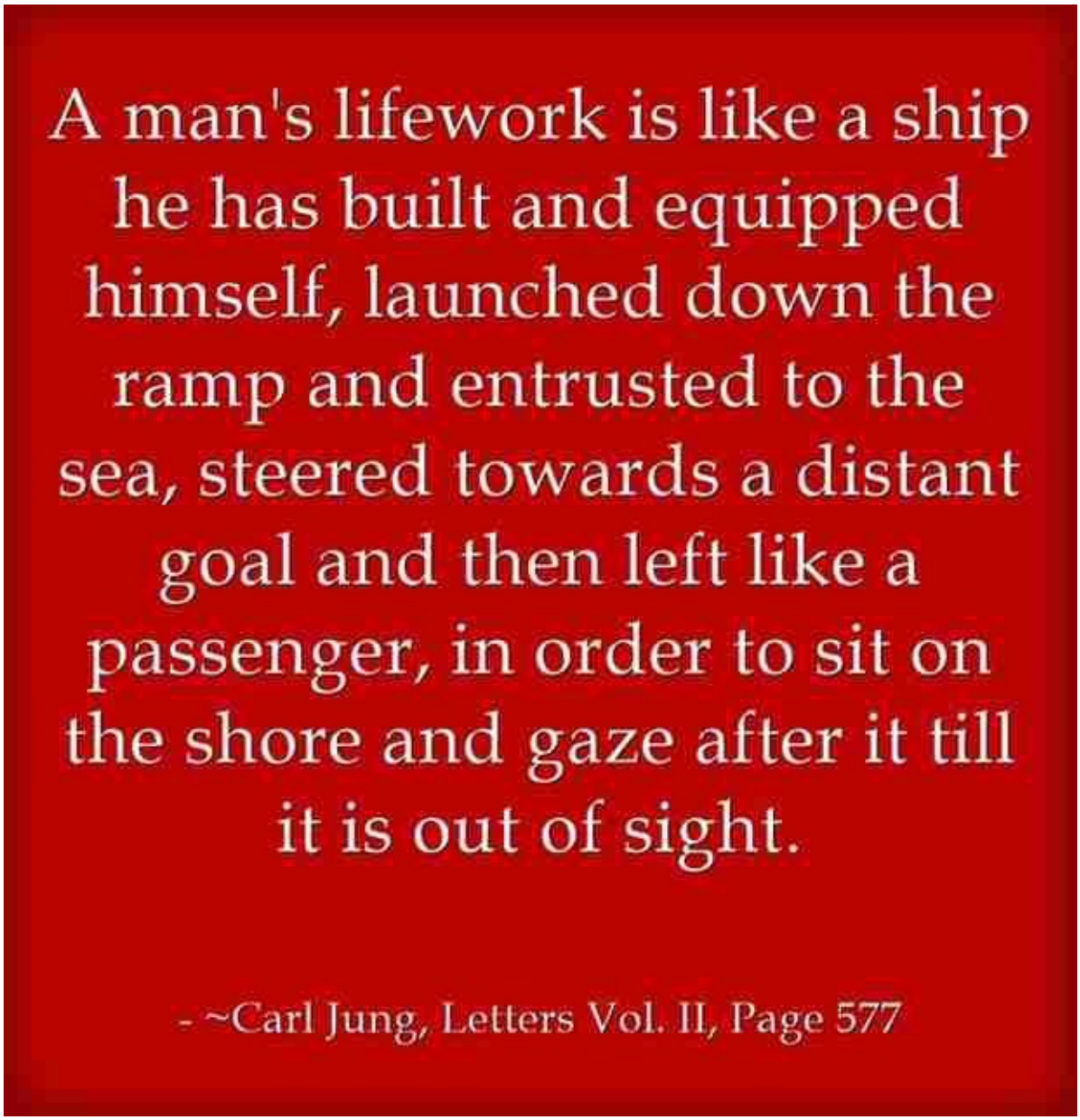
A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.
- ~Carl Jung, Letters Vol. II, Page 577

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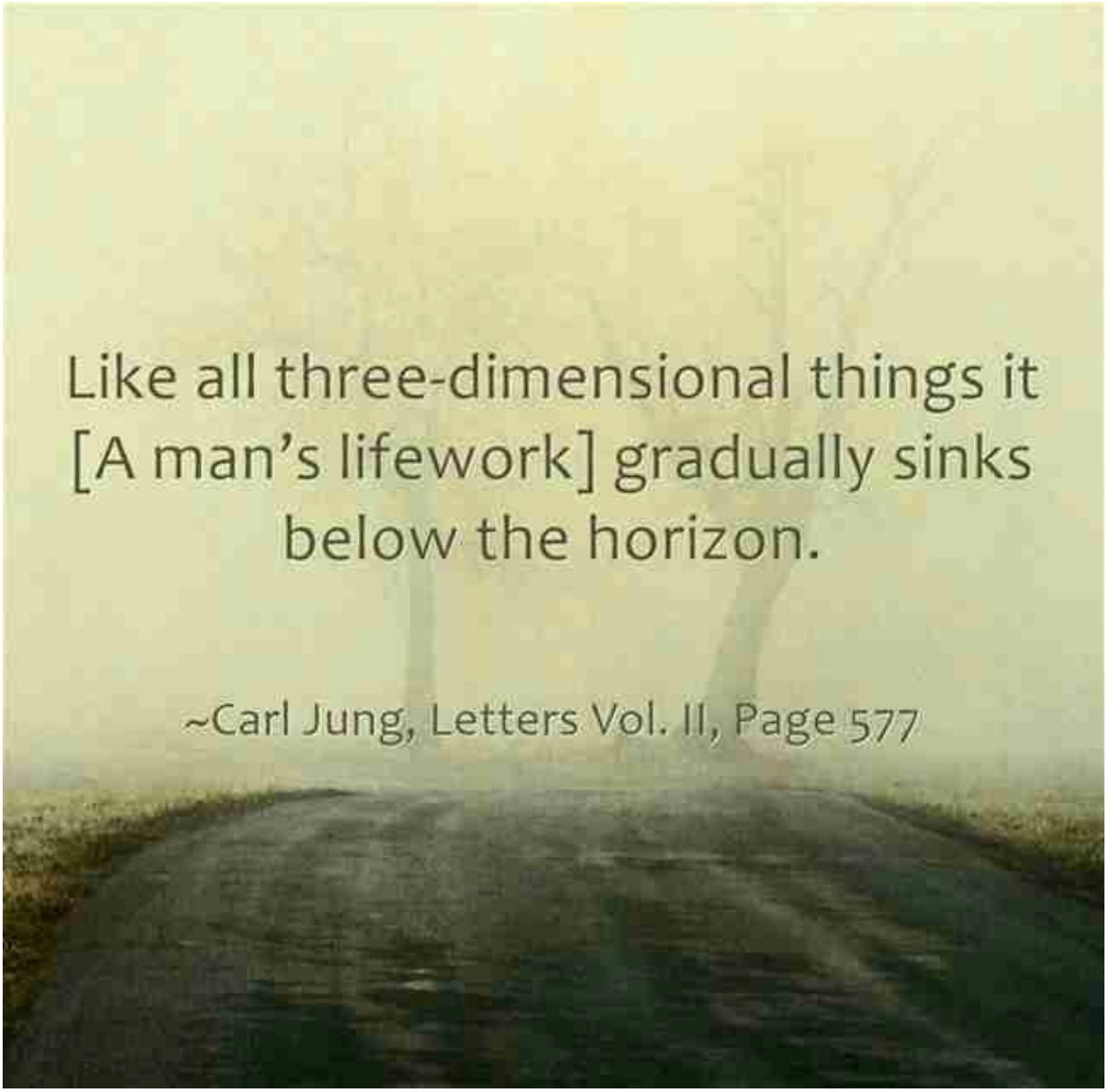
C.G. Jung Letters Vol. II, Page 577


Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon.
~Carl Jung, Letters Vol. II, Page 577

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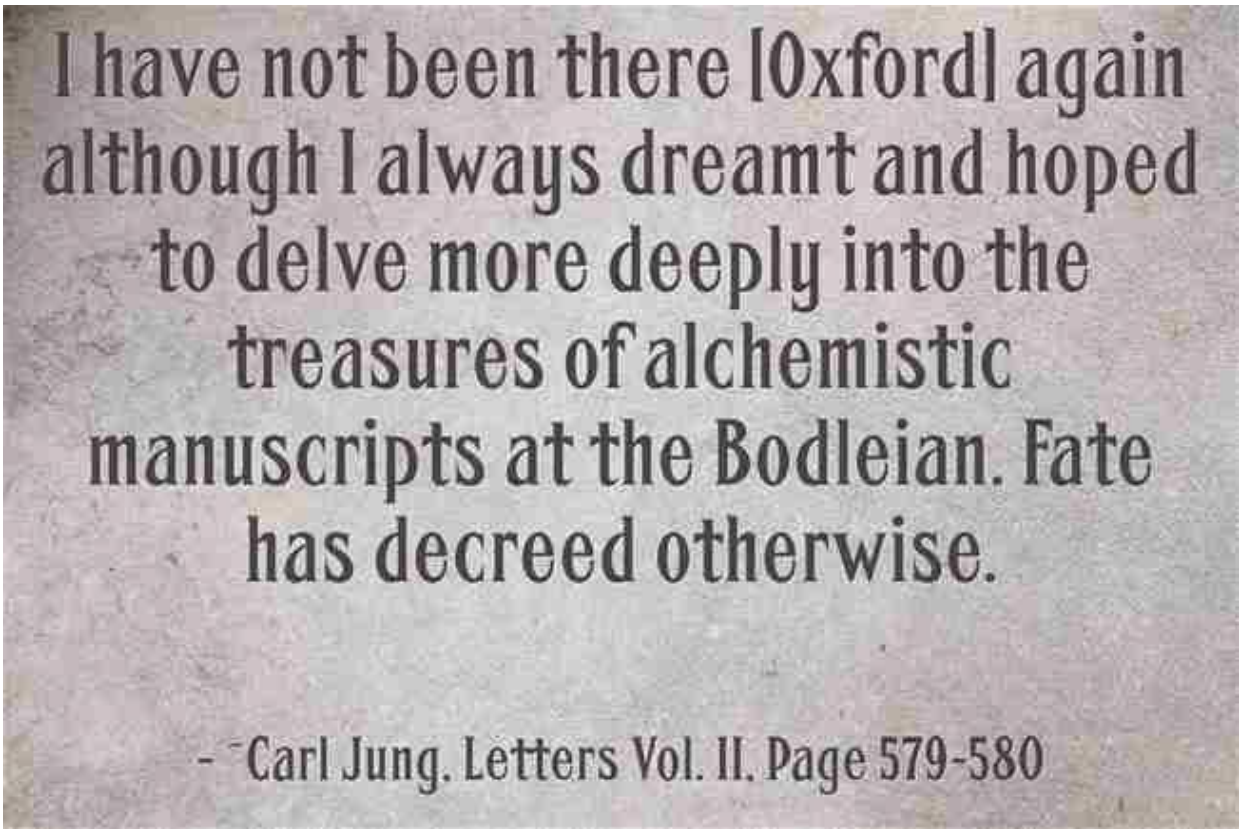
I have not been there [Oxford] again
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- Carl Jung. Letters Vol. II. Page 579-580

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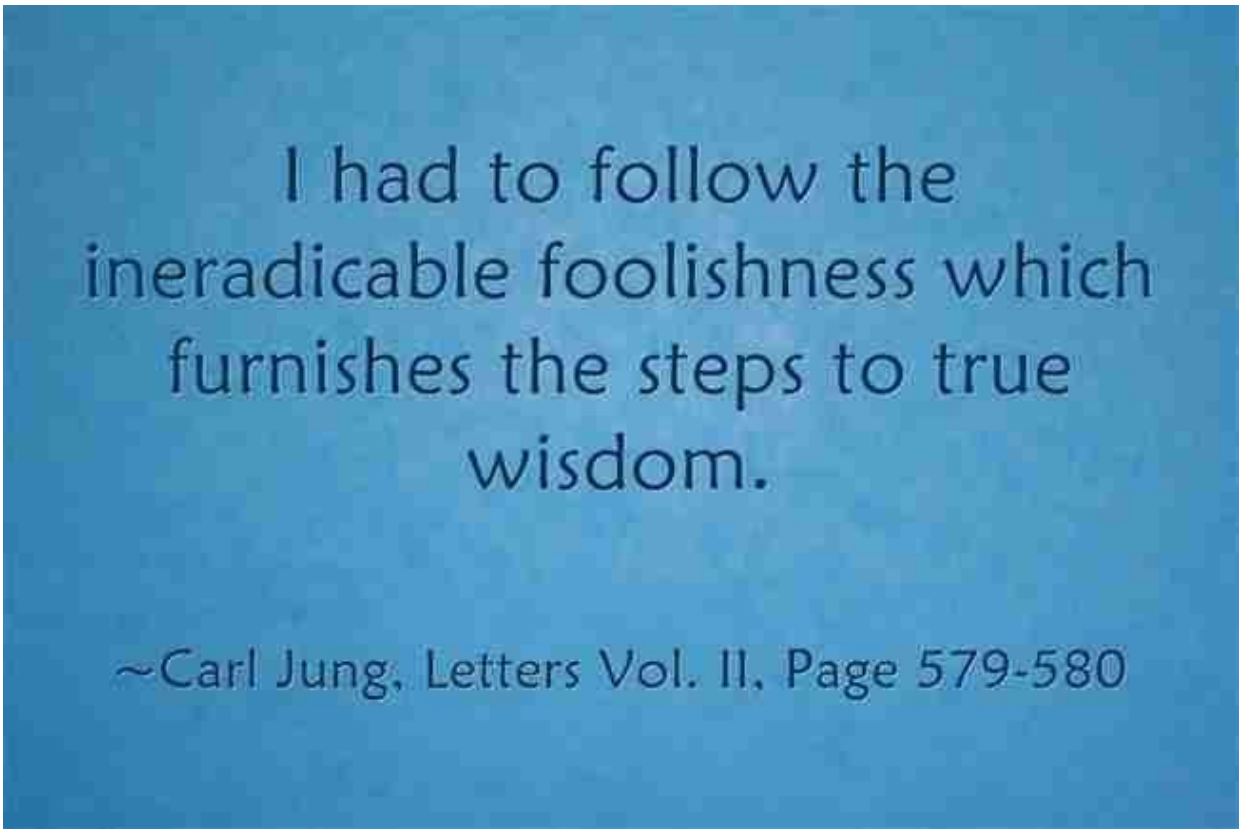
I had to follow the
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~Carl Jung, Letters Vol. II, Page 579-580

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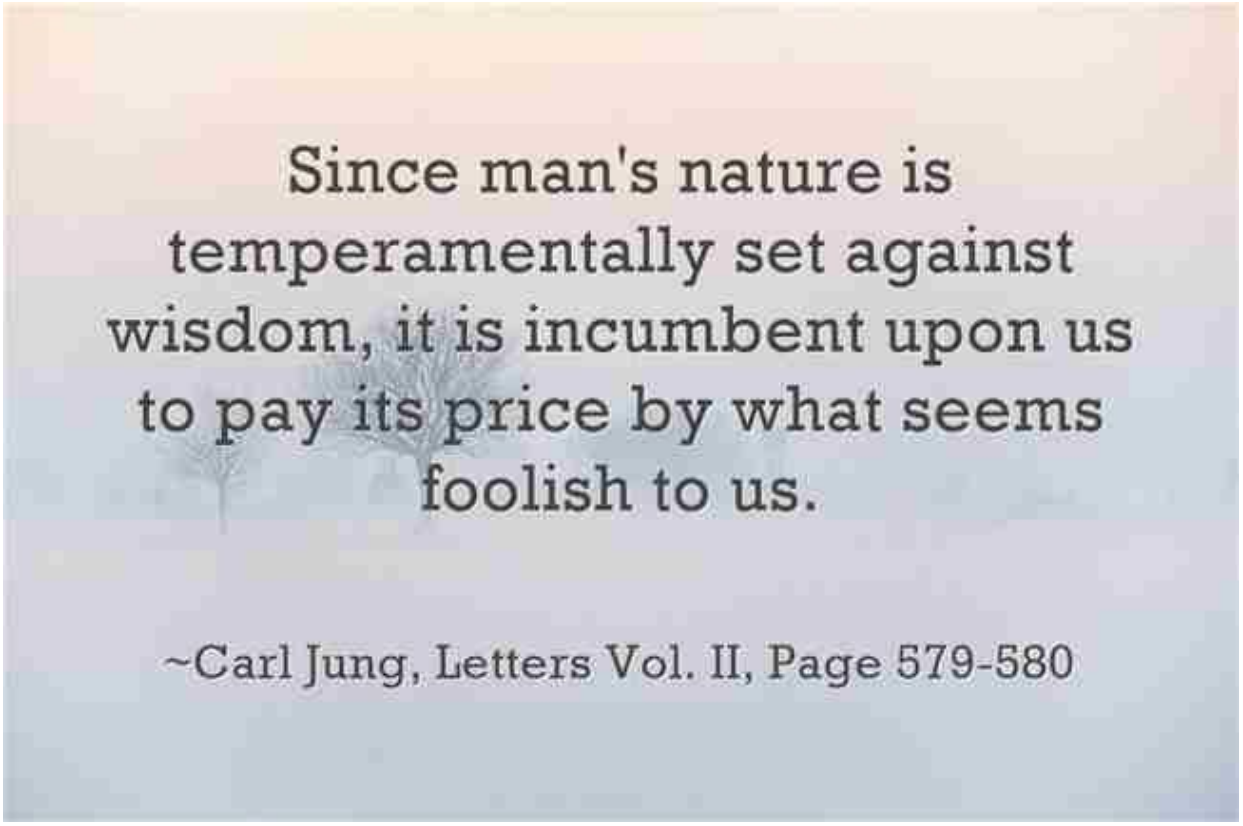
Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.
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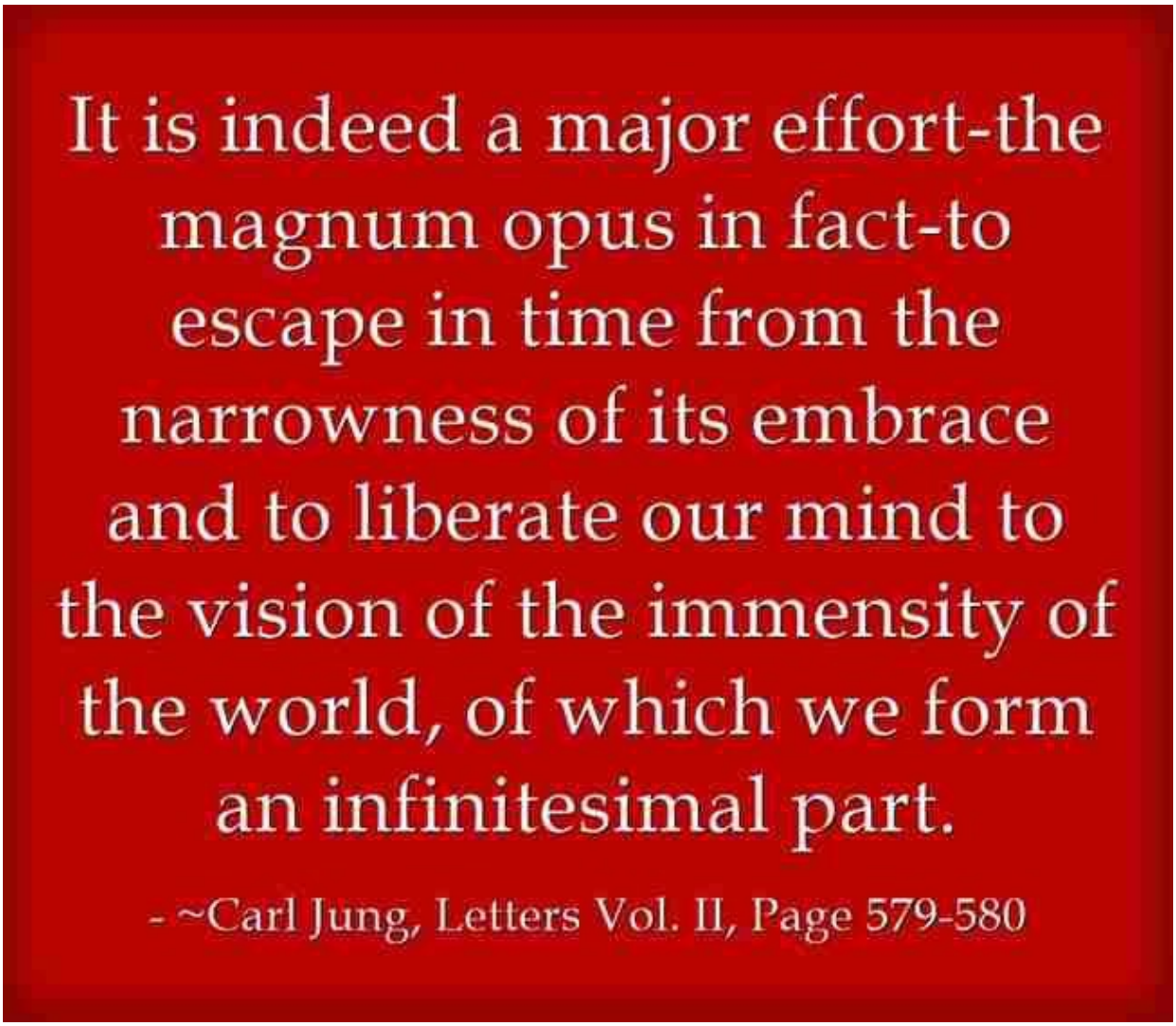
It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.
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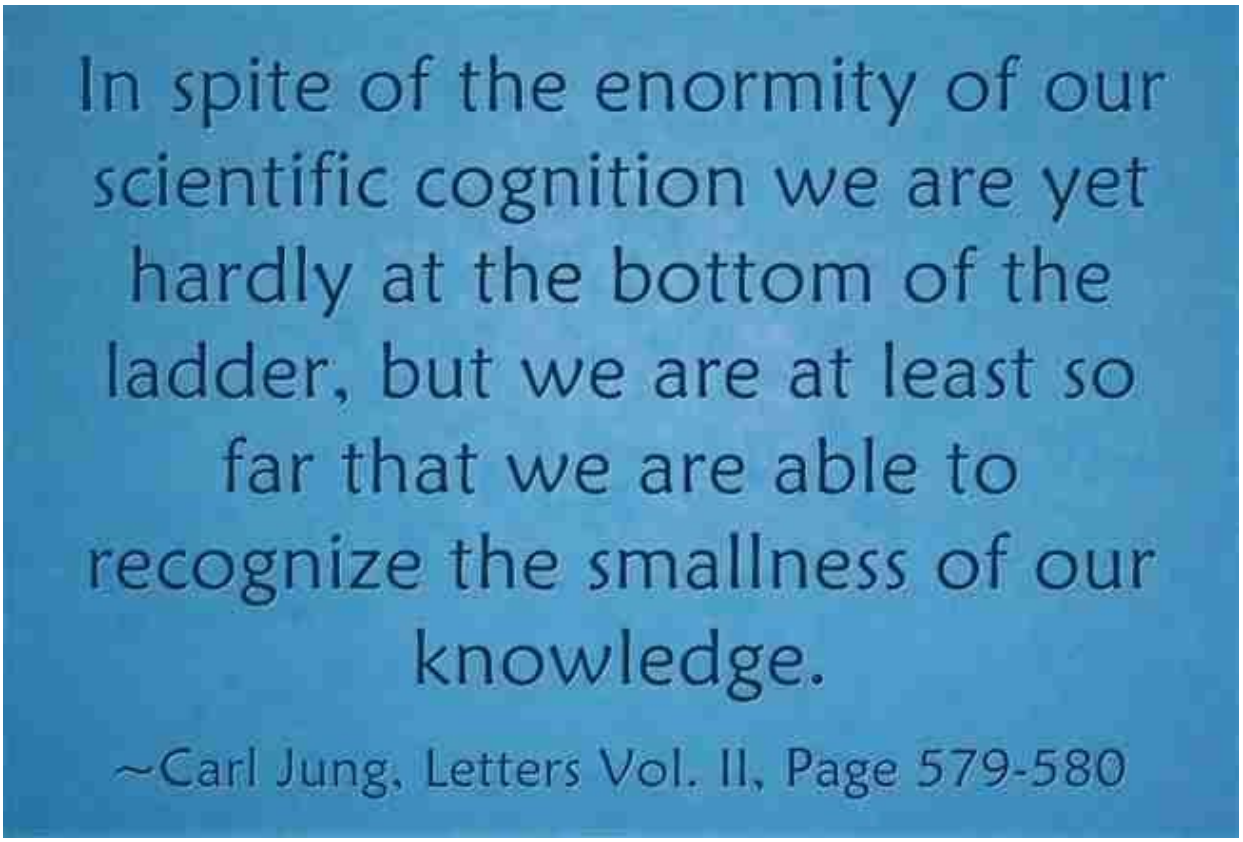
In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.
~Carl Jung, Letters Vol. II, Page 579-580

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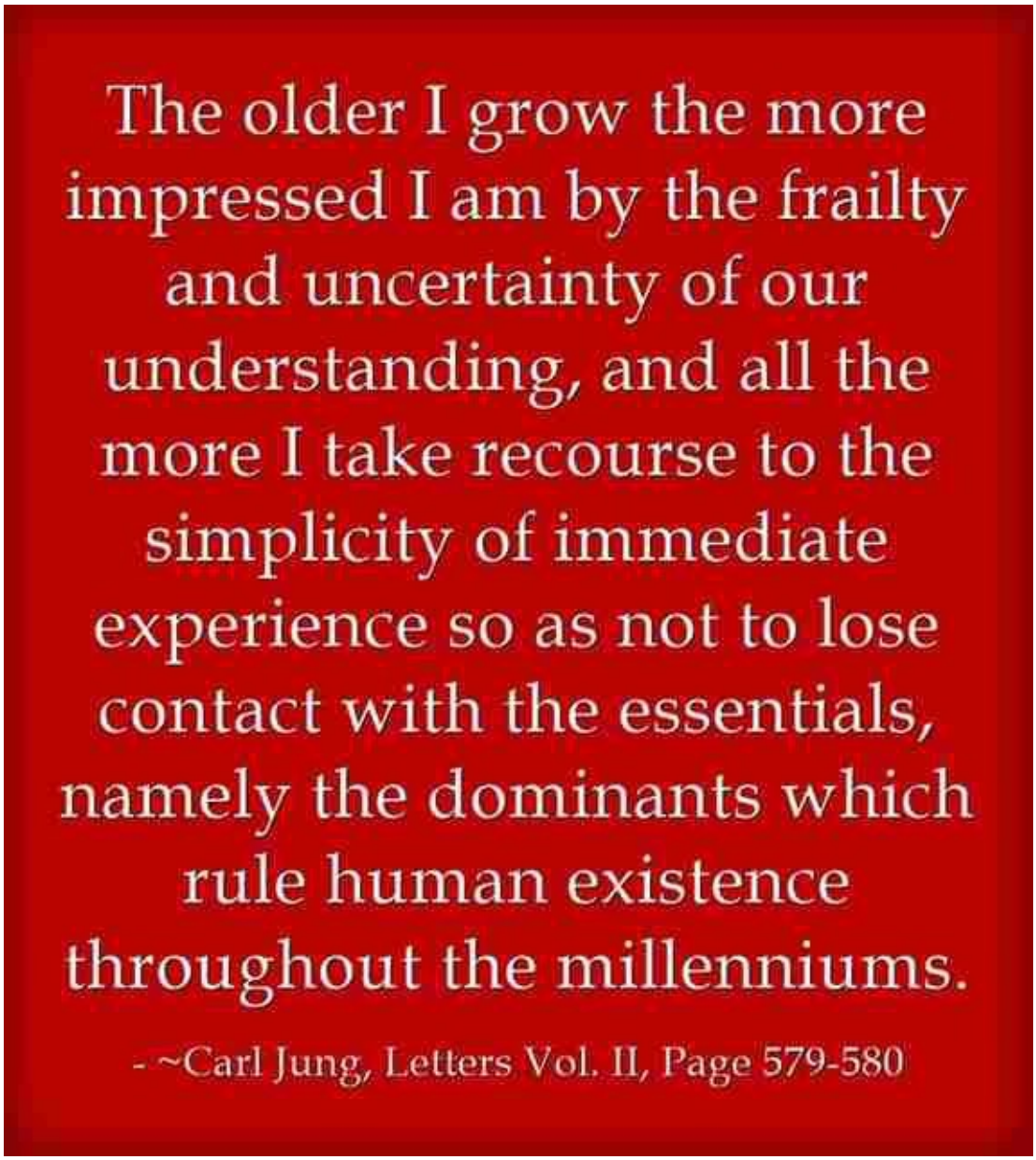
The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.
- ~Carl Jung, Letters Vol. II, Page 579-580

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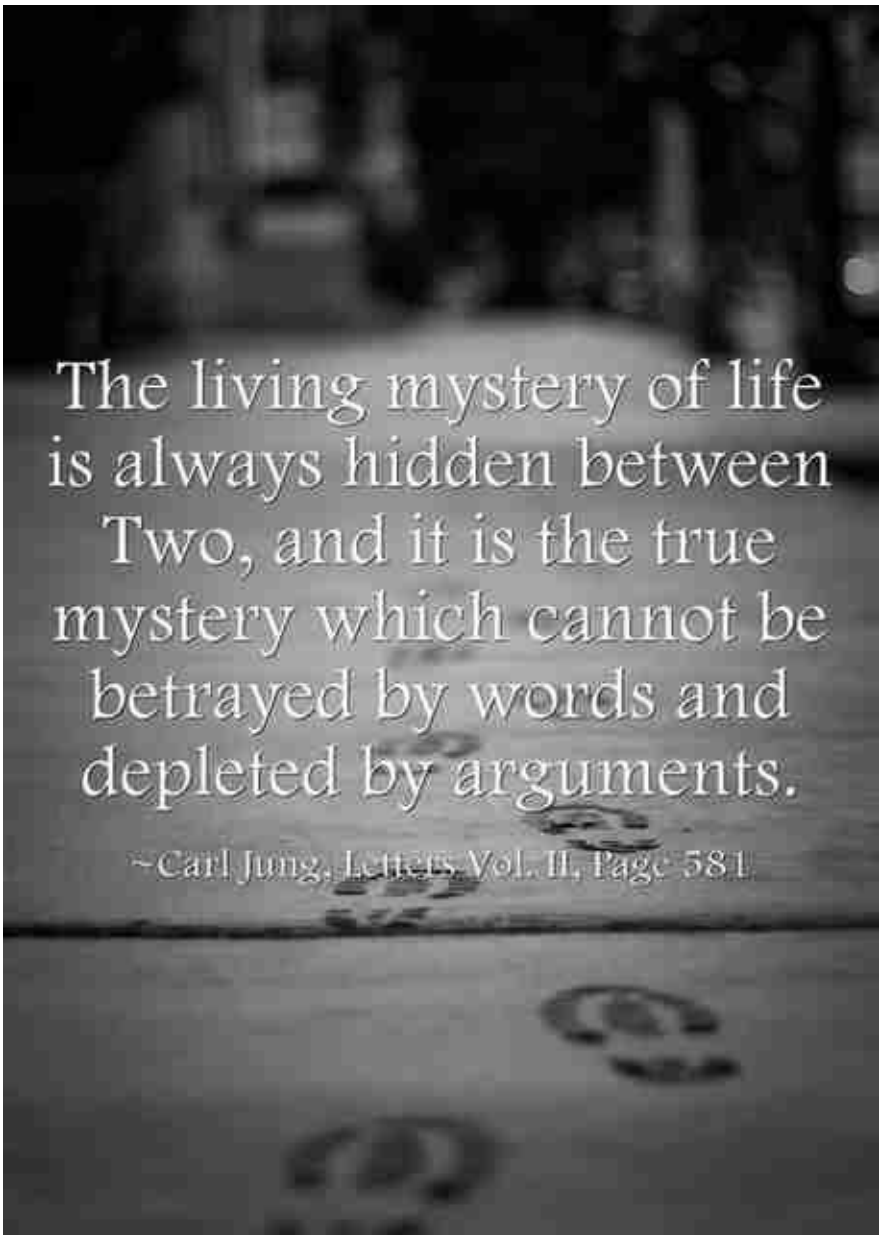
The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.
~Carl Jung, Letters Vol. II, Page 581

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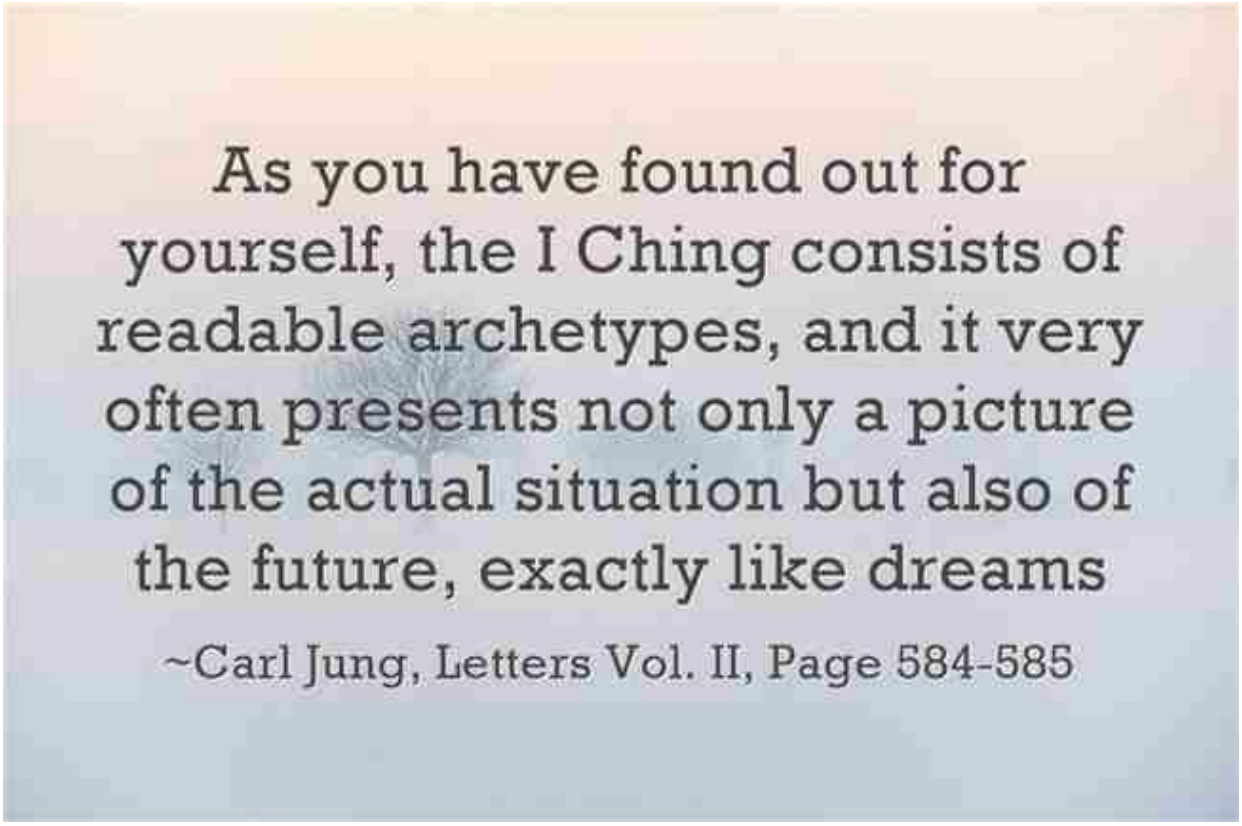
As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams
~Carl Jung, Letters Vol. II, Page 584-585

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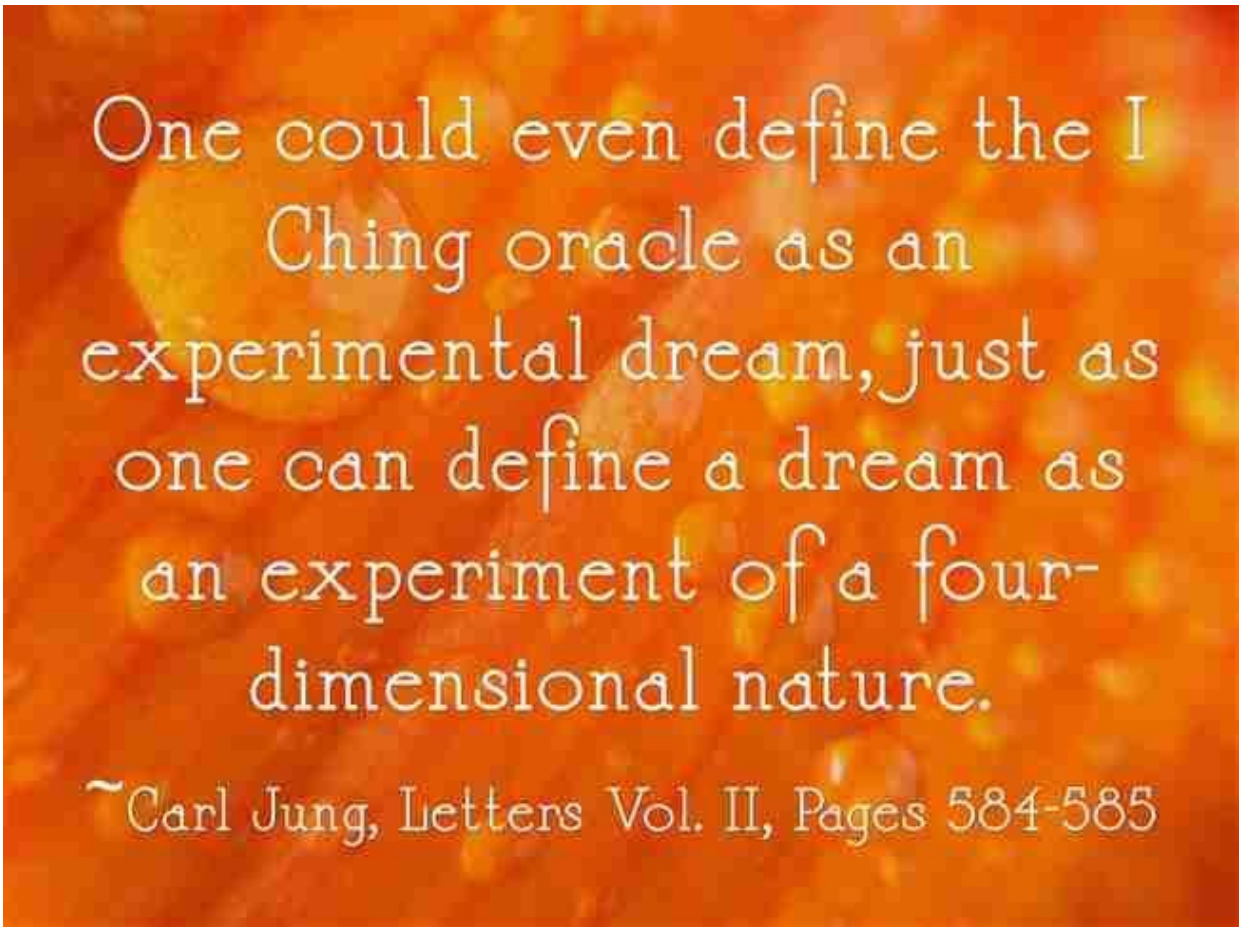
One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.
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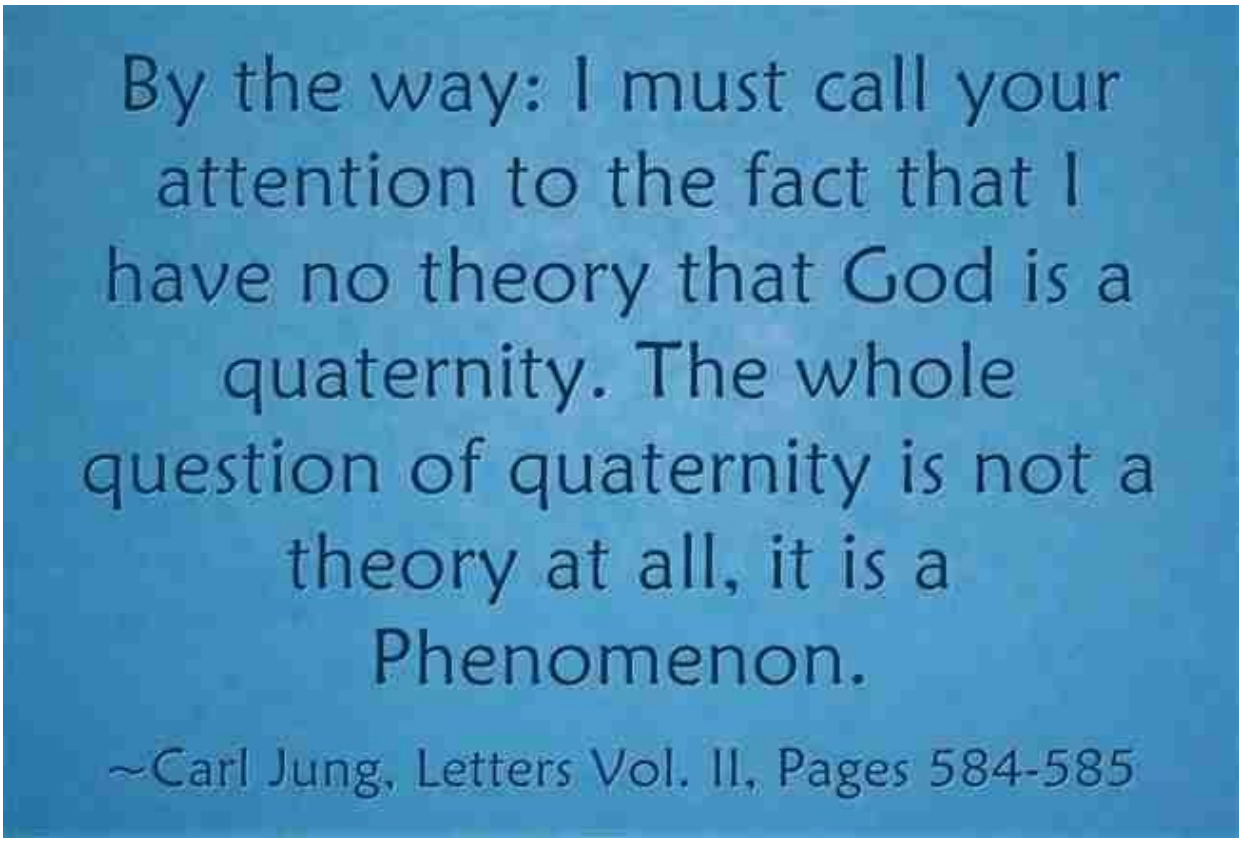
By the way: I must call your attention to the fact that I have no theory that God is a quaternity. The whole question of quaternity is not a theory at all, it is a Phenomenon.
~Carl Jung, Letters Vol. II, Pages 584-585

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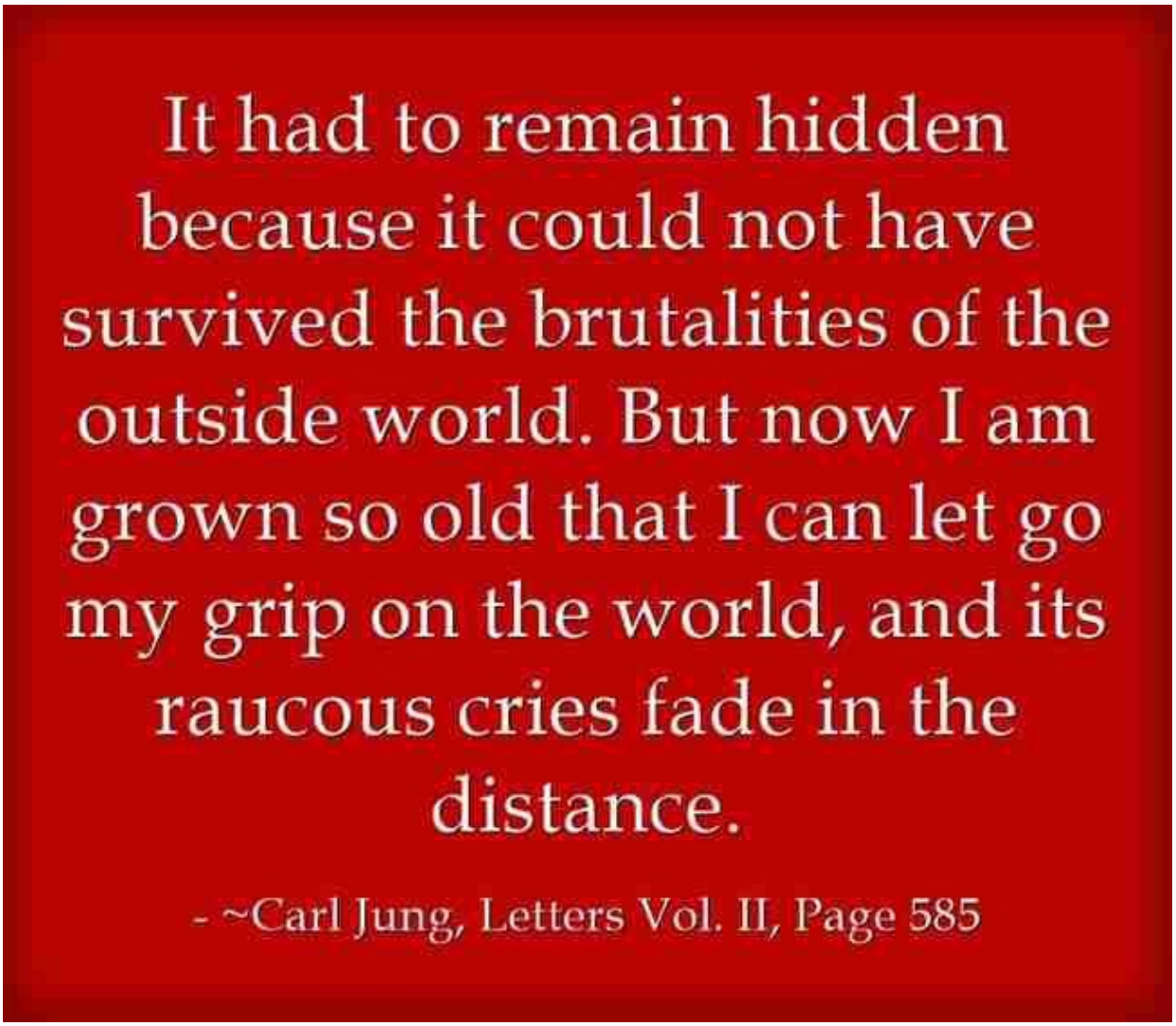
It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.
- ~Carl Jung, Letters Vol. II, Page 585

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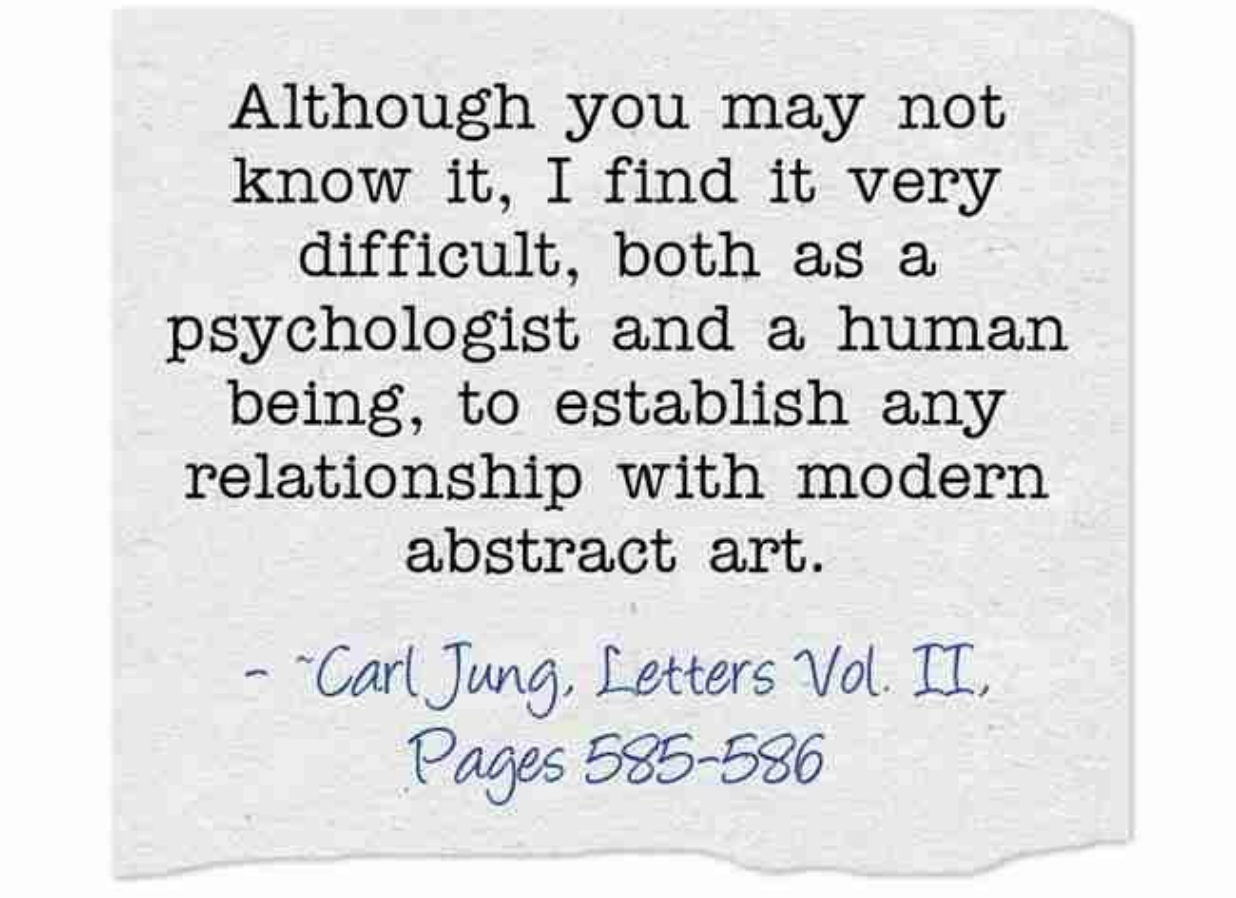
Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.
- ~Carl Jung, Letters Vol. II, Pages 585-586

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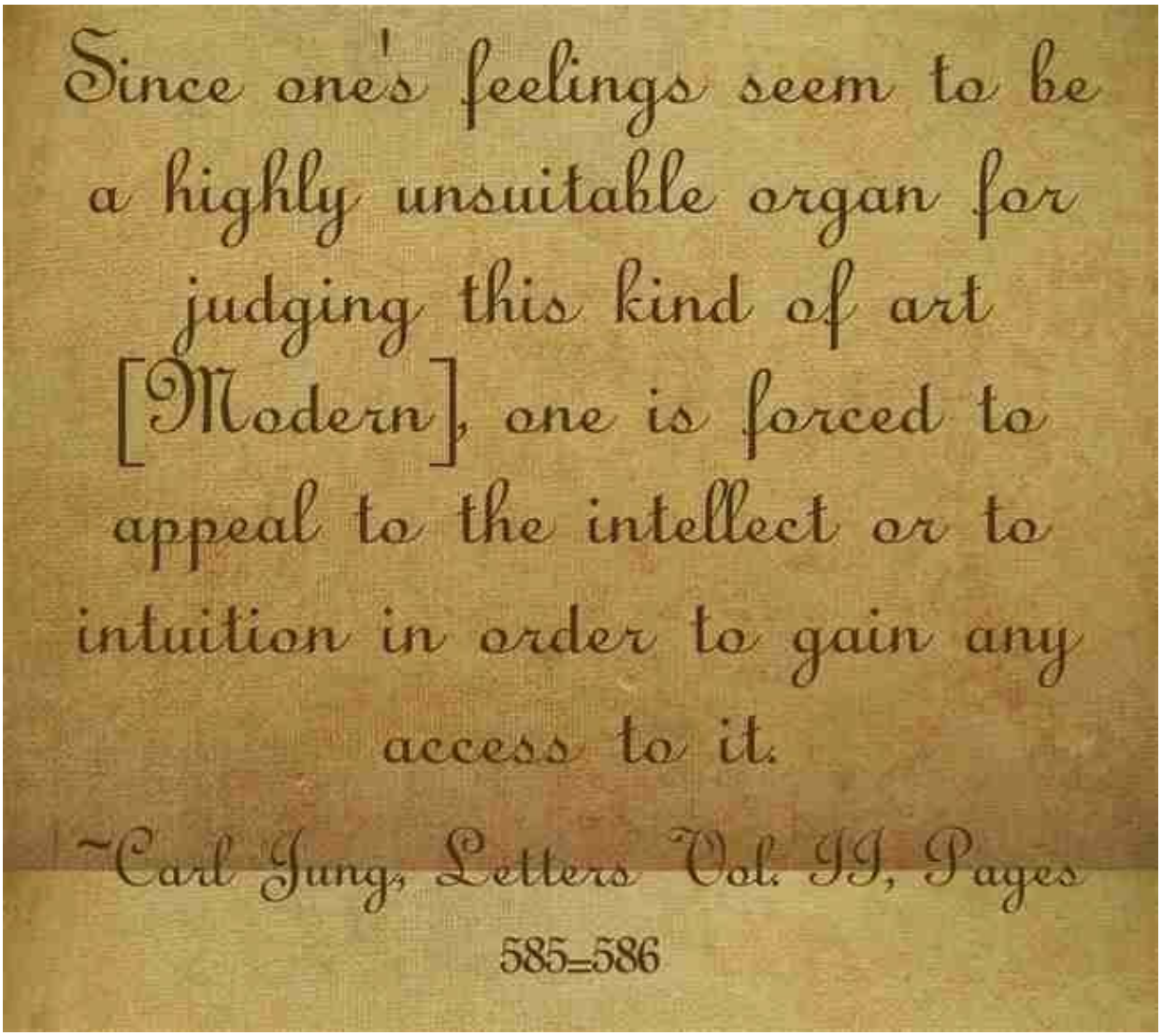
Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it.
~Carl Jung, Letters Vol. II, Pages 585-586

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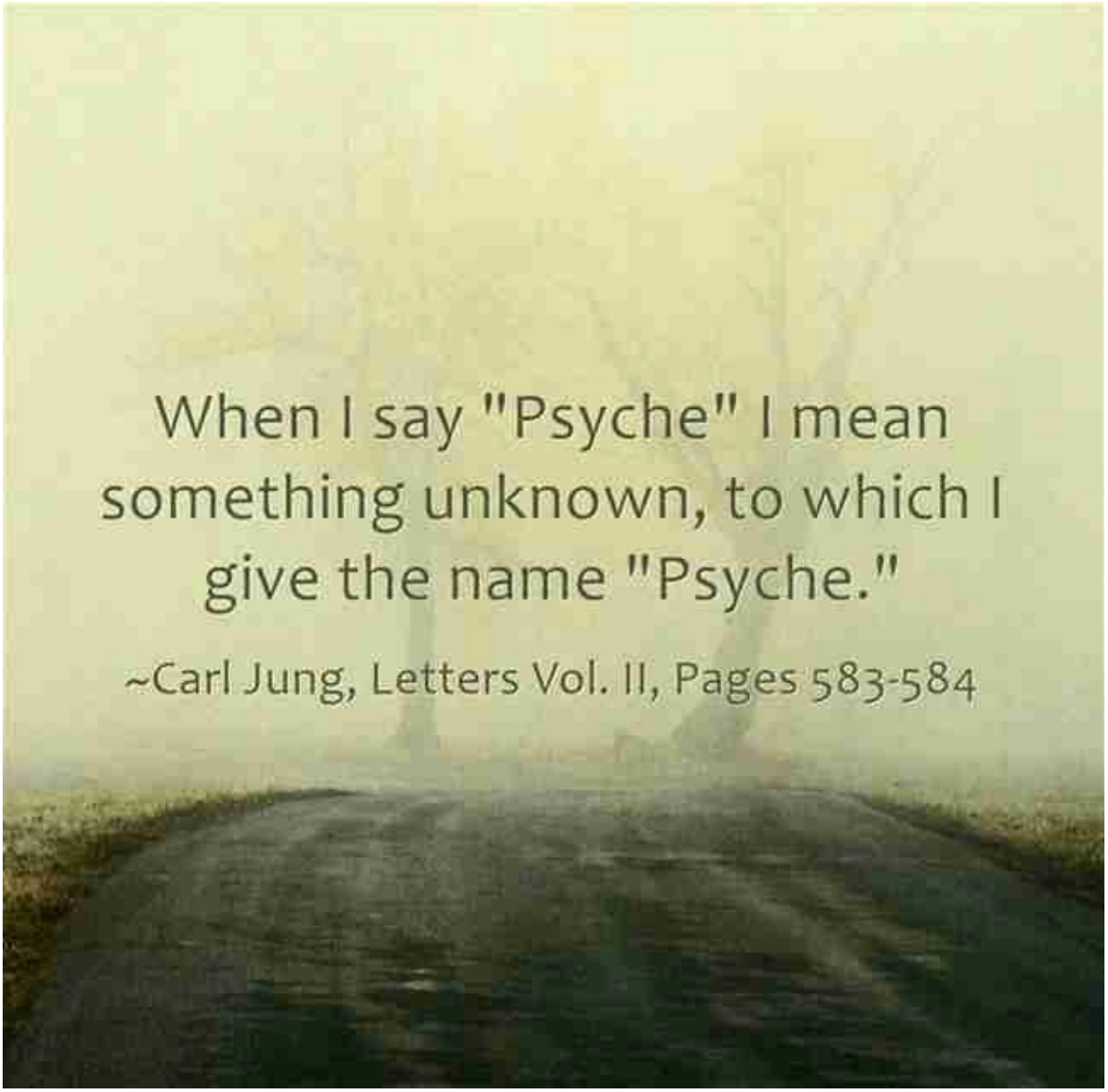
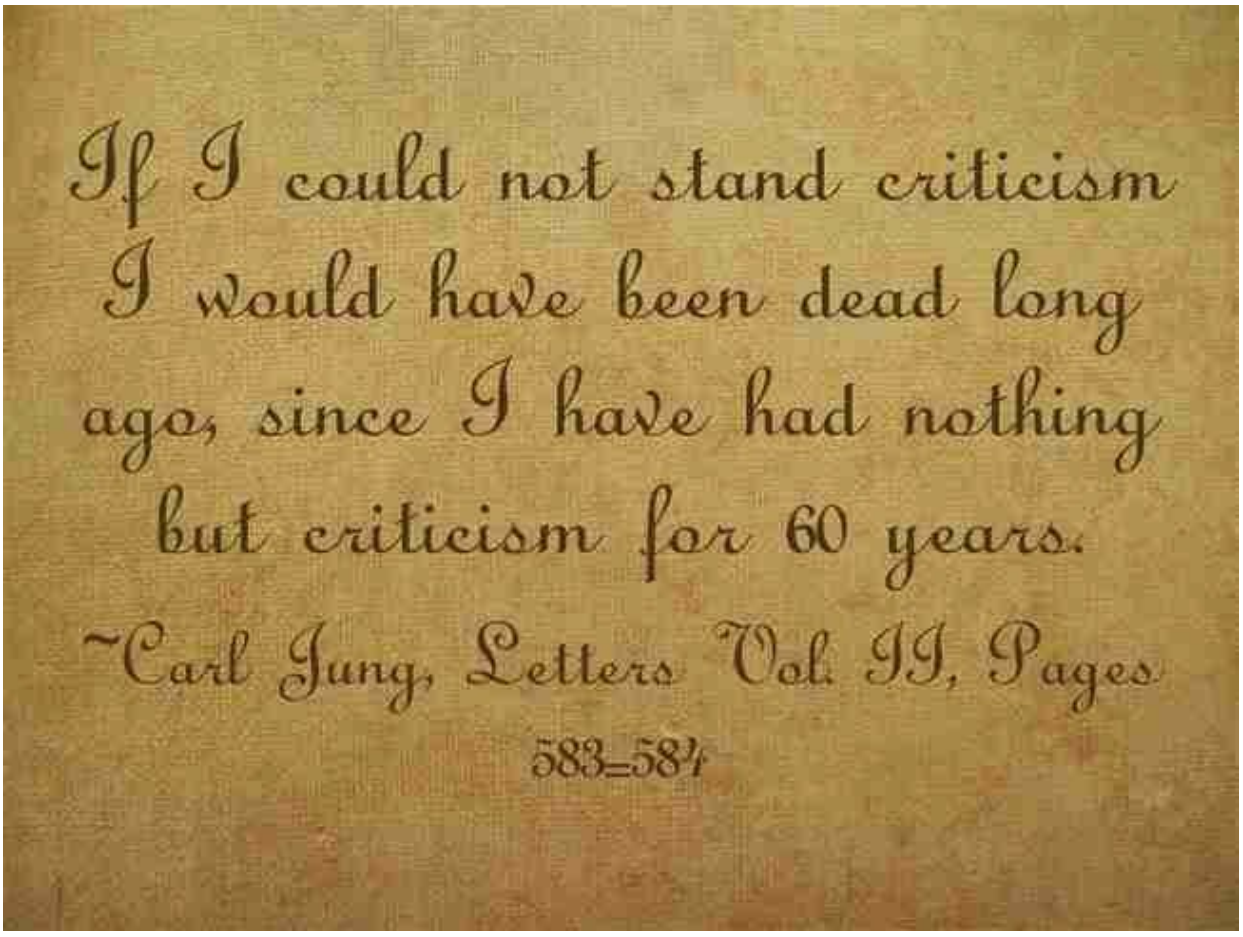


When I say "Psyche" I mean something unknown, to which I give the name "Psyche." Carl Jung, Letters Vol. II, Pages 583-584


If I could not stand criticism
I would have been dead long
ago, since I have had nothing
but criticism for 60 years.
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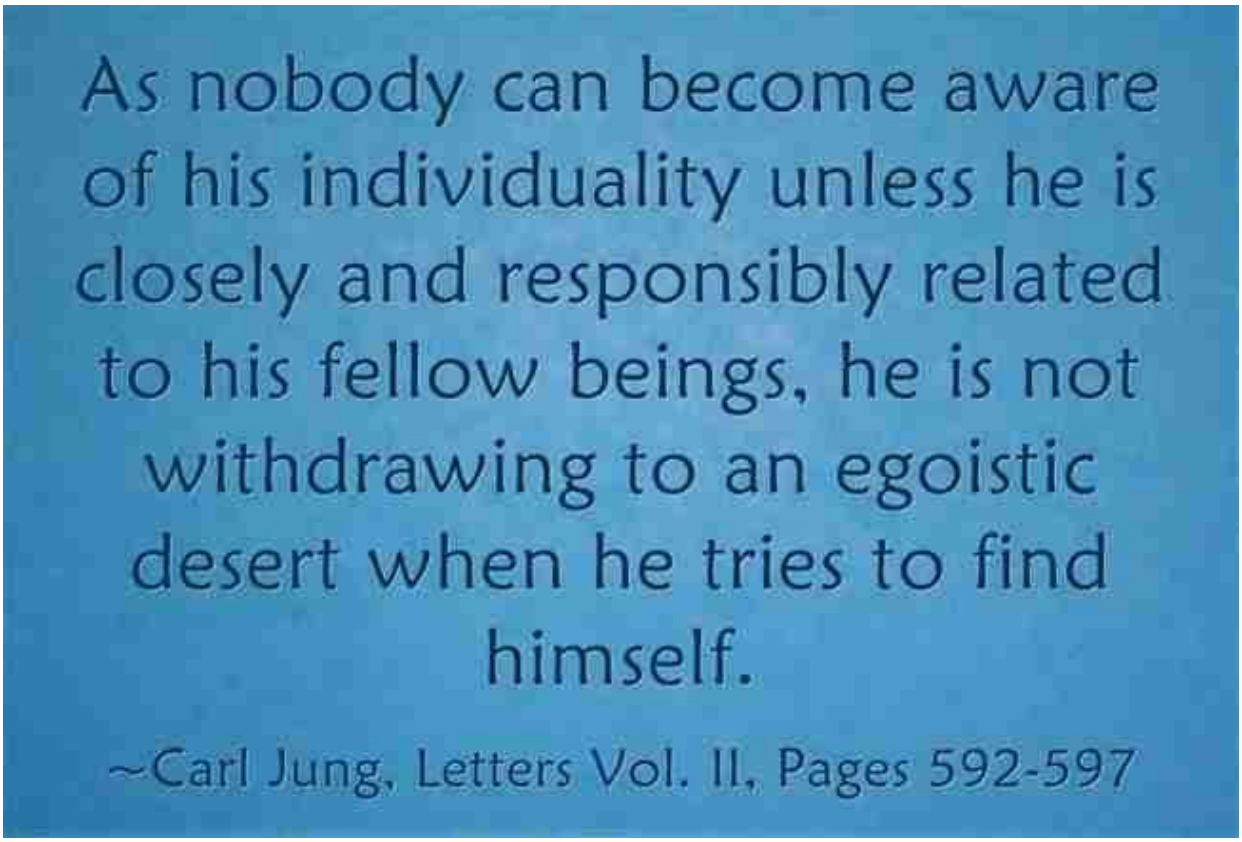
As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.
~Carl Jung, Letters Vol. II, Pages 592-597

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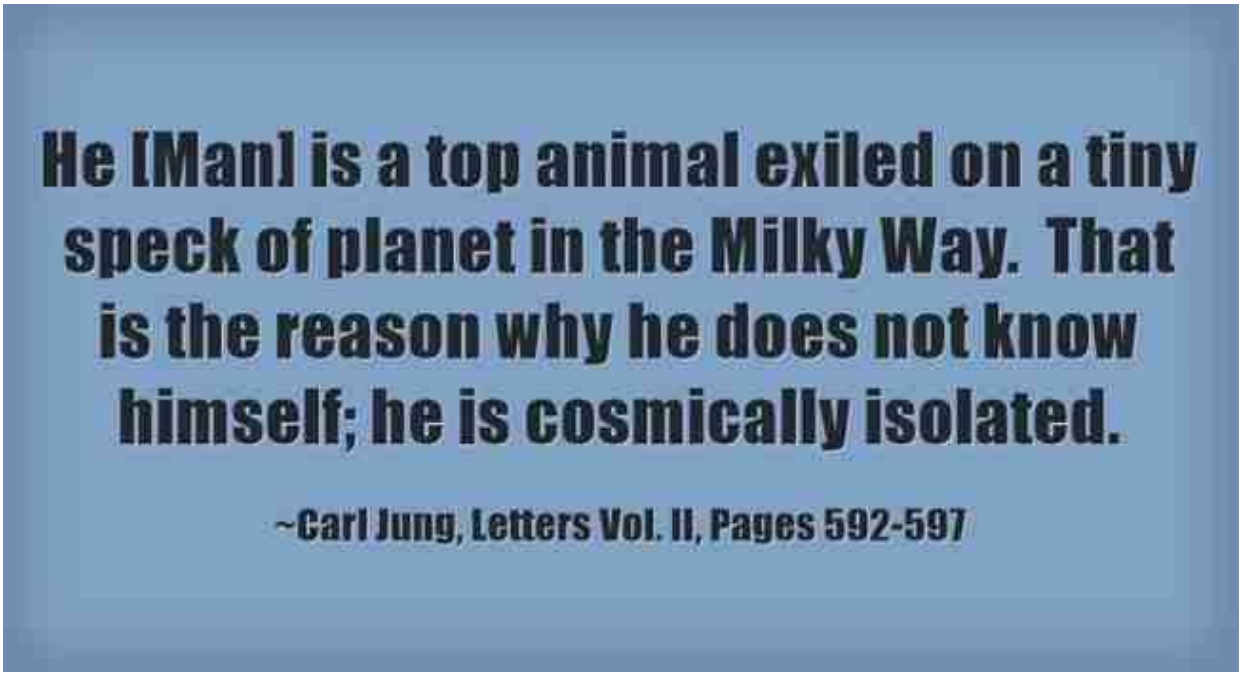
He [Man] is a top animal exiled on a tiny speck of planet in the Milky Way. That is the reason why he does not know himself; he is cosmically isolated.
~Carl Jung, Letters Vol. II, Pages 592-597

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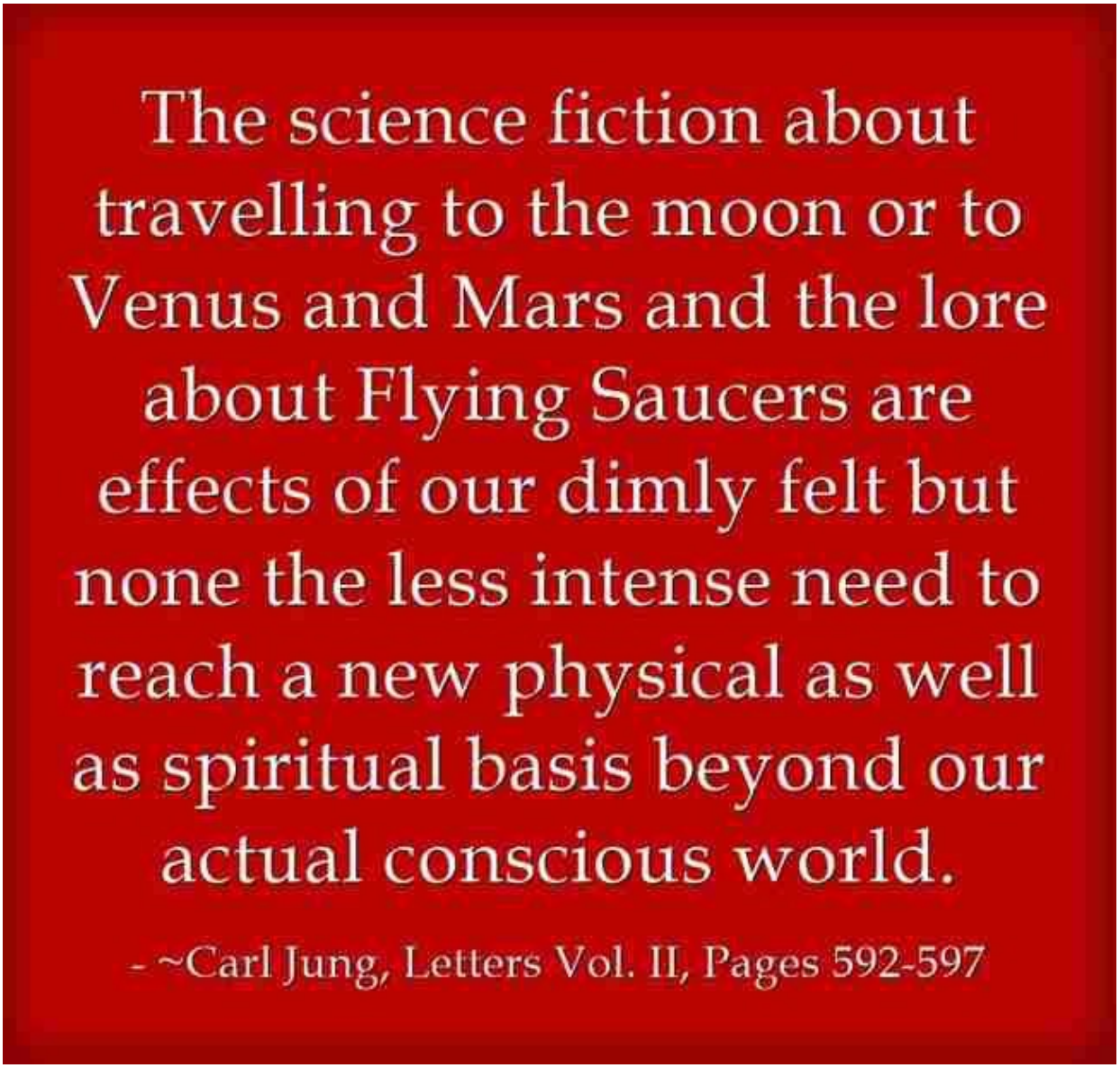
The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.
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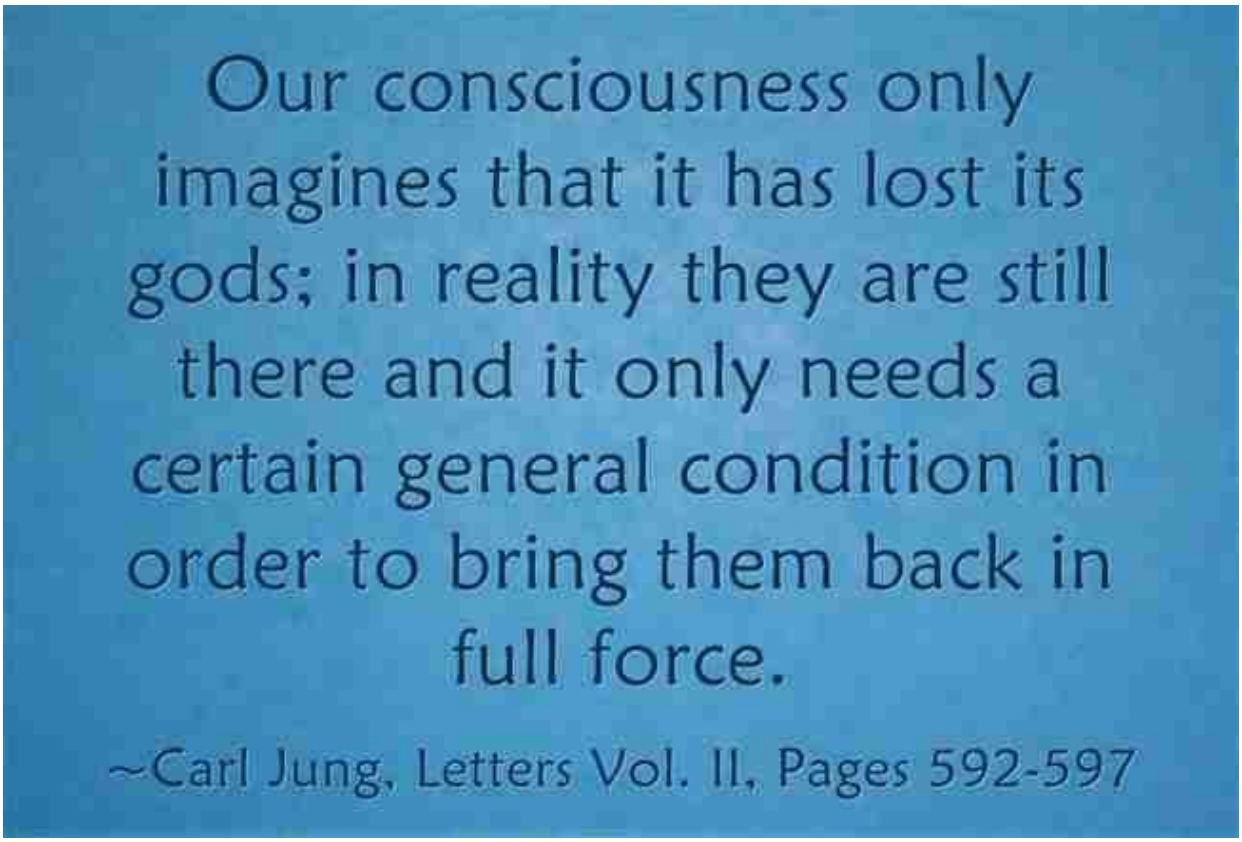
Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.
~Carl Jung, Letters Vol. II, Pages 592-597

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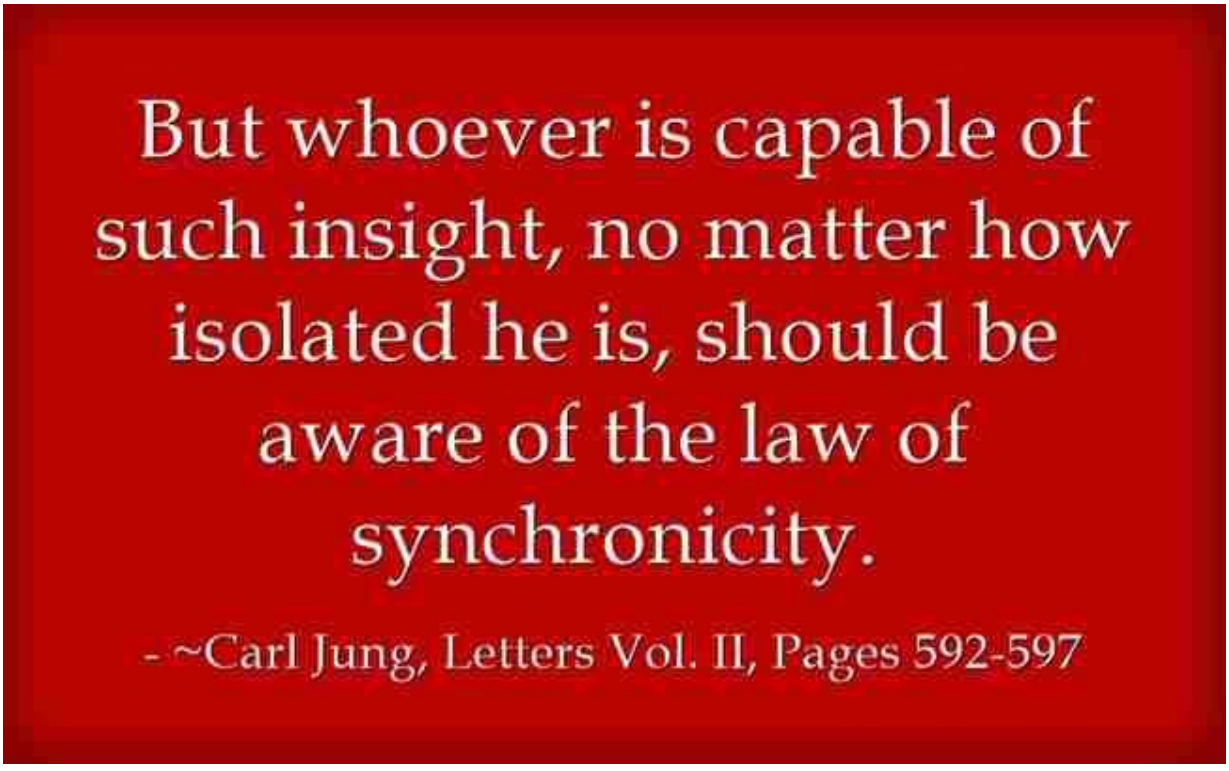
But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.
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Carl Jung across the web:

Blog: http:

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_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

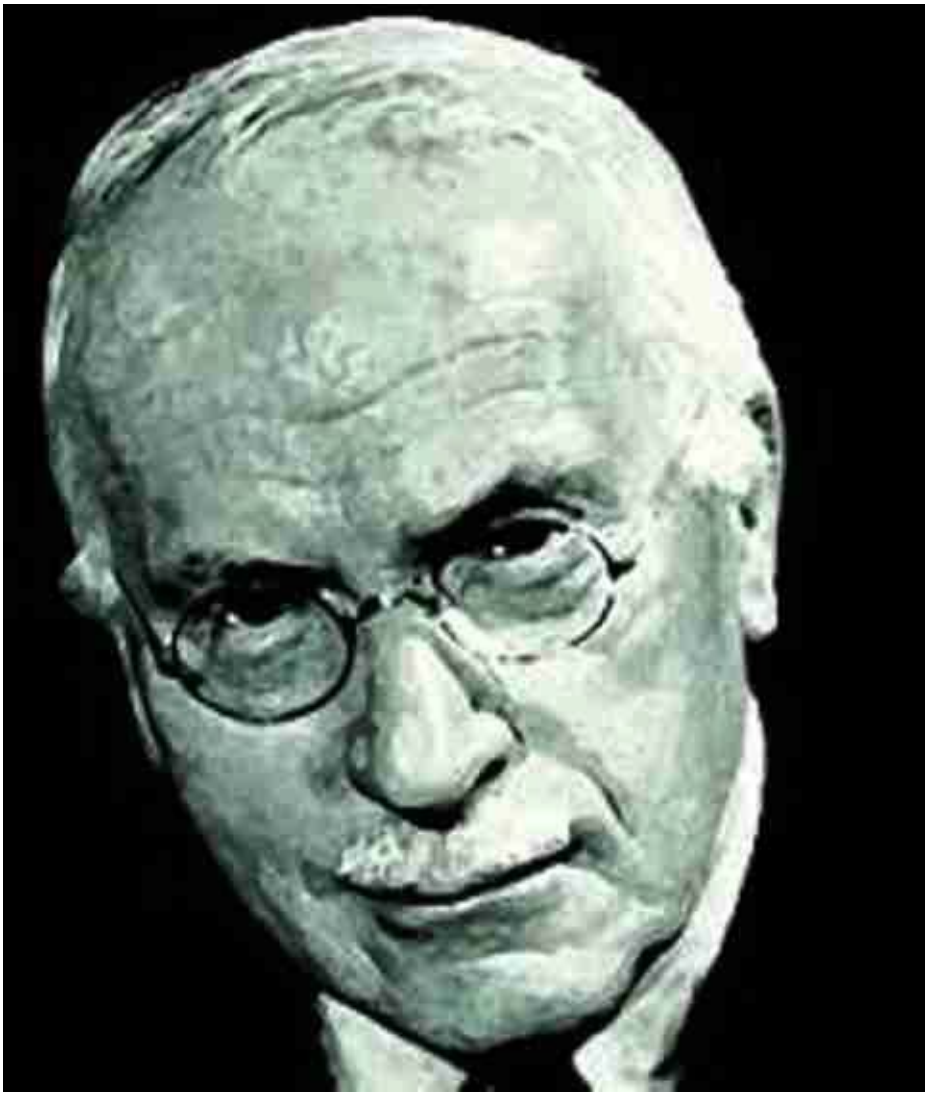
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung response to: Will you not answer a few questions about the most important accusations against you, (2016-02-04 04:21)



[Carl Jung response to: Will you not answer a few questions about the most important

accusations against you,] ON THE ATTACK IN THE "SATURDAY REVIEW OF LITERATURE"

In 1948 the Bollingen Foundation, which had been formed three years earlier, donated funds at the request of the Library of Congress to establish an annual prize in poetry. The Library named it the Bollingen Prize in Poetry and designated the Fellows in American Letters of the Library as its jury of award. In February 1949 the Library announced that the first annual award had been made, on the recommendation of the Fellows, to Ezra Pound. Pound at that time was under indictment for treason, being charged with propagandistic activities in support of the enemy during the War; and, having been judged insane by a medical board, he had been confined in a government mental hospital.

At first, the reactions to the award were relatively mild, but in June, a poet and critic, Robert Hillyer, published two articles in the Saturday Review of Literature that arbitrarily dragged Jung into the controversy, through the Foundation's interest in his work, and presented him as a Nazi and anti-Semite and part of a conspiracy to prepare for "a new

authoritarianism." The affair has been well documented in a booklet, The Case Against "The Saturday Review of Literature," published by the magazine Poetry (Chicago), in October 1949.

Carol Baumann, an American pupil of Jung's residing in Switzerland, felt that it was "high time that Jung's own voice be heard, and I therefore asked for an interview." It was published in the Bulletin of the Analytical Psychology Club of New York (a mimeographed private publication), December 1949.

Carol Baumann: (Dr. Jung received me in his garden at Kusnacht, and we sat at a round stone table in the shade of a circle of great trees. I had already sent Dr. Jung a list of the quotations which had been cited against him, and he glanced through these again.)

Dr. Jung: When people have jumped to false conclusions they often prefer to cling to their prejudices. There is little use in answering people who wish to misunderstand, for they are
not interested in ascertaining the objective truth.

Dr. Baumann: Yes, but many readers are mystified by the general uproar. Will you not answer a few ques- tions about the most important accusations against you, to make your viewpoint clear to those who are really interested in learning the truth?

Carl Jung: It must be clear to anyone who has read any of my books that I never have been a Nazi sympa- thizer and I never have been anti-Semitic, and no amount of misquotation, mistranslation,
or rearrangement of what I have written can alter the record of my true point of view.

Nearly every one of these passages has been tampered with, either by malice or by ignorance.

Furthermore, my friendly relations with a large group of Jewish colleagues and patients over a period of many years in itself disproves the charge of anti-Semitism.

Let us take the most important misquotation (SRL, June i) : "The Jew is a relative nomad, never has had and never will have his own culture. . . . The Aryan unconscious is a higher unconscious than the Jewish."

It is significant that when the full context is read, these phrases acquire exactly the opposite meaning from that attributed to them by the "researchers."

These mistranslated phrases have been taken from a paper entitled "On the Present Situation of Psychother- apy," which appeared in the Zentralblatt fur Psychotherapie (Vol. 7, Nos. 1 and 2).

An extensive presentation of the main points in this paper has been printed in a thirty two page article by Dr. Ernest Harms: "Carl Gustav Jung—Defender of Freud and the Jews" (Psychiatric Quarterly,
April, 1946).'

In order to evaluate the meaning of these questionable phrases, I will give you the whole paragraph in which they appear:

"In consequence of their more than twice as ancient culture, they (the Jews) are vastly more conscious of hu- man weaknesses and inferiorities and therefore much less vulnerable in this respect than we are ourselves.

They also owe to the experience of ancient culture the ability to live consciously in benevolent, friendly and tolerant neighborhood with their own defects, while we are still too

young to have no illusions about ourselves. . . . The Jew, as a member of a race whose culture is about 3,000 years old, like the educated Chinese, is psychologically conscious in wider areas than we are. . . .

The Jew, as relatively a nomad, never has produced, and presumably never will produce a culture of his own since all his instincts and gifts require a more or less civilized host-people for their development.

Therefore, the Jewish race as a whole has, according to my experience, an unconscious which can only condi- tionally be compared to the Aryan.

Aside from certain creative individuals, the average Jew is already much too conscious and differentiated to be pregnant with the tensions of the unborn future.

The Aryan unconscious has a higher potential than the Jewish; that is the advantage and the disadvantage of a youthfulness not yet fully estranged from barbarism."

Since this article was to be printed in Germany (in 1934) I had to write in a somewhat veiled manner, but to anyone in his senses the meaning should be clear.

I had to help these people. It had to be made clear that I, an Aryan outside Germany, stood for a scientific ap- proach to psychotherapy.

That was the point!

I cannot see anything in the least anti-Semitic in this statement.

It is simply an appraisal of certain psychological differences in background, and in point of fact it is complimen- tary to the Jews to point out that they are in general more conscious and differentiated than the average Aryan, who has remained close to barbarism!

And it is an historical fact that the Jews have shown a remarkable ability to become carriers of the cultures in all lands where they have spread.

This shows a high degree of civilization, and such adaptability is a matter for admiration.

Some people show a funny kind of resentment when one speaks of differences in psychology—but one must admit that different nationalities and different races have different outlooks and different psychologies.

Take the difference between the French and the English, or for that matter, between the English

and the Americans! There is a marked difference in psychology everywhere.

Only an idiot can not see it.

It is too ridiculous to be so hypersensitive about such things.

They are facts of experience not to be ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-195

Carol Baumann: What can you say about the quotation: "The American presents to us a strange picture: a Eu- ropean with Negro mannerisms and an Indian soul"?

Carl Jung: This must be taken from a popular interview back in 1930 or thereabouts.

The psychology of the unconscious does not lend itself to popular treatment.

It is too easily misunderstood—all the more so when journalists try to make a sensational splash.

Such an isolated bald statement naturally reads like blatant nonsense to anyone familiar with the workings of the unconscious mind.

Before one can make any sense out of such a statement one needs to know how we can be influenced through the unconscious.

I can just as well speak of the primitive contents of the European unconscious.

There is no critical slur in these things. Indeed, for a wide awake person, the primitive contents may often prove to be a source of renewal.

The American unconscious is highly interesting, because it contains more varied elements and has a higher tension, owing to the melting-pot and the transplantation to a primitive soil, which caused a break in the
traditional background of the Europeans who became Americans. On the other hand,

Americans are in a way more highly civilized than Europeans, and on the other hand their wellspring of life en- ergy reaches greater depths.

The American unconscious contains an immense number of possibilities.

I cannot pretend to have attained a comprehensive view of it, and even that view which I have can not be compressed into a few sentences for an interview.

Carol Baumann: Mr. Hillyer claims that in 1936 you said that "Hitler’s new order in Germany seemed to offer the only hope of Europe."’

Dr. Jung: Many Americans asked me what I thought about Hitler and his ideas, in the autumn of 1936, and I always expressed concern for the future of Europe.

It is not true that I ever admired Hitler. However, in the early years, before the power devil finally took the upper hand with Hitler, he brought about many reforms and to a certain extent served
the German people constructively.

I may have said something of this kind as well as talking of the dangers ahead, which I had already written about.

If I state an historical fact people immediately jump to the conclusion that that

implies admiration! The mockery of it!

My whole life work is based on the psychology of the individual, and his responsibility both to himself and his milieu.

Mass movements swallow individuals wholesale, and an individual who thus loses his identity has lost his soul.

Such a widespread phenomenon has well-nigh destroyed our civilization, and the danger is by no means over yet!

Hitler became the mouthpiece of all the undercurrents seething in the German people.

This fact was aptly expressed by the oft-repeated phrase that Hitler followed his intuition with the false "assur- ance and accuracy of a sleepwalker"—until he came to the edge of the precipice from which there was no escape. In my paper on "Wotan"' I described how the wind god of old provided a very apt picture of the force which seized on the German people, stirring up the long-buried barbaric past.

I wrote this article in 1936 as a warning for those who could understand its implications.

When the unconscious of a whole people is stirred to such an extent, and there is no conscious and responsi- ble leader to canalize the released forces, then the devil takes hold and the destructive forces rush headlong to their final destruction, but only after half destroying the world around them.

That is the tragedy.

Anyone who takes the trouble to read what I wrote both before and during the war will find my real views concerning mass psychology and its dangers, but my warning voice was not heard.

Carol Baumann: Can you say anything about the work of your

Jewish followers? Dr. Jung: There is plenty of evidence of their

friendly collaboration with me.

Dr. Gerhard Adler, in London, has continually defended me against the accusation of anti-Semitism.

Dr. Ernest Harms, in America, as I already mentioned, painstakingly wrote up the true history of my connec- tion with the Zentralblatt.

He, incidentally, studied with both Freud and myself, but does not count himself as

belonging to either school. Dr. Erich Neumann, of Tel Aviv, has written several books

based on his study of my psychological views.

There are many others I might mention, and, as you know, there is a large group of Jewish pupils here in Zurich.

Carol Baumann: The fact that you accepted the editorship of the Zentralblatt far Psychotherapie and the hon- orary chairmanship of the International Society for Psychotherapy, in 1933, has greatly influenced Americans against you. Could you say something about this?

Dr. Jung: An objective review of the facts concerning this critical period in the history of European psychother- apy, and the motives which led me to try to save an international scientific organization of physicians, has been written by Dr. Harms, as I just said.

I can add little to what he has written.

However, I may sum up that when I, as a Swiss, accepted this position it was my aim to preserve a spirit of sci- entific cooperation among all European doctors in face of the Nazi anti-Semitism then first raising its head.

It was impossible to fight the Nazi intolerance openly without endangering the position of all German doctors, and of German Jewish doctors in particular.

But I did what I could as quietly as possible, and succeeded in getting a special paragraph adopted by the in- ternational society, whereby German Jewish physicians (who were barred from membership in the
German branch society) could individually become members of the

international organization. Thus they were able to become full members with

equal rights.

Later, when through the influence of the Nazis, Dr. M.H. Goring (a cousin of Hermann Goring) became co- editor of the Zentralblatt, and other Nazi doctors were foisted upon us (in 1936 and ’37) my position gradually became untenable.

During this fateful time the Nazis played double with my name.

On the one hand, my name was placed on their black list on account of various things I had written which they could not swallow, as, for instance, my lecture on the "Theory of Complexes," held in Bad Nauheim in May 1934, in which I paid tribute to Freud.

Still later, my Swiss publisher received news that my books were banned and destroyed.

On the other hand, the Nazis were only too pleased to publicize my name, as a Swiss feather in their caps, in an effort to prop their waning reputation in the eyes of the world.

Many false and conflicting rumors were circulated about me: that I was anti-Semitic, that I was a Jew, that I was Hitler’s doctor, etc., etc.

The fact that my name became associated with Goring’s on the Zentralblatt editorial board naturally put me in an increasingly false position, especially when he printed his famous pronouncement about Mein Kampf.

This was inserted in the Zentralblatt without my consent, and I had not laid eyes on the manuscript before it appeared in print.

Of course this statement represented the point of view of the German society only, never of the international society as a whole.

Since the Zentralblatt was published inside of Germany, the Nazis enforced their influence whenever they could.

The task which I had accepted, namely the preservation Alf a non-political international society, finally became too heavy a burden and in fact an impossible undertaking.

In the meantime, I attempted to do my duty in this respect as any other decent man would have done in my place.

Several times I wanted to withdraw and I attempted to resign, but at the urgent request of the English and Dutch representatives, who begged me "for the sake of the whole organization to stay on,"

I stayed on. You cannot quit people when they

are in a hole. It has helped many people that I

stuck to my post.

One can say it was a foolish idealism which caused me to stand by, but it seemed to me unfair to all the peo- ple clinging to me to leave them in the lurch.

My standpoint was: I'm not a rat which runs from a sinking ship; and so I did not actually resign until the end of 1939, when the war began and I could be of no further use.

Then all international communications were disrupted.

I have never desired to get involved in political events, but as a troubled Swiss onlooker and a conscientious psychological observer, I have naturally had certain reactions to the disturbing events of the time we live in.

I might add that in 1941 I delivered a lecture before a meeting of Swiss psychotherapists entitled "Psychother- apy Today"' in which I condemned the totalitarian state at a time when the victorious
panzer divisions were barely sixty-five miles away, and I knew the Nazis planned to make short work of me when and if they crossed the Swiss border. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-200.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: OSS Secret Agent 488 (2016-02-04 16:07)

[Carl Jung's letter to Allen W.

Dulles] To: Allen W. Dulles

My dear Dulles 11 February 1945

Since after my illness I get interested once more in the affairs of the world the various ways of propaganda be- gan to interest me.

German propaganda tries inevitably to hollow out a moral hole with the hope of an

eventual collapse. A better propaganda appeals to the moral strength and not

to the feebleness of the enemy.

As far as the psychological effectiveness of Allied propaganda is concerned, it strikes me that the best things that have appeared so far are General Eisenhower's proclamations to the German people.

These proclamations, couched in simple, human language which anyone can understand offer the German people something they can cling to and tend to strengthen any belief which may exist in the justice and humanity of the Americans.

Thus they appeal to the best in the German people, to their belief in idealism, truth, and decency.

They fill up the hole of moral inferiority, which is infinitely better propaganda than

destructive insinuations. General Eisenhower certainly should be congratulated.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 356-357.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: Interview on Radio Berlin in 1933 (2016-02-05 04:56)

AN INTERVIEW ON RADIO BERLIN

On June 21, 1933, Jung accepted the presidency of the Oberstaatliche Arztliche Gesellschaft fur Psychothera-

pie (International Medical Society for Psychotherapy), which united national societies in Denmark, Germany, Great Britain, Holland, Sweden, and Switzerland and had its headquarters in Zurich.

Though Jewish and other anti-Nazi members had been expelled ,from the German national society, Jung as president enabled them to become members of the International Society.

Thus has Jung's leadership been defended by his followers, while his adversaries have attacked his participa- tion in a Society that had links with Nazi Germany.

The issue has been, and still is, warmly debated.

A document of the time is an interview with Jung by Dr. Adolf Weizsacker, a German neurologist and psychia- trist who had previously been his pupil.

It was recorded and broadcast by Radio Berlin on June 26, 1933.

On the same date Jung began a seminar on dreams, given to a group of analytical psychologists in Berlin, which continued for five days. Its members included at least four analysts who subsequently left Nazi Germany; Gerhard Adler, who settled in London; and James Kirsch, Hilde Silber (Kirsch), and Max Zeller, who settled in Los Angeles, California.

A transcript of the lectures that Jung gave in the seminar and of the radio interview has long been extant in mimeographed form.

Today we have particular pleasure in welcoming to our studio the most progressive psychologist of modern times, Dr. Carl Gustav Jung of Zurich. Dr. Jung is at present in Berlin giving a course of lectures, and he has kindly expressed his willingness to answer a number of questions bearing on contemporary problems.

From this you will see that there is a school of modern psychology which is fundamentally constructive.

We all know very well that psychology and analysis for their own sakes have rightly become suspect nowa- days.

We are tired of this continual probing and breaking down along intellectual lines, and it is fortunate for us that there is one psychologist who approaches the human psyche in an entirely different way from the other well known psychologies or psychotherapies, especially Freudian psychoanalysis.

Dr. Jung comes from a Protestant parsonage

in Basel. That is important.

It puts his whole approach to man on a different footing from that of Freud and Adler.

The crucial thing about this psychology is that Dr. Jung does not tear to pieces and destroy the immediacy of our psychic life, the creative element which has always played the decisive role in the history of the German mind, but approaches it with deep reverence and does not devalue it, letting himself be guided in the practical treatment of conflicts or neuroses by the positive and constructive forces which lie dormant in the unconscious psychic life of every man and can be awakened.

Hence his psychology is not intellectual but is imbued with vision; it seeks to strengthen the positive forces in

man and does not stop at triumphantly laying bare the negative elements, since that brings nothing really new into the life of the individual or of the community.

Permit me now, Dr. Jung, to put a number of questions to you and to ask you to answer them, which you can as a Swiss, with a certain detachment, and as a psychologist, with great experience of the human psyche.

I would like to ask you, first, whether there is in your psychological experience a decisive difference between the psychic situation of the Germans and that of Western Europeans and wherein this difference consists?

The fact of the matter is that we are at the moment surrounded by the deepest misunderstandings, and it would interest us to hear, quite briefly, what you think might be the cause of these misunderstandings,
and whether the differences between our nature and theirs are so great as to make these misunderstandings comprehensible to us.

Dr. Jung: There is indeed an enormous difference between the psychic attitude of the Germans and that of Western Europeans.

The nationalism that Western Europeans know seems to them a kind of chauvinism, and they cannot under- stand how it is that in Germany it has become a nation-building force, because nationalism for them still
means their own brand of chauvinism.

This peculiarity of the Germans can be explained only by the youthfulness of the German nation.

Their enthusiasm for the reconstruction of the German community remains incomprehensible to Western Eu- ropeans because this necessity no longer exists for them in the same degree, since they achieved national unity in earlier centuries and in other forms.

Question: Yes, and now I would like to ask a second question which is extraordinarily important for us, be- cause the new turn of events in Germany is being led by the younger generation.
How do you explain the assurance of German youth in pursuit of their visionary goal, and what is the significance of the fact that the older generation cannot quite rid themselves of a kind of reserve even though they would very much like simply to affirm what is happening? What in your view should be done in order to bridge over this hopeless gulf between the generations, which deepens still further the cleavage in our German nationhood? What is the cause of it all?

Dr. Jung: The assurance of German youth in pursuit of their goal seems something quite natural to me.

In times of tremendous movement and change it is only to be expected that youth will seize the helm, be- cause they alone have the daring and drive and sense of adventure.

After all, it’s their future that’s

at stake. It is their venture and

their experiment.

The older generation naturally takes a back place and they should possess enough experience of life to be able to go along with this necessary course of events.

They too had their time, once.

The gulf between the older and younger generation is due precisely to the fact that the older generation did

not go along with the times and, instead of foreseeing it, was overtaken by the

storm of a new epoch. But that is not by any means specific of the Germans.

It is something you can observe in all countries at the present time.

The older generation have immense difficulty in finding their way about in a new world.

Political changes go hand in hand with all sorts of other changes in art, philosophy, in our

religious views. Everywhere the wind of change is blowing.

And I come very much into contact with people of the older generation who have confessed to me that they have little real understanding of the new time and the utmost difficulty in finding their way about.

Many of them even turn directly to me for advice for with a little psychology one can

understand these things. With a little psychological knowledge, too, it would have been

possible to foresee the changes.

But the older generation has, I am bound to say, committed the unforgivable , mistake of overlooking the real man in favor of an abstract idea of man.

This error hangs together with the false intellectualism that characterized the whole nineteenth century.

Question: Thank you, Dr. Jung. We have now heard something of your attitude to the more general problems of the situation as a whole. I would like now to ask some more specific questions about your psychology. What in your view is the position of psychology in general at the present day? What is its task in such a time of activity?

Dr. Jung: It is just because we live in an active and responsible time that we need more consciousness and self-reflection.

In a time like ours, when tremendous political and social movements are afoot, I as a psychologist am very of- ten turned to, as I have said, by people who feel the need for psychic orientation.

This need reflects a sound instinct.

When general confusion reigns, as it does in Europe today, when there is a widespread splintering of opinions, there instinctively arises in us a need for a common Weltanschauung I would say, which allows us to take a unitary view of things and discern the inner meaning of the whole movement.

If we do not succeed in getting this view, it may easily happen that we are as it were unconsciously swept along by events.

For mass movements have the peculiarity of overpowering the individual by mass suggestion and making him unconscious.

The political or social movement gains nothing by this when it has swarms of

hypnotized camp followers. On the contrary there is the danger of equally great disillusion on awaking from the hypnosis.

It is therefore of the greatest value for mass movements to possess adherents who follow not from uncon- scious compulsion but from conscious conviction.

But this conscious conviction can be based only on a Weltanschauung.

Question: And you think, if I understand you correctly, that such a Weltanschauung can in certain cases best be acquired with the help of psychology—your psychology—so that people can stand firm inwardly in order to work successfully and surely in the outer world, because otherwise their unconscious impulses, moods, and I don't know what, can obtrude themselves in their outward activities.
You see, the fact is that in Germany today psychology is suspect in many quarters precisely because it is concerned with the self-development of the so-called individual, and so they suspect this
famous parlor individualism or individualism deluxe of belonging to an age which is now really over for us. So I would like to ask you: How, just at the present time, when the collective forces of the whole community have taken the lead in molding our way of life, how are we to assess the efforts of psychology in the practical role it would have to play for the whole of life and the whole community?

Dr. Jung: The self-development of the individual is especially necessary in our time.

When the individual is unconscious of himself, the collective movement too lacks a clear sense of purpose.

Only the self-development of the individual, which I consider to be the supreme goal of all psychological en- deavor, can produce consciously responsible spokesmen and leaders of the collective movement.

As Hitler said recently, the leader must be able to be alone and must have the courage

to go his own way. But if he doesn't know himself, how is he to lead others?

That is why, the true leader is always one who has the courage to be himself, and can look not only others in the eye but above all himself.

Now I come to something quite specific. What difference—though I have already stressed this a little at the beginning—what difference is there between a psychology like yours, imbued with vision, and the psychologies of Freud and Adler, which are built entirely on an intellectual basis?

Dr. Jung: It is, you see, one of the finest privileges of the German mind to let the whole of creation, in all its inexhaustible diversity, work upon it without preconceptions.

But with Freud as well as with Adler a particular individual standpoint—for instance, sexuality or the striving for power—is set up as a critique against the totality of the phenomenal world.

In this way a part of the phenomenon is isolated from the whole and broken down into smaller and smaller fragments, until the sense that dwells only in the whole is distorted into nonsense, and the beauty that is proper only to the whole is reduced to absurdity.

I could never take kindly to this hostility to life.

Question: I am particularly grateful to you, Dr. Jung, for that answer I think it will act on many of us like a lib- eration. In conclusion, I still have a question that is of particular concern to us

today, and that is the question of leadership. From your psychological experience, have you anything to say about the idea of personal leadership and of a leading elite that is now acknowledged in Germany, in contradistinction

to an elected government dependent on the opinion of the masses as evolved in Western Europe?

Dr. Jung: Today we are living in a time of barbarian invasions, but they take place inwardly in the psyche of the people. It is a breaking of the nations.

Times of mass movement are always times of leadership.

Every movement culminates organically in a leader, who embodies in his whole being the meaning and pur- pose of the popular movement.

He is an incarnation of the nation's psyche and its mouthpiece.

He is the spearhead of the phalanx of the whole people in motion.

The need of the whole always calls forth a leader, regardless the form a state may take.

Only in times of aimless quiescence does the aimless conversation of parliamentary deliberations drone on, which always demonstrates the absence of a stirring in the depths or of a definite emergency;
even the most peaceable government in Europe, the Swiss Bundesrat, is in times of emergency invested with extraordinary powers, democracy or no democracy.

It is perfectly natural that a leader should stand at the head of an elite, which in earlier centuries was formed by the nobility.

The nobility belies the law of the nature in the blood and exclusiveness of the race. Western Europe doesn't understand the special psychic emergency of the young German nation because it does not find itself in the same situation either historically or psychologically.

Commentator: Thank you, Dr. Jung, for answering these questions so readily, and also for the gist of your an- swers, which will surely be of the greatest import for many of our listeners. The fact is that we are living today in a phase of reconstruction where everything depends on inwardly consolidating what has been achieved and building it into the psyche of the individual. For this purpose we need, if I may express
my personal opinion, leaders like you, who really know something about the psyche, the German psyche, and whose psychology is not just intellectual chatter but a living knowledge of human beings.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters,

Pages 59-66 Footnotes:

1. Jung's statements and speeches as president of the Society and its various international congresses and edi- tor of its organ, Zentralblatt fur Psychotherapie and ihre Grenzgebiete (Leipzig), are printed in
an appendix to CW 10.

For historical accounts, see Ernest Harms, "Carl Gustav Jung—Defender of Freud and the Jews," Psychiatric Quarterly (Utica, N.Y.), April 2946, and Aniela Jaffe, "C. G. Jung and National Socialism," in her From the Life and Work of C. G. Jung, tr. R.F.C. Hull (New York, 1971).

Also see Jung's letter to James Kirsch, 26 May 1934, in Letters, ed. Adler, vol. r, and below, "On the Attack in the Saturday Review of Literature," pp. 192ff.

2. For a firsthand account of the seminar by another of its members and a discussion of Jung's "dim view of the new government and the prospects for Germany" during that visit to Berlin, see Barbara Hannah, Jung: His Life and Work (New York, 1976), PP. 209-21 3.

Carl Jung across the web:

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Carl Jung: The pilgrim's way is spiked with thorns everywhere, (2016-02-05 15:25)

To the Rev. John A. Sanford

Dear Mr. Sanford, 10 March 1961

Thank you very much for kindly sending me

your sermon. I have read it with interest and

pleasure.

It is a historical event, as you are so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard if you are only humble enough.

The example you give is very beautiful and meaningful, as it shows the benevolent intention and the meaning- ful allusion to a continuation of our existence-two important postulates of the Christian creed.

The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants.

Even if confession is a relatively poor version of the cura the Catholic Church knows at least the function of the directeur de conscience, a highly i mportant function which is unknown to the Protestants.

I admire your courage and sincerely hope that you will not become too unpopular for mentioning a topic so heartily hated and despised by most of the theologians.

This is so at least over here.

There are only single individuals who risk the fight for survival.

The pilgrim’s way is spiked with thorns everywhere, even if he is a good Christian, or just therefore.

My best
wishes!

Yours
sincerely,

C.G. Jung Carl Jung, Letters Vol. II,

Page 630 Carl Jung across the web:

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Carl Jung: THREE VERSIONS OF A PRESS CONFERENCE IN VIENNA (2016-02-06 05:11)

Jung was invited to lecture at the prestigious Kulturbund, in Vienna, on February 22, 1928, and a day or two earlier he was interviewed—simultaneously, it appears—by several representatives of the Vienna press.

On February 21, different reports appeared in as many newspapers, and three of them are given here.

Though certain themes recur in each article, the reporters seized on different aspects of Jung's comments and expressed them in different terms.

The reports are complementary, each supplying details the others lack, but it is doubtful whether any of them reproduced Jung's actual words.

The Kulturbund was a cultural society that sponsored lectures by many European writers, scientists, and politi- cal figures, and the invitation to lecture had come from its executive vice-president, Jolande Jacobi (189o-1973).

In 1938, after the Nazi occupation of Austria, Dr. Jacobi emigrated to Zurich, became a leading pupil of Jung, and was one of the founders of the C. G. Jung Institute.

I. THE REALM OF THE UNCONSCIOUS

Dr. Jung: Coming back to Vienna again after some eighteen years' absence' is coming back to the city from which the fame of Sigmund Freud has radiated into the world.

Even though differences of scientific opinion have brought about a certain estrangement

between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet’ as the men who have guided me in my scientific career.

Vienna also means for me re-encountering a doctor whose theories have very close and important connec- tions and affinities with my own system.

I mean Dr. Bernhard Aschner, whose Konstitutionslehre and Humoralpathologie have a psychic analogue in my system of psychoanalysis.

In the nineteenth century, the century of technology and exact science, we strayed very far from the intuition of earlier periods in history.

Purely intellectualistic, analytical, atomistic, and mechanistic thinking has, in my opinion, landed us in a cul de sac, since analysis also requires synthesis and intuition.

The humoral pathology of Aschner, who, incidentally, has rediscovered medical techniques based predomi- nantly on intuition through his translation of Paracelsus, is for me a proof that the most important insights into body and mind can be gained by ways that are not purely rationalistic.

It is difficult for me to outline the special features of my teachings

in a few words. For me the essential thing is the investigation of

the unconscious.

Whereas Freud holds that in order to cure the neuroses, all as you know he derives from sexual roots, it is suf- ficient to make the unconscious conscious, I maintain that it is necessary to coordinate with consciousness the activities streaming out of the matrix of the unconscious.

I try to funnel the fantasies of the unconscious into the conscious mind, not in order to destroy them but to develop them.

In the case of a neurotic businessman, for example, I might be able to show that his neurosis due to his unful- filled artistic inclinations.

By examining his dreams, I shall now find out what his special gift is, and the most satisfying cures can be ob- tained if you can get the neurotic businessman—to stick to this example—to write poems, paint pictures, or compose songs.

It maybe that artistically speaking these works are completely worthless, but for their creator they have an im- mense subjective value.

Developing fantasy means perfecting our humanity.

In this connection I regard religious ideas as of the most importance, by which I do not, of course, mean any particular creed.

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psycho- analysis as Catholicism.

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.

My travels into the interior of Africa and to New Mexico gave me an opportunity to make a thorough study of

the manifestations of the unconscious among primitive peoples.

I was able to convince myself that religious ideas are inborn in them, and that religions should not be regarded in any sense as neurotic products, as is now asserted in certain quarters.

I still remember two natives with whom I climbed a mountain ten thousand feet high in East Africa.

During the night they were trembling with fear, and when I asked the cause of their agitation, one of them an- swered: "Everything is full of spirits."

On Wednesday evening I am going to speak in the Kulturbund on "The Structure of the Psyche."'

I shall discuss the nature of thinking, feeling, of sensation and intuition, of the will, of instinct, and of the fan- tasies arising out of the unconscious.

I hope this will lead to some conclusions about the cure of neurosis.

When you consider that various forms of neurosis, especially fatigue neuroses in big cities, are steadily increas- ing, and remember what a burden of painful feelings, how much unhappiness, how many suicides the neuroses have on their conscience, you will begin to appreciate the value of combatting them.

2. IN QUEST OF THE SECOND EGO

It is my opinion that sex does not play the all-powerful role in psychic life that Freud and his followers attribute to it.

Sex is after all only a glandular product, and it would be wrong to describe the brain as a mere appendage of the sex glands.

In my conception of dreams and their significance for the sick psyche I am not at

one with Freud, either. As you know, the great Viennese investigator calls the

dream a wish-fulfilment.

Wishes that in the waking state were for some reason or other repressed into the pit of the subconscious are supposed, in his view, to find their way back into consciousness in the dream and to determine the content of the dream-images.

In my view the dream is a compensation, a completion of the waking state.

Suppose I am in a disagreeable situation and ought to worry about it. In the waking state for some reason or other I don't, and then I will worry about it in the sleeping state.

My dream will be this worrying I didn't do.

The doctor curing a neurosis according to Freud's method tries to dig up the wishes and tendencies buried in the subconscious of the patient and to bring them into the clear light of consciousness in order to
destroy them.

My method is different.

The repressed tendencies that are made conscious should not be destroyed but, on the contrary, should be

developed further.

An example will make this clear.

In everyone some kind of artist is hiding.

Among, savage peoples this is evident from the fact that the warrior decks his spear with feathers or paints his shield.

In our mechanized world this urge for artistic creation is by the one-sideded work of the day and is very often the cause of psychic disturbances.

The forgotten Artist must be fetched up again from the darkness of the subconscious, and a path cleared for the urge for artistic expression—no matter how worthless the paintings and poems may be that are produced in this way.

My friend the great English writer H. G. Wells has drawn a wonderful picture of this state of affairs in a novel.

The hero of his story Christina Alberta's Father' is a petty businessman, completely imprisoned in his prosaic surroundings and his business.

But in his few leisure hours another ego gradually emerges from his subconscious.

He fancies he is the re-embodiment of the Babylonian ruler Sargon I, the reincarnation of

the king of kings. Some kind of Sargon, in various disguises, is hiding in everyone of us.

The fact that he cannot get out of the subconscious and is unable to develop himself is often the cause of se- vere psychic disturbances.

The unconscious search, by people who are imprisoned in our narrow machine-world, for the other ego, for completion, is also the reason for their flight back to the primitive.

One need only remember the tremendous enthusiasm for ancient Egypt at the time when the tomb of Tu- tankhamen was discovered.

Thirty or forty years ago the tomb would have been a matter of interest only for a few hundred scholars, and would have left the public at large, who still found everything Egyptian distasteful, completely indifferent.

Again one has only to think of the craze for Negro dances, for the Charleston and jazz —they are all symptoms of the great longing of the mass psyche for this more complete— development of the powers immanent within us which primitives possess to a higher degree than we do.

All this is still more evident in America.

There American millionairesses marry Indian

chieftains. That's just it.

We are, in a sense, cultural cripples.

3. BACK TO THE JOYS OF THE GOLDEN AGO

The world had become impoverished in beauty, and people harked back to the Romans, to their nature-bound think- ing, reminding themselves of those distant ages when every bush harbored a shrine, when those most marvellous figures of fantasy, the gods, were nothing other than perfect human beings.

After this epoch, the Renaissance, they began remembering the ancient Greeks, Rousseau preached the return to Nature, and the classicists (among them Schiller) the return to the sun of Homer.

And in our century we want to go still further back into the past in our hounded age there rise up before our wistful eyes epochs when man communed with clouds and sun, wind and tempest, the
Golden Age of humanity, as it is still sporadically reflected in the primitive, becoming more radiant the further we climb exploringly the genealogical tree of the present races, back to the ancient Egyptians and Babylonians, to the Biblical tribes and their forebears.

It is not for nothing that the recent excavations in Egypt and Mesopotamia have aroused such interest, it is not by chance that our civilization was so ready for Negro songs and dances.

We all, long to go home to the joys of the Golden Age, which let us be natural, graceful, and conscious of our strength, delivered from the bane of our time, the neuroses.

The aetiology of the neuroses is the great divide between my theory and that of Sigmund Freud, from whom I parted company some fifteen years ago because of this opposition.

My sojourns among the natives of East Africa and the Pueblo Indians of New Mexico proved to me that the causes of neurosis do not necessarily lie in the repression of the sexual instinct; the repression of any other primary instinct, say of hunger, can produce it just as well.

Freud’s way and mine also diverge very widely in the matter of dream interpretation.

Whereas he will always look for sexual causes, I trace the origin of dreams back to age-old mythological influ- ences.

Deriving from our remotest ancestors, there slumber in all of us subconscious memories which awaken at night and seek to compensate the false attitude modern man has towards nature.

A schizophrenic in my clinic once explained to me that there was a tube in the sun from which it blew out the wind.

Many years later a papyrus was discovered that told the scientific world for the first time of an age-old myth about the wind from the sun tube, a myth that had not only been recorded in the ancient
papyrus but also inherited from generation to generation in the deepest layers of the

conscious mind. Then, in a single case, the enchained fantasy was allowed to burst

forth, at first in inexplicable form.

What fell below the threshold of consciousness during the day both in our own lives and

those of our ances- tors awakens in dreams to posthumous reality.

Proper education is the best safeguard against psychic illness in its manifold forms, which we call neuroses.

A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.

If that doesn't help, try to awaken the hidden artist who slumbers in every man.

Give him a chance to bring to light the pictures he carries unpainted within himself, to free, the unwritten po- ems he has shut up inside him, and yet another source of psychic disturbances is removed.

Even though the work he produces will hardly ever amount to anything technically and artistically, it has helped to cleanse and release his psyche.

The play of fantasy is also helped by religion, an indispensable auxiliary for the psychologist.

Catholicism in particular, with its ceremonial and liturgy, gives fantasy a priceless support, for which reason I have found in my practice that believing Catholics suffer less from neurosis and are easier
to cure than Protestants and Jews,

For the need of religion, for its validity as a primary instinct of mankind, there are abundant proofs reaching back to the dawn of time.

Then it was part of man's unconscious, now it is part of his conscious, psychic diet; to it the doctor must turn when he tries to lead the patient back to himself, to rid him of all the psychic trash that has been pumped into him, to leave more room for the free play of fantasy, to cultivate his open and hidden talents, to make him more balanced, to guide him by the great saying of the Greek poet: Become what
you are.

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.

Out of the many cultural cripples one-sided cerebral thinking has produced, the psychoanalyst who approaches them not merely as medical specimens but as human beings should be able to bring them closer to nature, make them more natural, as nature wanted them to be and as they faced life thousands of years ago.

If the gifts we are endowed with break down before the tasks of life, if they wither away or run riot, we have only our flight from nature to blame, from the Golden Age of our furthest ancestors that returns to us
only in dreams, a flight that leads to suppressed naturalness and to oppressive over-civilization of the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Carl Jung across the web:

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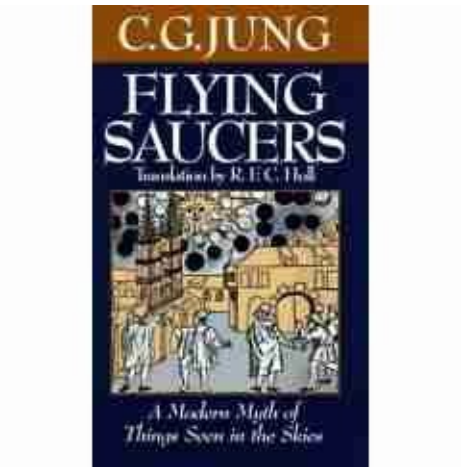
Carl Jung: Have you ever met any people who have seen Ufos (2016-02-07 05:05)



QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this experience purely psychologically and not insist on the physical reality of the Ufos?

Dr. Jung: I actually do know of four cases of people who have seen Ufos or

said they did. They are not in the least prepared to interpret the Ufos

psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thor- oughly real.

There was, for instance, the case of a doctor in an American city who together with

many other people ob- served a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon.

But astonishingly enough he hadn’t, although he carried his camera with him, “as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband’s attention to them and he

saw them too. The spheres or discs gleamed like

silver in the sun.

Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology. Carl Jung, C.G. Jung Speaking: Interviews and Encoun- ters, Pages 389-391

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Carl Jung on the Second Half of Life. (2016-02-07 10:50)

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means after thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually ex- pands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater dis- tances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from every-

thing he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don’t; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is

the thing I want." The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don’t know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is

nothing ahead. What is there ahead?

Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal

whatever. Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are work- ing forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confes- sion?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don’t go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adven- ture.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, prepara- tion for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don’t want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been

talked of before. Therefore I strongly advocate schools

for adult people.

You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 106-108.

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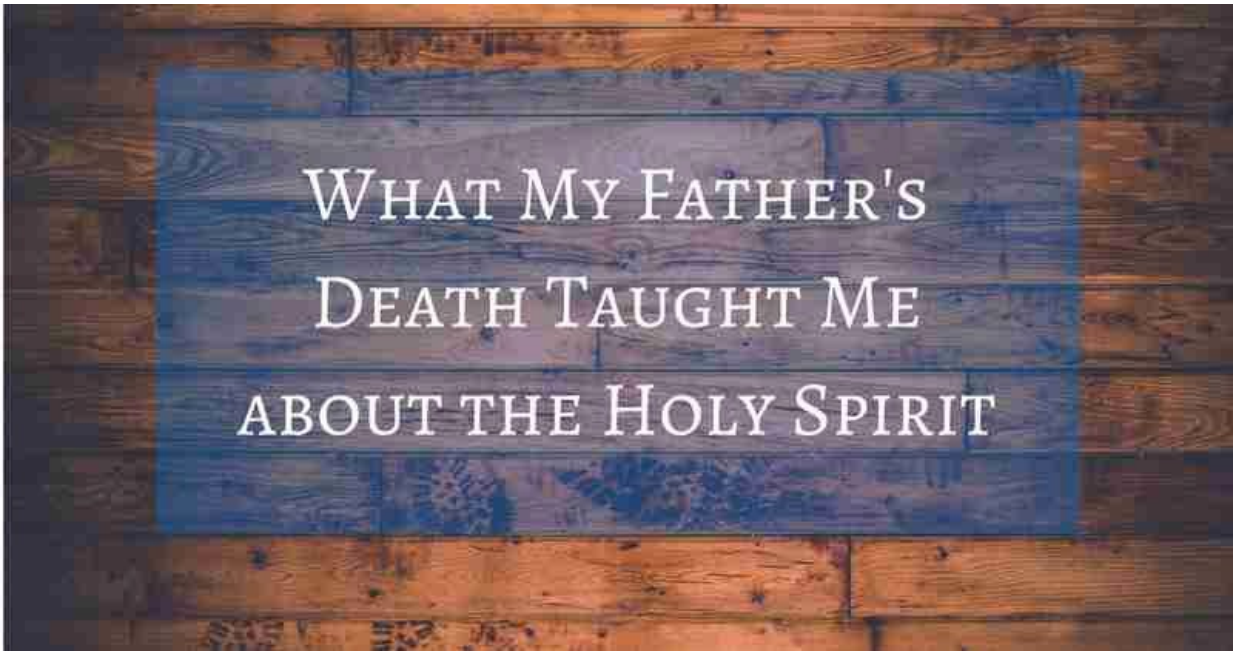
Carl Jung answers Can I help the spirit of my dead father… (2016-02-08 05:00)



QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don’t

think that way everything goes wrong, then somewhere things don't click, at least in the biological sense.

It's as if I ate something that rationally considered is harmless but it doesn't agree with me—I get the stom- ach ache.

But if I eat something that rationally considered is not good, it does agree with me so why shouldn't I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poi- son and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does

not agree with us. It agrees with human beings to have ideas about

things they cannot know.

And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of

fields of probability. That's it, we just don't know.

QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We

have many needs! Yes, but just this one seems to indicate that something in

the psyche proves that this idea— Yes, but now go and ask a rationalist, he

will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that doesn't prove he'll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we

deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche's

striving towards a goal. Yes, but that still doesn't prove anything.

It's like when you have a patient who says, I simply must have a fine car, or

else. So you tell him, Then get one, go to it, work!

That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn't

make him immortal. He has that need, but you can find many people

who don't admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfac- tion.

But the question we are being asked is: if I live in accordance with the demands

of the unconscious. That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that's going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure some- where which didn't belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter

must think differently. Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advan- tage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual re- ality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it other- wise there would be no statistics! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 383-386.

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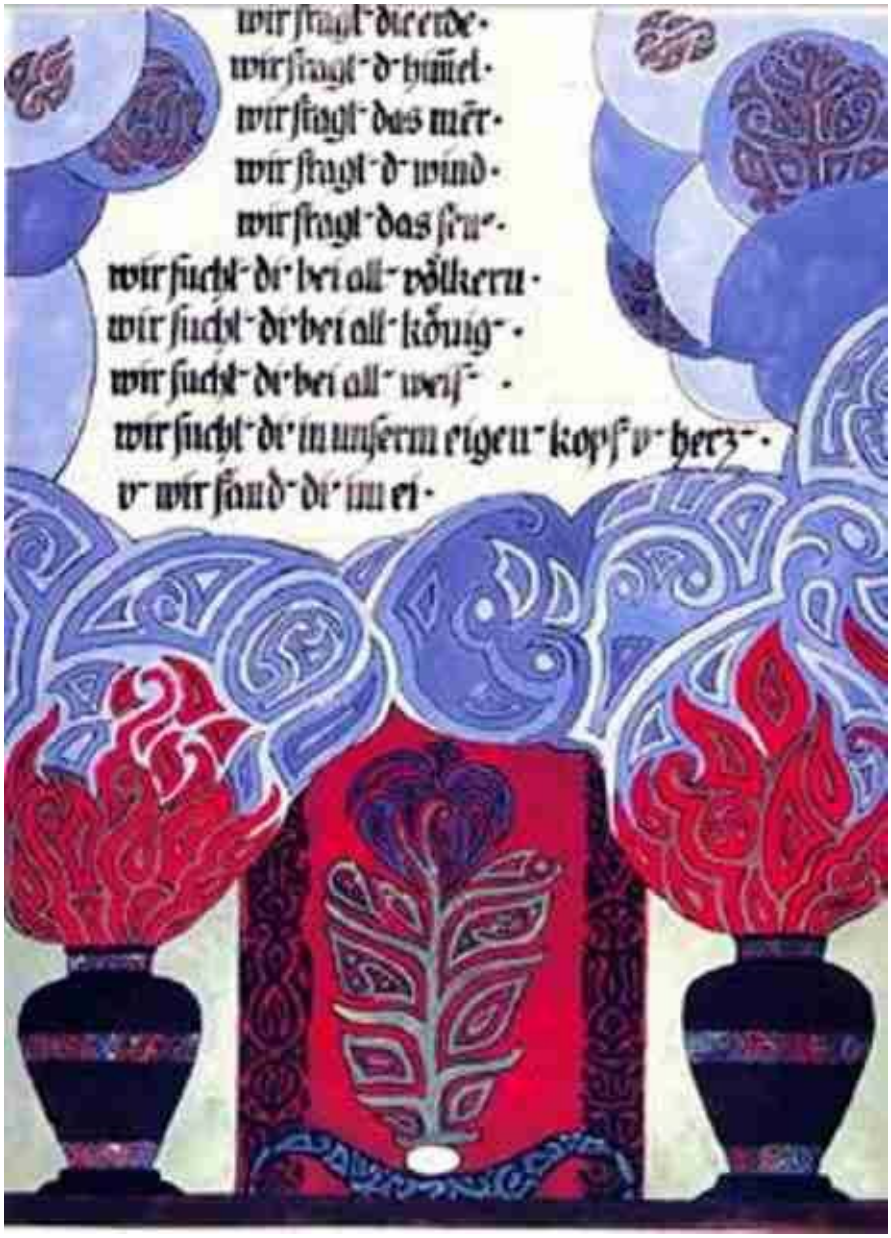
Carl Jung answers is a connection between dual predestination and synchronicity (2016-02-09 05:05)


wir fragt die erde
wir fragt d hymel
wir fragt das mer
wir fragt d wind
wir fragt das fru
wir fuchs di bei all völkern
wir fuchs di bei all kung
wir fuchs di bei all weis
wir fuchs di in unserm eigen kopf v herz
v wir fand di in ei

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?
What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do

with synchronicity. Synchronicity is a scientific concept and the predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of

predestination. Theologians do perform the merriest

pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la

parole du Maitre." So I sent him a postcard citing the Biblical

passages that say exactly the opposite. The same is true of

Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not

human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of

original sin. He had never thought of that!

He was so dumfounded that he couldn't utter a word!

There's the theologian for you—the general run of theological thinking is often simply

incomprehensible. Now can a theologian not notice that Christ and Mary according to

dogma have an incorruptible body?

That is a divine attribute, only gods have it, or demons, but not men. Carl Jung, C.G. Jung Speaking: Inter- views and Encounters, Pages 387-380.

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Esther Harding: Indeed all during his [Jung] illness, he told us, ideas were flooding up, even in his delirium,
(2016-02-10 04:50)

DOCTORS ON HOLIDAY ON THE RIGI By Dr. Esther Harding

Introduction: The founding of the C. G. Jung Institute in April 1948 brought many of Jung's friends and pupils to Zurich. (For Jung's address on the occasion, see CW 18, pars. 1129ff.)

In June, for the first time since before the War, Esther Harding (see above, p. 25) and her friend and colleague Eleanor Bertine, traveled from New York. Dr. Bertine (1887-1968), American by origin and training, shared with Dr. Harding the leadership of the Jungian movement in the eastern United States.

After returning from abroad, her Report from Zurich was brought out as a pamphlet by the Analytical Psychol- ogy Club of New York, 1948.

It dealt chiefly with the organization of the Institute, but a more personal excerpt under the above title was included in Memories and Perspectives Marking the Centennial of C. G. Jung's Birth (published
privately by the Club, 1975), and this version is printed here.

Dr. Harding's journal entries for her visit at the same time are

given afterward. Dr. Esther Harding: We arrived in Switzerland at

the very height of rose-time.

I think I never saw so many roses in my life, garden roses and climbing roses, wild roses and tame.

One thing that strikes an American abroad, as a lot of you know, is that literally every inch of land is used, ei- ther fertilized for grazing or agriculture, or allocated to timber production, or else made into the ubiquitous gardens by which every peasant’s cottage, as well as every mansion, is surrounded.

All the villages looked like blooming rose-gardens.

We well remembered, on this return, the majesty of the mountains, but we had almost forgotten the quaint loveliness of every little hamlet.

For us, of course, the country round about Kusnacht was filled with memories of steps and stages on the in- ner way which had been accomplished there.

It was under a particular tree that heavy thoughts had clustered like ripe fruit, yon forest had been a place of darkness of spirit, but clarification had come while swinging down the steep hill above the village just as twilight was falling.

All the sounds, too, brought repercussions from the past, the thrice-repeated ding-dong, ding-dong, ding-dong announcing train time at the station, the splash of the little lake boats pulling up to a stop just under our window, the chimes of half a dozen churches ringing the quarter hour from near at hand and from across the lake.

All were so utterly familiar, so unchanged by all the violence of the

intervening years. But the goal for which we had made the pilgrimage

was, of course, to see Dr. Jung.

So we were delighted to get a call bright and early the morning after our arrival giving us an appointment for the following morning.

He had explained previously that he could no longer carry the burden of people's personal problems, but that he would be glad to talk with us about anything else we wished.

We found him looking older, of course, for the twelve years since we had been there; his hair was snow white, but he appeared well and more full of ideas and of mental vitality than ever.

He had so much to give that he seemed actually to need to give it.

Physically, we were told, he readily gets over-tired and then he goes rapidly downhill.

His illness has left him with only a small reserve, and he has to live within

rather rigid limits. But within those limits, he is magnificent.

Talking did not seem to tire him, and he poured out treasures lavishly, from what seemed to be an inexhaustible fund of wisdom.

He said that he had thought old age would be a rather dull time of decrease and inaction, but actually it was most exciting. "You just sit quietly in one place and absolutely everything comes right to your door-
step!"

The hard digging and delving that he has done all his life in pioneering this new way into the psyche seems now to be bearing fruit in the form of a great wealth of spontaneous ideas.

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.

His literary output is enormous.

At present he is engaged in redoing Psychology of the Unconscious, writing another book on alchemy and one on the Self.

And of course he gives a lot of time to the Institute and to the working out of all the myriad details connected with getting it well started.

And finally, he is continually visited by scholars interested in psychology and all the numerous fields which touch upon it, men and women who bring their special points of view to him and seek something of his integrating wisdom.

So, in spite of physical limitations, he is an immensely hard worker.

He said that, a while ago when he had gone off to the mountains for a much-needed rest and vacation, he had made up his mind that he had done his bit and had about come to the end of his assignment.

So he wasn't going to have any more ideas, please.

But that very night the conception of the central theme of the book on the Self forced itself upon him, and there was nothing for it but to set to work on another big undertaking.

Dr. Jung was, as he put it, "not quite pessimistic" about the inevitability of the destruction of our civilization.

He found some indications—quite slight clues, to be sure—in the dreams of all sorts of people and in the par- ticular way that certain things have happened, which suggest that this moment, with its upheaval and disorder, may be truly the transition to a new order, as we have all been hoping for so long.

He said that the uprush of brutality, which he had observed so generally in dreams of Germans before the War, was giving way to constructive symbols of a new phase.

One rather interesting astrological fact, he noted, is that the line of the ecliptic, at present traversing the sec- ond fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below.

This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."

Of course he made no claim to be a prophet, but merely an observer of whatever indications there might be.

At the end of the morning, Dr. Jung proposed that we join him for a long week-end trip, Thursday to Monday, on the Rigi.

We had heard that he was planning a holiday and would be out of town for about a week, which we naturally took as our bad luck, never dreaming of such a windfall as this.

He knew of a charming little inn recently built on a saddle just below the summit of the mountain, and said he would ask Miss Schmid to engage the rooms for us all. Mrs. Jung had hoped to go but couldn't manage it just then.

Miss Wolff would try to get up by Saturday night.

So Thursday morning we met Dr. Jung at the railroad station.

He was carrying a fat and heavy briefcase which held the manuscript of the book he had brought along to work on.

That did not look much like a holiday to us, but fortunately it was never opened all the

time we were there. The mountain and talk claimed every minute.

Each morning, right after breakfast, we all fared forth for a tramp.

The Rigi is a fairly domesticated mountain, at least a cogwheel railroad runs up to the top from each side, and there are many trails crisscrossing the slopes, where they are not too steep.

Dr. Jung, needlessly apologetic, set the pace slow enough for us to keep up without having had a chance to get into training beforehand.

For actually he was able to do as much as we cared to.

There were benches placed here and there at particularly beautiful spots where we could sit down and divide our attention about evenly between the view and the talk.

As you may remember, the Rigi rears steeply above Lucerne across from the sharp peaks of Pilatus, with the gem-like chain of lakes of the Vierwaldstdttersee strung out at its feet. In the distance, across lower snow ranges, tower the giants of the Bernese Oberland.

Wherever you look, your eye is caught and held by something you want to be able

always to remember. Dr. Jung pointed to the sheer face of a cliff, asking, "Do you see

that door ?"

We looked hard and could see nothing but unbroken rock.

Then he pointed out the line of a ledge and above it the faintest bit of roughness. It was the door of a cave in the cliff, one of many made by the Swiss army as a means of defending the mountains when they momently expected invasion.

The plan was to abandon the northern plain, where Zurich is located, and to retire into the mountains and fight there to the last ditch.

The Swiss meant it, too, and that spirit was probably what saved them.

After lunch, and there is no problem in getting all you want to eat and drink in Switzerland if you can pay for it, there was time for a little rest, then we came together again for tea and another walk, then dinner and more talk until far into the night.

And such talk!

Dr. Jung was in top form, and the conversation ranged over everything conceivable, from the sublime to the

ridiculous, from samples of his inimitable Rabelaisian wit to the meaning of faith.

He told us about his experiences under threat of invasion during the war, about the visit of Churchill to Switzerland, which was like a triumphal procession, and the talks he had had with — or perhaps I should rather say had heard from—him.

Dr. Jung spoke of the United States and its overwhelming job of world leadership.

I said that this had not been sought or wanted by our country, and I questioned whether we were ready to carry such a responsibility.

His answer was that the United States must not stay immature now, or it will be at the peril of the whole world.

"Only you have the power, you must take the responsibility that goes with it."

He thought it most necessary that we be firm with Russia or Russia will certainly control Europe.

Like all the other Europeans I talked with, including some who had previously been far from pro-American, he was immensely appreciative of the Marshall Plan, and hoped that we would be firm and definite about laying down conditions for its operation.

I asked whether that would not bring everybody down on us, with the accusation that we were using dollars to dominate the world.

He agreed that it would, but said that such was the inevitable price of power.

"You cannot at once hold power and avoid criticism, for what you don’t do, if not for what you do."

He thought we would have to accept that fact and go ahead, for the European countries could not agree among themselves.

There was too much long and bitter history dividing them.

In these long hours in the mountains, Dr. Jung reminisced about his own past experiences, his trips to Africa and to India, the long anxiety during the period of Hitler’s domination.

And then, one morning, sitting in an outdoor terrace cafe looking over the deep valley with its emerald green lake and on to the snow peaks beyond, he took us to the mountains of the mind, as he told us of his latest idea of the psyche.

This is the basis of his new book on the Self and will be the culmination of his life’s work, the final great step in integration of a career outstandingly devoted to the integrative processes, both in knowledge and in life.

He has found a symbol of the psychic structure which joins into an organic unity everything from the mineral world through the animal, the unconscious and ordinary consciousness up to the Anthropos, which is quality-less and so, like the old Uroboros, touches the primordial condition of Chaos with its forces constituting matter, from which the whole cycle springs again.

It all was most suggestive and exciting, but too much to take in at one telling.

Though he drew diagrams to elucidate his thought, I admit to a feeling rather like my reaction many years ago when I first contacted his work through Psychology of the Unconscious.

It was: "There speaks the master. I do not understand, but, please God, I shall before I die."

The elaboration of these new ideas will, I think, bring some light to the dim inter-region between psyche and body, as well as that between psychology and physics.

Anyway we felt that the companion with whom we sat waiting for the drinks to be brought on that mountain terrace had himself given us a drink from the cup of pure genius.

Of course the days on the Rigi were the high point of the trip.

It is impossible to be with Dr. Jung without a constant sense that the inner world of the unconscious is a vital fact, ever-present in the room.

The habitual directness of his connection with the actual libido of the moment is more like that of the animal than of the usual man of today.

One feels that he has fully completed the cycle from the experience of blind instinct through ego-consciousness and back to a broad conscious relation to the powerful but mysterious tides of the unconscious.

His talk moves back and forth from the obvious facts and events of the outer world to the subtle and irra- tional manifestations of another to which he grants an exactly equal validity and weight.

That this is no mere lip service, no mere intellectual point of view, is shown in the freeing effect he produces upon practically everybody, not too congealed by the fear that this man may somehow be going to crack up his well-tailored persona and reveal matters too disturbing to be welcome.

But, though Dr. Jung’s talk is rich in references to experiences which are ordinarily explained by a priori inter- pretations from the realms of mysticism or superstition, he is utterly sure-footed in keeping to the line that differentiates the facts which you experience—the observed data—from what you think about them and the names you call them by.

He himself is frequently thinking about them, rescuing them from the scrapheap of mere fantasy and supersti- tion and seeking an explanation for them consonant with the findings of modern psychology.

Certainly he does not hesitate to incur the criticism, once seriously levelled against him by a psychologist at the New School, to the effect that "Jung is more concerned with religious phenomena than is compatible with scientific respectability!"

He even strayed so far into "scientific disrespectability" as to tell us about a magician whom he knows person- ally and who has talked freely to him.

The man is a Swiss peasant who lives up in the hills above Bollingen, conscientiously practicing his profession.

He trusted Dr. Jung, and told him willingly many stories of his successes with magic, producing in evidence a drawer full of testimonials and letters of appreciation from "grateful

patients."

He even brought out his greatest treasure, a book of spells for making magic in the name of Baldur, or of Venus, or of other thoroughly pagan gods.

This little volume, believe it or not, he claimed had been presented to him by a monk!

Apparently these invocations of highly questionable powers had not disturbed the peace of mind of the good friar in the least. Indeed magic flourishes, very much as of yore in out-of-the-way places in Switzerland.

And not only there, one might add. I have been repeatedly asked

since our return, How does Dr. Jung really feel about the campaign

against him as a Nazi sympathizer?

That question cannot be answered quite simply, even if I could be sure of interpreting his reaction correctly, for the reply would have to depend upon the level of consciousness with which the interrogation was
concerned.

On the surface level it is deeply painful to him to have his name associated with the unspeakable horrors per- petrated with deliberate intent by the German government.

Such vilification as he has received, and even the simple lack of understanding it implies, of all he has stood for in his entire life and work, cannot fail to hurt a man of his sensibility.

But on another plane, it just does not touch him.

While there are undoubtedly some venomous motives at work, the whole attack can also be regarded as on more manifestation of the fact that he stirs the unconscious to such an extent that he is inevitably mythlogized as god or devil.

He has had that experience before many times, and takes it in his stride as a part of life, a phenomenon to be accepted, rather than an offense to be personally resented.

Indeed, Dr. Jung has a deep realization that, to be complete, the very godhead must include the devil, and human beings must accordingly find an adjustment to that fact and not just childishly reiterate that it oughtn't to be.

So, with respect to the attacks against himself, he pulls up his collar and goes about his business, without get- ting unduly involved.

But to get on with my story.

Saturday Miss Wolff arrived with her little dog.

Though badly hampered by rheumatism, from which she has been a great sufferer, she gamely came along Sunday morning when we climbed to the pinnacle of the Rigi.

Mrs. Jung, who had expected to get up that evening, was delayed by the death and funeral of a long-standing member of the Zurich Club, whom some of you will undoubtedly remember, Herr Dr. Schlegel.

Dr. Jung asked us to stay over until Tuesday in order to see her, but we had a dinner engagement with friends who had come to Zurich from southern Switzerland for a visit with us, so we had to leave before she arrived, greatly to our regret. Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung and a personal God and the concept of a divine impersonal principle (2016-02-10 09:19)

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a divine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite

rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which

is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophi- cal hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about

transcendental positions. He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by

its opposite. Hence God is personal, he is my Father, he

is a universal principle.

An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty. Carl Jung, C.G. Jung Speaking: Interviews and En- counters, Pages 388-389.

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Carl Jung answers a series of questions (2016-02-11 04:33)

AT THE BASEL PSYCHOLOGY CLUB

On November i , 1958, Jung visited a small study group of the Psychologische Gesellschaft in Basel and an- swered a series of written questions, besides other questions spoken from the audience.
The event was tape-recorded and transcribed, and it is first published here, in translation.
Square brackets indicate lacunae in the text or conjectural readings.

Dr. Jung: I would like to thank you for crediting me with the ability to say something sensible in spite of my advanced years.

This cannot be taken entirely for granted since I tend for the most part to be very absent-minded.

Concentrating on your difficult questions might thus end in the fiasco of my getting lost in

some train of thought. So I beg you to call me to order if it seems to you that I am

wandering off somewhere into the blue.

QUESTION I:

What is the criterion that indicates whether an archetypal dream or a vision should make an obligatory de- mand on an individual, or be evaluated only as an expression of a general contemporary event which the dreamer has picked up and which does not address him as an individual human being?

Dr. Jung: The desired criterion here is whether the dreamer feels numinously

addressed by the dream. If not, then it doesn't concern him—and it doesn't concern me either.

At most it could initiate a theoretical bandying about of words, which of course is futile.

QUESTION 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event either precedes or follows it?

Dr. Jung: Here you must define more precisely what you

mean by myth. Strictly speaking, a myth is a historical

document.

It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individ- ual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately

4000 B.C. What preceded it?

Total darkness.

We just don’t

know. And what

followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that’s all.

I will give you only one example.

As you know, Christ’s genealogical table in the New Testament consists of 3 x 14 names.’

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God's son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn't be found, some invented ones were added—there had to be 14 of them.'

Well, in the case of God's son Christ, who was of course infinitely more exalted than Pharaoh, there had to be 3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the

"Thrice Holy." Here, then, we have one such trace [of Egyptian

influence].

If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question be- cause they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be es- tablished post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the

Christ myth. This is one of the finest examples of

mythological continuity.

It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon be- ing as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose

birth was regarded as the birth of a savior.

And if you recall Virgil's 4th Eclogue,' you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as Christ.

The date of Virgil's poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds —please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for re- demption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation

in the 4th Eclogue. Thanks to this prophetic gift he is also the psychopomp in Dante,

the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beat- rice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

But all that was in Dante's time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,' and another hundred years until the promulgation of the Assumption.

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over- population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more

serious food shortages in 1965; India, the entire subcontinent of India

is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India

except a colossal epidemic. In 1920, for instance, following the influenza epidemic, they had a

loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like

an avalanche. QUESTION FROM THE AUDIENCE: Can't something be done with

birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must be- gin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild

tribesmen. Reasonable measures like these are quite hopeless.

The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may per- haps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it!

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual con- sciousness continues after death? Do you know any modern dream material which would corroborate such an assumption? Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult

to answer. To put it briefly, it's a question of

conscious immortality. This is a question our

Lord Buddha was asked twice.

For his disciples it was naturally a matter of great concern whether the karma that passes from one genera- tion to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it's as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one's previous births because of this karma's transcen- dent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there be- ing as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenti- cated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this mat- ter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is
absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it goes, we have ir- refutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these
phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no
extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time con- cept is only ro per cent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly

held views in India. For instance, if you read the Buddha stories in the

[Pali Canon], you will find many examples.

Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a
high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am
immortal.

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will

come to an end. The Brahma god wouldn't believe it.

At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him

true discipleship. That is the story. Life may endure for an infinity of

kalpas but it is not eternal.

Of course that doesn’t bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from ex- perience that there is a background which is absolutely necessary, otherwise we couldn't explain the
phenomena of this world. In consequence, we are unable to explain a prediction of the future or a spatial extrasen- sory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, ev- erything should be rational, but it just isn't.

We are not in a position to prove that anything of us is necessarily

preserved for eternity. But we can assume with great probability that

something of our psyche goes on existing. Whether this part is in itself

conscious, we don't know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest it- self at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn't it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual con- sciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of

sustaining consciousness. But how then does it sustain a dream in which an

individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena follow- ing brain injuries.

Such cases have been observed fairly often, though these things

are rather rare. For instance, a soldier is shot in the head in

combat and lies there as if dead.

But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it contin- ues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or

metempsychosis. Here again we have to depend on dreams that give us a few

hints.

But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that

reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that dis- tant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner cul- ture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have

understood what I mean. [Two members of the audience then relate

examples of the transmigration of souls.] Individual instances like this

certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a cer- tain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying

she would buy it. Then she suddenly hit on this house, which was up for sale

because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she

herself was the ghost who had been haunting the house for a long time because she had

seen it in her imagination. So she got her house, or so the story goes. But—si non e vero!

QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don't think that way everything goes wrong, then somewhere things don't click, at least in the biological sense.

It's as if I ate something that rationally considered is harmless but it doesn't agree with me—I get the stom- ach ache.

But if I eat something that rationally considered is not good, it does agree with me so why shouldn't I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poi- son and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does

not agree with us. It agrees with human beings to have ideas about

things they cannot know.

And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of

fields of probability. That's it, we just don't know.

QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We have many needs!

Yes, but just this one seems to indicate that something in the psyche proves that this idea—

Yes, but now go and ask a rationalist, he will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that doesn't prove he'll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche's

striving towards a goal. Yes, but that still doesn't prove anything.

It's like when you have a patient who says, I simply must have a fine car, or

else. So you tell him, Then get one, go to it, work!

That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn't

make him immortal. He has that need, but you can find many people

who don't admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfac- tion.

But the question we are being asked is: if I live in accordance with the demands

of the unconscious. That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that's going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure some- where which didn't belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter

must think differently. Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advan- tage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual re- ality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it other- wise there would be no statistics!

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?
What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do

with synchronicity. Synchronicity is a scientific concept and the

predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of

predestination. Theologians do perform the merriest

pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la

parole du Maitre." So I sent him a postcard citing the Biblical

passages that say exactly the opposite. The same is true of

Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of

original sin. He had never thought of that!

He was so dumfounded that he couldn't utter a word!

There’s the theologian for you—the general run of theological thinking is often simply incomprehensible. Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body? That is a divine attribute, only gods have it, or demons, but not men.

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a di- vine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophi- cal hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions. He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by its opposite. Hence God is personal, he is my Father, he is a universal principle.

An infinity of statements is possible, all of them valid in so far as they also state the opposite. The antinomy of the statements is a proof of their honesty.

But naturally one cannot form any such ideas of which it could seriously be said that they must be so, because their object is one which we cannot know unless we were God himself, and in so far as we are "God" we are speaking of our unconscious, being ourselves unconscious to the extent we are "God."

Thus it is that all the statements we make about God are statements about the unconscious.

It is local, it is universal, it is the One, it is the Many or the All, it is personal and impersonal because the un- conscious appears to us in all these forms.

One feels personally addressed by the unconscious—or one doesn’t.

QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared

to interpret this ex- perience purely psychologically and not insist on the physical reality of the Ufos?

I actually do know of four cases of people who have seen Ufos or

said they did. They are not in the least prepared to interpret the

Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thor- oughly real.

There was, for instance, the case of a doctor in an American city who together with many other people ob- served a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of

this phenomenon. But astonishingly enough he hadn’t, although he carried his camera with

him, “as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband’s attention to them and he

saw them too. The spheres or discs gleamed like

silver in the sun.

Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology.

It is said that people who make the least fuss about these things are the most likely to see a Ufo.

A former patient, now an analyst living in the southwest of America, also observed a silvery object in the sky for about four minutes, after which it vanished at great speed.

She described it as "web-like" and as though sprayed with aluminum, so that one could make out its web-like structure.

She evidently wanted to convey that the object was lighter than metal.

Not for a moment did she doubt that it was real—it was like seeing a bus passing—with no connection what- ever with any kind of psychology, so that one is absolutely flummoxed and thinks these people must have seen something real.

I have not concerned myself at all with the question of whether these things can be

real and if so how. Ufos in dreams should be treated like any other dream image,

they play exactly the same role.

QUESTION’ I0: Can our preoccupation with psychology and with Ufos be traced back to a decline of the belief in God, as though this left a void which the unconscious had to fill?

Yes, we feel uneasy and dissatisfied and insecure and now under modern political conditions we are naturally afraid also.

And naturally we ask, What is the matter with man’s psychology?

We cannot make anyone else responsible for what is happening in the

world except man. There lies the great danger: why is man as he is?

In our world miracles do not happen any more, and we feel that something simply must happen which will provide an answer or show a way out.

So now these Ufos are appearing in the skies.

Although they have always been observed" they didn’t signify anything.

Now, suddenly, they seem to portend something because that something has been projected on them—a hope, an expectation.

What sort of expectation you can see from the literature: it is of course the

expectation of a savior. But that is only one aspect.

There is another aspect, a mythological one.

The Ufo can be a ship of death, which means that ships of death are coming to fetch the living or to bring souls.

Either these souls will fall into birth, or many people are going to die and will be fetched by fleets of these ships of death."

These are important archetypal ideas, because they can also be predictions.

If an atomic war were to break out, an infinite multitude of souls would be carried

away from the earth. How one is to explain the Ufos in individual cases, I cannot say.

It depends on the circumstances, on a dream, or on the person concerned.

There is indeed a void in individuals now that we are beginning to discover that our belief in metaphysical ex- planations has grown enfeebled.

In the Middle Ages the Ufos would have been taken for divine manifestations, but we must say with Goethe: "For all our wisdom, Tegel still is haunted." Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-391

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XX (2016-02-11 09:38)

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.
~Carl Jung, Letters Vol. II, Pages 592-597

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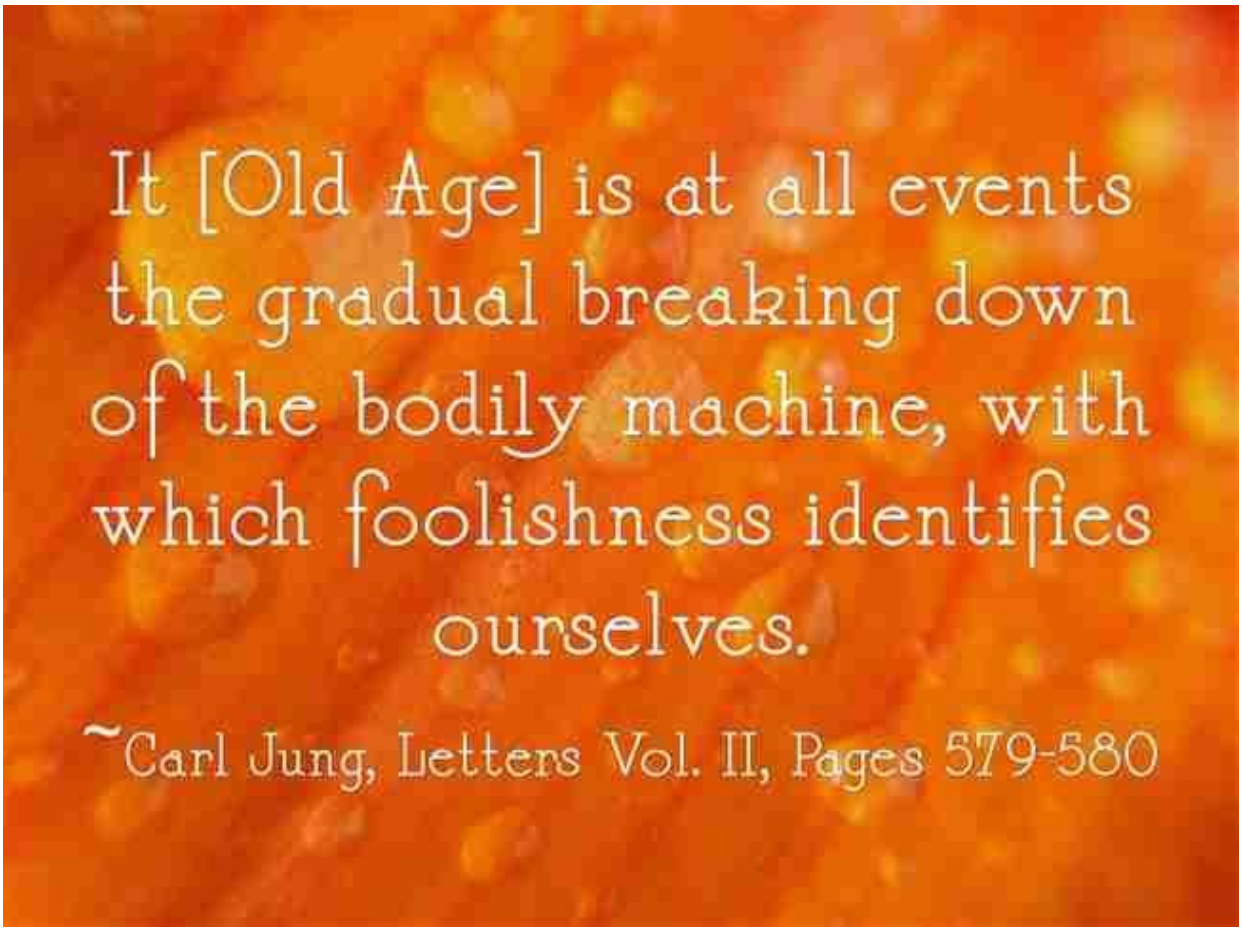
It [Old Age] is at all events
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of the bodily machine, with
which foolishness identifies
ourselves.
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"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval.
~Carl Jung citing British Medical Journal, CW 18, Page 664

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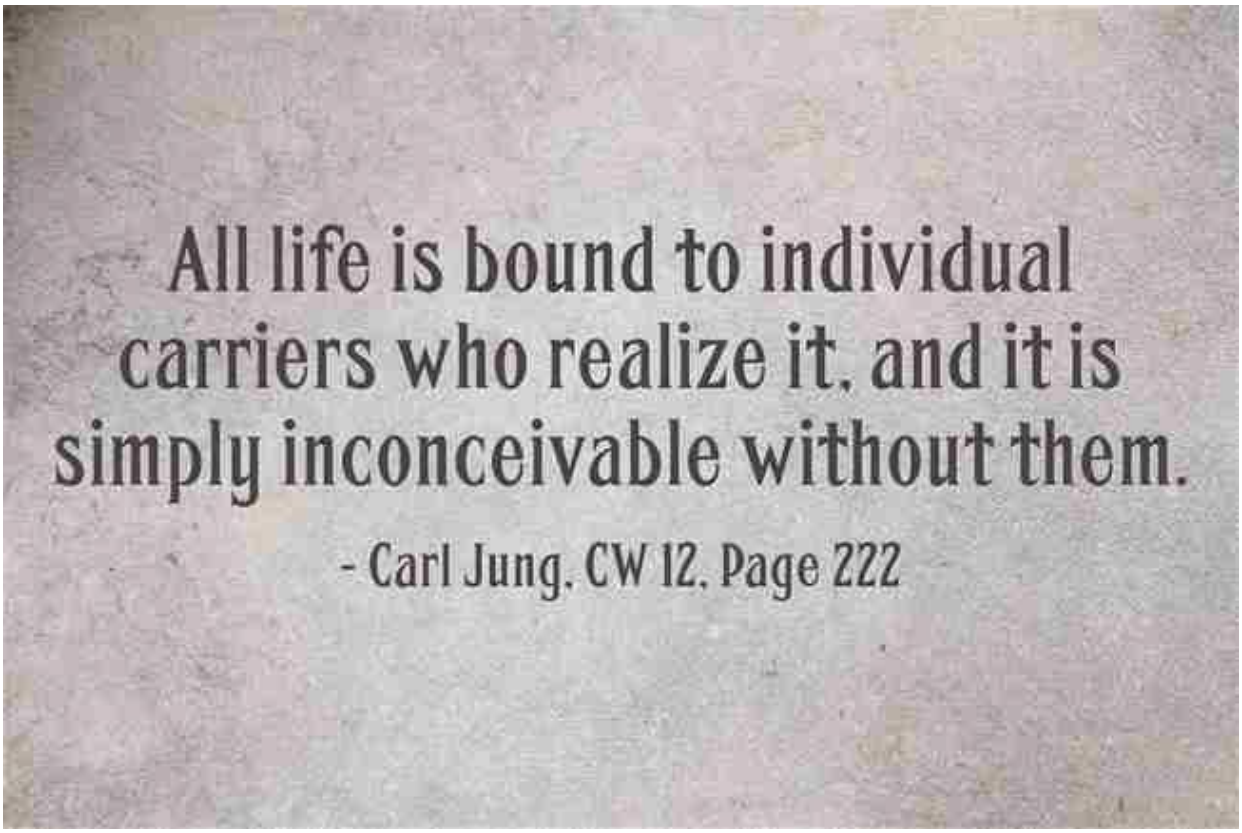
All life is bound to individual carriers who realize it, and it is simply inconceivable without them.
- Carl Jung, CW 12, Page 222

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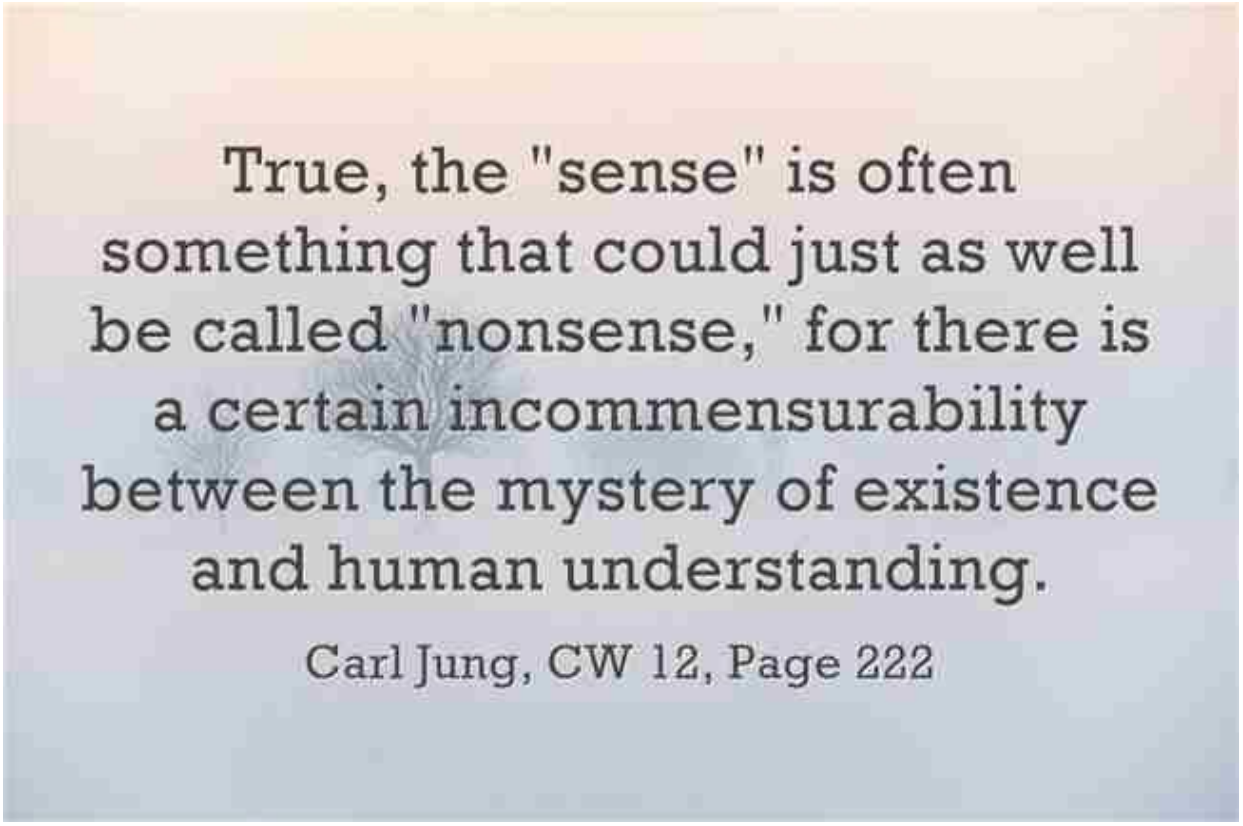
True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.
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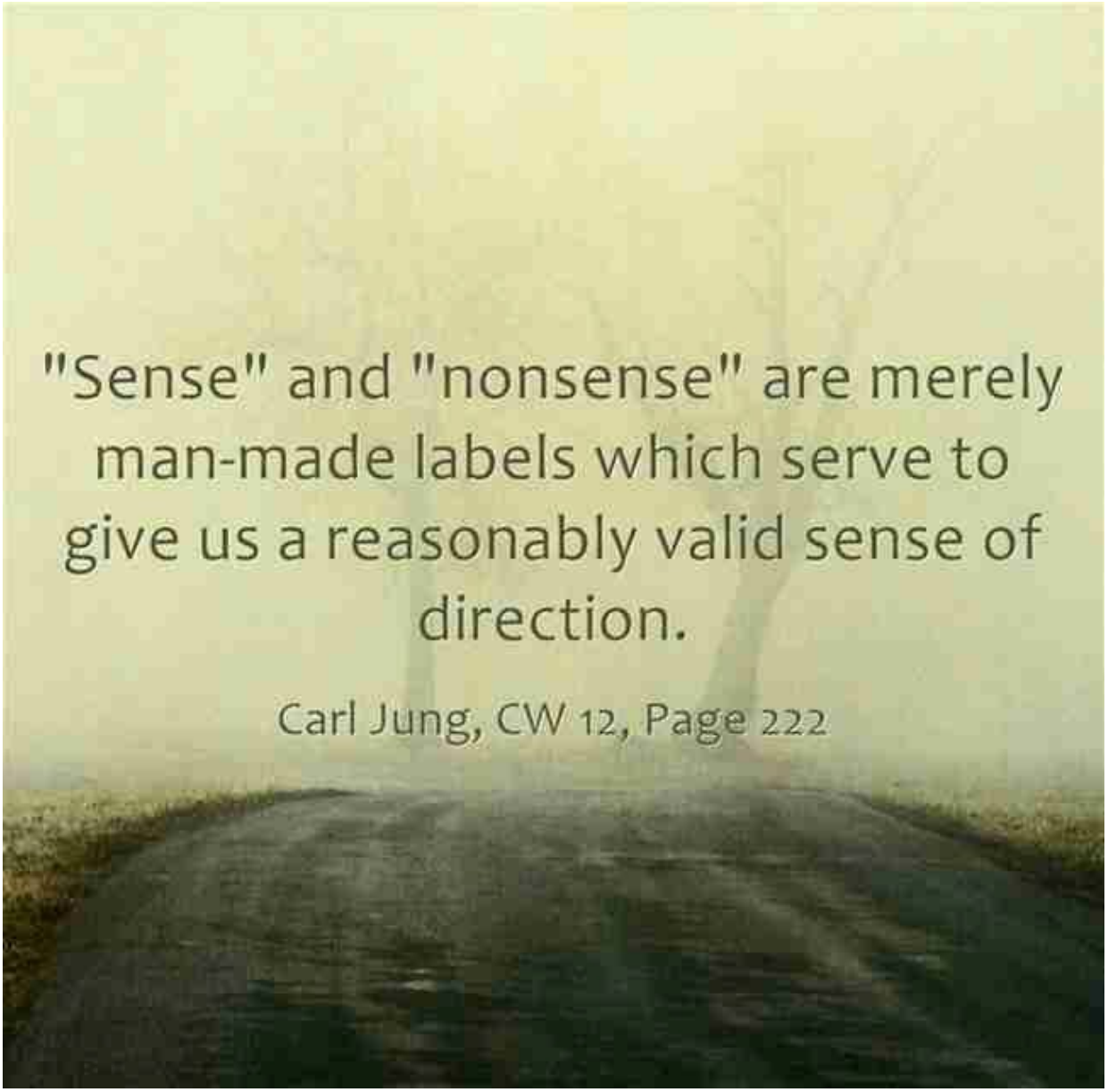
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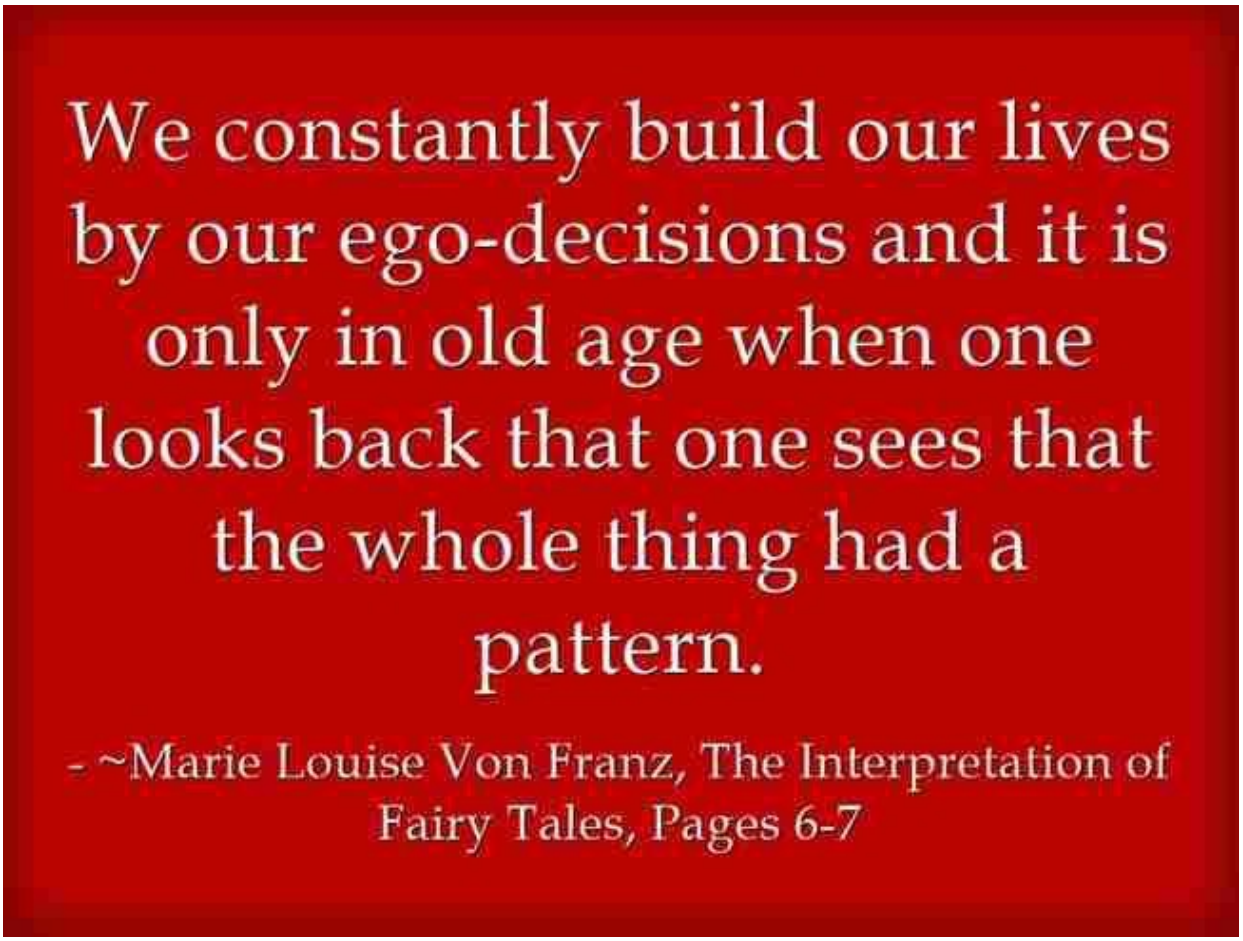
We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.
- ~Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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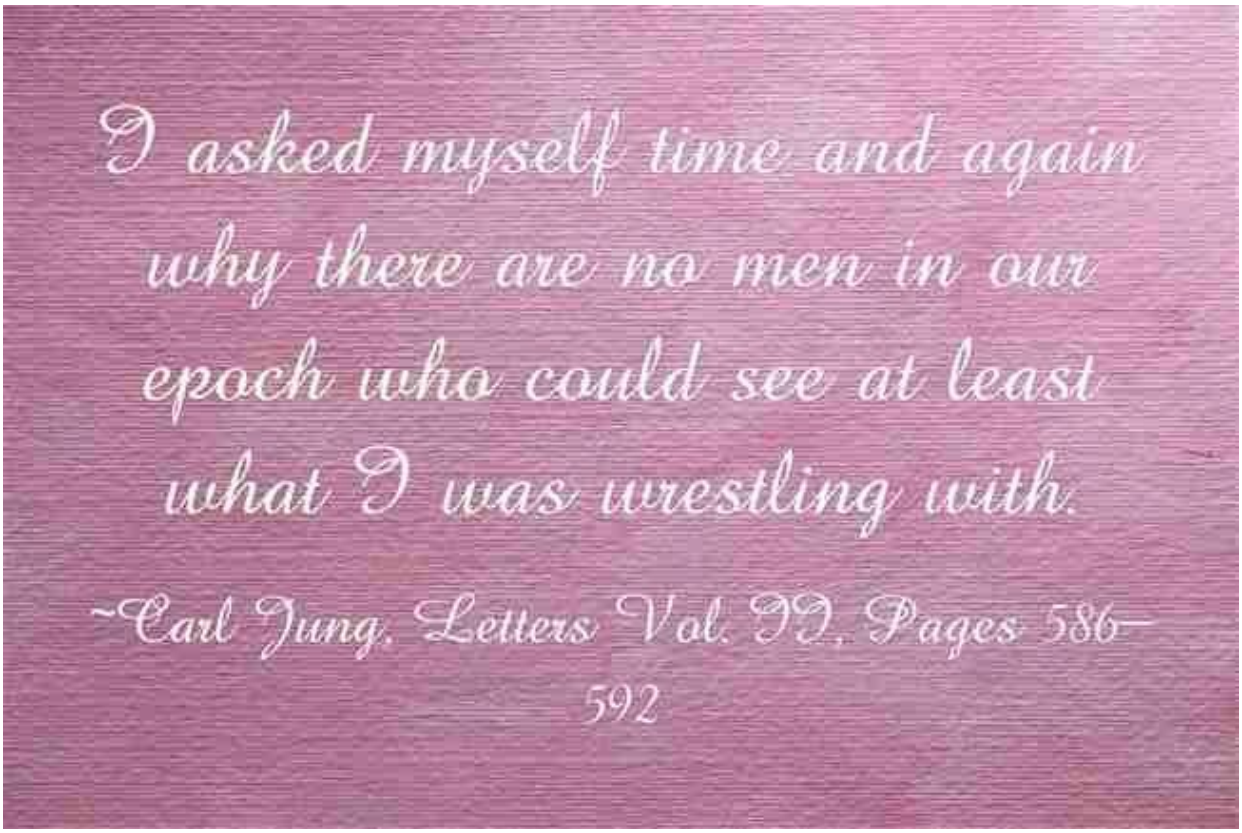
I asked myself time and again
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592

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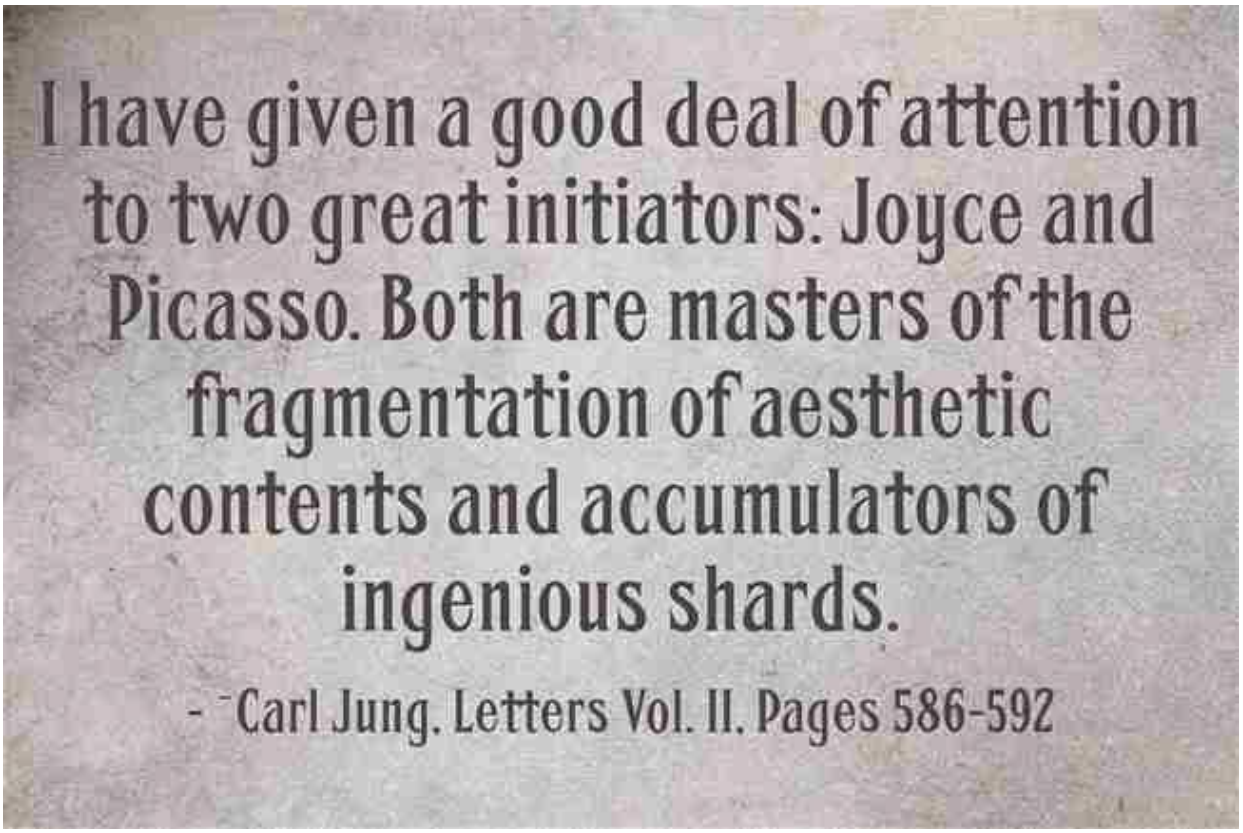
I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.
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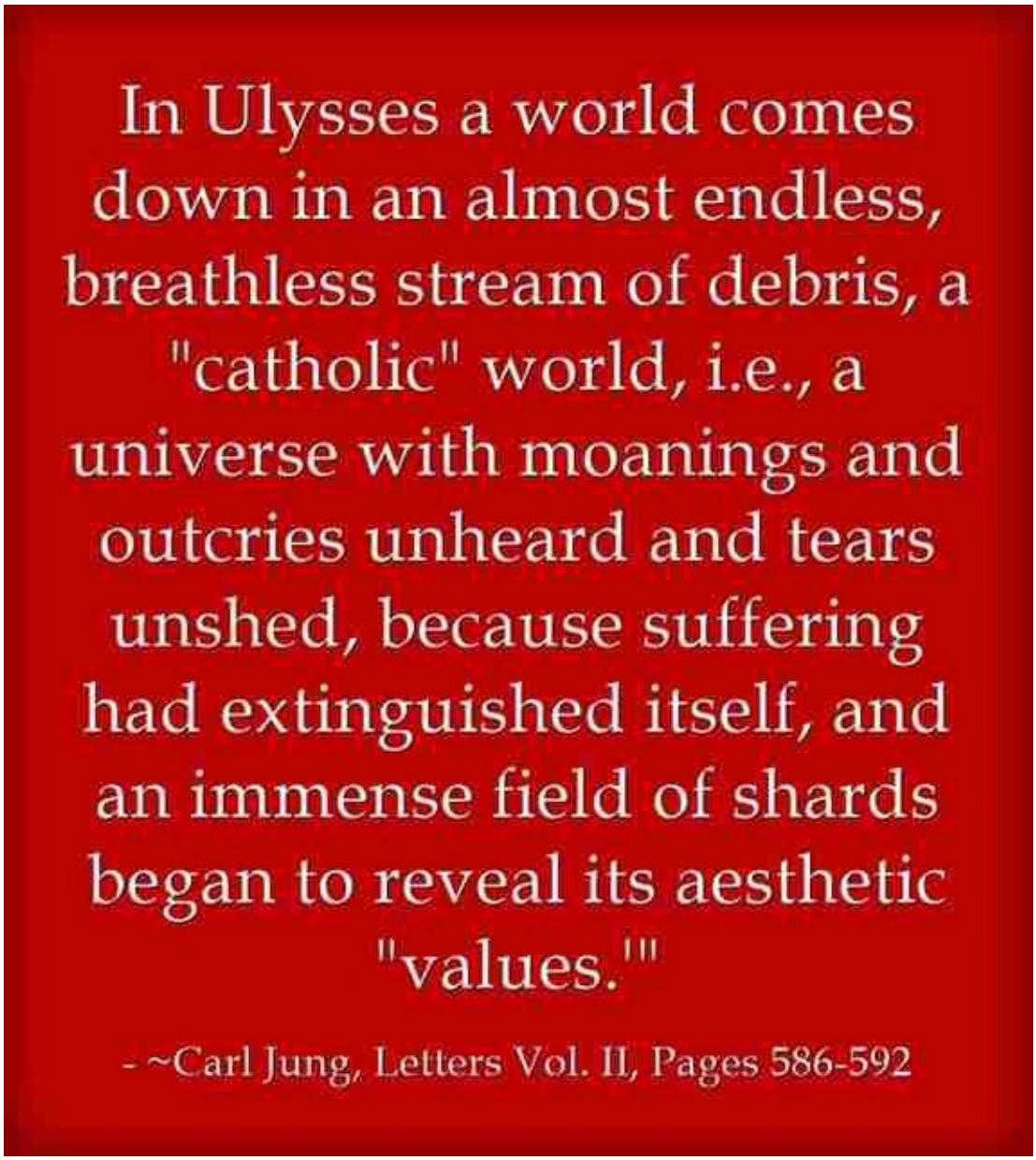
In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"
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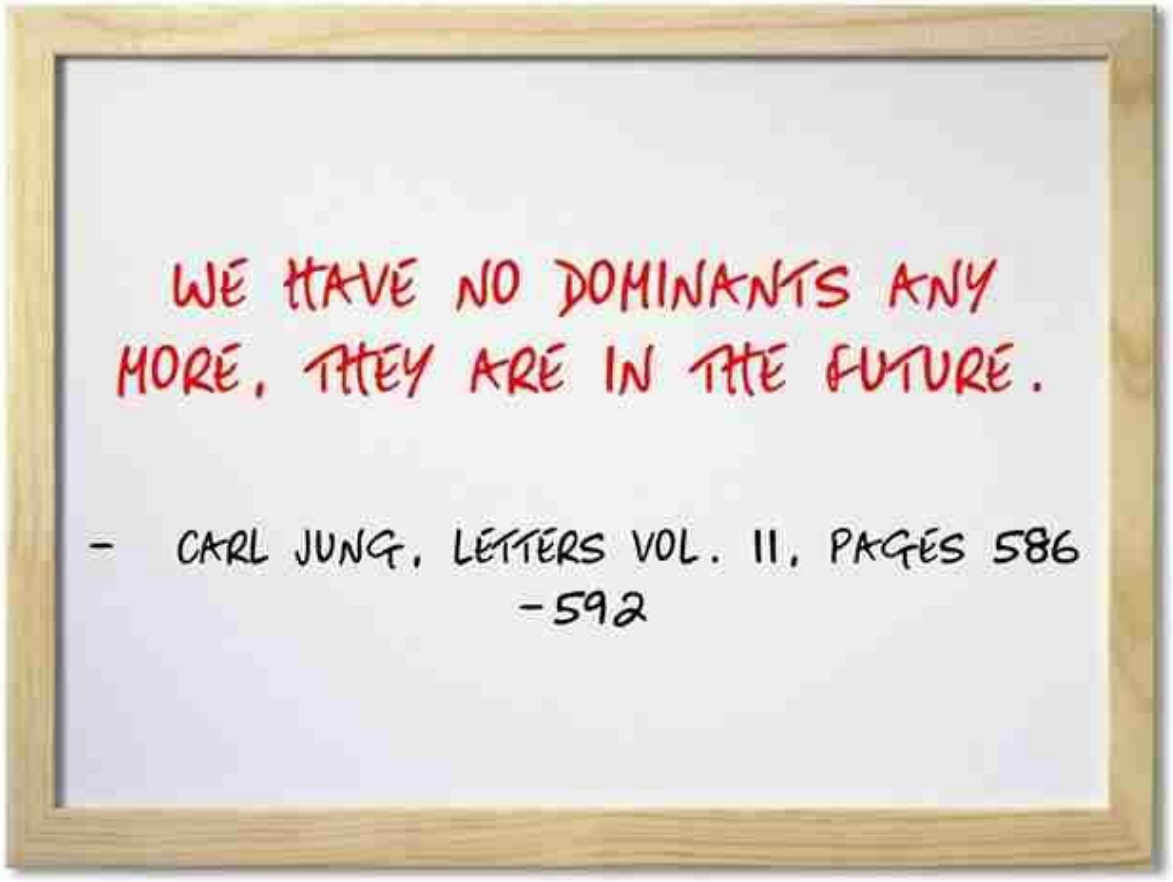

We have no dominants any more, they are in the future. Carl Jung, Letters Vol. II, Pages 586-592

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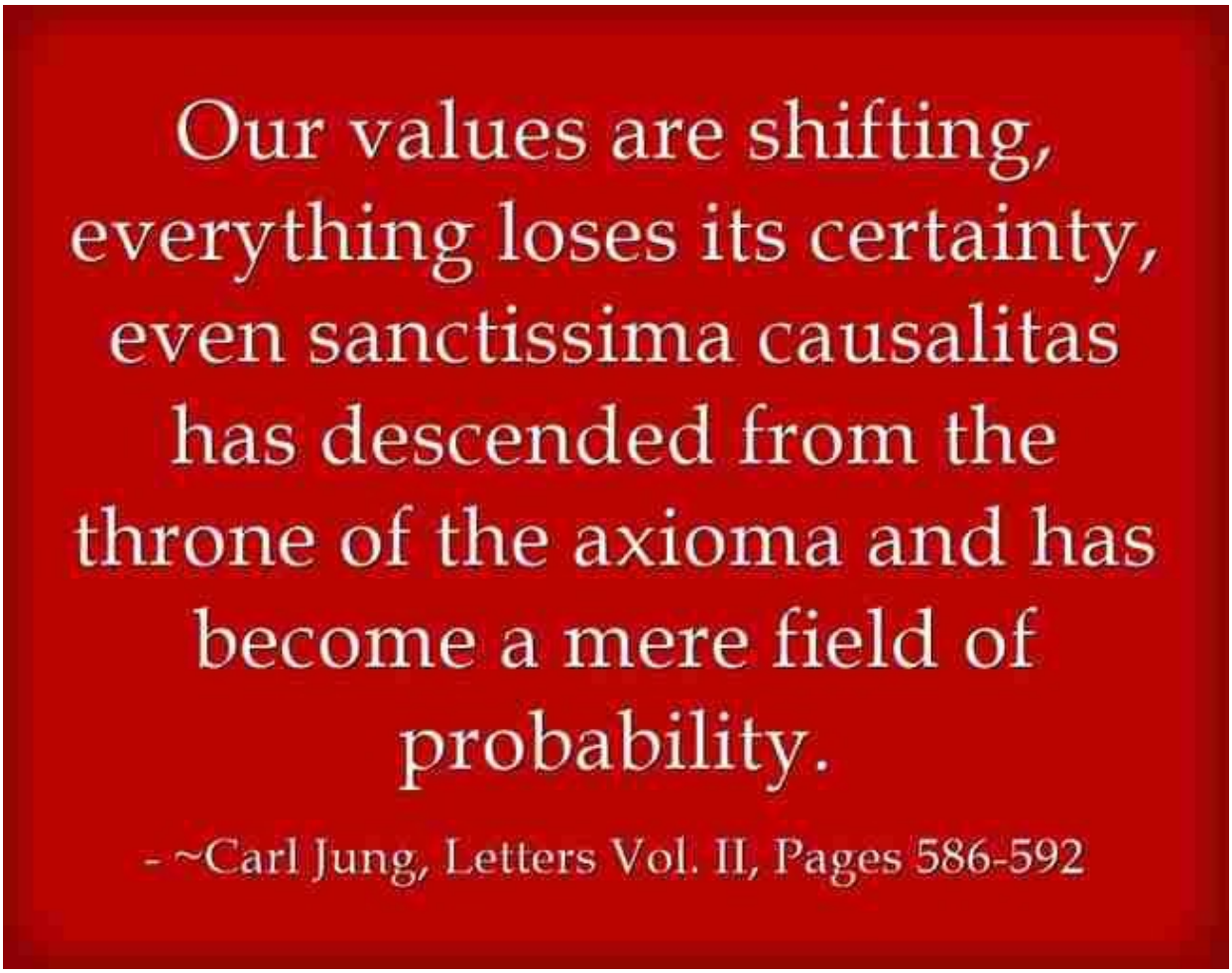
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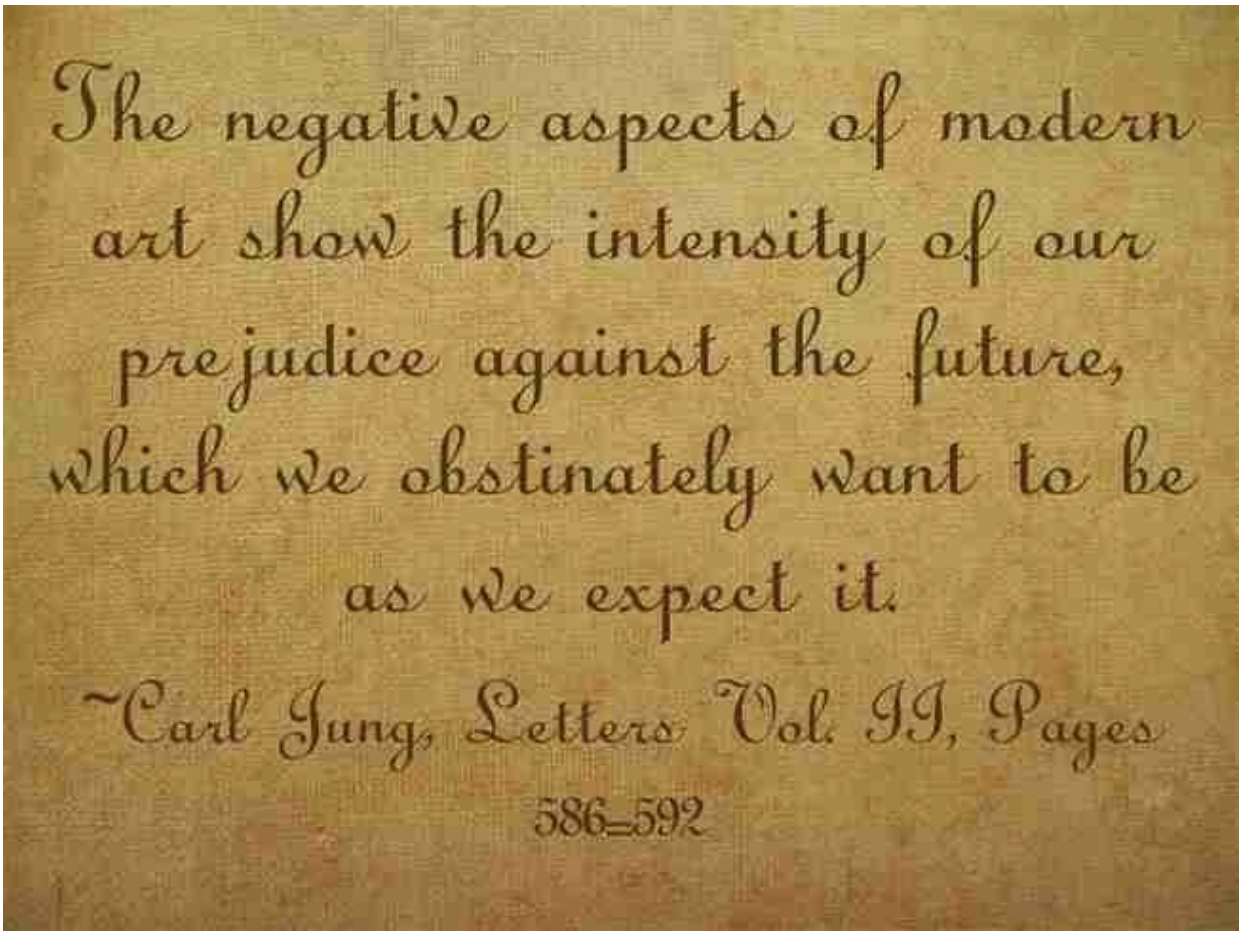
In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46


The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it.
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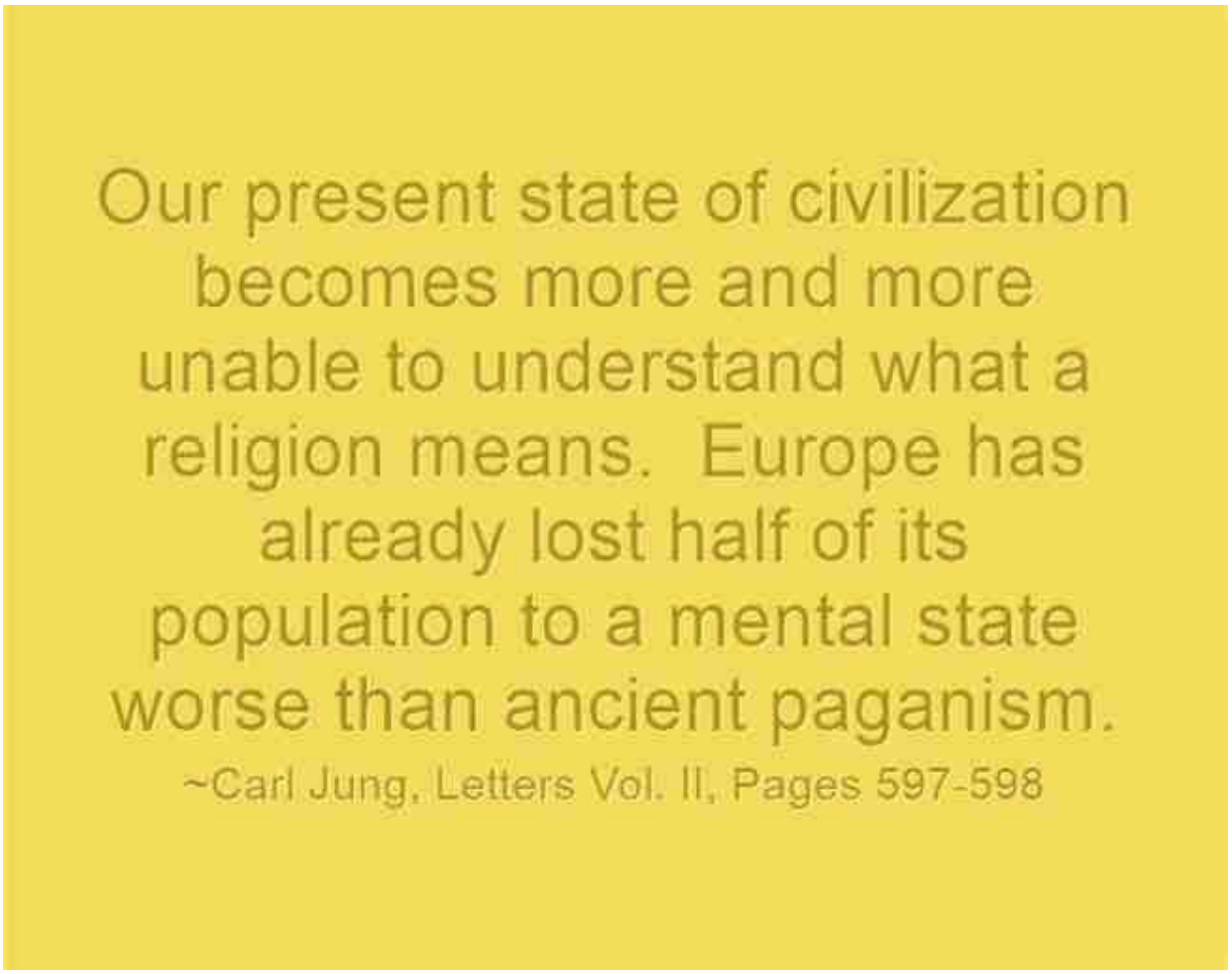
Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism.
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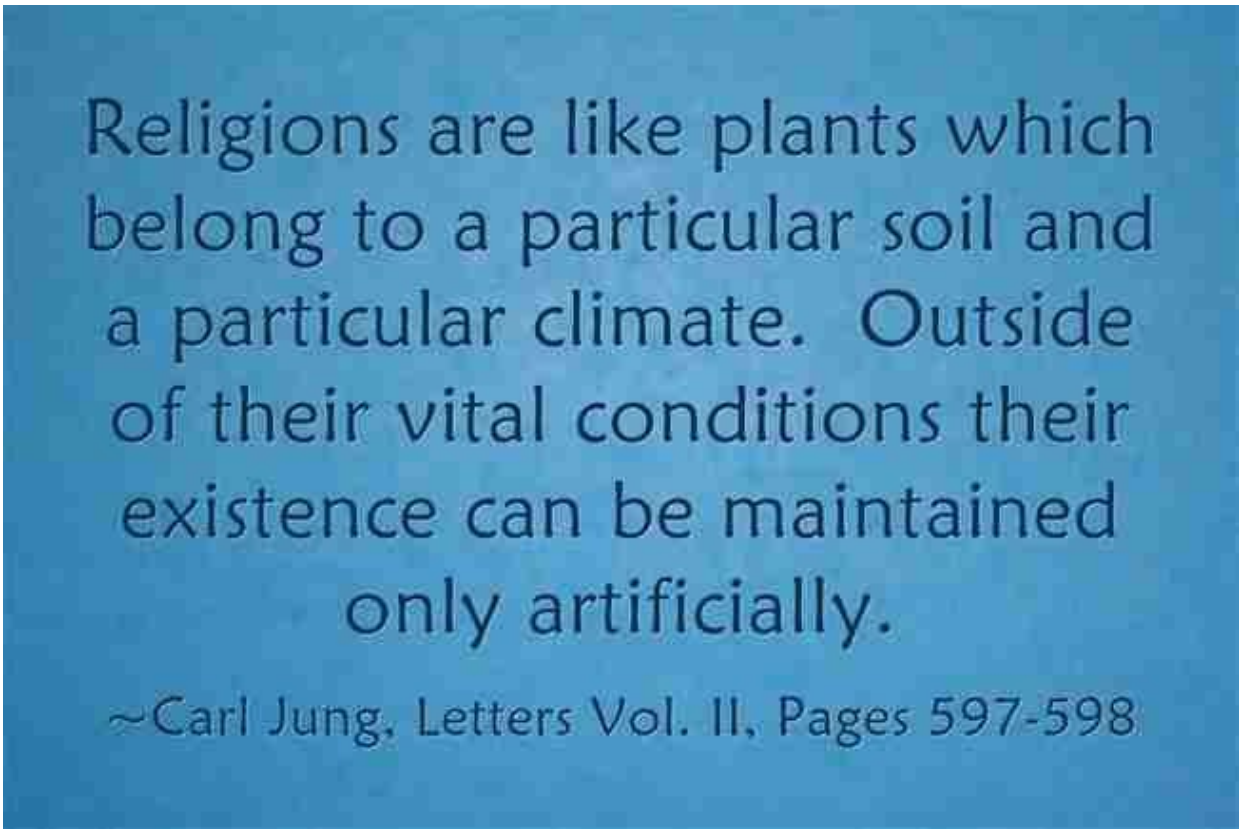
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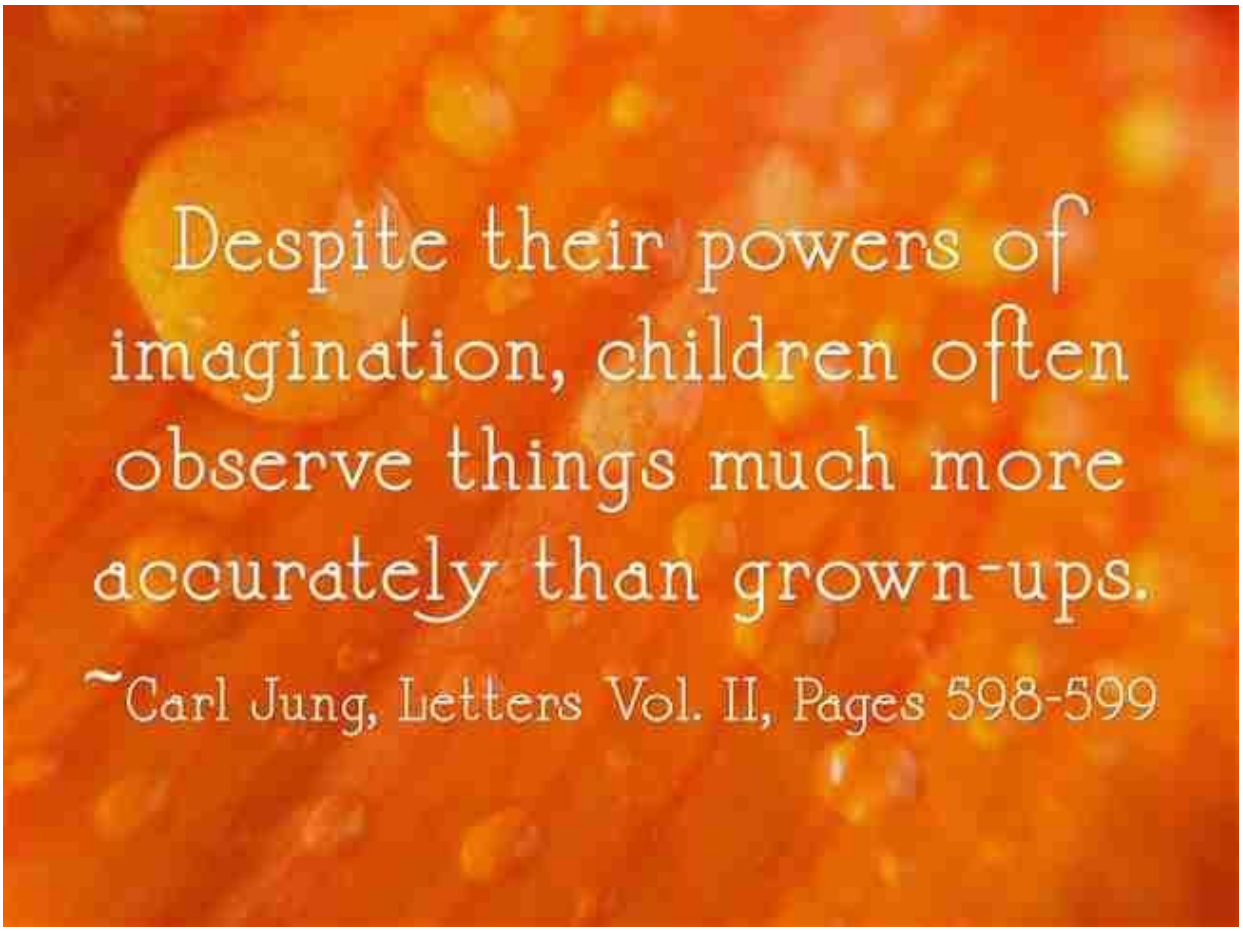
Despite their powers of imagination, children often observe things much more accurately than grown-ups.
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They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it.
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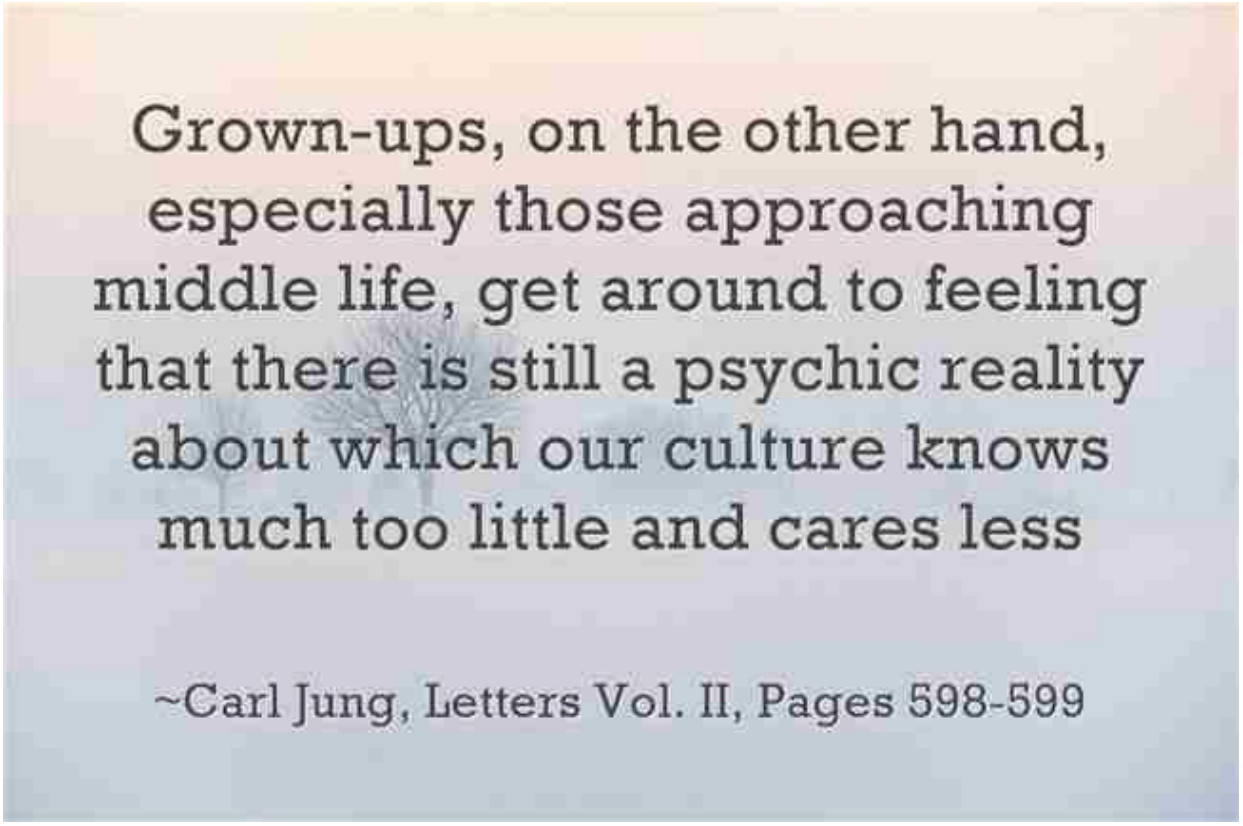
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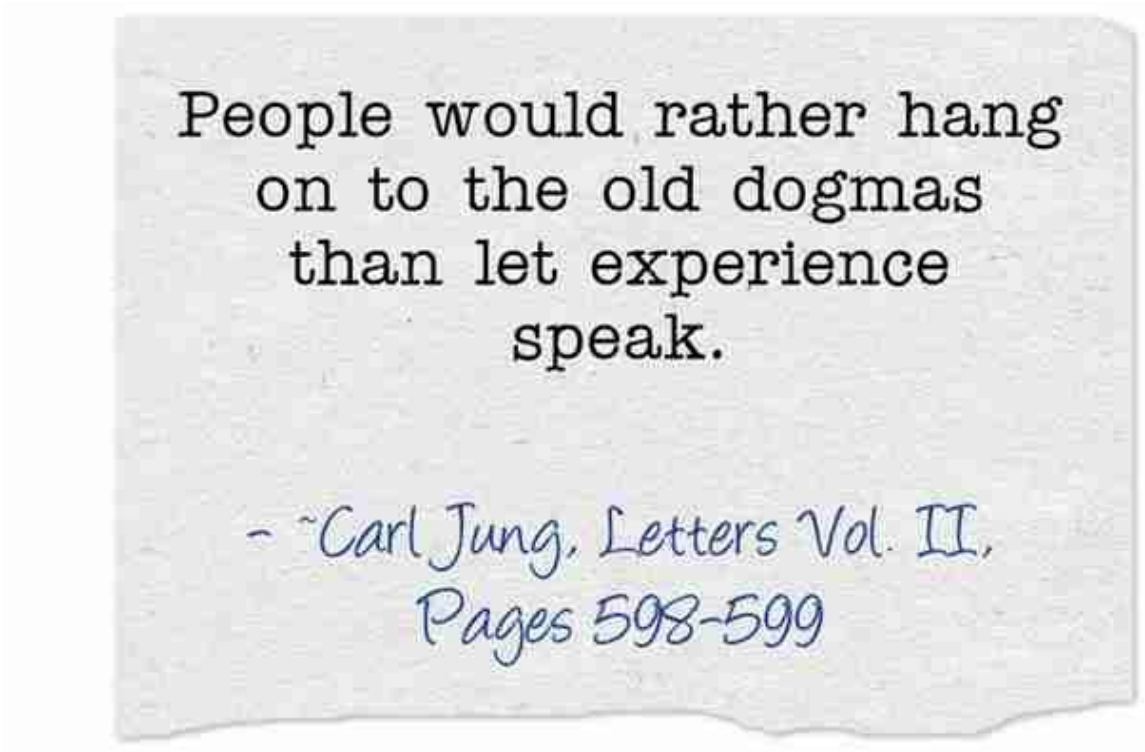
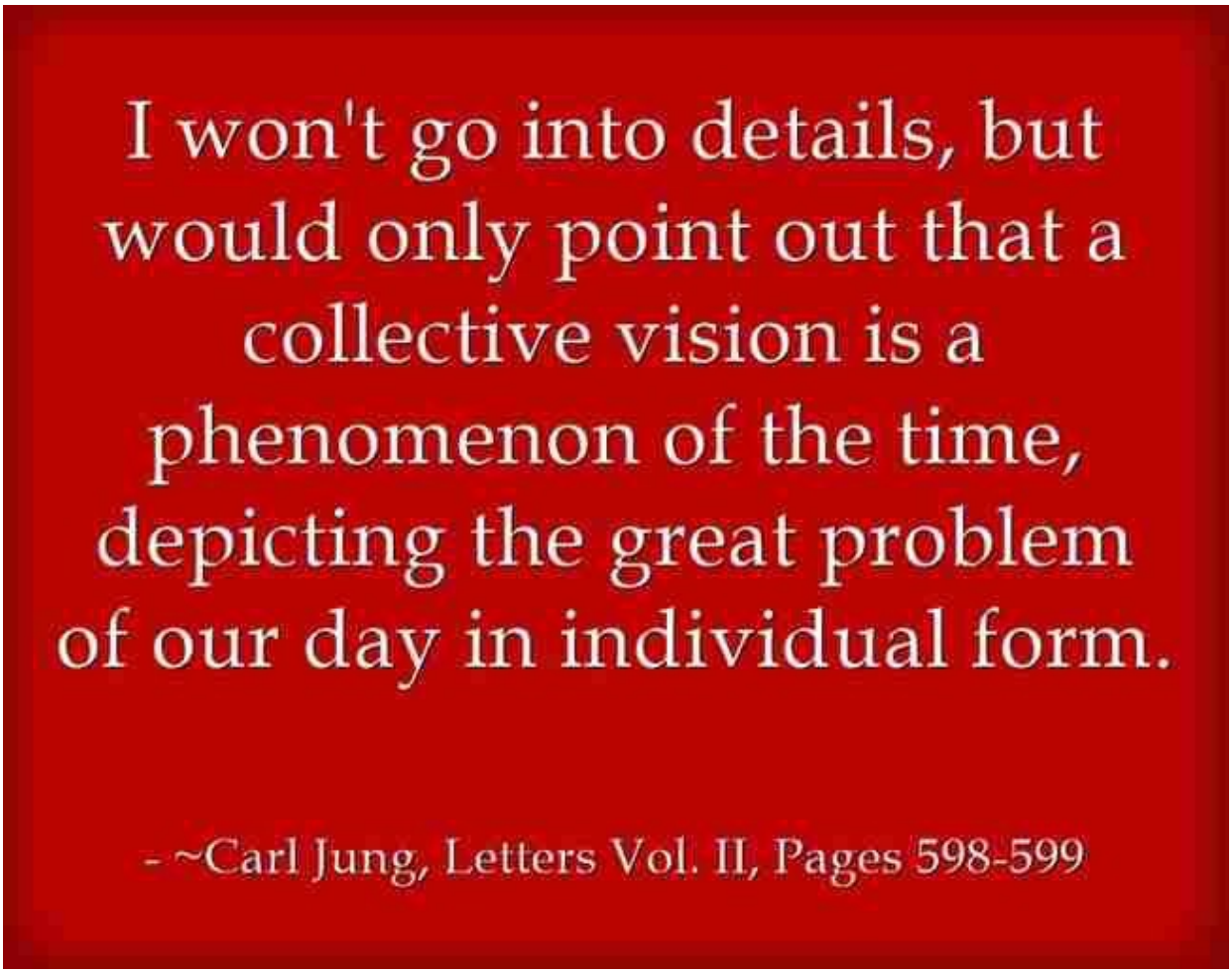


People would rather hang on to the old dogmas than let experience speak. Carl Jung, Letters Vol. II, Pages 598-599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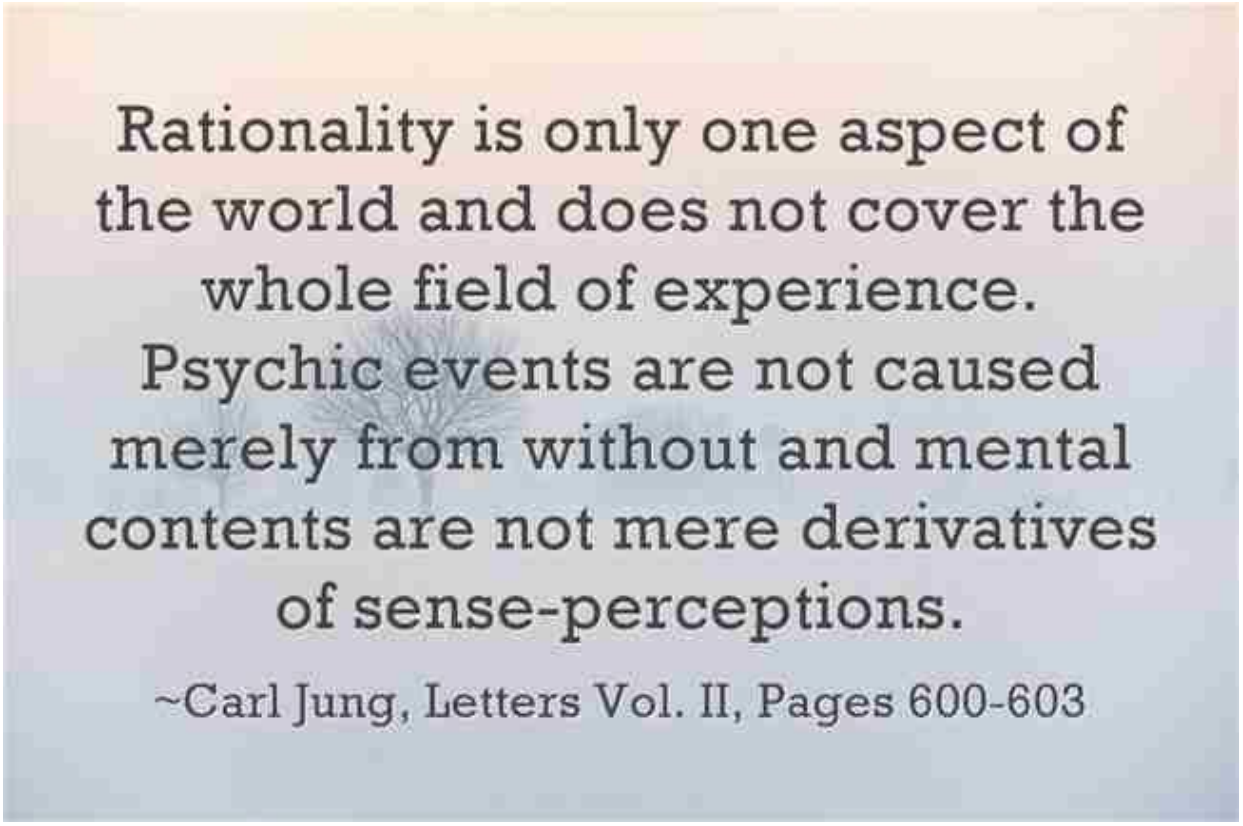
Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions.
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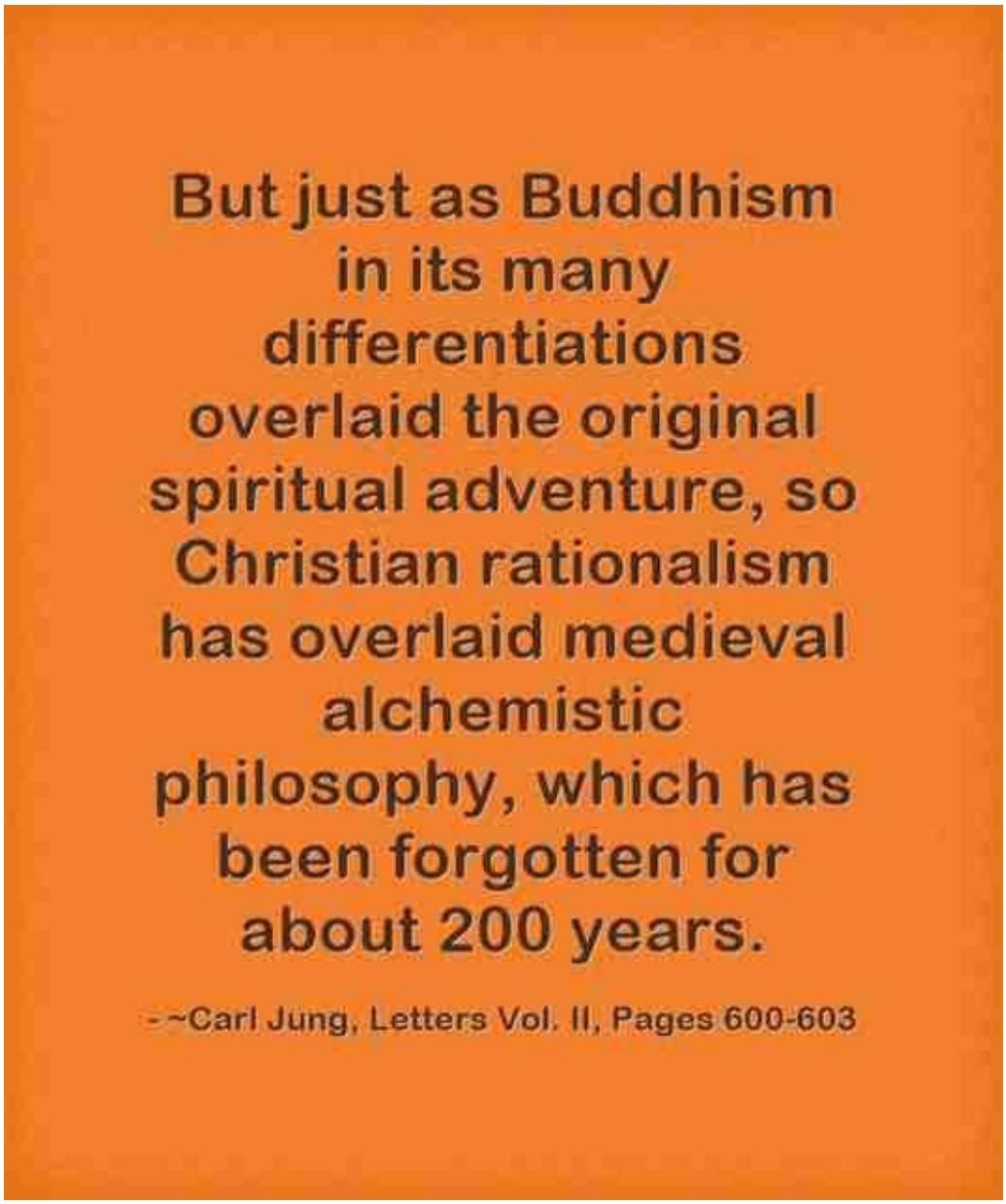
But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.
- ~Carl Jung, Letters Vol. II, Pages 600-603

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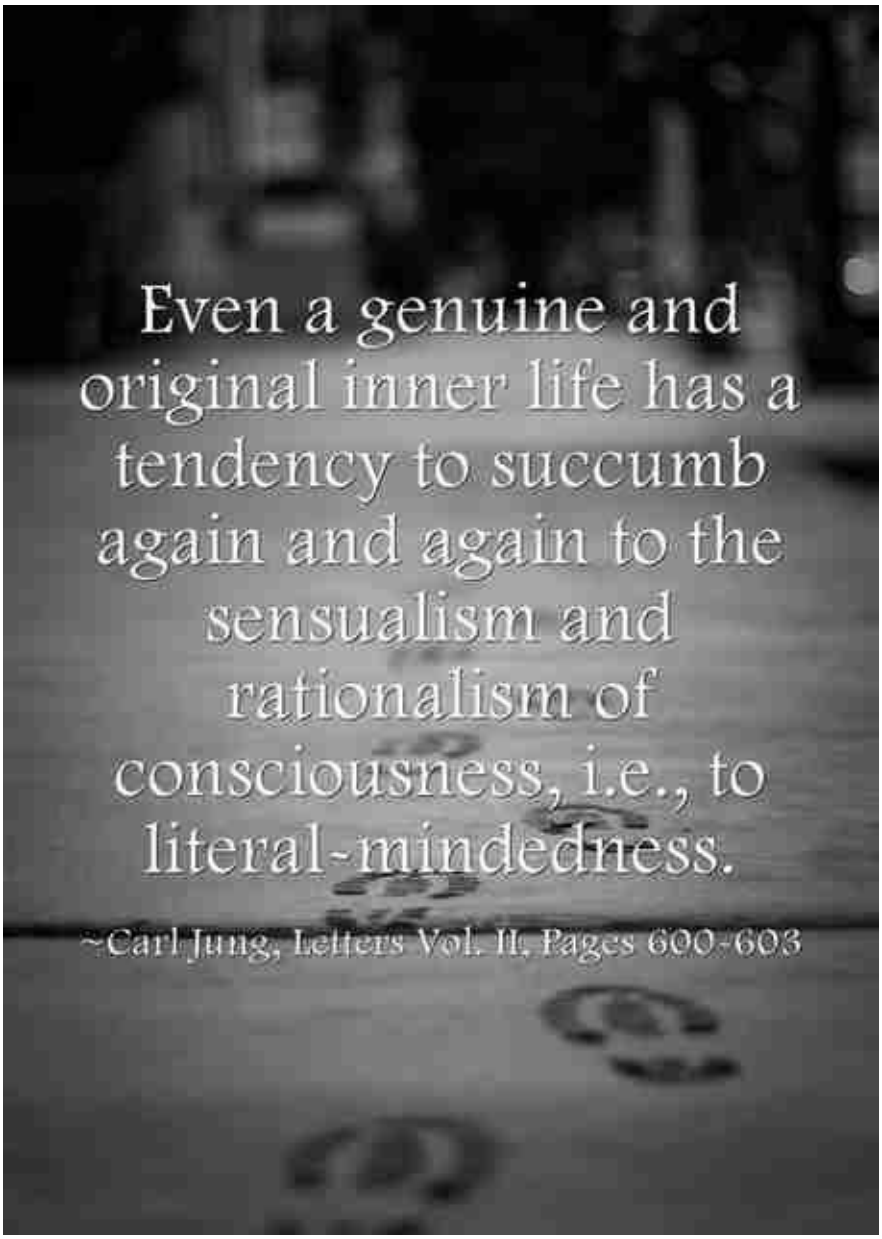
Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness.
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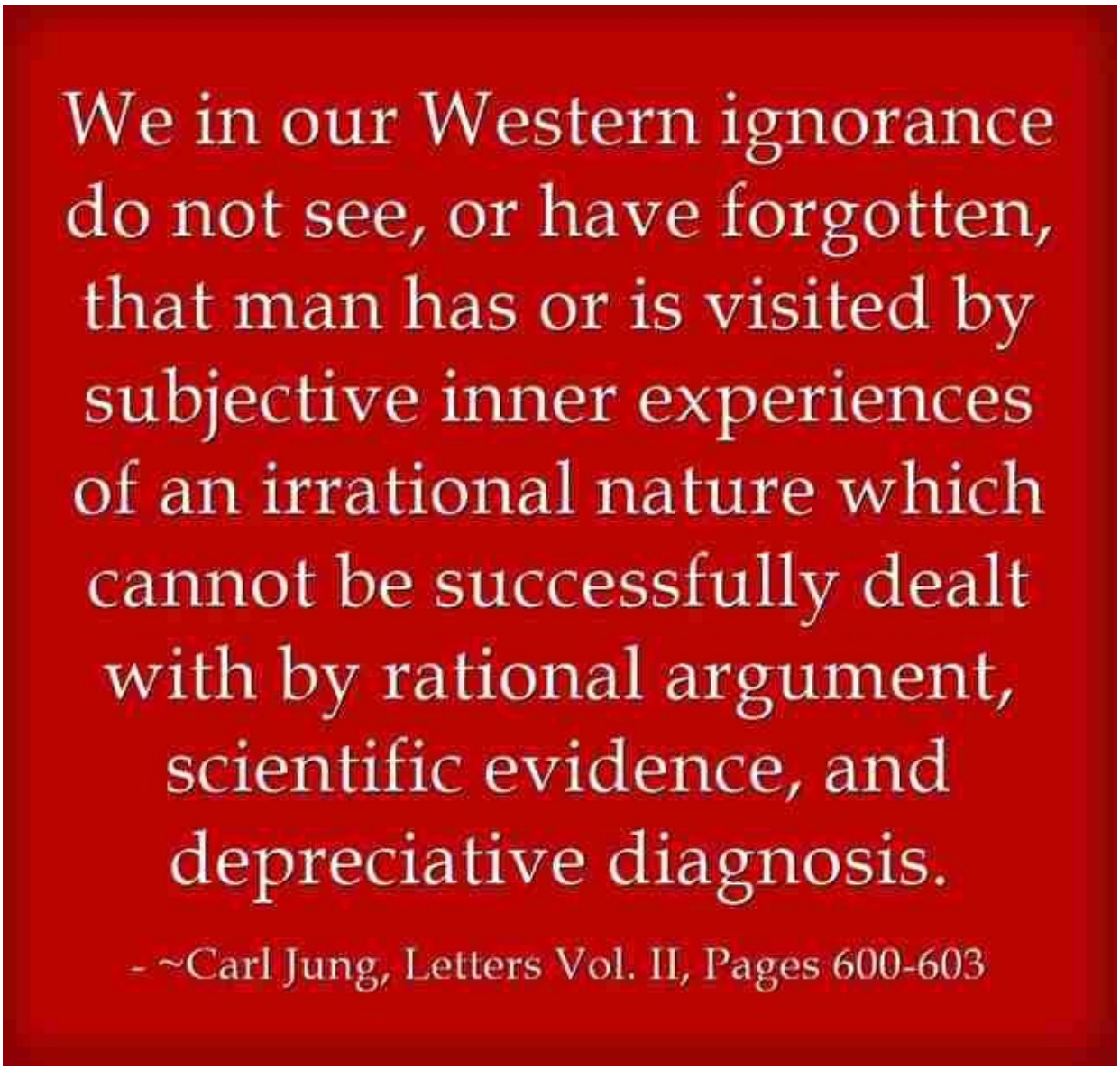
We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis.
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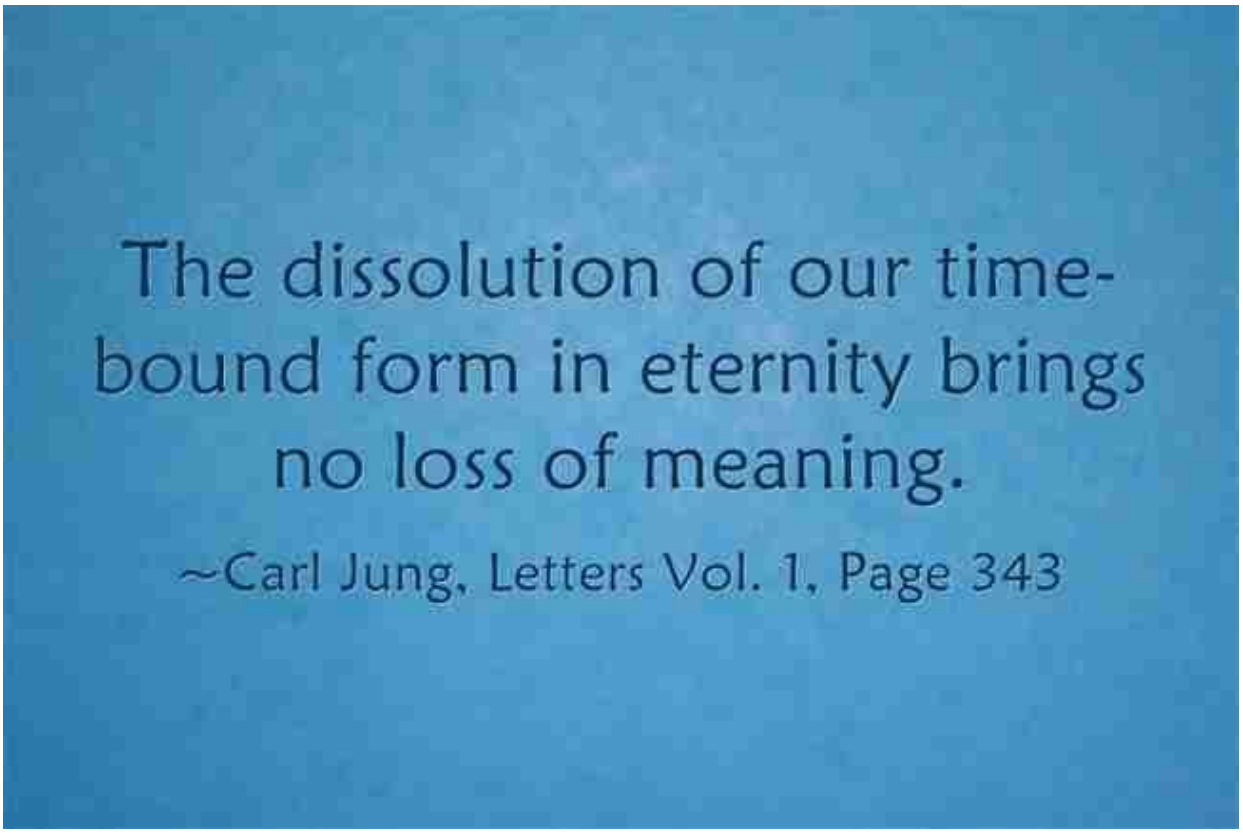

The dissolution of our time-bound form in eternity brings no loss of meaning. Carl Jung, Letters Vol. 1, Page 343. Carl Jung across the web:

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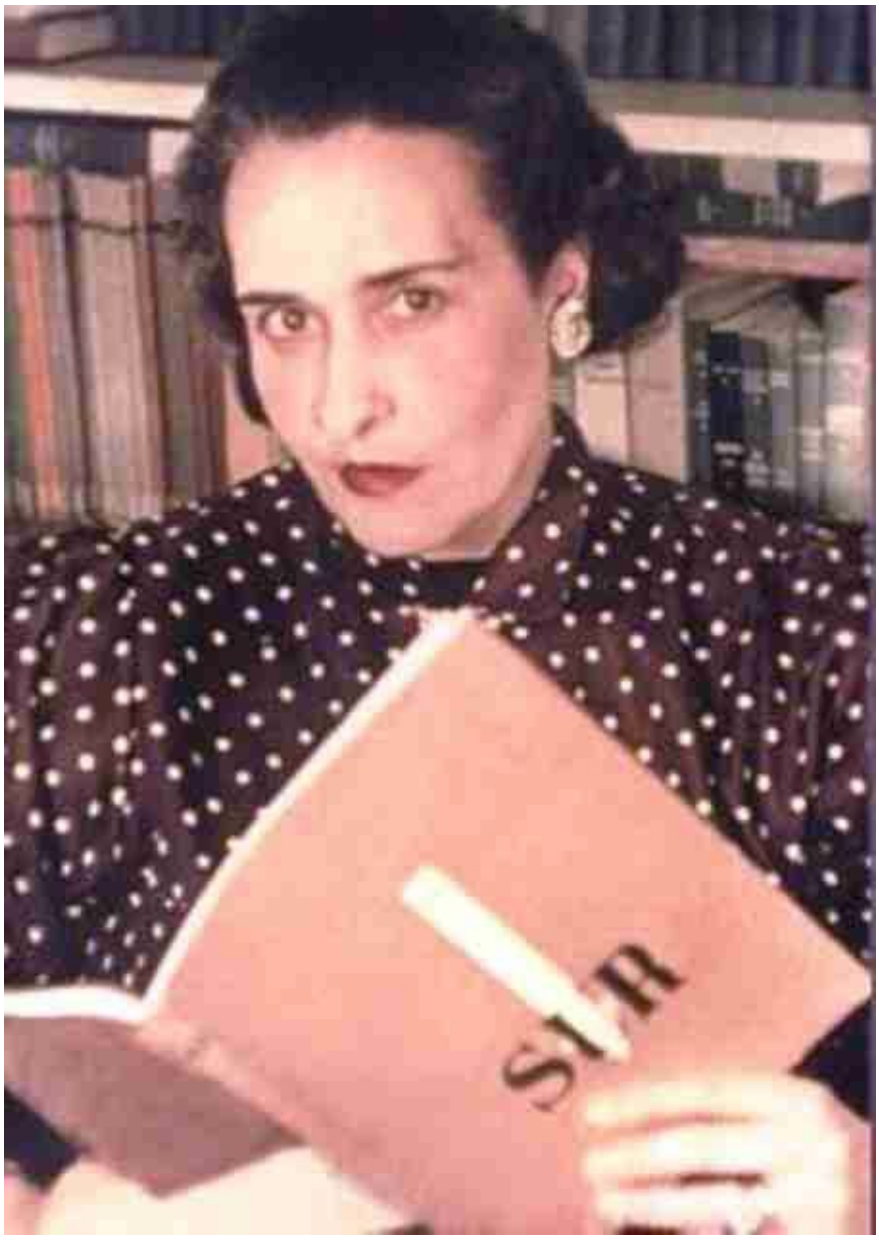
Victoria Ocampo pays Jung a visit. **(2016-02-12 05:17)**



[Victoria Ocampo pays Jung a visit.]

Introduction: The distinguished Argentine writer, publisher, and translator Victoria Ocampo had apparently not met Jung before the encounter with him, in 1934, that she describes in this extract from an article in La Nacion (Buenos Aires), March 5, 1936.

Earlier, however, she had arranged to have Jung's Psychological Types translated into Spanish by Ram6n Gomez de la Serna; it was published in Buenos Aires late in 1934, and for it Jung had written a special foreword, dated October 1934 (included in CW 6).

Jung, for his part, was acquainted with Victoria Ocampo's personality through numerous references to her in letters written to him by Count Hermann Keyserling, who, in a letter in November 1929, described a "strangely in- tense and at the same time unreal relationship" that had developed between them during his travels in South America.

Some of Jung's letters to Keyserling that discuss the relationship are published in Letters, edited by Gerhard Adler, vol. 1, Dec. 20, 1929, April 23, 1931, and August 13, 1931. (The first part of Victoria Ocampo's 1936 article discussed ideas provoked by Psychological Types. The entire article was collected in Domingos en Hyde Park, 1936, a volume in Ocampo's Testimonios.)

Victoria Ocampo: In October of 1934, on my return from Rome to Paris, I made a detour and stopped in Zurich to see the author of Psychological Types.

It was pouring rain that afternoon when in Kusnacht my taxi dropped me, armed with an umbrella, and dis- armed by contradictory emotions, before Dr. Jung's door.

Was it because of the long hours on the train, the sudden change of temperature, the rain, the proximity of the great man? I don't know.

The fact is that I was aware of the growth and development within me of one of those inferiority complexes which make us feel and play the role of the idiot to perfection.

It was in this unhappy state that I, my umbrella, and my emotions, entered the house of the famous Swiss psychiatrist.

But my umbrella—whose fate I envied at that moment—remained in the vestibule while we (my emotions and I) had to go up a staircase.

We were requested to wait in a small study, its walls lined

with books. This interval was providential.

On several shelves, I suddenly perceived, lined up in a tight row, a regiment of detective novels.

The arrival of the dove with the olive branch could not have produced in Noah's heart greater delight than this discovery did in mine.

To me it also announced

"Land!" "Homo sum!" I

thought.

In Dr. Jung's house they (he or his family) also read those completely silly stories that were read in mine or yours, and which relax you like a yawn.

I finally recovered my nerve.

True, I know through experience the weakness of certain princes of the mind for detective novels; my library, rich in this type of literature, has repeatedly been sacked by such people.

But despite this, I did not expect to find Edgar Wallace in the home of the most eminent professor of the Uni- versity of Zurich.

I was enchanted.

Completely comforted, a few minutes later I entered Dr. Jung’s office.

I immediately notice that he is tall, very tall.

But, strangely, my eyes, which I raise to his, do not learn from his face anything but an expression of power and intelligence which suffuses it; an intelligence which comes at me like an enormous elephant, blotting out all else.

An elephantine intelligence!

It is my feeling that that great intelligence which sees everything does not see me, that it is going to knock me down and flatten me out.

Instinctively I tend to avoid him and to throw things at him.

He catches them one by one, with that extreme, incredible adroitness of elephants ... (whether it is a matter of tearing up a tree trunk or catching a cube of sugar).

And so we start our conversation.

Suddenly he says something which I still ponder and which I believe is, of the entire interview, most worthy of repeating.

When I ask him whether he would not like to deliver some lectures in Argentina, he

answers: "What for? They could not be interested.

They would not understand.

Because they are Latins? Because they are Catholics ?"

I wished I might have immediately been given a long lecture to explain what he meant; but patients were waiting for him, with God knows what burden of complexes.

Jung accompanied me to the vestibule (where I picked up my umbrella, which I

no longer envied). His two dogs did not leave his side, and jostling them, we all

went down the stairs.

One was an extravert, the other an introvert, the master of the house

told me, laughing. I did not have to ask which one was which.

As he himself confessed, Psychological Types, which I recommend to my friends both known and unknown, "is the result of almost twenty years' work in the field of practical psychology."

Huxley says that when we read Jung's books, we feel that his intuitive understanding of the human being is as profound as Dostoevsky's.

For myself, I confess that a work like Psychological Types stirred me as deeply as the Brothers Karamazov. Carl Jung,
C.G. Jung: Interviews and Encounters, Pages 82-84

[1]

Carl Jung across the web:

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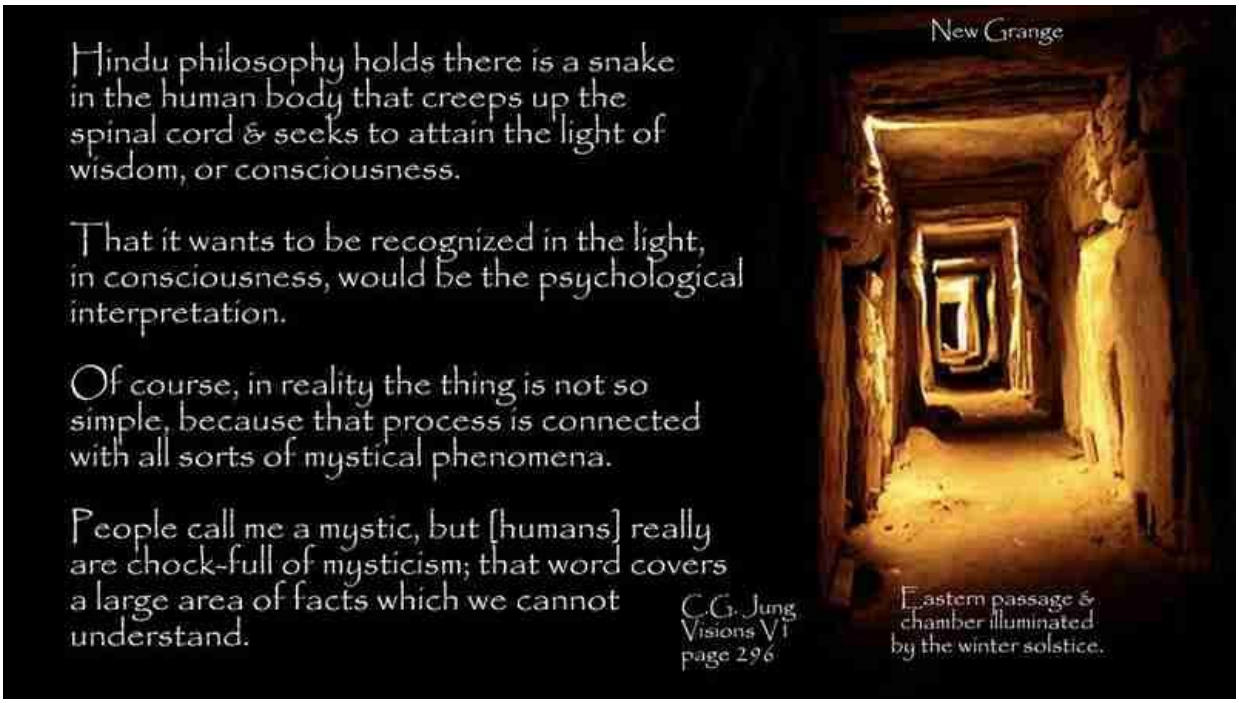
1. http://www.amazon.com/gp/product/082632004X?keywords=victoria%20ocampo&qid=1455271870&ref_=sr_1_1&sr=8-1

Carl Jung: People call me a mystic, but [humans] really are chock-full of mysticism;... (2016-02-12 09:53)


Hindu philosophy holds there is a snake in the human body that creeps up the spinal cord & seeks to attain the light of wisdom, or consciousness.
That it wants to be recognized in the light, in consciousness, would be the psychological interpretation.
Of course, in reality the thing is not so simple, because that process is connected with all sorts of mystical phenomena.
People call me a mystic, but [humans] really are chock-full of mysticism; that word covers a large area of facts which we cannot understand.
C.G. Jung
Visions VI
page 296
New Grange
Eastern passage & chamber illuminated by the winter solstice.

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Carl Jung has a Visit from a young Quaker (2016-02-13 04:49)

A VISIT FROM A YOUNG QUAKER

Introduction: George H. Hogle, from Utah, went to see Jung at his Bollingen retreat during the summer of 1947.

He wrote up his recollection of the meeting for a memorial booklet prepared by the Analytical Psychology Club of San Francisco in 1961, and he later added more details of the conversation in a letter.

Following Jung's advice, Hogle became an analysand of the psychotherapist Frances G. Wickes, in New York.

Previously, he had worked in Wall Street, and subsequently he earned an M.D. degree at Columbia-Presbyterian and underwent psychiatric and analytical training in London.

He is now clinical assistant professor of psychiatry at Stanford University, in Palo Alto, California, and a Jungian analyst.

While training for foreign relief work with the American Friends Service Committee in Philadelphia during 1946, I met several Quakers who were also interested in Jungian psychology.

George H. Hogle: I had recently discovered medicine and now was searching for some connection between psychology and religion.

The experience of trying to help heal the wounds of war in Germany a year later sharpened my search.

During the summer of 1947, while on holiday in Zurich, I telephoned Dr. Jung's office on an impulse—here was the man who could give me the answers, I thought, not realizing it might take me several years.

His secretary informed me that he did not see people while on holiday at a hideout (Bollingen) at the other end of the lake, but since she was in touch with him she would ask him anyway.

To my delight and her surprise, the next day I was given an appointment.

After I had walked through the woods to what looked like a little fairy-tale castle by the side of the lake, the great wooden door was opened to my knock by the huge old hired man, smoking a pipe and with an ax in his hand. In lame German I asked for Herr Doctor, and in idiomatic English he introduced himself—not the dignified professor I had expected.

As we stood on the beautiful shore, he put me somewhat at ease, chatting about building his hideaway.

My hesitance and inhibitions were replaced soon after by the conviction that here was a very fallible, rigid old man, as we got into an enormously heated argument about the international situation.

I had told him that I was working with the Quakers in Germany to rebuild the bridges of friendship between enemies and that the next big job, I felt, was already looming on the horizon; namely, to reach out across the Iron Curtain and make some kind of friendship with the Russians.

I felt that the Friends' approach would lessen tensions and be an example of mutual brotherhood.

He snickered, or something like that, and said he would not advise it; it would be quite impossible to work with the Russians or reach them, you could not trust them, they had broken their agreements many times.

I replied, so had we, which was, of course, not mentioned in the Western press, and that somehow we needed to get beyond that.

But he simply was adamant.

Finally, he patted me on the shoulder and, with a big smile, said, "Well, we don’t have to agree about every- thing."

Having helped me realize he was quite human and that it was safe to show some feeling, he escorted me up to an elegant Swiss tea, which we shared with Emma Jung.

They inquired at length about the situation in Germany, no doubt the reason he was willing to see a non-German coming recently out of that country.

I knew nothing of the controversy regarding his questionable sympathies for the Germans, but certainly at that time I got no impression that he had ever been warm in any way toward Nazism, rather that he only tried to understand what it all meant at a deeper level.

After tea, we were alone for about an hour, during which he dealt graciously and helpfully with my impossible inquiry as to what I should do with my life, knowing nothing about me and yet no doubt knowing much just by observing.

Instead of answering my questions he gave me other better questions to ask myself over the succeeding months.

I told him something of my belief that God is good and love, at which he inquired, "But do you think that God may also include hate and evil ?"

This rather shook me, but I explained his question to myself that he must be a Pantheist and that God includes all just as the individual self both the divine center and the shadow, that Satan must be another aspect of God. He encouraged me to go into psychology and gave me names of analysts, especially recommending Frances Wickes. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 168-170

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Carl Jung on the provisional life; where one does not exist really (2016-02-13 15:42)

The provisional life; where one does not exist really, they are only a spectator; so any experience is ghost-like, perfectly abstract, without a trace of realization.

I remember a very impressive case of this, a girl about 25 years old. She proved to be absolutely inaccessi- ble.

She lived things, she did things, but she did not know what

she was living. I said: "Cannot you see what you do,

damn it?"

But no, nothing touched her, so she had no relation to the world at all, she lived in a sort of mist.

Finally I said: "Well, it is no good, I cannot waste my time any longer; if you will not try to see what you are doing I must give it up."

And it happened three or four months later she shot herself, and since she was a stranger here I was called in to give evidence.

I saw the corpse.

She had shot herself through the heart in the street and had not lost consciousness for a minute or two.

The expression on her face was completely altered. For a long time I stood watching her face and asking my- self: "What kind of expression is that?"

It was most extraordinary, the expression of someone who was convinced, say, that a thing was black, and to whom it was very important that it was black, but to whom one had finally prove that it was red; and it was as if she suddenly realized it was red.

It was a look full bewilderment and a sort of of pleasant surprise.

I saw what had happened: at the moment when she shot herself, while she was still alive, yet felt it was done and irrevocable, she understood what life was for the first time.

I have seen several cases where serious attempts at suicide have occurred, and just as they thought: now it is the end, they understood what life was, and they never tried it again.

Sometimes people have to injure themselves very badly in order to awaken to what life really is.

The unconscious works sometimes with the most amazing cunning, arranging certain fatal situations, fatal ex- periences, which make people wake up; they are dangerous, they may cost their lives, but that simply shows how deeply unconscious people often are. Carl Jung, Visions Seminar, Pages 339-340.

Carl Jung across the web:

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Dr. Jung gives a WARTIME INTERVIEW (2016-02-14 05:00)

[Dr. Jung gives a WARTIME INTERVIEW]

Introduction: In the summer of 1942, Switzerland was encircled by the Axis powers—on the west, France un- occupied and occupied was under Nazi control.

For the Allies it was the darkest time of the war.

The Swiss, in their neutrality, carried on an existence as nearly normal as they could.

The Eranos Conference, at Ascona, went on with plans for its annual meeting in August, on the theme "The Hermetic Principle in Mythology, Gnosis, and Alchemy."

Jung agreed to speak on an alchemical subject, "The Spirit Mercurius,"' and when the Tribune de Geneve sent a journalist to interview him on "the spiritual values of the Swiss" in June, he was deep in research.

The interviewer, Pierre Courthion, was a French-Swiss art historian and educator, who had served the League of Nations as chief of the arts section of the International Institute for Intellectual Cooperation
and had written and lectured widely on modern art.

His article, published on June 19, 1942, is somewhat abridged in this version.

Pierre Courthion: C. G. Jung lives in Kiisnacht, at the back of a garden, in a comfortable house full of Bieder- meyer furniture and family pictures.

His secretary took me to a book-lined room, its tables piled with manuscripts, and I saw a very tall man com- ing toward me.

He was dressed in dark clothes and wore a little black silk skull cap.

Pushing aside with an enormous hand the lectern on which a volume of Berthelot's Greek texts' lay open, he offered me a seat and sat down himself in an armchair by the window.

While he was inquiring if I had had much trouble finding the place (which is secluded, at number 228 on the interminable Seestrasse, past the village and the Sonne hotel) I watched him against the light from windows through which the branches of the still-leafless trees could be seen trembling in the mist.

Jung lighted his copper-stemmed pipe and told me about his life; his travels as an "itinerant psychologist" to India, then Africa,' to study the psychology of primitive people.

From Kenya and Uganda he went to the Sudan and Khartoum, then down the Nile to investigate the influence of the African mentality on Egypt.

"In Egypt," he said, "the external appearance is Asiatic, but there is a religious influence that is entirely African."

And, Jung told me humorously, when he got back to Switzerland he realized that he had gone a long way look- ing for what he could have found close to home, in the Lotschenta, for example. "These
studies," he said, "are not easy.

You have to get people's confidence before they will tell you

about themselves. But what surprises!

Things you read about in Paracelsus still exist. I've met sorcerers, spell-casters.

Did you know that there are still some places in Bern or St. Gall where they make pacts with the devil and sign them with blood?

That they practice magic on cows?

In the Swiss soul, as all human souls, there are regions we do not know about. . . ."What will individuals of different types tend to do?

That's very important to know. The rest is just mechanics.

The creative instinct, the will of the creator, that is what matters.

In other words: With the devil's grandmother for a mother and the devil for a father, how does one get to be the good Lord's child?"

Jung has a laugh whose sonority is somehow intentionally reassuring.

When I asked him about the signs and symbols being studied again today, he said: "The symbol has a very complex meaning because it defies reason; it always presupposes a lot of meanings that can't be comprehended in a single logical concept.

The symbol has a future.

The past does not suffice to interpret it, because germs of the future are included in every actual situation.

That's why, in elucidating a case, the symbolism is spontaneously applicable, for it contains the future; within its zone of mystery, it comprises the individual's defense.

For example, a developing disease always has a counter-aspect: together with fever as a germ infection, there is simultaneously fever as a bodily reaction and defense.

Why, the dream is even a defense.

In explaining dreams from a causal point of view, Freud got to their

primary causes. But what interests me is why a person dreams of

one thing rather than another.

If you look at a dream conscientiously you can see that some of the details in it have been changed from im- pressions that you had before.

Thus the dream invents an accident when it needs one, when it wants an accident.

In the end, we have to ask what the aim of the dream is from a

teleological point of view. Why does this person's unconscious wish to

show him an image like that?

And here is where I learned a great deal from primitive people: the dream is a product of the imagination, a gallery of images, images of protection from some blow that is threatening; the function of the

dream is to compensate the conscious attitude.

I believe that what dreams show us in vivid and impressive images are our

vulnerable points. That is why the medieval doctors asked about dreams.

So we must observe the same rule.

A Dutchman said, ’Magic is the science of the jungle,’ and the Chinese claim that when we wake up troubled it is because the soul—kuei, the body-soul, which is less spiritual than the spirit and causes apparitions (ghosts) after death—is hovering above us.

The imagery of alchemy is found all over the world."

Jung’s firm strength surprised me, and the modest way he had of expressing his experience of the human soul in a few words (on a scale that ranges from the greatest common sense to extreme intuition).

He spoke slowly, distinctly; then, as if perceiving my confusion in traversing this obscure psychological domain where he himself moves so easily, he stopped for a moment and got up to switch on an
overhead lamp. Its reflections made the shadows of his face look purple.

Our interview continued between two lights: the fading light of day (thick fog right up to the windows now) and the still tentative light from the lamp, filtered through its yellow shade.

In the confined space of the room, fantastic, flickering apparitions came to life.

Still illustrating the premonitions he had mentioned before, Jung said to me, "Take the tendency to commit suicide—right from the beginning.

What happens?

You don’t pay attention on the

street. One day you fall down

stairs.

Then there is a little automobile

accident. It doesn’t look like

anything.

Yet these are the

preliminaries. Chance?

Primitive people never mention chance.

That is why I say, ‘Be careful when you are not at one with yourself, in your moments of dissociation.’ "

Jung sat up in his big green armchair and put down his pipe, by that gesture

emphasizing what he was about to say.

Weighing each word, he stated, "One must never give way to fear, but one must admit to oneself that one is afraid."

Yet knowing about a repression does not always cure it; sometimes one has to confess to it openly.

Then the doctor told me an ultra-simple tale about a hotel maid who came to him seeking treatment for the agonies of insomnia.

He explained to her about sailing a boat, how one lets oneself go

with the wind. "When you want to sleep," he told her, "go with the

wind."

And in the rhythmic reassurance of being rocked the young woman

found sleep again.' "You see," he said, "nothing is more thrilling than

trying to understand.

One comes to see that life is great and beautiful, that nonsense and stupidity do not always triumph."

Carl Gustav Jung stood up, and it seemed to me that I was now facing another man, pale, with an arched nose, almost pointed at the tip.

He took off his cap (his forehead is higher than I expected) and led the way to another room, equally encum- bered with old books and work tables, there he showed me some remarkable paintings on cloth
made by Tibetan monks.

The door onto the stairs was partially open and the big house was full of

voices and laughter. A burst of sound escaping from a piano somewhere

brought us a phrase of Schumann.

My host accompanied me to the garden gate.

In the night fog we spoke sadly of the replica of servitude to which many individuals are reduced.

But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

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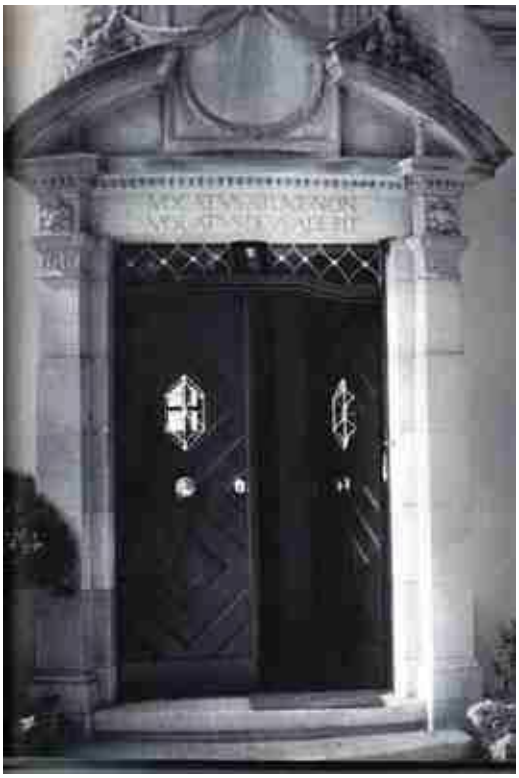
Dr. Jung and the meaning of: "Called or uncalled, God is present!" (2016-02-14 06:27)



Dr. Jung:

"Called or uncalled, God is present!" It is a

Delphic oracle. The translation is by Erasmus.

You ask whether the oracle is my motto. In a way, you see, it contains the entire

reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by

way of a curse or by way of love.

Isn’t the psyche of the artist and the intellectual particularly complex and worthy of

closer consideration? So far, too much one-sided attention has been focused on the morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is

the shadow! It is important to see also the

negative sides of great men.

On Palm Sunday, Christ temporarily played the role of a political Messiah.

His negative side and his power are symbolically displayed in the

temptation by the Devil. Biographies should show people in their

undershirts.

Goethe had his weaknesses, and Calvin was often cruel.

Considerations of this kind reveal the true greatness of

a man.

This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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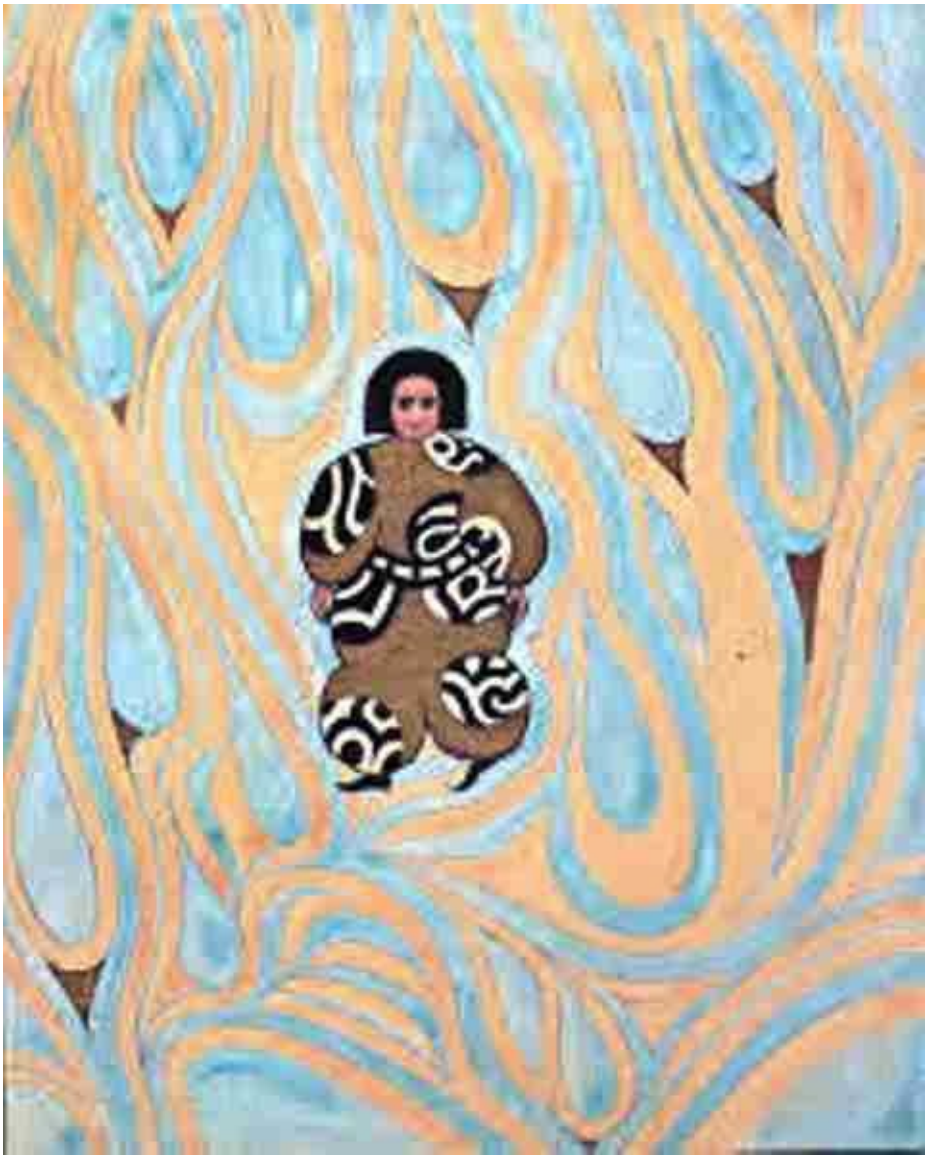
Carl Jung answers: Where do you get the incentive for your creative work, Professor? (2016-02-14 10:37)



Emil A. Fischer: Where do you get the incentive for your creative work, Professor? One is always in the dark about one's own personality.

One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work. I always followed the motto that it is worth doing something only if you do it right! The incentives for my creative work are rooted in my temperament.

Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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"I realized how failure to be true to myself resulted in being false to others" Marion Woodman
(2016-02-14 11:48)

Foreword by Marion Woodman

Season of mists and mellow
fruitfulness, Close bosom-friend of
the maturing sun; Conspiring with
him how to load and bless
With fruit the vines that round the thatch-eaves run. John Keats, "To Autumn."

This ode by Keats echoed through my thoughts like an old friend as I walked for the first time to the C.G. Jung Institute
on Gemeindestrasse in Zurich.

It was the fall of 1974. I had landed at the airport at 8 a.m. and was stunned by jet lag.

Further stunned by being addressed in German, I managed to register at the front desk and then sought refuge in the library.

"What madness possessed me to come here?" I asked myself.

Then a book with a bright yellow jacket almost leaped off the bookshelf. It was Striving Toward Wholeness by Barbara Hannah.

I suddenly realized it was about the Brontës, and about their problems as P.K.'s

(Preacher's Kids). Within half an hour, I knew that the author of that book was the

right analyst for me.

When I asked for Miss Hannah's phone number, I was assured that she was a very old lady, certainly not tak- ing any new analysands.

So I wrote her a note thanking her for the unique insights her book

had opened to me. The next afternoon the phone rang.

It was Miss Hannah inviting me to tea.

Over our cups she said: "You are a parson’s daughter; I am a parson’s daughter.

When I came to Zurich, Jung told me that only a parson’s child could handle a parson’s child."

And so, with eighty-one years of experience attempting to integrate the intensity of the opposites in a child of the manse, she took me on.

For me, one session highlights the essence of our work together.

Fiercely independent and well aware of the conflicts that analysis would entail, I was financing myself in Zurich with my own money saved over a twenty-five year teaching career.

I was left somewhat stranded when the dollar dropped in ratio to the Swiss franc, and I found myself needing money for values that were of utmost importance to me, but values of which I knew my husband would not approve.

Since he was my sole other financial resource, I was in an intolerable conflict.

In an analytic session, I said, "My husband wouldn’t give me money

for that purpose." "Then lie to him," Miss Hannah said.

"But, Miss Hannah," I said, aghast at her response, "that would not be honest."

"My dear," she said, looking me straight in the eye, "we’re not talking about honesty, we’re talking about get- ting along with men."

The words resonated in my being as the right words spoken in the right

moment always do. I knew the words were coming from the Self.

I knew they had nothing to do with taking revenge on men, nothing to do with manipulating men for my own insidious purposes.

Exactly what they did mean, I did not know, but they rang true.

As I left Lindenbergstrasse 15, where Miss Hannah lived and practiced (in the same house as Marie-Louise von Franz), consciousness began to dawn.

Someone was going to be betrayed in the situation, either my husband who had no way of comprehending the feeling values involved, or myself who had pondered their worth for weeks.

What was of utmost value to me as a woman would, I thought, seem foolish, hair-brained, stupid to him. I be- gan thinking back through my life to the countess times I had betrayed my own feeling values and accepted some

man’s logical, rational decision that left me saying, "Yes, it is for the best," while at the same time feeling dead inside.

Remembering the many times I had withdrawn from a fight, gone ahead and done what I wanted to do alone, leaving the man to do what he wanted to do alone, I realized how the betrayal of my own feeling betrayed his as well.

I realized how failure to be true to myself resulted in being false to others.

That night I wrote a detailed, honest letter to my husband. He replied with feeling and with money.

That immediacy, that presence, that feminine capacity to live the moment as it presents itself, is my most pre- cious gift from Miss Hannah.

Her own trust in the Self made that gift possible.

Knowing her in the autumn of her life, I saw the full flowering of her sense of humor, her forthrightness and her love.

Never sentimental about herself or others, she constantly dealt with the opposites within the Self with un- flinching courage.

She knew when to use her masculine side to discern what was irrelevant and what was essential, and when to rely on her feminine side to receive what the Self was ready to give.

Her surrender to the Self sustained her immense energy, physically and spiritually.

Miss Hannah was my living example of one who lives forever true to the process, holding farm to the oppo- sites until the transcendent emerges.

And while I have seen her faith stumble in the fires of adversity, I have also seen her steady herself and stand firm in the flamesburning until the dross was burned to silver and gold.

Her commitment, which was at the same time her detachment, made me understand the love that Wordsworth writes about, a love that makes

. . . a thing endurable, which else
Would overset the brain, or break the heart. Marion Woodman, Foreword to “The Inner Journey” by Barbara Hannah, Pages 8-9

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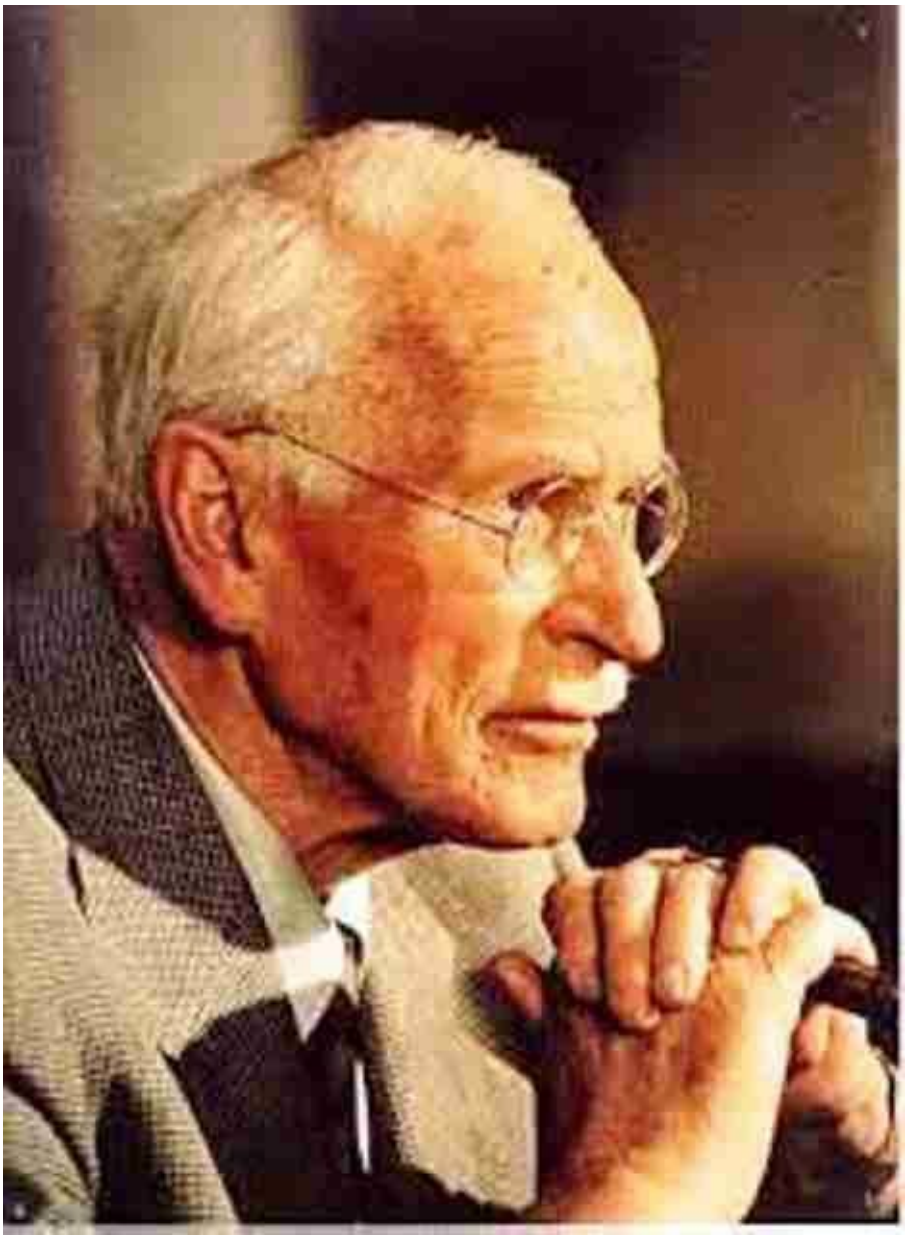
Carl Jung answers: What were the circumstances that induced you to work in the field of psychological research? (2016-02-14 12:21)



Emil A. Fischer: What were the circumstances that induced you to work in the field of

psychological research? Dr. Jung: Even as a small boy I noticed that people always did

the contrary of what was said of them.

I found some of the people who were praised quite unbearable, whereas I thought others who were criticized quite pleasant.

I noticed the inconsistencies in the behavior of adults quite early on, because I spent my formative years in Basel, in a rather odd environment, which was frequented by people with a complicated psychic structure.

When I was barely four years old, someone said to me in an exaggeratedly childish tone: "Where do you think you are going with your rocking horse?"

I reacted quite the enfant terrible: "Mama, why does this man say

such nonsense?" Even as a child I clearly felt that people did not say

what was really in their minds.

Emil A. Fischer: Isn’t it possible for people to come to psychology in exactly the opposite way? Don’t some people feel attracted to psychology because they want to find an explanation for the chaos within themselves?

Dr. Jung: Certainly! If you take a critical look at people, you will find that some of them are involved in psy- chology only in order to demonstrate that "the other person" is even more neurotic.

However, in the kingdom of the blind the one-eyed man is king.

Emil A. Fischer: Isn’t nature particularly important for you to sustain and enhance your personal productiv- ity?

Dr. Jung: Nature can help you only if you manage to get

time for yourself. You need to be able to relax in the garden,

completely at peace, or to walk.

From time to time I need to stop, to just stand there. If someone were to ask me: What are you thinking of just now ?—I wouldn’t know.

I think unconsciously. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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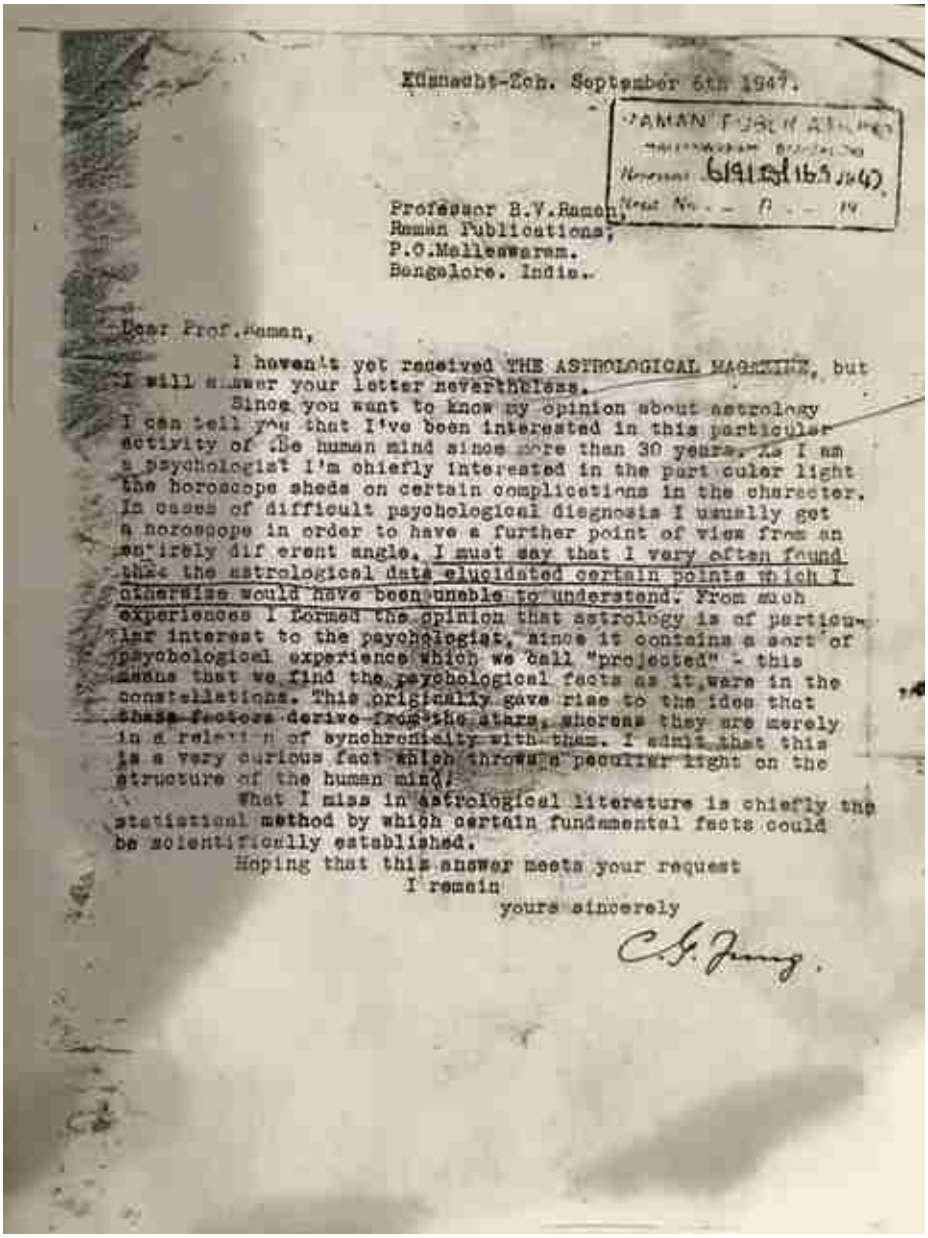
Carl Jung’s Letter on Astrology (2016-02-14 17:10)



Küsnacht-Zch. September 6th 1947.

Professor B.V.Raman,
Raman Publications,
P.O.Malleswaram.
Bangalore. India.

Dear Prof.Raman,

I haven't yet received THE ASTROLOGICAL MAGAZINE, but I will answer your letter nevertheless.

Since you want to know my opinion about astrology I can tell you that I've been interested in this particular activity of the human mind since more than 30 years. As I am a psychologist I'm chiefly interested in the part cular light the horoscope sheds on certain complications in the character. In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely dif erent angle. I must say that I very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand. From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call "projected" - this means that we find the psychological facts as it were in the constellations. This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them. I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.

Hoping that this answer meets your request

I remain

yours sincerely

C.G. Jung.

Dear Prof. Raman, 6 September 1947

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from an entirely different angle.

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I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.

Hoping that this answer meets your request, I

remain, Yours sincerely, C.G. Jung [Letters

Volume 1, Page 475-476. Carl Jung across the

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Carl Jung on: “The Post-War Psychic Problems of the Germans (2016-02-15 04:50)

Introduction: Four days after the unconditional surrender of the German Army at Rheims, this interview by Peter Schmid was published in Die Weltwoche (Zurich) for May ii, 1945, under the title "Werden die Seelen Frieden finden?" (Will the Souls Find Peace?).

The interview probably took place somewhat earlier.

A partial translation was published by the newspaper PM (New York), May to, 1945.

Peter Schmid: Do you not think that the end of the war will bring about great changes in the psyche of Euro- peans, particularly the Germans, who are now awakening as though from a long and terrible dream?

Carl Jung: Indeed I do.

As to the Germans, we have a psychic problem ahead of us the magnitude of which cannot yet be foreseen, though its outlines can already be discerned in the cases I am treating.

For the psychologist one thing is clear, and that is that he ought not to make the popular sentimental distinc- tion between Nazis and opponents of the regime.

Two cases I am now treating are both outspoken anti-Nazis, and yet their dreams show that behind all the de- cency the most pronounced Nazi psychology is still alive with all its violence and savagery.

When Field Marshal von Kiichler,' questioned by a Swiss reporter about the German atrocities in Poland, ex- claimed indignantly: "Excuse me, that wasn't the Wehrmacht, it was the Party!" this proved that a division into decent and indecent Germans is thoroughly naïve.

All of them, whether consciously or unconsciously, actively or passively, have their share in the horrors; they knew nothing of what was going on and yet they did know, as though party to a secret contract genial.

For the psychologist the question of collective guilt, which worries politicians so much and will go on worrying them, is a fact, and it will be one of the most important tasks of therapy to get the Germans to admit this guilt.

Even now I am receiving many applications from Germans who want to be treated by me.

If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.

I shall have no alternative ,but to answer the applications with a questionnaire asking certain crucial questions, like "What do you think about Buchenwald?"

Only when a patient sees and admits his own responsibility can individual treatment be considered.

But how was it possible that the Germans, of all people, got themselves into this

hopeless psychic mess? Could it have happened to any other nation?

Here you must allow me to go back a bit and to recapitulate my theory as to the general psychic antecedents of this National Socialist war.

Let us take a small practical example as a starting point.

One day a woman comes to me and breaks out into the wildest accusations against her husband: he is a veri- table devil who torments and persecutes her, and so on and so forth.

In reality the good man is a perfectly respectable citizen, quite innocent of any such

demonic intentions. Where does this crazy idea come from in this woman?

It is the devil in her own soul that she is projecting; she has transferred her own wishes and her own rages to her husband.

I make this clear to her; she admits it and becomes a contrite little lamb.

Everything seems to be in order.

And yet that is just the thing I find most disquieting, because I don't know where the devil, who had previ- ously attached himself to the image of the husband, has gone to.

Exactly the same thing happened on a large scale in the history of Europe.

For primitive man the world is full of demons and mysterious powers which he fears; the whole of Nature is animated by these forces, which are nothing but man's own inner powers projected into the outside world.

Christianity and modern science have de-demonized Nature, which means that the European has consistently taken back the demonic powers out of the world into himself, and has steadily loaded his unconscious with them.

Out of man himself the demonic powers rise up in revolt against the supposed spiritual constraints of Chris- tianity.

The demons begin to break out in Baroque art: the columns writhe, the furniture sprouts satyr's feet.

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.

The first perfect example of this species was Napoleon.

The Germans display a specific weakness in the face of these demons because of their incredible suggestibil- ity.

This shows itself in their love of obedience, their supine submission to commands, which are only another form of suggestion.

This hangs together with the general psychic inferiority of the Germans, the result of their precarious position between East and West.

Of all the Western peoples, they were the ones who, at the general exodus from the Eastern womb of the na- tions, remained too long with their mother.

Finally they did get out, but arrived too late, while the mujik never broke loose at all.

Hence the Germans are profoundly troubled with a national inferiority complex, which they try to compensate by megalomania: "Am deutschen Wesen soli die Welt genesen" — though they are none
too comfy in their own skins!

It is a typical adolescent psychology, apparent not only in the extraordinary prevalence of homosexuality but in the absence of an anima figure in German literature (the great exception here is Goethe).

It is also apparent in German sentimentality and "Gemiitlichkeit," which is really nothing but hardness of heart, unfeelingness, and soullessness.

All those charges of soullessness and bestiality which German propaganda levelled at the Russians apply to themselves; Goebbels' speeches are nothing but German psychology

projected upon the enemy.

The immaturity of the personality also displayed itself in a terrifying way in the German General Staff, whose lack of character resembled the squashiness of a mollusk inside a panzer.

Germany has always been the land of psychic catastrophes: the Reformation, peasant wars and wars of reli- gion.

Under National Socialism, the pressure of the demons became so great that they got human beings into their power and blew them up into lunatic supermen, first of all Hitler who then infected the rest.

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.

Ten per cent of the German population today are hopeless psychopaths.

Peter Schmid: You have been talking of the psychic inferiority and demonic susceptibility of the Germans, but do you think this also applies to us Swiss, so far as we are Germanic in origin?

Dr. Jung: We are insulated against this susceptibility by the smallness of our country.

If eighty million Swiss were piled together the same thing might happen, for the demons hurl man is rootless and then the demons can get him.

Hence the technique of the Nazis never to form individuals but only

huge masses. Hence, too, the faces of the demonized man of today:

lifeless, rigid, blank.

We Swiss are protected against these dangers by our federalism and our individualism.

Such a mass accumulation would not be possible with us as it was in Germany, and in this isolation lies per- haps the therapy with which one can conquer the demons.

Peter Schmid: But what will happen if this therapy is carried out by bombs and guns? Won't military subjec- tion of the demonized nation merely intensify the feeling of inferiority and make the disease worse?

Dr. Jung: The Germans today are like a drunken man who wakes up the next morning

with a hangover. They don't know what they've done and don't want to know.

The only feeling is one of boundless misery.

They will make convulsive efforts to rehabilitate themselves in face of the accusations and hatred of the sur- rounding world, but that is not the right way.

The only redemption lies, as I have already indicated, in a complete

admission of guilt. Mea culpa, mea maxima culpa!

Out of honest contrition for sin comes divine grace.

That is not only a religious but also a psychological truth.

The American treatment of conducting the civilian population through the concentration camps and letting them see all the abominations committed there is therefore quite right.

Only, the object lesson should not be driven home with moral instruction; repentance must come from inside the Germans themselves.

It is possible that positive forces will emerge from the catastrophe, that from this introversion prophets will once again arise, for prophets are as characteristic of this strange people as the demons.

Anyone who falls so low has depth.

In all probability there will be a miraculous haul of souls for the Catholic Church—the Protestant Church is too split up.

There are reports that the general misery has reawakened the religious life in Germany; whole communities fall to their knees in the evenings, beseeching God to deliver them from the Antichrist.

Then one can hope that the demons will be banished and that a new and better world

will rise on the ruins? No, the demons are not banished, that is a difficult task that still

lies ahead.

Now that the angel of history has abandoned the Germans, the demons will

seek a new victim. And that won’t be difficult.

Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.

We love the criminal and take a burning interest in him because the devil makes us forget the beam in our own eye when observing the mote in our brother’s and in that way outwits us.

The Germans will recover when they admit their guilt and accept it; but the others will become victims of pos- session if, in their horror at the German guilt, they forget their own moral shortcomings.

We should not forget that exactly the same fatal tendency to collectivization is present in the victorious na- tions as in the Germans, that they can just as suddenly become a victim of the demonic powers.

"General suggestibility" plays a tremendous role in America today, and how much the Russians are already fas- cinated by the devil of power can easily be seen from the latest events, which must dampen our peace jubilations a bit.

The most sensible in this respect are the English: their individualism saves them from falling for the slogan, and the Swiss share their amazement at the collective unreason.

Then we must anxiously wait and see which way the demons go next?

I have already suggested that the only salvation lies in the piecemeal work of educating the individual. That is not as hopeless as it may appear.

The power of the demons is immense, and the most modern media of mass suggestion — press, radio, film, etc.—are at their service.

But Christianity, too, was able to hold its own against an overwhelming adversary not by propaganda and mass conversions—that came later and was of little value—but by persuasion from man to man.

And that is the way we also must go if we wish to

conquer the demons. I don't envy you your task in

writing about these things.

I hope you will succeed in presenting my ideas in such a way that people won't find them too strange.

Unfortunately it is my fate that other people, especially those who are themselves possessed by demons, think me mad because I believe in these powers.

But that is their affair; I know they exist.

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

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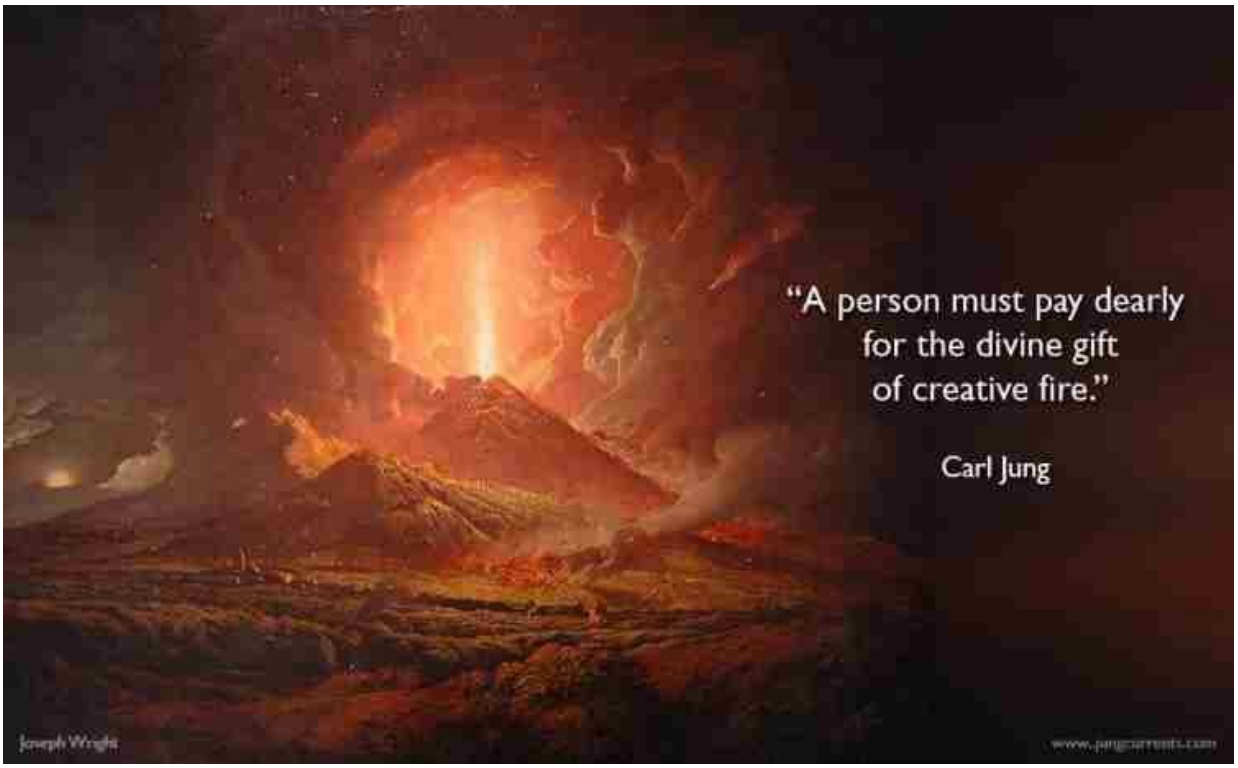
Carl Jung on Time, Disturbances and Systems of Yoga in Creativity (2016-02-15 11:27)



Emil A. Fischer: How important is the time factor in your scientific activity? Isn't it a great strain for you to work both as an analyst and as a research scientist?

Dr. Jung: My time has always been divided.

Either I dealt with patients, or I did research work.

For a time, I used to see patients only in the

afternoons. The mornings were devoted to

scientific work.

In earlier years I worked a lot at night, especially during the first World War.

Until the middle of my life I worked chiefly in the morning, and after I was 36,

chiefly in the afternoon. n the last ten years I've turned again to working in the

morning.

Emil A. Fischer: How do you react to disturbances? Some occultist authors recommend that their adepts go into retreat to enhance their energies. Do you think that creative energy grows as a result of isolation?

Dr. Jung: The energy is there, but I must have the possibility of

"casting my net." Once I have all the material, nothing and

nobody must get near.

I am not as sensitive to noise as Carlyle, who installed triple glass windows and saw to it that all the fowl and dogs near his property were bought up.

But when I am in the active creative process, any disturbance is downright physically painful.

I have a little house at Bollingen, to which I retreat and where I can work undisturbed when my notes and preparatory studies have reached the stage where I can start writing.

Emil A. Fischer: Do some Yoga systems offer the possibility of developing one's creative energies?

Dr. Jung: Yoga can liberate certain psychic contents and natural dispositions but it

cannot produce them. You can't make something out of nothing, not even with will-

power.

And what is will-power?

To have will-power means that you have a

lot of drive. Creativeness is drive!

A creative calling is like a daimonion, which, in some instances, can ruin a person's entire life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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Carl Jung “On Creative Achievement” (2016-02-16 04:46)

Introduction: Emil A. Fischer undertook to interview twenty Swiss men and women prominent in cultural life, and he published the resulting articles in a small book entitled Schopferische Leistung
(Thalwil, i946)—"Creative Achievement."

Fischer began his conversation by asking Jung about "the strange aphorism that is carved into stone above the entrance door of the house:Vocatus atque non vocatus deus aderit."

This was an opening that interviewers often hit upon. Jung had the inscription carved over the door when he built the house, in 1909.

It came from an old copy of Erasmus that he had bought while a university student.

Emil A. Fischer: Is there any special relationship between this saying and your Weltanschauung or your life’s work?

Dr. Jung: "Called or uncalled, God is present!" It is a

Delphic oracle. The translation is by Erasmus.

You ask whether the oracle is my motto. In a way, you see, it contains the entire

reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it

by way of a curse or by way of love.

Isn’t the psyche of the artist and the intellectual particularly complex and worthy of

closer consideration? So far, too much one-sided attention has been focused on the

morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is

the shadow! It is important to see also the

negative sides of great men.

On Palm Sunday, Christ temporarily played the role of a political Messiah.

His negative side and his power are symbolically displayed in the

temptation by the Devil. Biographies should show people in their

undershirts.

Goethe had his weaknesses, and Calvin was often

cruel. Considerations of this kind reveal the true

greatness of a man. This way of looking at things is

better than false hero worship!

Emil A. Fischer: Where do you get the incentive for your creative

work, Professor? One is always in the dark about one's own

personality.

One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work.

I always followed the motto that it is worth doing something only if

you do it right! The incentives for my creative work are rooted in

my temperament.

Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili.

Emil A. Fischer: What were the circumstances that induced you to work in the field of

psychological research? Dr. Jung: Even as a small boy I noticed that people always did

the contrary of what was said of them.

I found some of the people who were praised quite unbearable, whereas I thought others who were criticized quite pleasant.

I noticed the inconsistencies in the behavior of adults quite early on, because I spent my formative years in Basel, in a rather odd environment, which was frequented by people with a complicated psychic structure.

When I was barely four years old, someone said to me in an exaggeratedly childish tone: "Where do you think you are going with your rocking horse?"

I reacted quite the enfant terrible: "Mama, why does this man say

such nonsense?" Even as a child I clearly felt that people did not say

what was really in their minds.

Emil A. Fischer: Isn't it possible for people to come to psychology in exactly the opposite way? Don't some people feel attracted to psychology because they want to find an explanation for the chaos within themselves?

Dr. Jung: Certainly! If you take a critical look at people, you will find that some of them are involved in psy- chology only in order to demonstrate that "the other person" is even more neurotic.

However, in the kingdom of the blind the one-eyed man is king.

Emil A. Fischer: Isn't nature particularly important for you to sustain and enhance your personal productiv- ity?

Dr. Jung: Nature can help you only if you manage to get

time for yourself. You need to be able to relax in the garden,

completely at peace, or to walk.

From time to time I need to stop, to just stand there. If someone were to ask me: What are you thinking of just now ?—I wouldn't know.

I think unconsciously.

Emil A. Fischer: How important is the time factor in your scientific activity? Isn't it a great strain for you to work both as an analyst and as a research scientist?

Dr. Jung: My time has always been divided.

Either I dealt with patients, or I did research work.

For a time, I used to see patients only in the

afternoons. The mornings were devoted to

scientific work.

In earlier years I worked a lot at night, especially during the first World War.

Until the middle of my life I worked chiefly in the morning, and after I was 36,

chiefly in the afternoon. n the last ten years I've turned again to working in the

morning.

Emil A. Fischer: How do you react to disturbances? Some occultist authors recommend that their adepts go into retreat to enhance their energies. Do you think that creative energy grows as a result of isolation?

Dr. Jung: The energy is there, but I must have the possibility of "casting my net."

Once I have all the material, nothing and nobody must get near.

I am not as sensitive to noise as Carlyle, who installed triple glass windows and saw to it that all the fowl and dogs near his property were bought up.

But when I am in the active creative process, any disturbance is downright physically painful.

I have a little house at Bollingen, to which I retreat and where I can work undisturbed when my notes and preparatory studies have reached the stage where I can start writing.

Emil A. Fischer: Do some Yoga systems offer the possibility of developing one's creative energies?

Dr. Jung: Yoga can liberate certain psychic contents and natural dispositions but it

cannot produce them. You can't make something out of nothing, not even with will-

power.

And what is will-power?

To have will-power means that you have a

lot of drive. Creativeness is drive!

A creative calling is like a daimonion, which, in some instances, can ruin a person's entire life. Carl Jung,
C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

Carl Jung across the web:

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Charles Baudouin: “I recognized that these "spirits" had weight, like the atmosphere during a thunder- storm.” (2016-02-17 04:39)

FROM CHARLES BAUDOUIN’S JOURNAL: 1934

Introduction: Charles Baudouin (1893-1963), professor in the University of Geneva, was founder there of the Institut de Psychagogie, whose patrons were Freud, Adler, and Jung and whose program
was correspondingly catholic.

Eventually, Baudouin associated himself with the school of analytical psychology as an analyst, teacher, and writer.

His posthumous book L’Oeuvre de Jung (1963) contains, in a chapter entitled "Jung, homme concret," a num- ber of passages from Baudouin’s journal, reporting his, encounters with Jung over more than twenty years.

The earliest one was written after Baudouin attended a seminar that Jung gave to the Societe de Psychologie in Basel, October i–6, 1934.

That version, slightly abridged, was translated and published as "Jung, the Concrete Man" in the Friends an- nual Inward Light (Washington), fall–winter, 1975-76.

It is further abridged here. (For other extracts see pp. 146,

19o, 235, 365.) Charles Baudouin: Basel, Sunday, October 7,

1934

It is time to assemble the impressions which Jung’s personality has left upon me during these few days, to bind the sheaf, to present the portrait.

A standing portrait, emphatically, for I see him on his feet, talking

and teaching. The word "stature" is what springs to mind, or the German word "Gestalt."

This is no man of study or office; this is a force.

One of the anecdotes with which he bespangles his lectures

stands out for me. I hope I shall not do it an injustice by

repeating it from memory.

He had been living with a tribe of Pueblo Indians' where, to identify a stranger, they do not ask for his pass- port, but they ask themselves, "What animal is this?"

That is to say, "Of what totem is he?" and they watch him, for to belong to a totem is to be the totem; so strong is the "participation," and the sacred animal has so impregnated the man, that one has but to look at him walk and act and live to recognize him.

When the man is from a neighboring tribe, the game is easy enough, apparently; but with a white man, so dif- ferent from all one knows, it is another matter.

Jung knew, from his interpreter, of his hosts' embarrassment at having failed to identify him.

However, he won their hearts sufficiently for them to invite him one day—a sign of confidence and welcome— to visit the upper story of the house.

This meant climbing a ladder.

But while the Indians mount with their backs to the ladder and with the agility of monkeys, he naturally climbed in European fashion, facing the ladder, setting his feet deliberately on the rungs and presenting to the onlookers his square, powerful back.

A great clamor broke out then among the Indians, which he later had

explained to him. On seeing him mount that way, they had recognized

his totem: the bear! the bear!

He had the wit to enter into the spirit of the thing, and his understanding of "primitives" was advanced enough for him to feel all the seriousness of it.

Substantially, he told them: "Yes, you have guessed aright; the bear is the totem of my country; it has given its name to our capital, Bern; it figures in the coat of arms of the city."

And on his return to Switzerland he sent them, as evidence and as a souvenir, a little wooden bear such as we carve over here.

He received in return and as a pledge of friendship, if I remember rightly, a pair of leather breeches.

These last days, telling us about the tribes, the spirits of the forest, that other world of mystery that comes alive suddenly at nightfall, he has been more like the sorcerer penetrated by the spirits he talks about, skilled at evoking them and making their disquieting presence hover above the suspenseful audience.

Then, all of a sudden, a good story will release the tension with a well-placed laugh.

His is a compact force that is fed by a substantial sum of human experience and flows back to him as though

multiplied by the response of his own tribe, this circle of disciples from both continents who surround and sustain him.

Unkind gossip has accused these disciples and auditors of snobbery.

To be sure there is some of it, as there was around the courses which Bergson gave at the College de France; which is no argument against Bergson, nor yet against Jung.

But when someone raised the objection that a majority of his disciples were women, Jung is said to have replied: "What's to be done?

Psychology is after all the science of the soul, and it is not my fault if the soul is a woman."

A jest; but for anyone who has followed his teaching, a jest which is itself charged with experience, and be- hind which one sees arising in all its ambiguous splendor the archetype of the anima.

Observing him, seeing him teach and then relax in a more intimate circle, I registered during this week in Basel many aspects of his being and appearance, many disparate expressions.

Under the high forehead of the thinker, the planes of his face are firm and full; the gray eyes seem suddenly curiously small and made for gimlet scrutiny; at other moments they are chiefly mischievous, and the face becomes that of a confessor-accomplice, a priest who enjoys life, suddenly red in the face with a hearty laugh; but the profile then calls one to order—it is much more serious, angular, and marks the top-level intellectual.

But watching him live, one perceives that these disparate expressions are organized into a coherent whole.

One feels that he denies none of them, that being and appearance (the self and the persona) have found their modus vivendi, that his teaching about "integrating all the functions" to form a totality is not book knowledge but lived, which amounts to affirming that he belongs not only among the scholars but among the sages.

I knew Jung from his books and I had met him personally.

But during this week passed in his company I feel I have

discovered him. To tell the truth, I have made two

discoveries.

First of all, I have been struck by the strongly concrete character of this man and of his thinking.

Secondly, I have realized all he owes to his mingling with the "primitives"; those journeys have not been pic- turesque accidents in his life; they are among the nutritive substances of his thought.

I would add that these two points are intimately connected.

The concreteness stands out every moment from his way of expounding ideas, laying emphasis on the facts, his gestures sober and restrained but felt to be charged with energy and asking only to go ahead uncurbed.

This is especially visible when he describes one of his African scenes; in fact he acts it out in abbreviated form, he makes it visible.

There was that anecdote to illustrate the fact that primitives do not know will-power in the sense that we un-

derstand it; they must first mobilize the needful energy for an action and this is the purpose served by certain precise incantatory rituals.

For example, the boy who is charged with carrying the mail to town (who knows how many leagues away!) remains passively sitting when the European quietly asks him to perform this service and offers to reward him; it is as if he did not understand.

But the sorcerer passes by, takes the case in hand—and the whip too!—starts dancing the "running dance" around the boy; the tribe joins in, the boy is drawn into the circle and finally, as if shot from a sling, is
off; and he runs at that! All was reproduced before us; we saw it.

But this play of gesture to demonstrate and explain flourishes yet more freely in familiar conversation.

We were speaking one evening of "telepathic" dreams where, between persons who are emotionally close, a mutual unconscious communication and penetration appears to take place.

Jung finally, to sum up his thoughts on the matter, acted them out as follows: with brief, firm gestures he touched first my forehead, then his own, and thirdly drew a great circle with his hand in the space between us; the three motions underscored the three clauses of this statement; "In short, one doesn't dream here, and one doesn't dream here, one dreams there."

And there the hand kept turning, like the above-mentioned sling and the idea, like the

messenger, was launched. I have said that this concreteness is tied up with Jung's

African experience.

I came to see that he had a feeling of concreteness about the soul; when he entitles a book Wirklichkeit der Seele (Reality of the Soul) it is no vain expression.

To be sure, he had been convinced by his patients of this concrete aspect of the things of the psyche, but cer- tainly the "primitives" brought him into touch with it in a closer and more convincing way, for this is how they feel.

When he was telling me the other day, at Dr. von Sury's, about these "ancestral spirits," which fall upon one on return to one's birthplace, and which he himself feels whenever he returns to Basel, I recognized that these "spirits" had weight, like the atmosphere during a thunderstorm.

And when he was led by this reflection to study, on the wall, the genealogical tree of the von Sury family, I re- alized how he felt those roots digging down and holding fast in an earth that was real and solid.

This concreteness of Jung's was part of his make-up. In his childhood recollections he tells us of the torments he went through over mathematics, especially over algebraic abstractions, which he found incomprehensible.

To make sense out of them, he had to put back numbers in place of letters.

The simple equation a = b infuriated him and seemed a rank deception: since a is one thing and b is another, it is a lie to say they are equal.

If this was an inborn disposition of his mind, it could not but be reinforced and justified in his eyes by his fer- tilizing contacts with "primitive mentality."

The academic mind expected a mapmaker; and it finds itself face to face with an explorer who emerges from

the brush armed, weighed down, and solidly swathed in magnificent vines and creepers, trailing with him all the odors of the forest.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters,

Pages 76-81 Carl Jung across the web:

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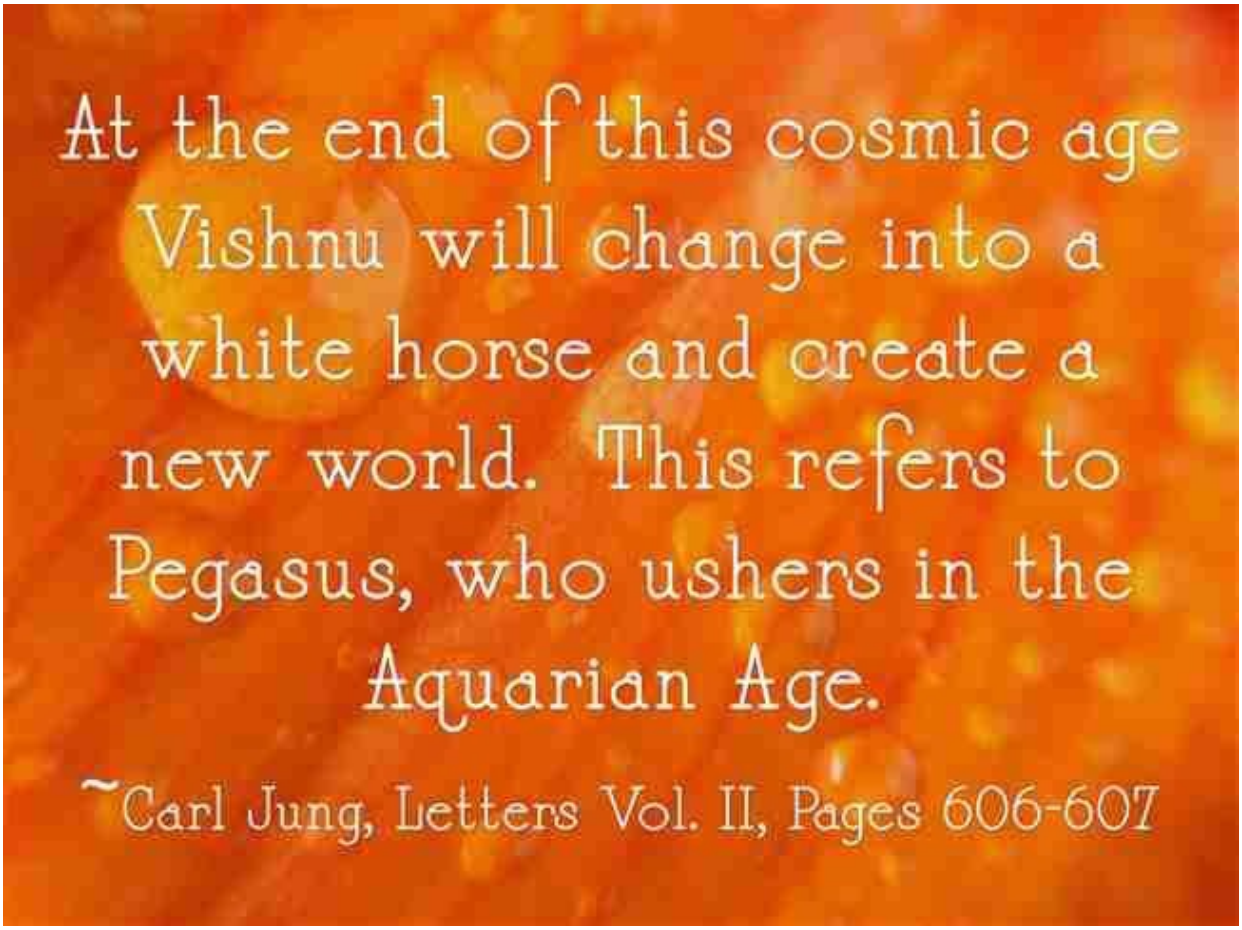
Some Carl Jung Quotations XXI (2016-02-17 05:03)


At the end of this cosmic age
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white horse and create a
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~Carl Jung, Letters Vol. II, Pages 606-607

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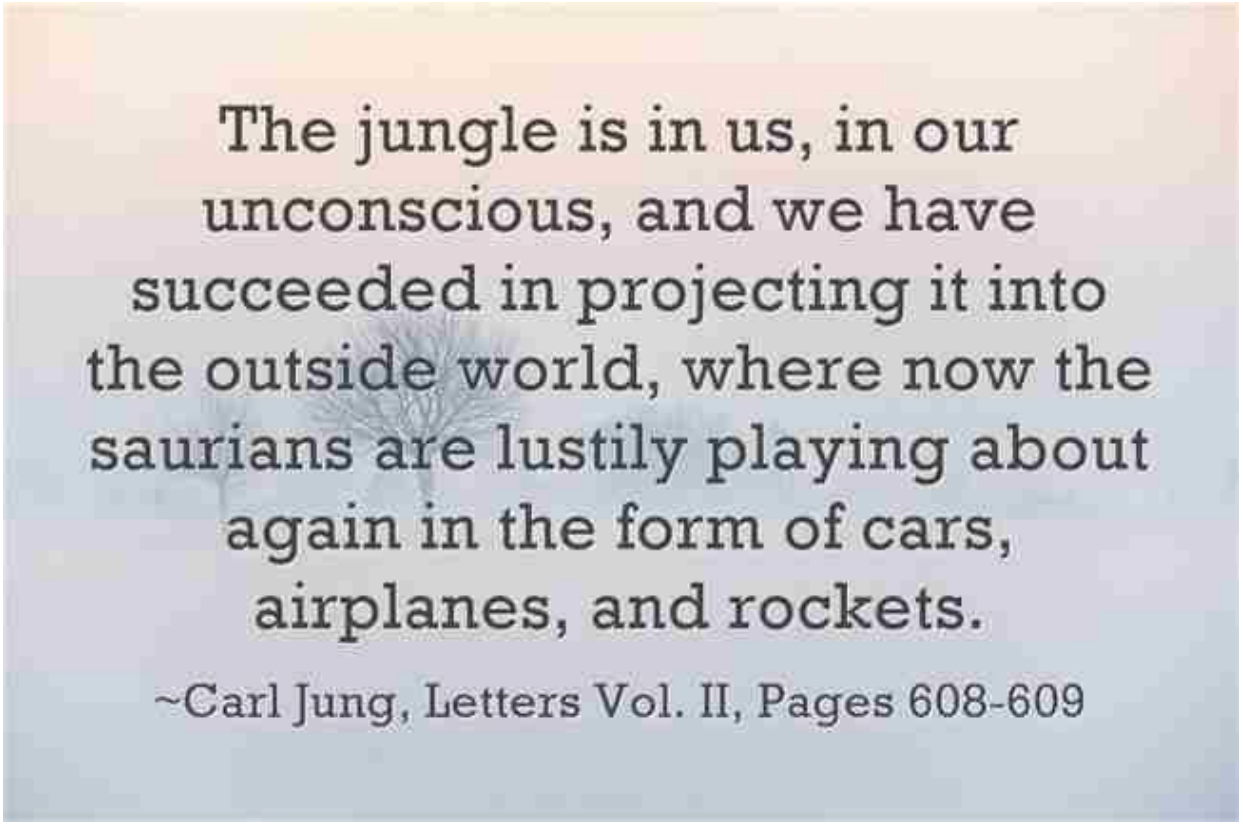
The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.
~Carl Jung, Letters Vol. II, Pages 608-609

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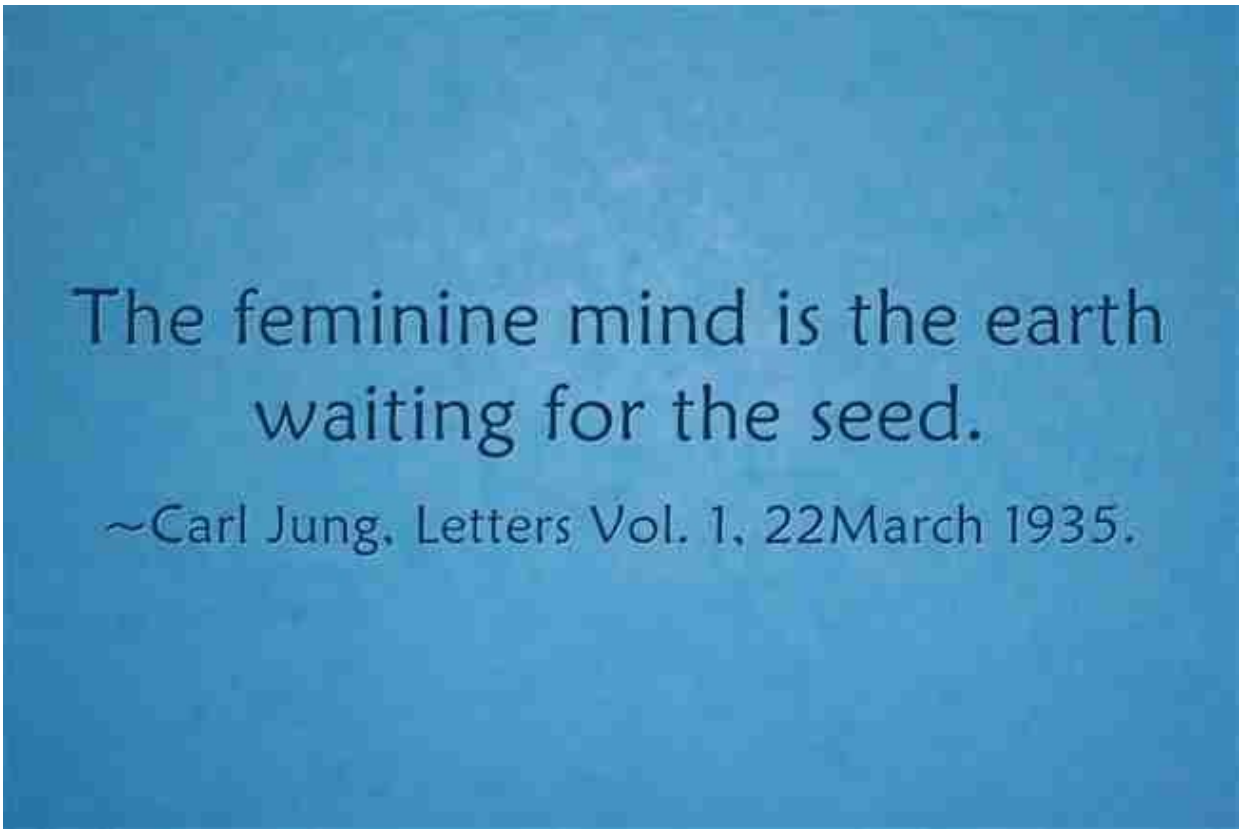
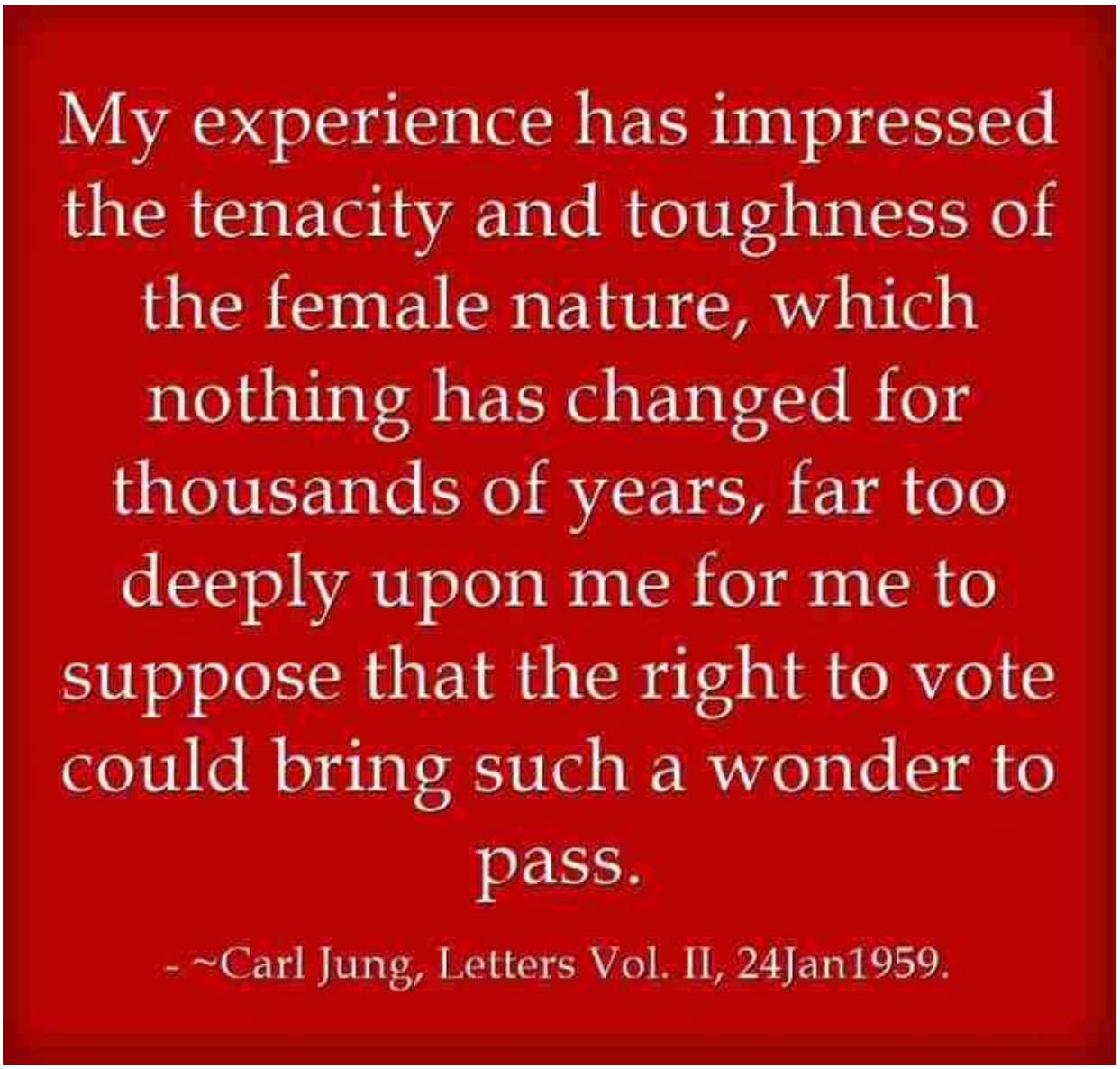


The feminine mind is the earth waiting for the seed. Carl Jung, Letters Vol. 1, 22March 1935.


My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass.
- ~Carl Jung, Letters Vol. II, 24Jan1959.

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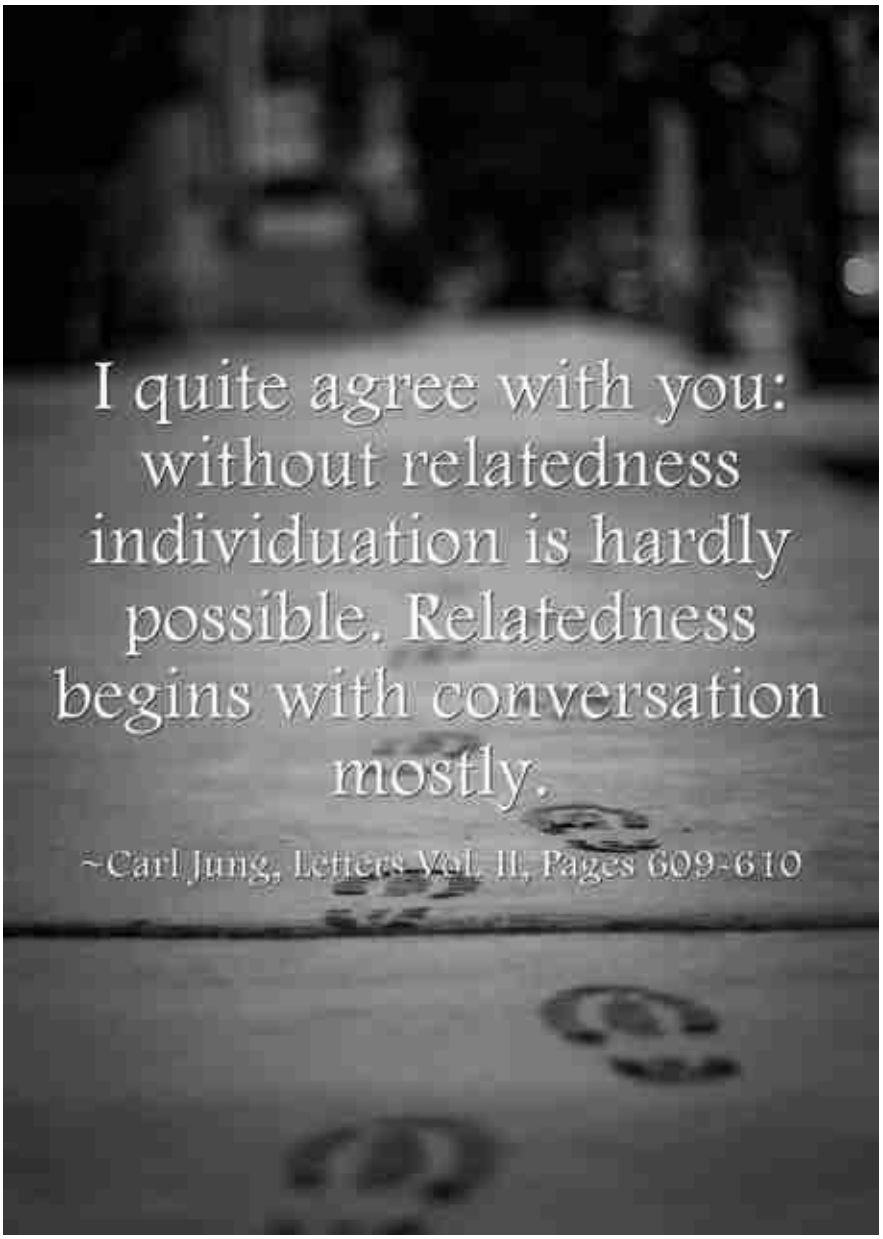
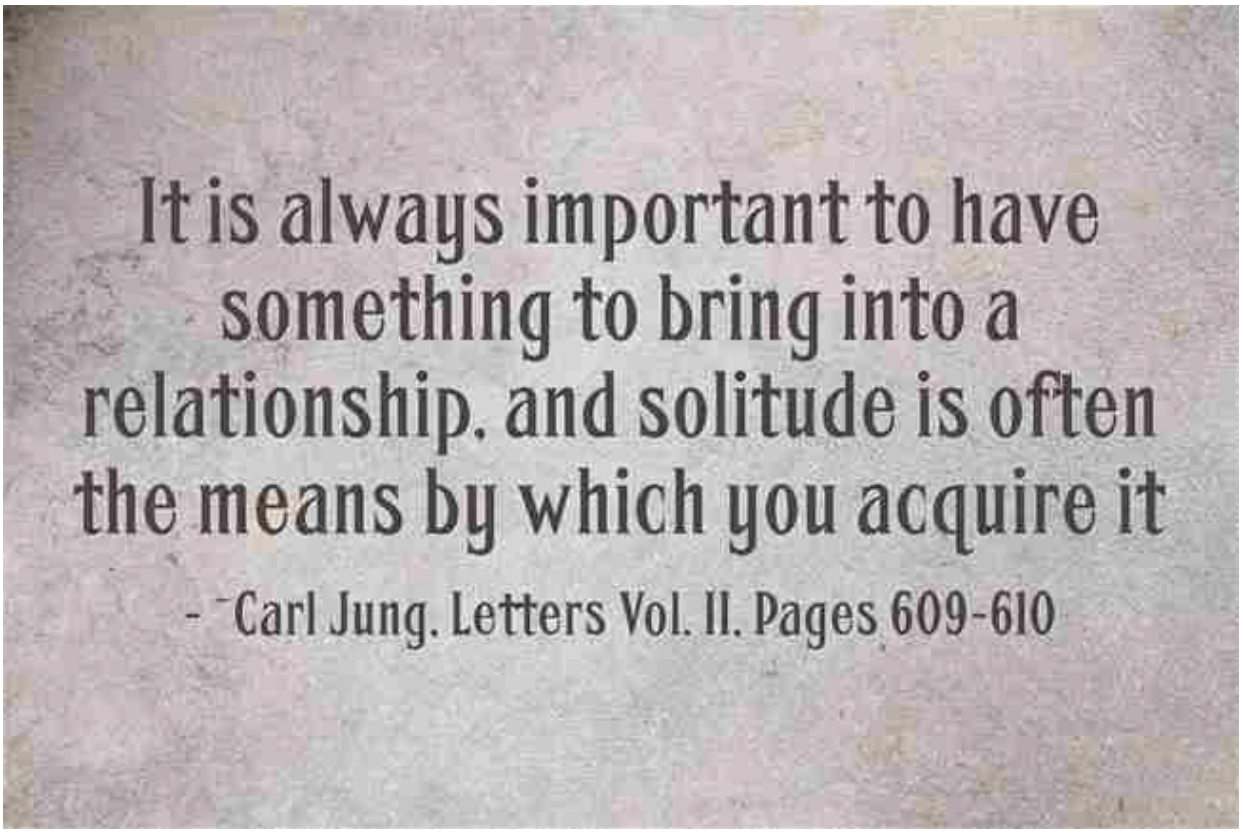


I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly. Carl Jung, Letters Vol. II, Pages 609-610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the means by which you acquire it
- Carl Jung. Letters Vol. II. Pages 609-610

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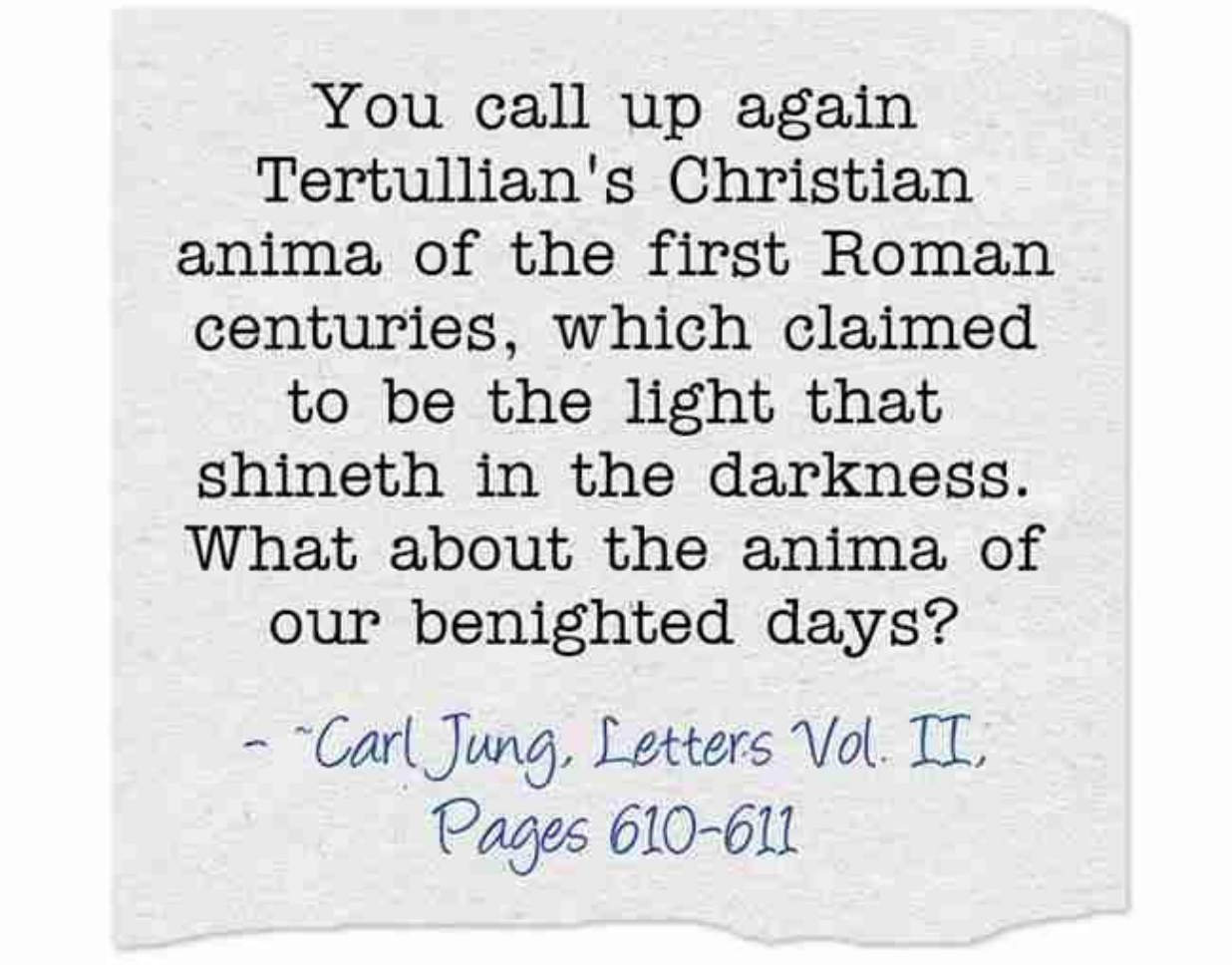
You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days?
- ~Carl Jung, Letters Vol. II, Pages 610-611

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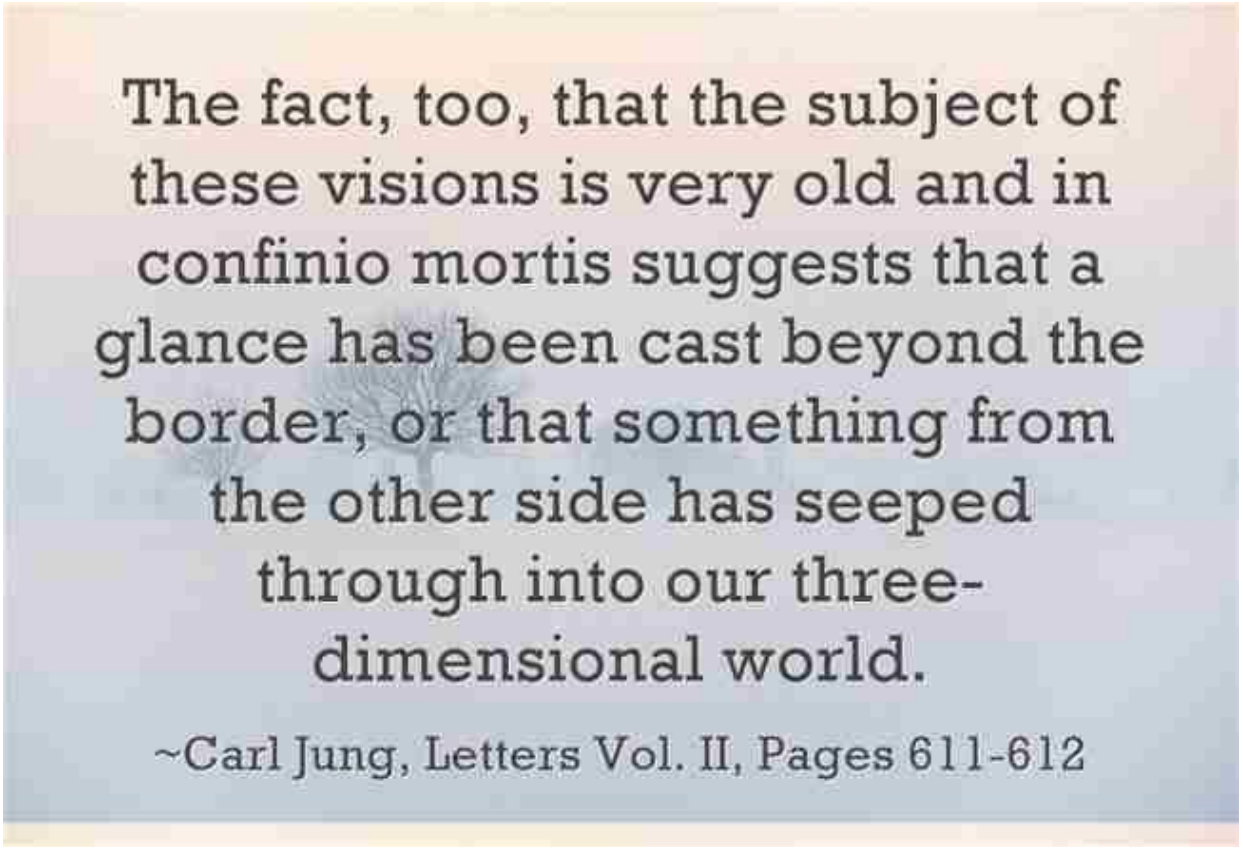
The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.
~Carl Jung, Letters Vol. II, Pages 611-612

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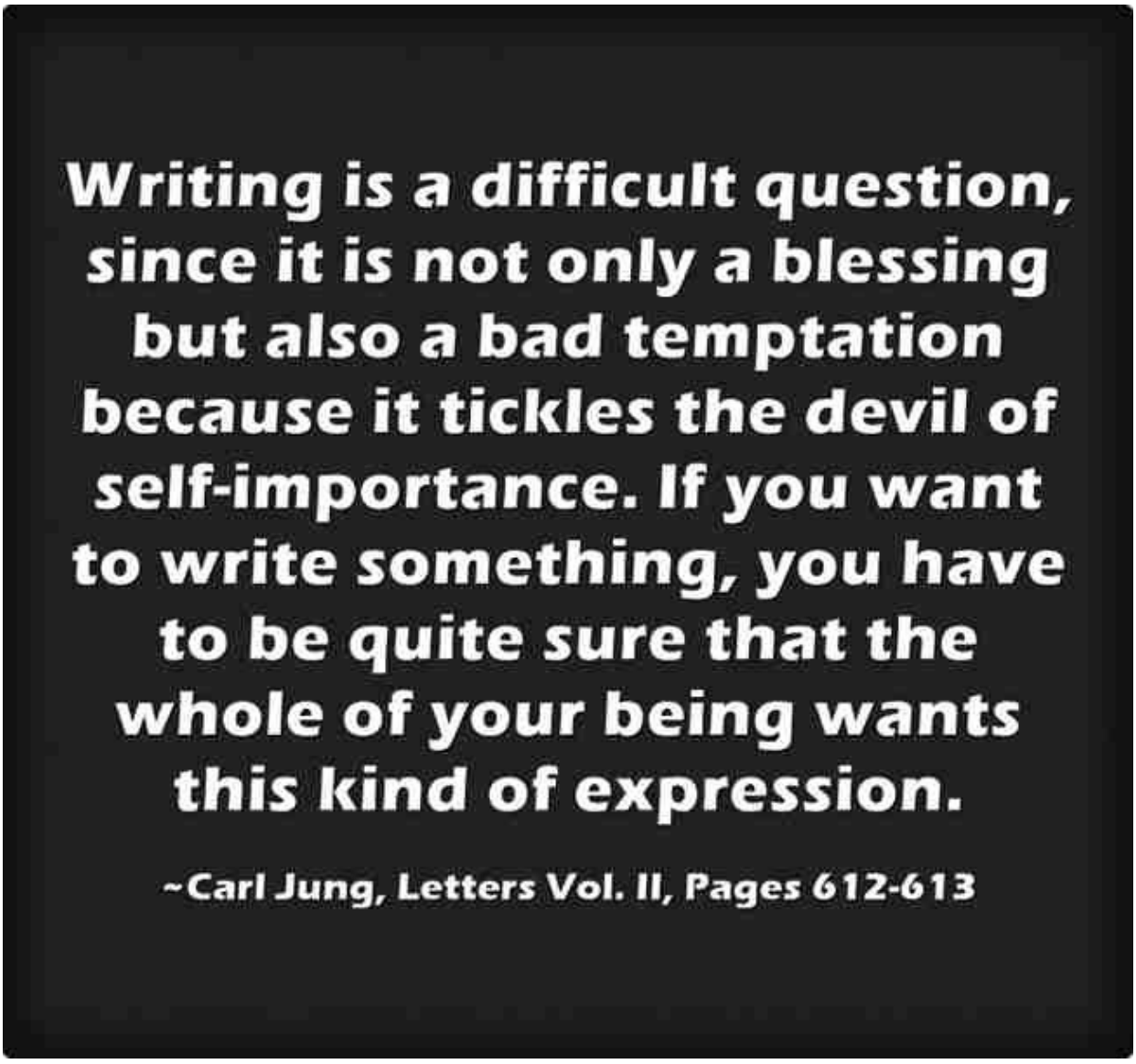
Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression.
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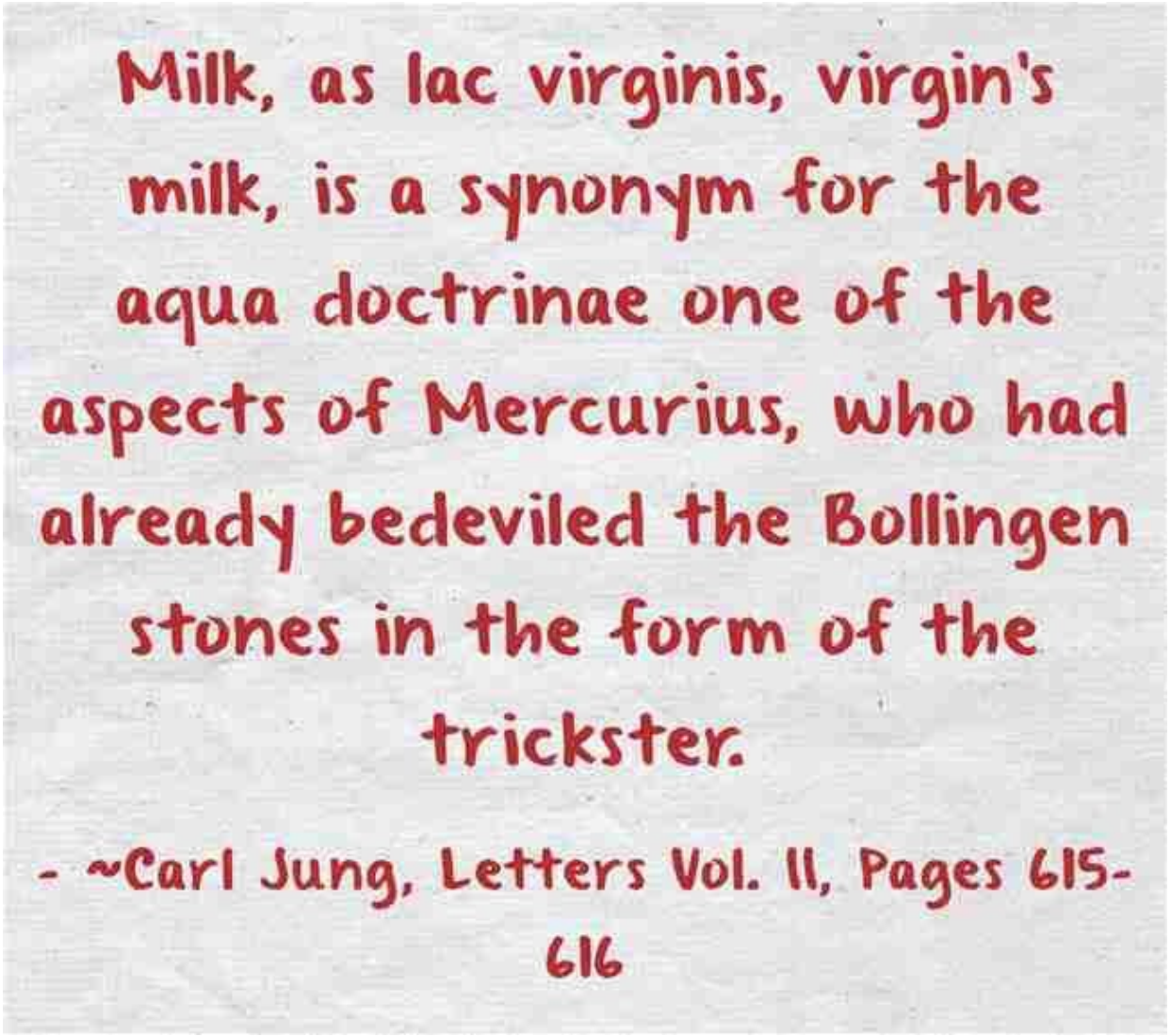
Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster.
- ~Carl Jung, Letters Vol. II, Pages 615-616

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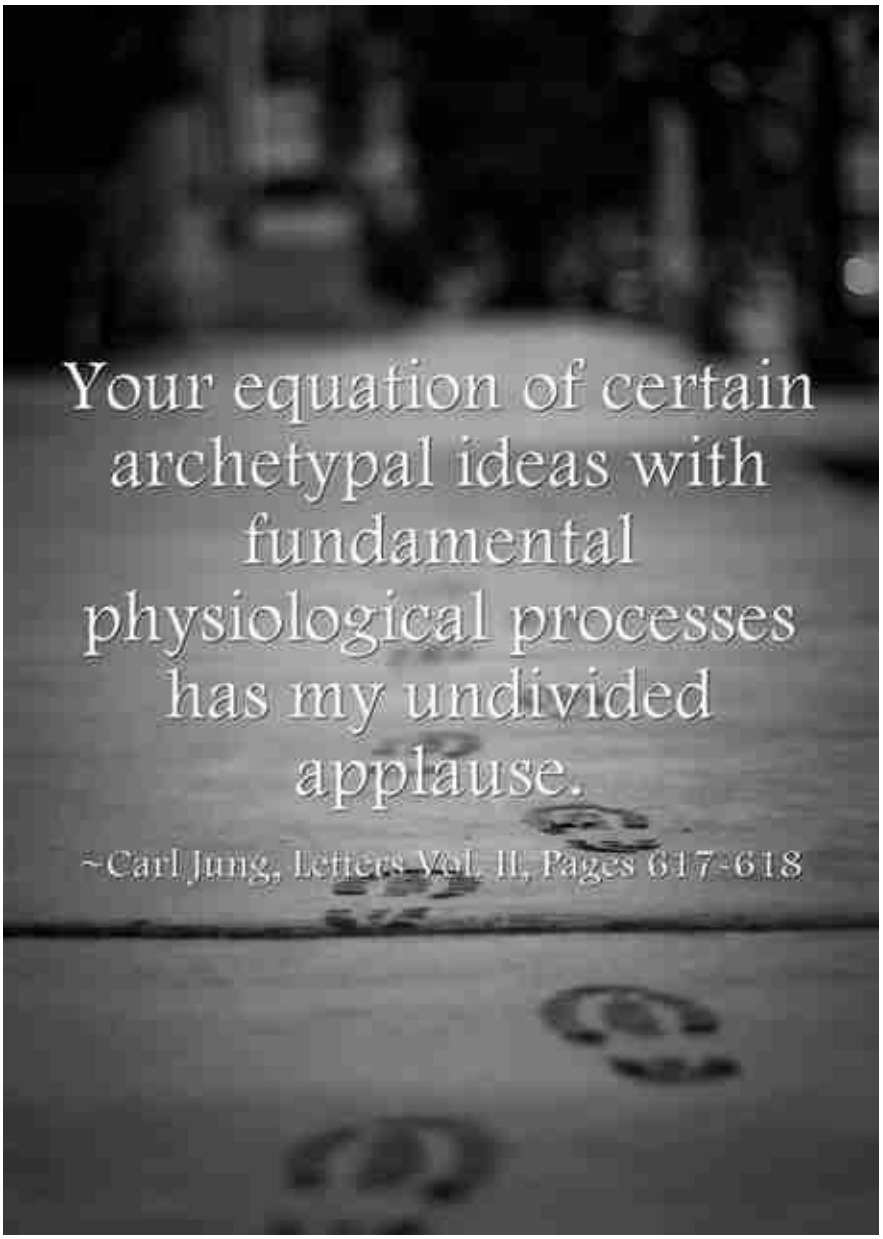
Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.
~Carl Jung, Letters Vol. II, Pages 617-618

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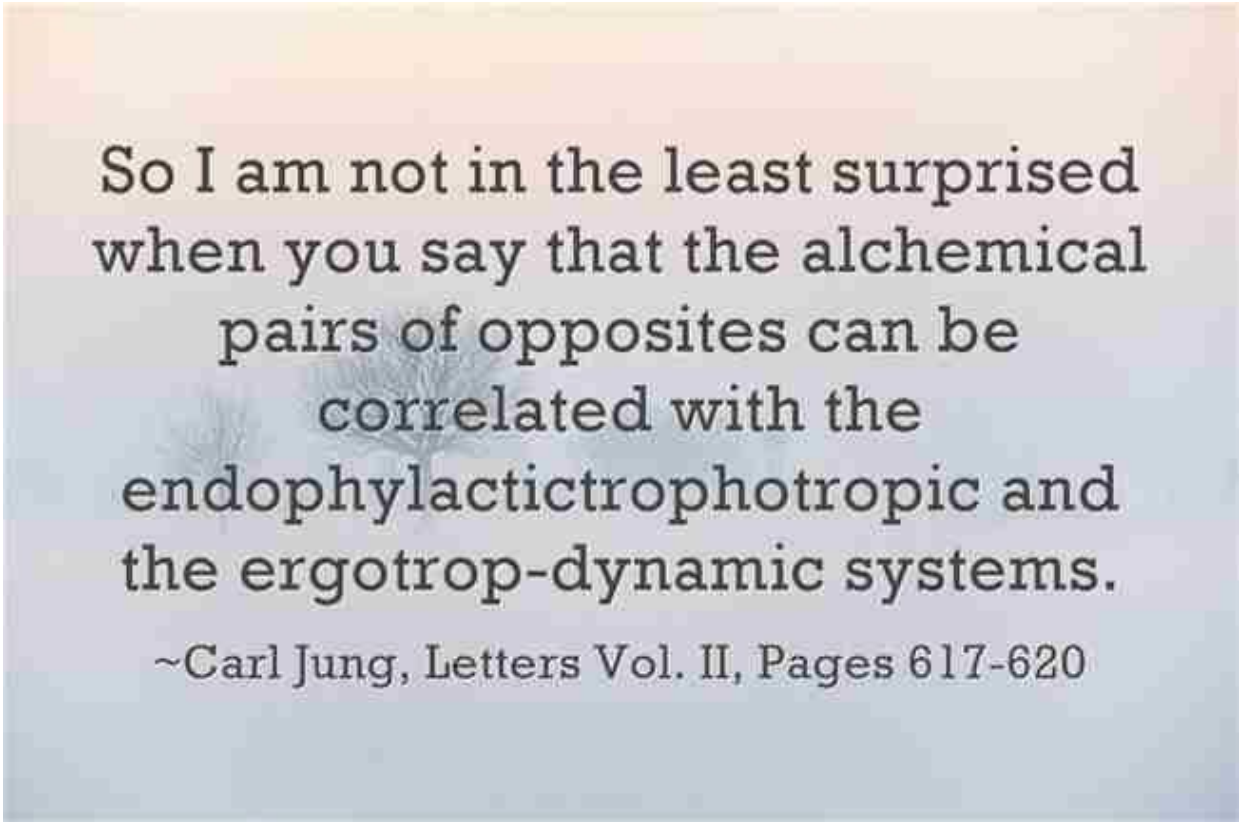
So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.
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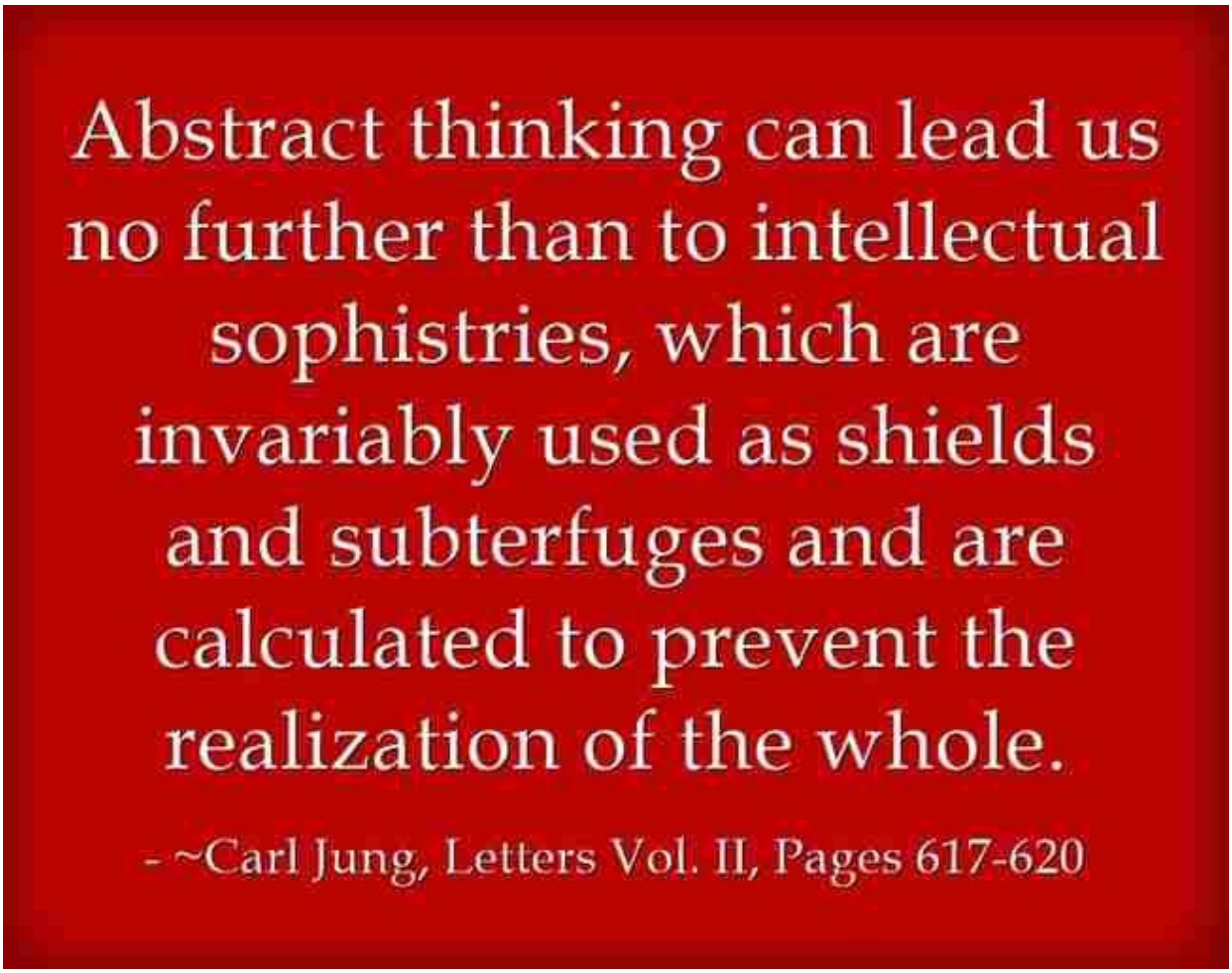
Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.
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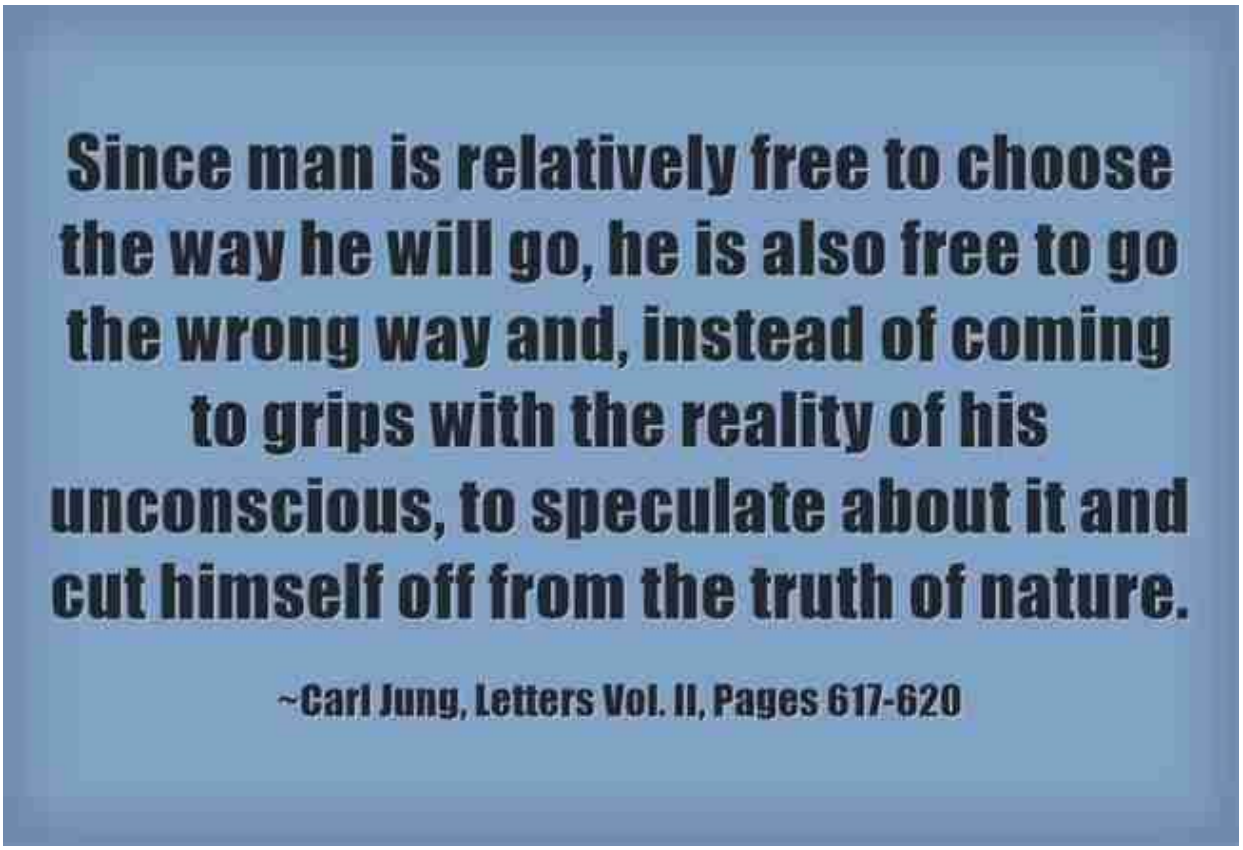
Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole. Carl Jung, Letters Vol. II, Pages 617-620


Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature.
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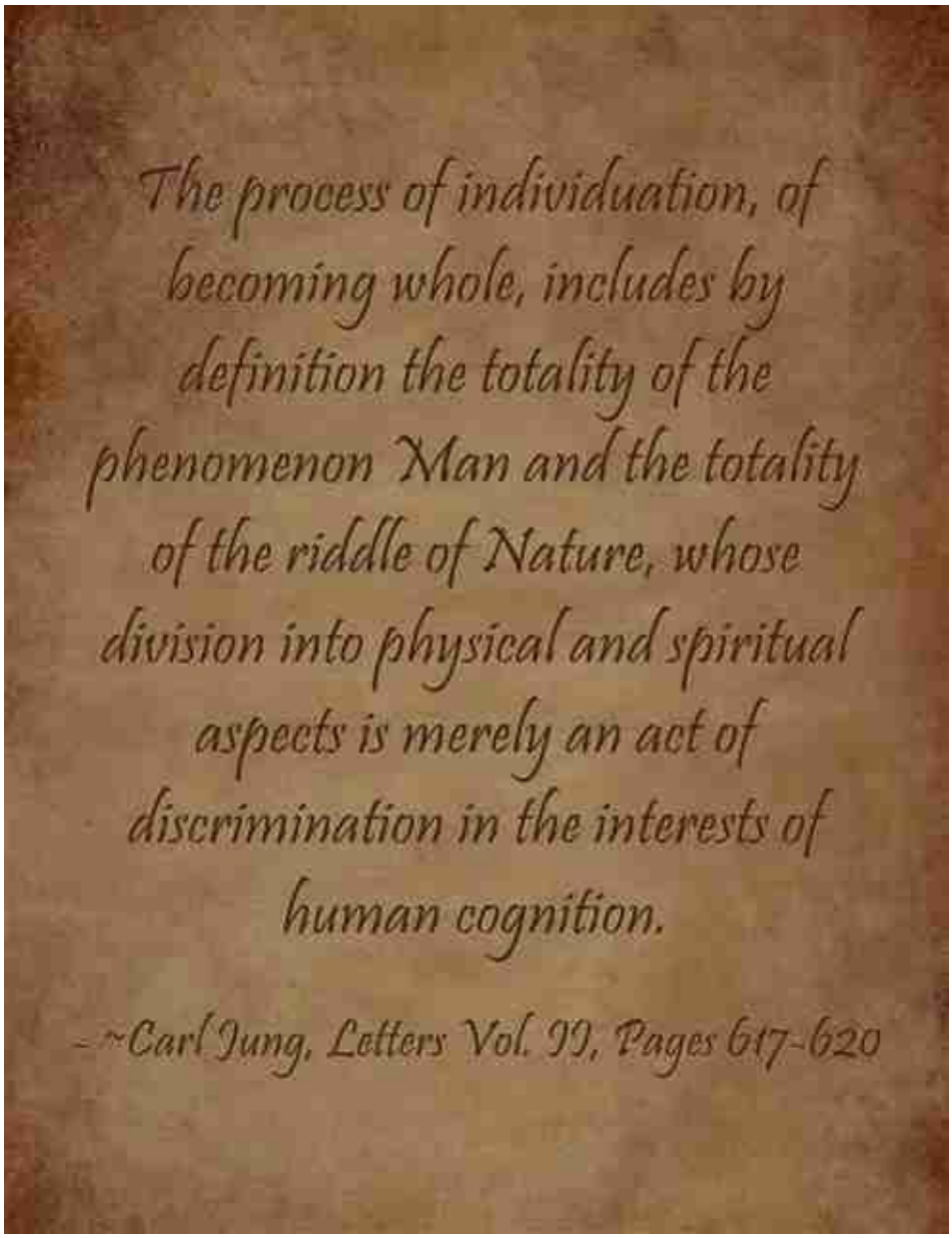
The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man and the totality of the riddle of Nature, whose division into physical and spiritual aspects is merely an act of discrimination in the interests of human cognition.
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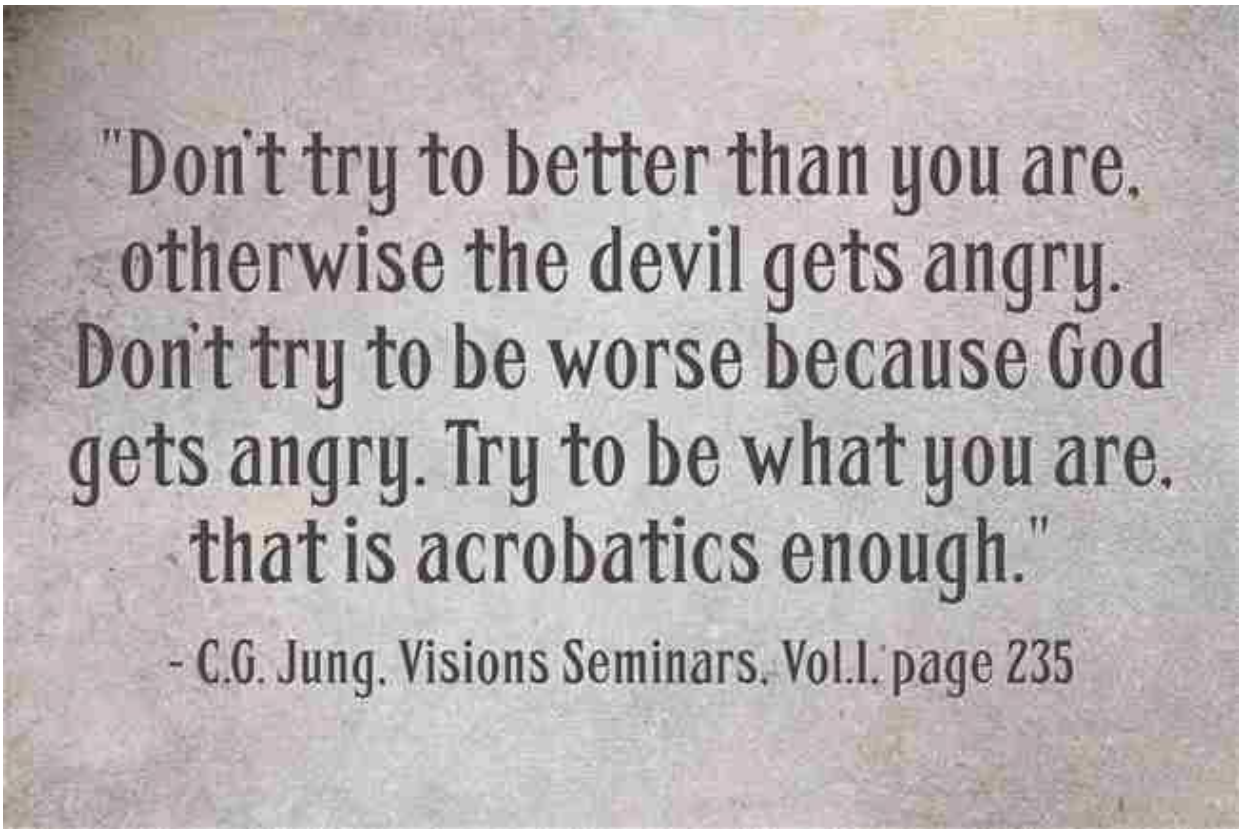
"Don't try to better than you are,
otherwise the devil gets angry.
Don't try to be worse because God
gets angry. Try to be what you are,
that is acrobatics enough."
- C.G. Jung. Visions Seminars. Vol.I. page 235

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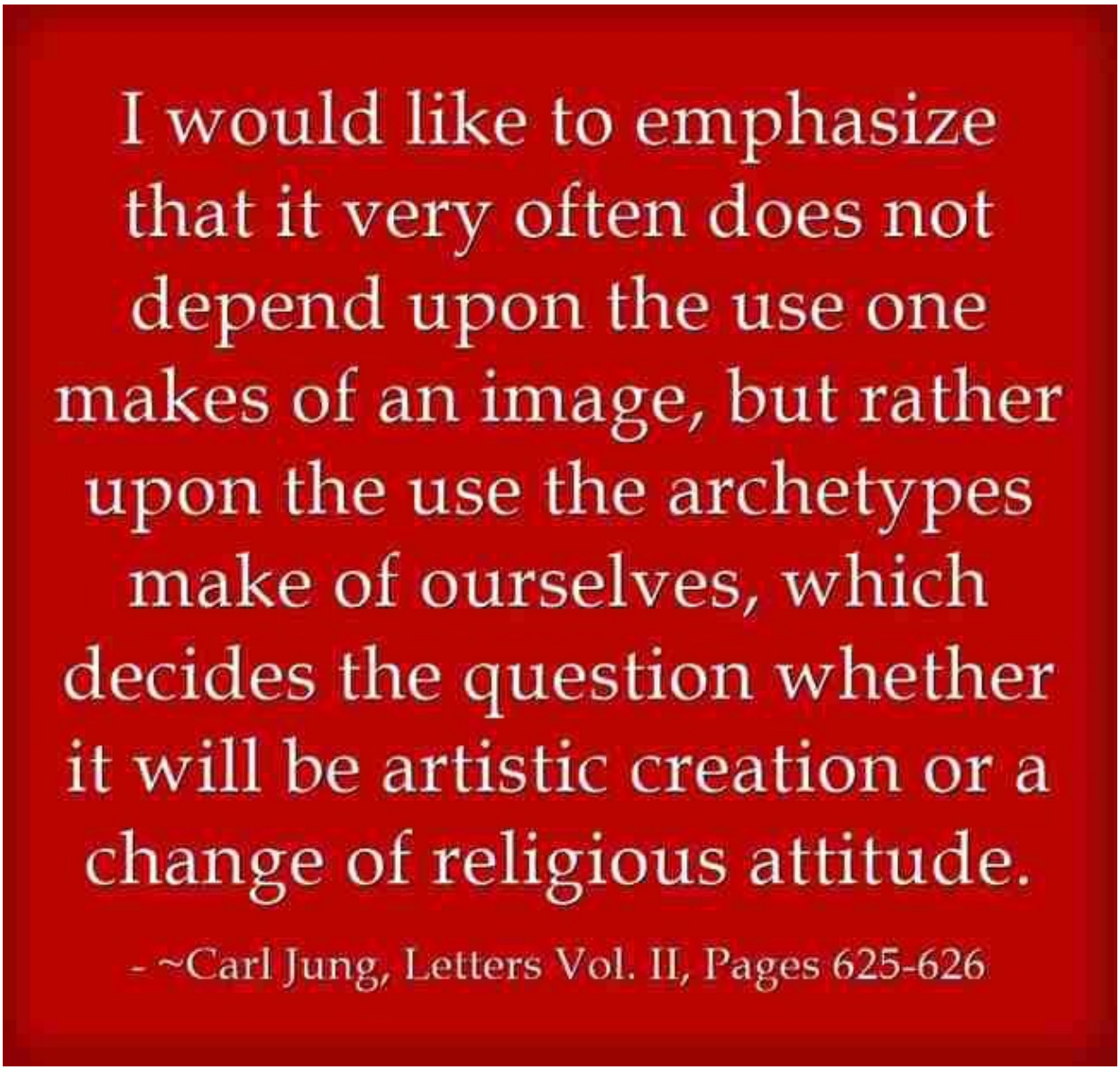
I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.
- ~Carl Jung, Letters Vol. II, Pages 625-626

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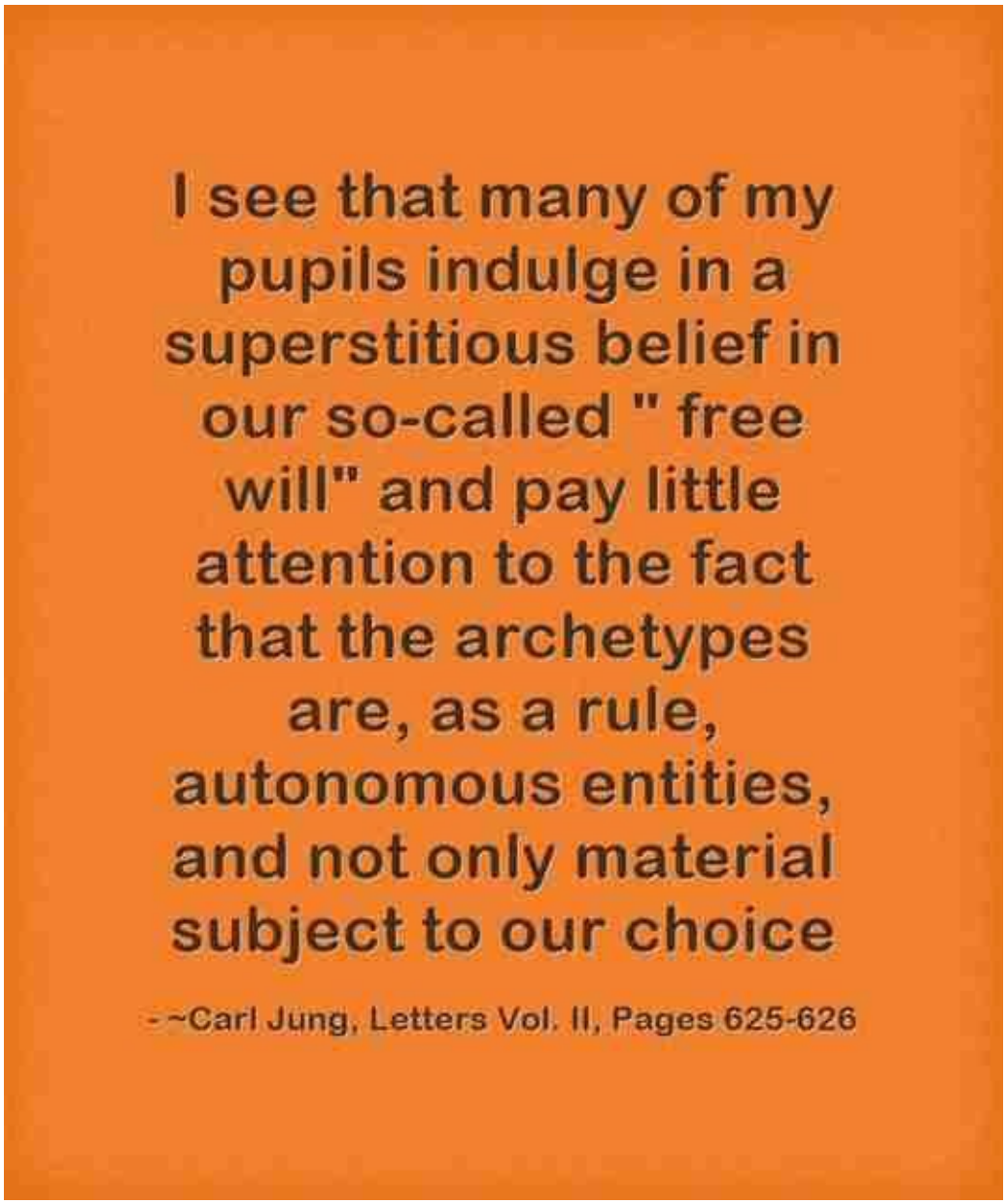
I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice
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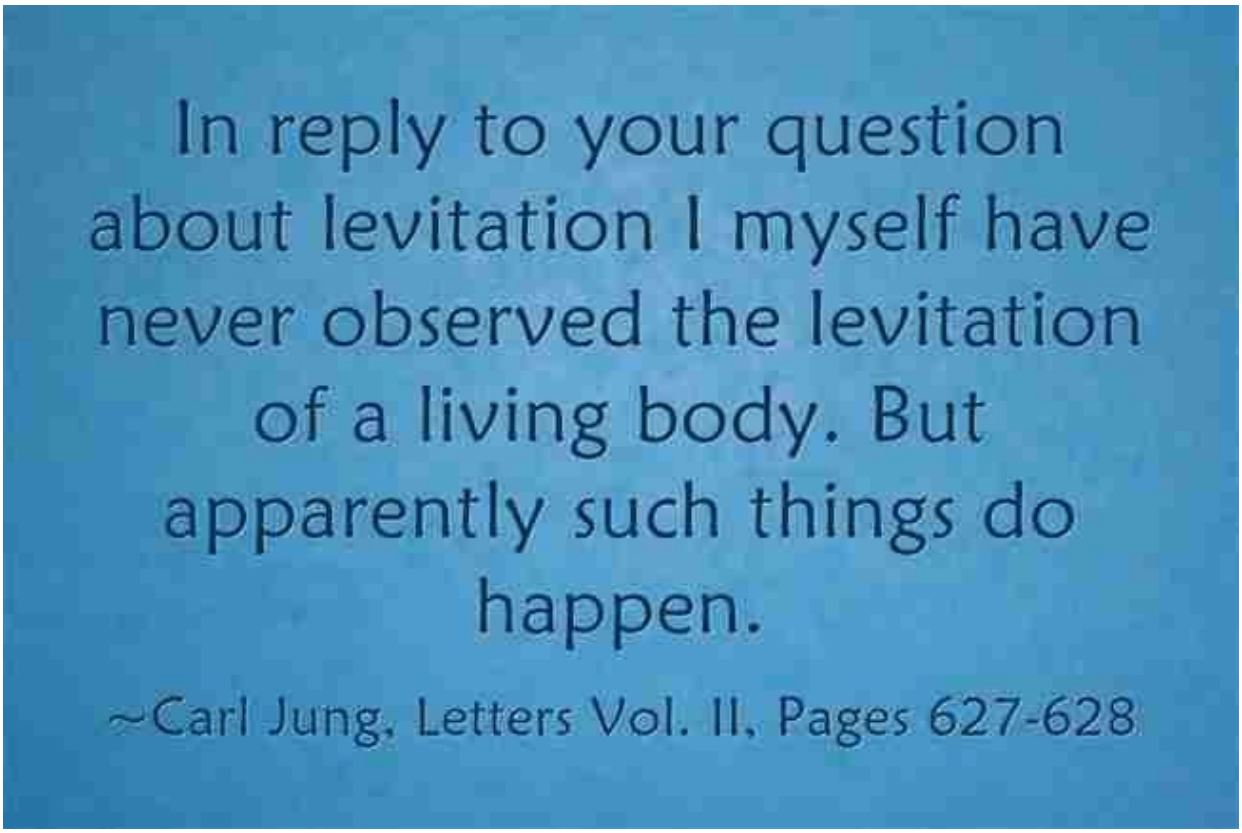
In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen.
~Carl Jung, Letters Vol. II, Pages 627-628

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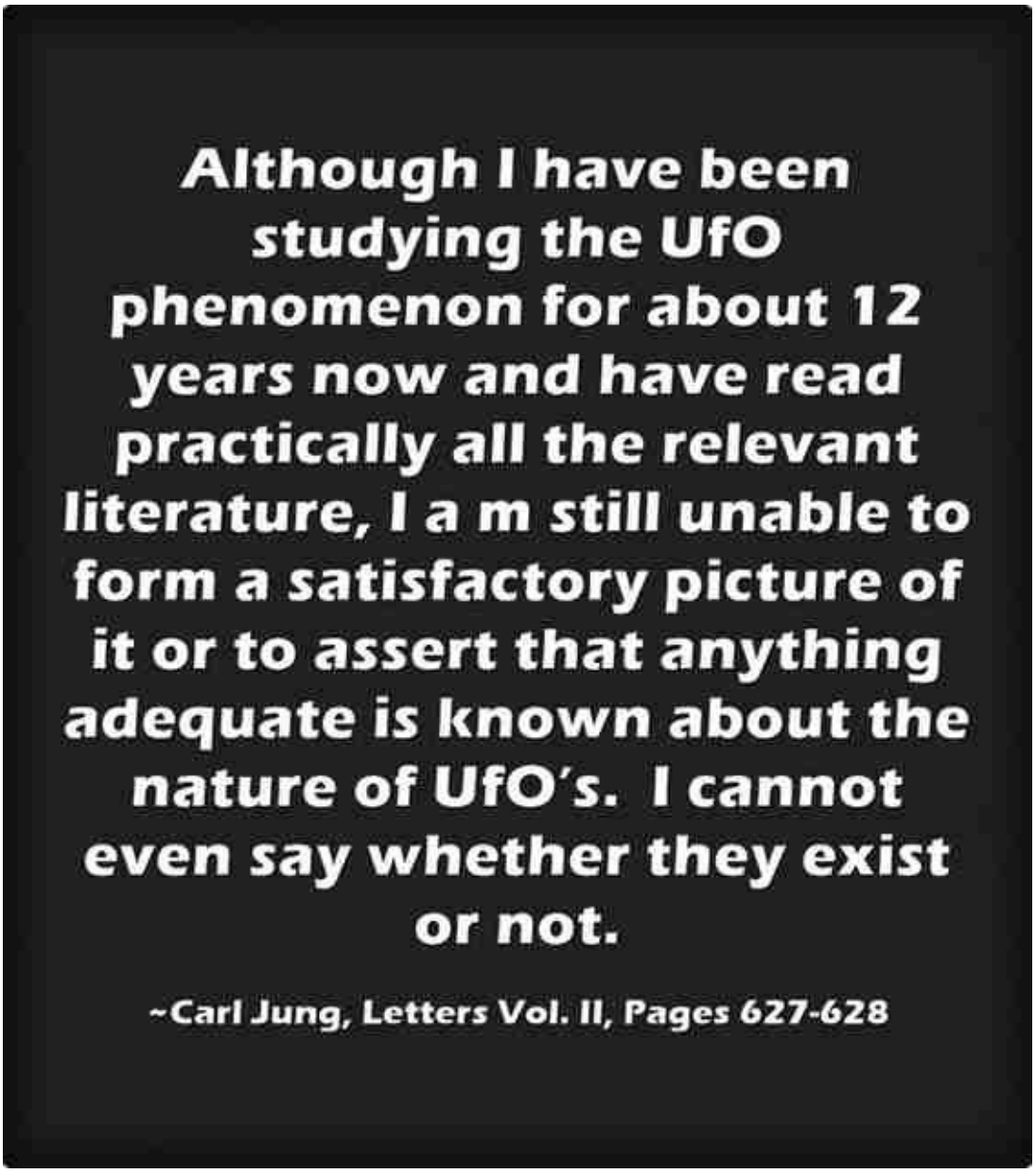
Although I have been studying the UfO phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of UfO's. I cannot even say whether they exist or not.
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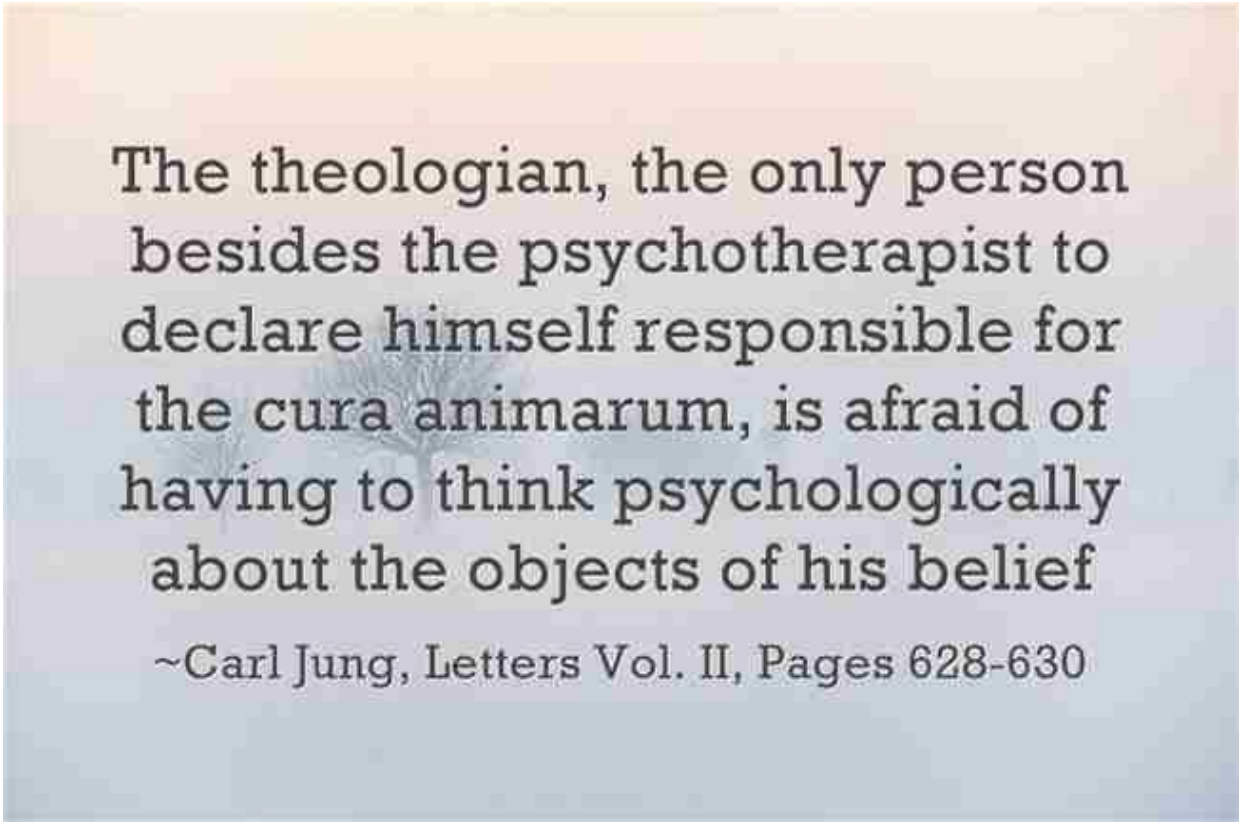
The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief
~Carl Jung, Letters Vol. II, Pages 628-630

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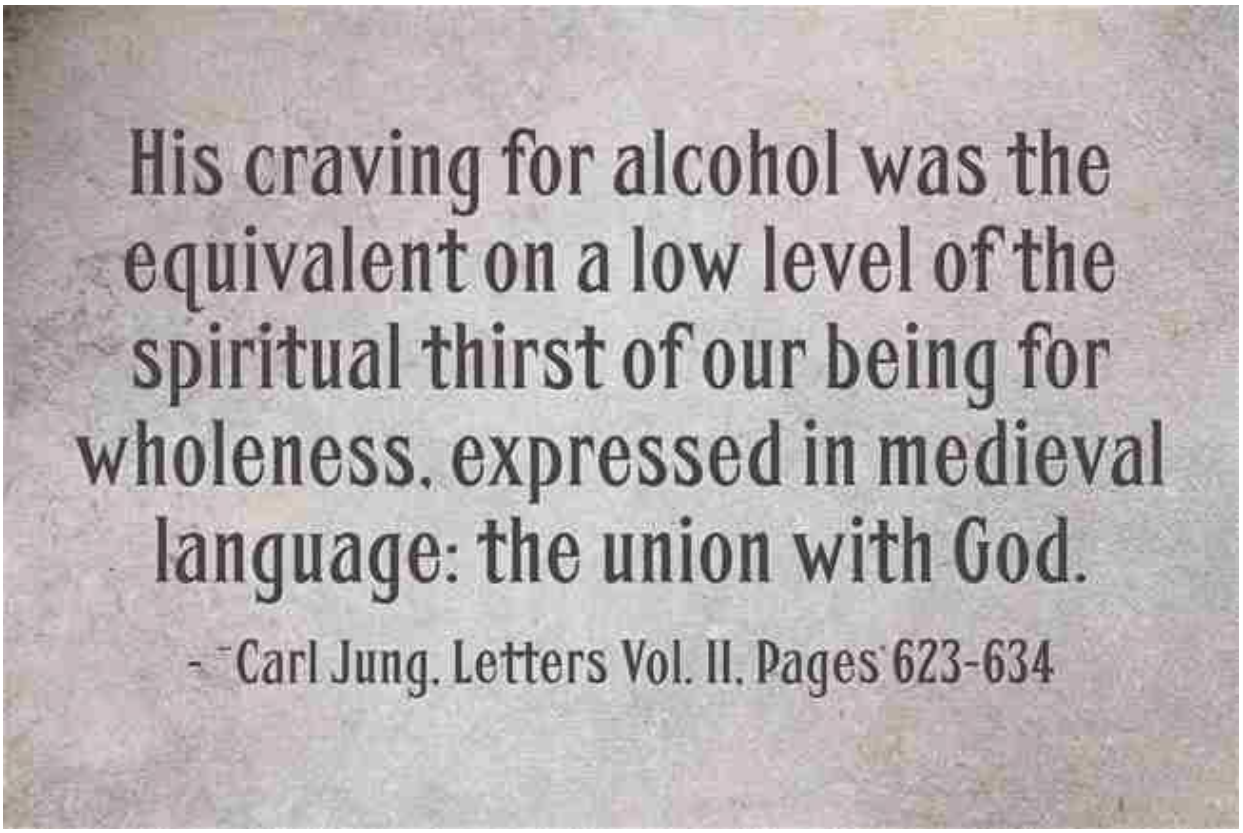
His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.
- Carl Jung. Letters Vol. II. Pages 623-634

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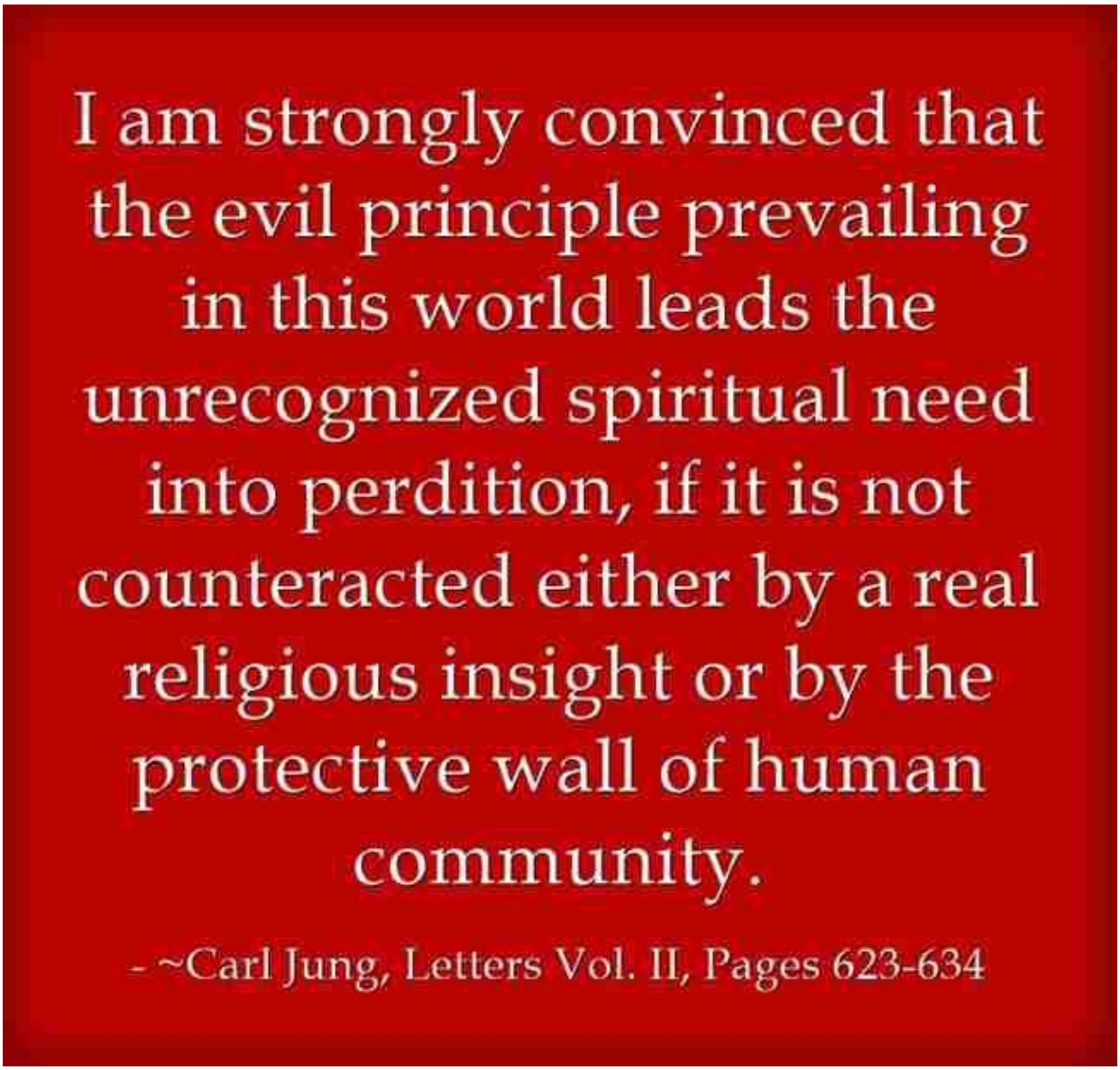
I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.
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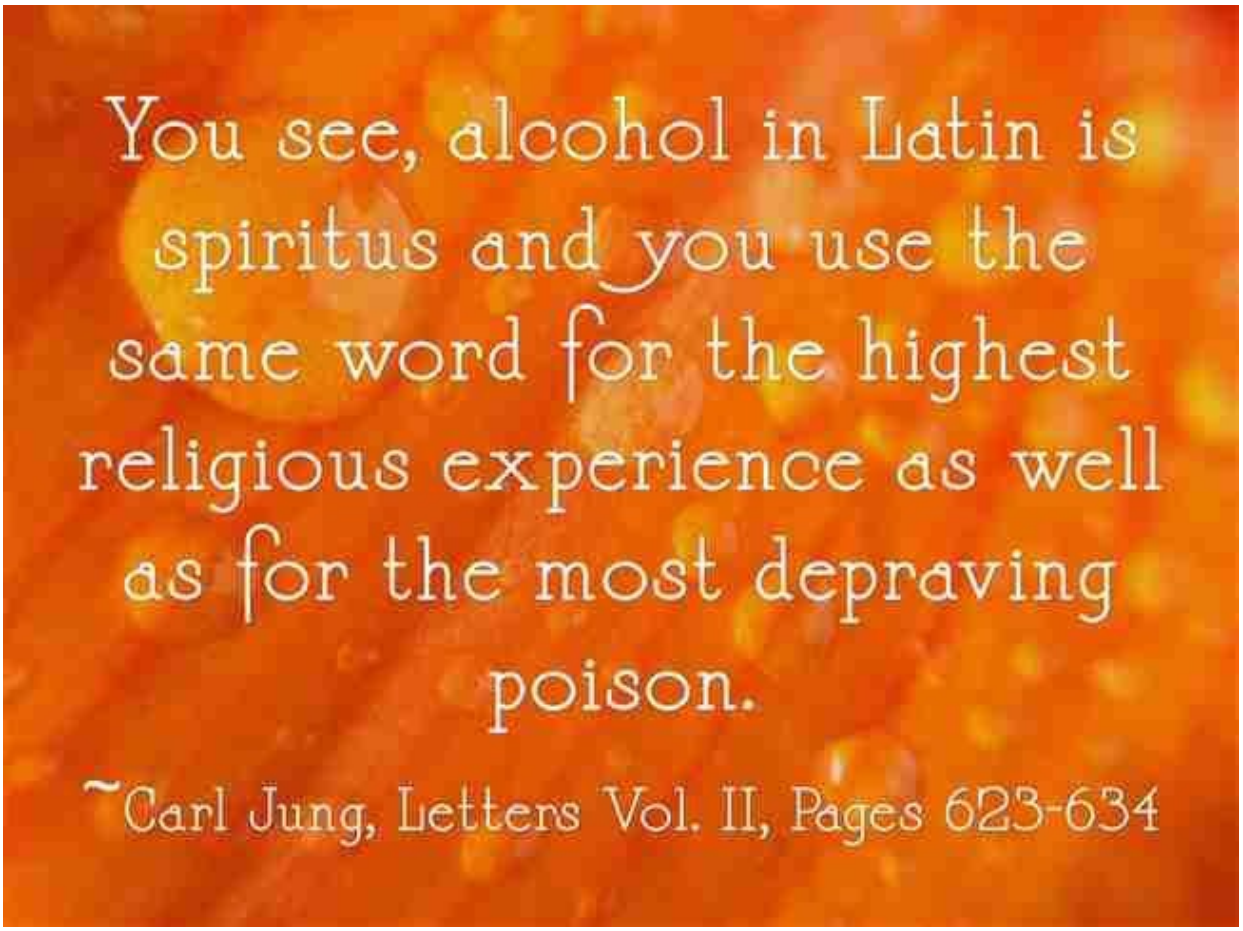
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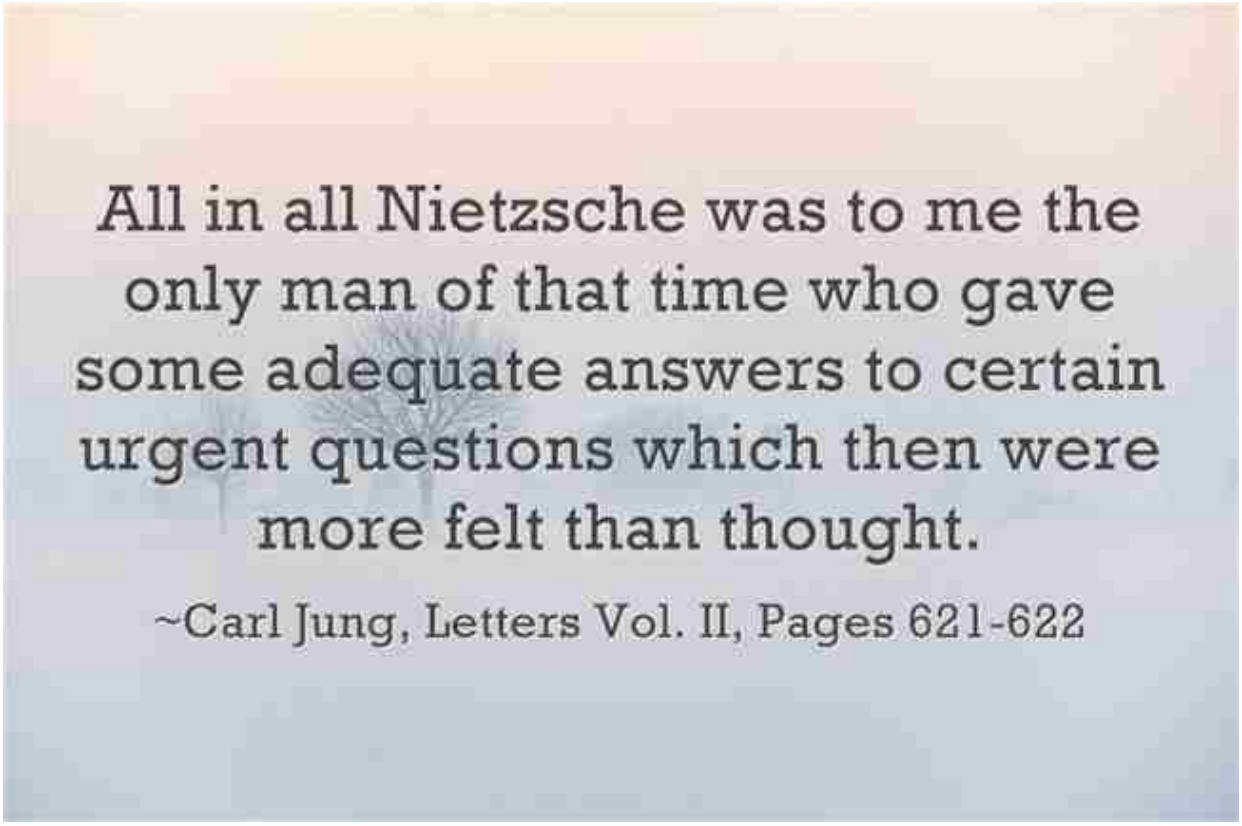
All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.
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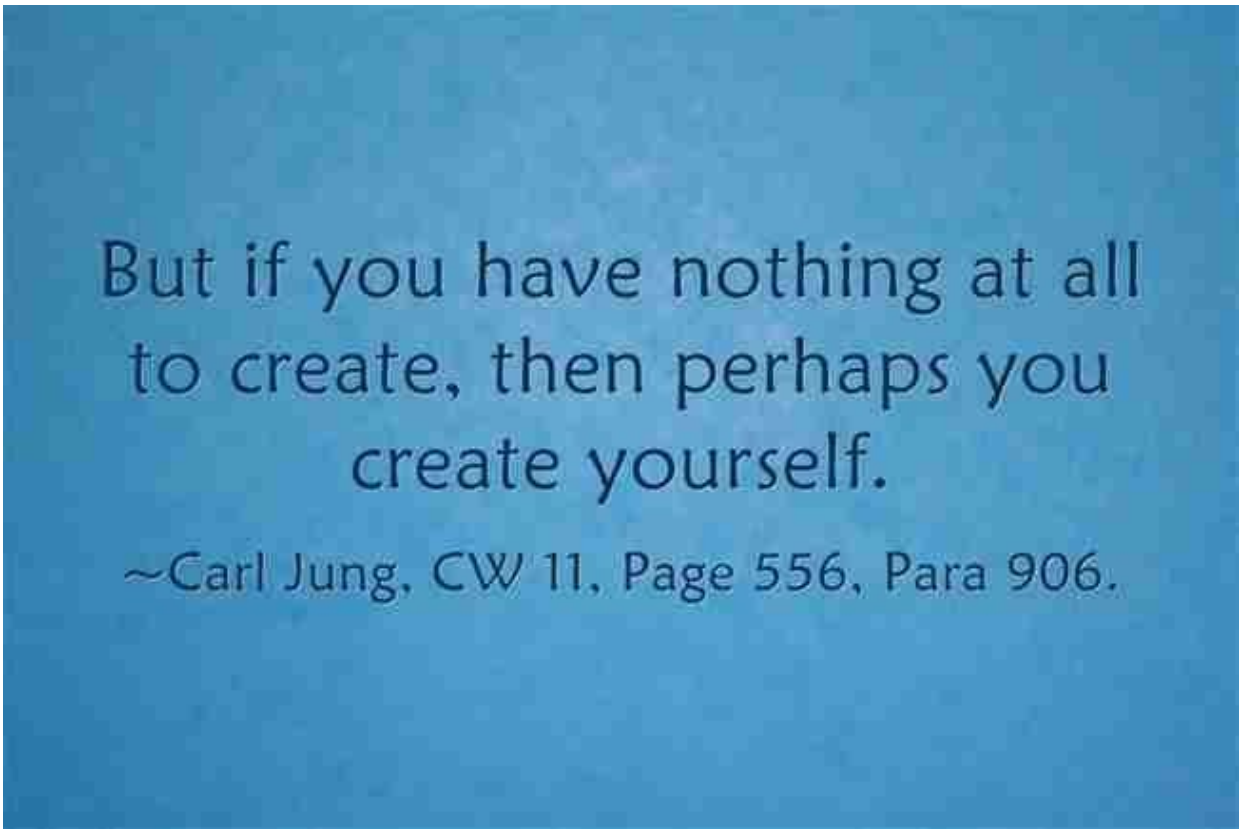

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Page 556, Para 906. Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

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Twitter: https://twitter.com/MaxwellPurringt

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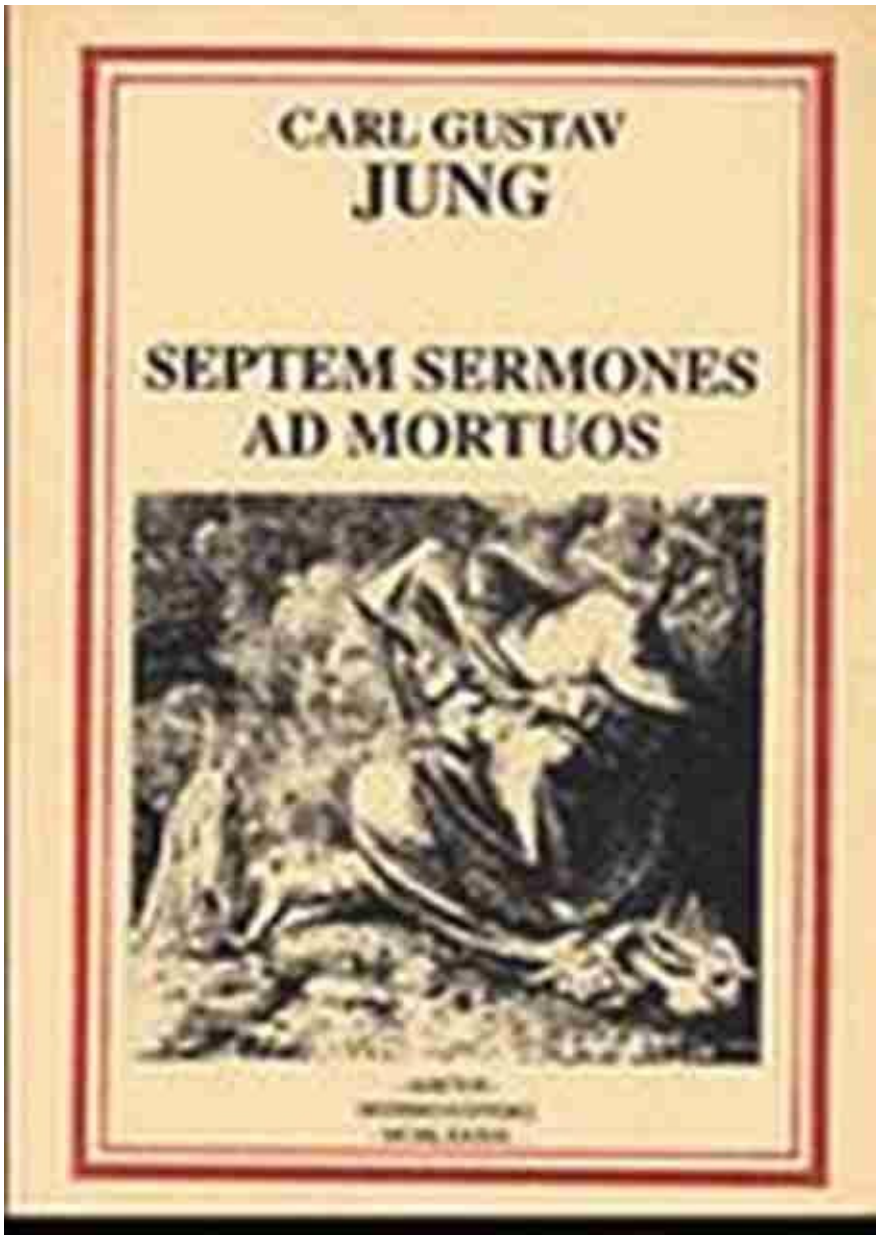
Carl Jung: It was then that I ceased to belong to myself alone, ceased to have the right to do so.
(2016-02-17 14:02)



When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force.

There were things in the images which concerned not only myself but

many others also. It was then that I ceased to belong to myself

alone, ceased to have the right to do so.

From then on, my life belonged to the generality.

The knowledge I was concerned with, or was seeking, still could not be found in the science of those days.

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity.

It was then that I dedicated myself to service of

the psyche. I loved it and hated it, but it was

my greatest wealth.

My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung, MDR, Page 192.

Carl Jung across the web:

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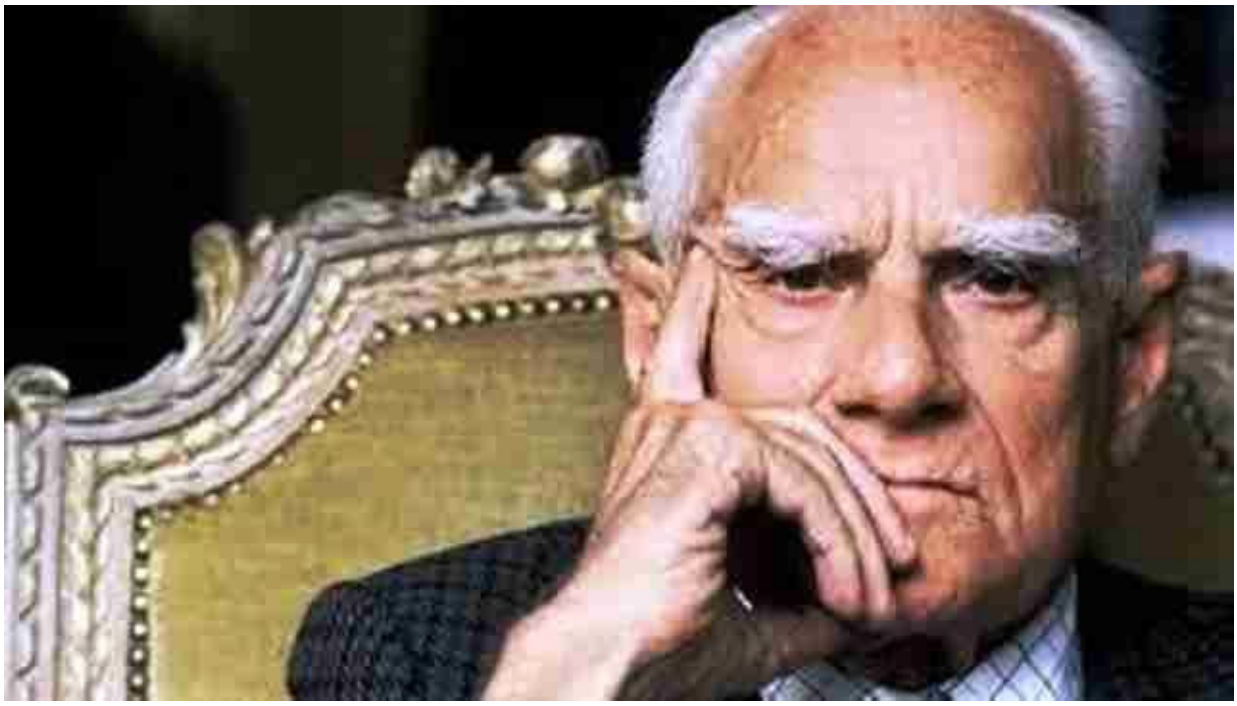
Dr. Jung is visited by Alberto Moravia (2016-02-18 04:15)



A VISIT FROM MORAVIA

Introduction: The Italian novelist Alberto Moravia, whose writings had been censored by the Fascists, was working during the postwar period as a correspondent for L'Europeo (Milan).

In the issue of December 5, 1948, he published a brief article on a visit to Zurich; the title translates as "The Psychoanalyst Jung Teaches How to Tame the Devil," though only the latter half is devoted
to an interview with Jung, extracted here.

The first part is about Swiss banking and Italo Svevo, his fellow novelist.

In 1952, incidentally, the Roman Catholic Church put all of Moravia's

books on the Index. Alberto Moravia: I am on my way to visit C. G. Jung in

one of Zurich's suburbs.

Here are the luxurious villas of the banking and commercial bourgeoisie,

surrounded by vast gardens. They have their offices in modern, austere, and bare

buildings in the center of town.

Looking for Jung's villa along the main thoroughfare, in pouring rain, I am reminded of the American novelist Scott Fitzgerald, writer of another post-war generation. In one of his beautiful novels' he describes to
perfection the psychoanalytic milieu of Zurich: An American millionaire, much disturbed by his daughter's state of mind, brings her to Zurich to one of the most famous and expensive psychiatric clinics. There it is simply discovered that the daughter, at the age of fifteen, had

been seduced by just that loving father.

She falls in love with her physician, who cures her, marries him, and goes to live with him on the Riviera. . .
.

But here, at last, is No. 228 Seestrasse, the street of the lake.

The rain is pelting down on the yellow leaves of the tree-lined avenue, at the end of which one can see the entrance to a villa.

I ring the bell and Jung's secretary opens the door.

In a few minutes Jung himself ushers me through the waiting room into his study.

Jung is an elderly man (he is 74), of stocky build, with a strong face reddened by the continuous flames of a cheerful fireplace.

He has a white mustache, penetrating eyes, and white, dishevelled hair.

A man of middle-class appearance, dressed in rough woolen sporty clothes, breathing a bit laboriously, stout, and with a pipe in hand.

He asks me to sit down in an armchair, in front of a bright lamp which nearly blinds me.

He, instead, possibly because it is the habit of a psychoanalyst, sits down facing me, his face in shadow as if he wants to study me without being himself scrutinized.

Thus, with my face illuminated and his in darkness, we begin our conversation.

We talk in French, which Jung speaks fluently despite a somewhat

harsh German accent. The first questions and answers are awkward.

Then, no doubt because his examination of my face has given him a favorable impression, Jung warms up and begins to talk with greater ease.

Naturally the discussion revolves around his theories and books, all of which I know only superficially, and in particular the theory expounded in his last book, Symbolik des Geistes.

Digressing at times, Jung explains to me some of the ideas of this latest work and its connection with the the- ory which gave him fame.

In the new book, the most important part apparently concentrates on an "attempt at a psychological explana- tion of the dogma of the Trinity."

This book has caused much talk in Switzerland, precisely because of his interpretation of the Christian Trin- ity.

In short, according to Jung, the Christian dogma represents a symbol for the collective psyche; the Father sym- bolizes a primitive phase; the Son an intermediate and reflective phase; and the Spirit a third phase in which one returns to the original phase, though enriching it through the intermediate reflections.

Jung would like to add to that Trinity a fourth figure so as to transform the whole into, so to speak, a Quater- nity.

This fourth figure is the direct antithesis to the clear and conscious function of the first three: it would pos- sess an obscure, subconscious function, and would represent—according to Jung—the devil.

In order to make this idea of a Quaternity comprehensible, Jung connects it with his well known theory of the psychology of the unconscious.

He roughly reasons as follows: In ancient times the devil, i.e., the unconscious, existed in direct relationship to the spirit, or the conscious.

This relationship was highly beneficial; the conscious nourished with its light the shadows of the unconscious; with its positivity the negativity of the unconscious; with its rationality the instinctuality of the unconscious.

The ancient religions were aware of the relationships between conscious and unconscious; and what is more, they encouraged them.

Yahweh, for instance, was not only God but also Devil.

However, beginning with Christianity and particularly the Reformation, the unconscious, that is to say the devil, has become increasingly thwarted, suppressed, forgotten, obliterated.

With Luciferian pride the Nordic Protestant believes he can do without the devil.

And so, acquiring strength in direct proportion to that excess of repression, the unconscious suddenly explodes catastrophically in various diabolical and destructive ways, Jung explains that thus one can understand the clearly demonic and suicidal tendency of European civilization on the threshold of the first World War.

At that time the devil, i.e., the unconscious, for too long repressed and even forgotten, took his revenge by driving men to regard with sensual joy destruction and death.

At this point Jung graphically conjures up the picture of trains full of exuberant soldiers, the locomotives be- decked with flowers, leaving Berlin for the front in 1914, and he explains this joy at the imminent massacre with the joy of a finally achieved union with blood and death, i.e., the unconscious.

Jung proposes the same explanation for the monstrous and automatic cruelty of the Nazis during the second He says that this time once again the World War.

He says that at this time once again absence of a healthy relationship with the devil gave origin to an explo- sion of unprecedented and destructive fury.

He concludes that it is necessary to restore as quickly as possible these relationships: and if necessary, to cre- ate precisely that Quaternity.

On this strange prediction, much in tune with the Faustian atmosphere, I leave Jung.

Outside it continues to rain. Through the rain I make my way back to Zurich. Carl Jung, C.G. Jung: Interviews and Encounters, Pages 186-189

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Carl Jung answers questions at the Oxford Congress (2016-02-19 04:38)

Introduction: The tenth International Medical Congress for Psychotherapy was held at Oxford from July 29 to August 2, 1938.

Jung presided, in his capacity as president of the International General Medical Society for Psychotherapy,' which sponsored the Congress.

On August 1, at the request of a number of doctors at the Congress, Jung participated in a question-and-answer session, which was recorded in shorthand by Derek Kitchin.

The transcript has been in private hands and is published here for the first time.

Question 1. What is your view on the exact nature of

psychic causation? Dr. Jung: That sounds very dangerous,

but it is not so terrible.

It means really the question of causality versus finality.

It is a simple fact of logic that you can explain a sequence of events either from A to Z or from Z to A.

You may say that A is the big causa prima, the absolute causa efficiens from which depends the sequence as a sequence; or you can consider the Z as the final cause, which has an attractive effect upon the events which precede it.

This simply means that we take the sequence of events which we observe as a solid connection. In itself it is not a solid connection at all.

The sequence of events has perhaps no connection whatever.

If we try to explain the sequence we have got to apply the idea that there is a connection.

We cannot help that: the idea of causation is a category of judgment a priori, and we cannot look at any se- quence of events without applying that category is not quite correct.

We might have said: “You cannot look at a sequence of events without applying the

idea of connection." The idea of causality itself is a thoroughly magical idea.

We assume that this thing here, the causa prima, has a virtue, that of producing subsequent events.

So we make the same assumption about the final cause: that it has the virtue of attracting a series of events towards itself so that it appears to be the result, the goal, the aim.

That is mere assumption.

It is the way our mind deals with a sequence of events.

Now, as everywhere in natural science, and also in psychology and psychotherapy, we consider the sequence of psychic events as a connection, a solid sequence, that either begins with a prime cause or follows a final cause.

Both ways have been applied: the Freudian point of view is a strict causality point of view, and the Adlerian point of view is as strict a final-cause point of view.

I handle the case more skeptically.

I should say that if we have to apply the cause either way, we want to explain either way.

Any biological process has two aspects: you can explain it either from the

beginning or from the end. You have "Either—or," or rather, "Either—and/or."

You have to say that it is surely in a way a causation, but the causa prima has a sort of magical effect.

At the same time, inasmuch as it is purposive, teleological, it is also directed by the final cause, or by the idea of the goal, or whatever you like to call it.

I take the whole question of causation as a problem of the theory of cognition.

Question 2. How would you define volition? What, in your view, is the relationship of the volitional process to the process of repression and inhibition?

Dr. Jung: That also is a very central problem.

It is of great interest to me that such questions should

be asked at all. I think it is very important.

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

Medical psychology, surely, cannot stand alone.

This is a science much too big for our medical

preparation. We medical people ought to take

loans from other sciences.

For instance, we should have some knowledge of primitive psychology, of history, philosophy, and so on.

Many things with which we are grappling in our psychology could be simplified and made easier by knowledge that we have gained in other spheres.

Therefore we have a natural tendency to simplify and to create, at least for ourselves, a terminology which is generally understandable.

But I am thoroughly convinced that we shall not be able to evolve such a teminology from medical psychology alone.

That would always remain a sort of slang, a medical slang, and we have plenty of such slang already; I don't advocate any further increase of that kind of thing.

I am also a strong adherent of the idea that our terminology should be correct.

We should not use hybrid words, or badly constructed Graeco-Latin terms; words of entirely wrong deriva- tion.

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian con- fusion of tongues.

It really is so, as it is said in Green Pastures, that when the Lord heard those people cursing while they were building the tower of Babel he turned them all into foreigners and sent them all to Europe.

People speak different languages in Europe; they don't do so in America.

This definition of volition: here I can only give you my own point of view, which

is quite subjective. It is a mere proposition, which I submit to further

discussion.

I hold that this question ought to be settled with the help of primitive psychology.

Many of our difficulties would vanish if we had a better knowledge of

primitive psychology. You know, perhaps, that I have done some work

along that line.

I have been to primitive countries and I have done actual field work with primitives, in order to gain an imme- diate impression of the primitive mind.

I can assure you that what we call "will" or "volition" is a phenomenon that does not exist with primitives, or only in traces.

I will give you a very simple example.

Once I wanted to send a letter to a very distant station, about 120 kilometres from the place where we were.

The chief sent me a man, a runner, and I gave him my letter, and said, "Here is the letter, now you go down to the station."

The man simply stared at me as if he did not understand a word.

I spoke his language—that means, I spoke the pidgin Swahili; he understood it, but it did not reach him some- how.

I did not know what the matter was. I repeated, "Here is the letter, and now you go."

He went on staring at me as he had before, as if he did not understand a word, but he seemed willing.

I said, "That man is idiotic." In the meantime my headman, a Somali, came up and said, "You don’t do it in the right way."

He took a whip and began to dance up and down in front of that good native, and curse him up and down, and his ancestors and his children; and so that man began to wake up, wondering what great thing was in store for him: he heard that this here is the great white man who wants to send a letter to the other white man at the station, and that he should run in such and such a way; and then the messenger’s staff was brought, a cleft stick, and the letter was put into the cleavage, and that was handed to him, and then he was shown how he should run.

And during all that procedure that man’s face came up like the sun on Sunday morning; a large grin appeared, and he grasped it; then he went off, and in one stretch he ran that 120 kilometres.

That is a very simple example of how it ought to be done in many cases.

Every primitive needs the rite d'entree, which is what some people call the procedure about which I have told you.

This means that you must put his mind into the frame of doing, if you want something outside the ordinary.

Naturally, if it is something of his every-day, there is a certain adaptation, a certain attitude to it; but if he has to bring a letter somewhere, that is something else.

To us it is nothing extraordinary, but to him it is an extraordinary thing, and that thing

needs a rite d'entree. Hunting is for many tribes not an ordinary affair, so they have a

special rite d'entrie for hunting.

They work themselves up into the state of doing the special thing.

For instance, the Australian aborigines have a special routine for making a man angry, in order to get the idea into him that he should avenge a man who has been killed by another tribe.

It is done in a very elaborate way, the waking-up ceremonial.

I cannot go into details, but at the very moment when that man is thoroughly awake, you tell him that the man has been killed and that he ought to do something about it; and then the whole tribe wakes up and seeks the enemy.

If they find him, there will be a battle about it, but if they don't find him, the excitement subsides, and every- one goes home as if nothing had happened.

This shows that the will was practically non-existent and that it needed all that ceremonial which you observe in primitive tribes to bring up something that is an equivalent of our word "decision."

Slowly through the ages we have acquired a certain amount of will power.

We could detach so much energy from the energy of nature, from the original unconsciousness, from the orig- inal flow of events, an amount of energy we could control.

We can say now, "I have made up my mind, I am going to do this and that,"with a

certain amount of energy. I cannot exceed that amount of energy; I have only a

certain amount of will power.

So you say, when the task is too difficult or when there are too great inhibitions, "I cannot carry through my decision."

There are people who have a lot of will power at their disposal, and others who have very little.

Also, as you know, the education of children consists to a great extent of building up that volition, because it is not there to begin with.

We see them in extraordinary situations, these ancient rites d'entree.

All rites are in a way rites d'entree or rites de sortie, which are meant to get us out of a certain predicament.

One of the most striking examples of the rite de sortie is when a tribe has been making war on another tribe and a man has succeeded in killing somebody.

Then, of course, he is a great warrior; then he is all excited and

he comes home. You would expect a wonderful reception.

Not at all; they catch him before he enters the village, the great, victorious hero, and they put him in a little but and they feed him on a vegetarian diet for a few months in order to get him out of his blood-thirst—which is a very recommendable thing!

Now, what we do, or what we decide, is not all willpower or volition, because we are acting a great deal on instinct, and instinct has no merit at all.

That is no moral decision; we are simply moved to do something, just as

it happens. Instinctive reaction has the quality of "all or none."

It happens or it does not happen.

With the will it is an entirely different proposition.

The will, volition, is a moral action, and naturally it has a direct connection with

repression and inhibition. You can repress instincts by your will, easily or, it may be,

with great difficulty.

You cannot bring about so-called sublimation by means of instinct; that

will not happen. But you can bring it about by volition.

Inhibition can be an absence of will; for instance, when you want to do something, you really wish it, but you cannot carry it out because your volition is inhibited; the energy is absent, it is taken away.

On the primitive level that phenomenon is a very frequent one; it is the loss of the soul; it has that quality.

There are many patients who will tell you that today they have no libido at all; or that suddenly, when they woke up in the morning, their libido had gone, or that at a certain moment during the day it had
vanished.

They have what the people in South America call "lost the gana."

It is a peculiar concept, and shows exactly what that is, I

mean that loss. For instance, Argentine people play tennis;

a ball jumps over the fence.

There is a little Indian girl outside, and the people inside ask her to

throw the ball in. She sadly stares at the people and does nothing.

Then naturally they ask her, "Why don’t you throw the ball

over the fence?" "I have no gana," no pleasure in doing it.

"I can’t do it, because I have no pleasure in it"; and then you can’t do it.

That, you see, is a primitive concept. Gana is what we would call libido, or

energy, or volition. When gana is absent, that is an excellent motive.

For instance, when somebody asks you a favor, and you say, "I’m sorry, it doesn’t please me," or that you don’t like it, that is very impolite.

But in South America it is different. There people understand what it means when you say it doesn’t please you; that is enough.

You say, "I have no gana"; that counts.

There is also a social recognition of the extraordinarily important fact whether somebody is pleased to do something or not.

With us this apparently does not count at all. I am afraid that is a piece of

primitive psychology. That is what we call an inhibition.

I should think it would be of a certain importance for our medical psychology if we could consider these primi- tive conditions a bit more.

Many things could then be explained in a way that would allow primitive psychology to come in without medi- cal knowledge.

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means af- ter thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually ex- pands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater dis- tances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from every- thing he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don't; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is

the thing I want." The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don't know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is

nothing ahead. What is there ahead?

Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal

whatever. Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are work- ing forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confes- sion?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don't go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adven- ture.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, prepara- tion for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don't want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been

talked of before. Therefore I strongly advocate schools

for adult people.

You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses.

Question 4. Would you say that the attitude to be attained in the second half of life should be conceived as

one of the objective type rather than as one of

sublimation? Dr. Jung: This is a profound and very

ticklish question.

You see, in the first part of life it seems that sublimation is the thing indicated, and in the second part of life it seems that objectivity is indicated.

Now, what is sublimation?

This term has been taken from alchemy. It is really an alchemical term, and when you understand it in that sense it does not evoke the psychological fact which we understand as sublimation.

Sublimation means that you don’t do what you really wish to do, and play

the piano instead. That is nice, you see!

Or, instead of giving way to your terrible passions, you go to

Sunday school. Then you say you have sublimated it—"it"!

It is, of course, an act of volition.

I don’t want to ridicule it at all, only sometimes it has a somewhat

humorous aspect. Life, in spite of its misery, sometimes has an

exceedingly humorous aspect.

And so those people who perform miracles of moral self-restraint occasionally

look rather comical. It would be bad if this were not so; there would be no fun

in life at all.

So even sublimation, which is a very useful and heroic thing, sometimes looks a bit funny; but it is never a se- rious thing, and it is certainly a way of dealing with the difficulties of life, all those difficulties that are forced upon us by our original nature.

We have a very unruly and passionate nature, perhaps, and we simply hurt ourselves if we live it in an uncon- trolled way.

Try to tell the truth.

We would like to tell the truth, I am

sure. Nobody likes to lie if he is not

forced to.

But just tell the truth for twenty-four hours and see

what happens! In the end you can’t stand yourself any

more.

So, you see, you can’t let go of all your ambitions; you can’t beat down every man who gets your goat; you can’t express your admiration to every pretty woman you see.

You must control yourself, after all, and that is also a considerable piece of sublimation.

Take swearing: you must not use this impossible language, and so, instead of saying something disagreeable, you say something agreeable, as you have learnt, and all that continues—ethics, self-repression, and sublimation. And the worse your passions are, the more you must use this sublimation mechanism, otherwise you get into hot water.

And you don't like that either.

Now surely the passions are likely to be worse in the first half of life than in the second.

There is a certain saying about the virtues of Solomon and David, who grew virtuous on account of their old age.

There is also a French saying: "Si jeunesse savait, si vieillesse pouvait!"

En fin, in the second half of life people have a chance to be more virtuous, somehow.

They don't make enough use of that chance, and that comes from the fact that, unfortunately, they have learned more objectivity than sublimation.

They say, for instance, "Oh well, after all, it seems to be human nature that one has certain weaknesses"; so they begin to allow themselves certain weaknesses, and gradually, the more the passions
subside, the more you can yourself allow to side-step a little bit, to make little mistakes and to excuse yourself by saying it is not so terribly serious after all.

An elderly gentleman, of course, can allow himself to show some tenderness to a nice young girl.

Formerly he would have blushed; it would have been shocking; but now he can show his appreciation and ev- eryone will say, "How nice and fatherly that is!"

Also, ladies of a certain age can allow themselves to have very liberal views, and to express such views, and among those are things which they never would have said before in younger age, because it would have been too shocking.

But when they are older one thinks, "That's nice; that shows a certain experience of life"; and they are very free in the way in which they express themselves.

That is great objectivity; that is already the beginning of a certain philosophy that deals with facts as they are. It is perhaps a sort of disillusionment, or perhaps it is a sort of superiority gained through experience of life.

You know that your virtues are not going to increase very

considerably any more. Even your virtues grow gray hair and

become bald.

And so, what can you do?

You say, "Oh, that's fine; you mustn't expect too much."

And that is how we deal with ourselves in the second part of life.

I do not speak of how the analyst ought to deal with his patients.

There is an "ought," but there is a certain wisdom, and that belongs to the secrets of the art, which I shall not reveal here!

Question 5. Would you give us some hints with regard to religious experience? Is a so-called religious feeling a valid psychological experience?

Dr. Jung: Well, I understand this question in the

following way. Is the religious experience a valid

experience?

What is a valid experience?

For instance, if a dog bites me, is that a valid experience?

It is an experience; and if I have a religious experience, well, that is an experience too, and how shall I say that it is valid?

You might say, "Oh, you have an imagination, you have an illusion; you think that you had a religious experi- ence."

Well, that does not concern me.

Perhaps it is an illusion; how do

I know? There is no criterion.

I can only say, "I felt it like this."

Of course, you can draw conclusions, and so you can ask, "Are the conclusions you draw from it valid?"

For instance, you can draw the conclusion that you have an experience of your patron saint, who has appeared to you, or you have seen the Mother of God, or something like that.

Then you can ask, "Is that valid? Is that

interpretation valid?" You know how divided

opinions are.

Opinions are geographically rather different.

For instance, a vision with us will be interpreted in terms of traditional Christianity; several hundred miles more South, in terms of Islamic mentality, and a little bit more East, it will be something else again; and sometimes there is a considerable difference in the interpretation of such experiences, but the experiences themselves are always valid—because they exist.

For instance, is it a valid fact that there are elephants?

You cannot even say that elephants are needed; you only can say they exist.

And so with such experiences.

The moment a man says, "I had a religious experience," you can only say, "Well, you had a religious experi- ence."

You can hold all sorts of views about it.

You can say, "Oh, that was merely because your stomach was not all right, or you

have slept badly." But that is merely explaining away the fact that he had such

an experience.

Of course you can say, "Well, that may be quite pathological."

And in that case you must go to the Encyclopaedia Britannica and look up that

kind of experience. All human experiences, you know, are registered in the

Encyclopaedia Britannica!

And then you will be taught whether there was that experience, and of what kind.

But it may be that it is not contained in the Encyclopaedia Britannica, and in that case you can say, "Well, I have never heard of such an experience; I don't know what it is," and you have got to explain it to yourself somehow.

But, generally speaking, religious experience is something we are fairly well acquainted with.

We have the history of religions; we have innumerable texts which inform us about the forms of religious ex- perience.

So we know it is a universal phenomenon, and if it is absent, then we are confronted with an abnormal case.

If somebody should say, "I don't know what a religious experience is," then I say that something is lacking, be- cause the whole world has at times religious experience, and you must have lost it somewhere
if you don't know what it is.

ou are not in a normal frame of

mind. There is some trouble.

When that is the case, we know that some other type of psychological function is exaggerated through the ad- mixture of the energy which should normally be in a religious experience.

When you look at the life of a primitive tribe, as long as its religious life is well organized, things are in or- der.

Now let a missionary come in, who can sense nothing of primitive religions and simply says, "This is all wrong," and then you see how the religious life of the tribe begins to disintegrate.

This is one of the most extraordinary phenomena.

Then people become greedy, they become fresh; then a mission boy steps up to me and says, "I’m a brother

of yours, I’m just as good as you are, I know of those fellows Johnny, Marki, and Luki, all

the bunch of them." That’s how they talk.

For years they sing a hymn in which there is a word meaning "hope," or "confidence."

A missionary who listened to that hymn didn’t know the accentuation of that word properly: If you put the ac- cent on the last syllable it means "hope," and if you put it on the first, it means "locust."

So they sang, "Jesus is our locust," and that went quite well, because the locust is a

religious figure in Africa. So it meant something to them: "Jesus is a locust."

But it would have meant precious little to them to sing, "Jesus is our hope and confidence."

Even the highest people to whom I talked were quite unable to understand the elements of the Christian reli- gion.

How could they?

I have not found one mission boy in Africa who could have understood the elements of the Christian faith or what it is all about.

The Pueblo Indians told me, "Oh, it is very nice what the priest is doing; he comes along every second month, and when we bury our dead he does very interesting things with them, but then we do the Indian medicine afterwards."

You see, they always wrap up the dead twice, first according to the Christian rite and afterwards according to the Indian rite, and then it is finished.

The same with birth; in Indian families everything is done twice. I said, "That’s very nice, but do you know about Jesus?"

And they say, "Oh yes, we know about Jesu, and the priest often talks with a man he calls Jesu."

And I say, "What about the man?" and they say, "Oh, we don’t know; we don’t understand what he is all about."

And they are highly civilized people, philosophical

people, even. The man who talked like that to me

was a philosopher.

He was very critical, he had an excellent psychology.

He said, "Look at the white man’s face: sharp lines, disappointed nose; and these Americans are always seek- ing something.

We don’t know what they are seeking; we think they

are all crazy." He made the right diagnosis!

Don’t be too triumphant; it isn’t only the Americans; it is the

white man. And he felt it.

It was the first time I got a really objective line on the white man. I saw

suddenly with his eyes. Such people understand nothing of the Christian

religion, what it really is.

If you break up a tribe, they lose their religious ideas, the treasure of their old tradition, and they feel out of form completely.

They lose their raison d’etre, they grow hopeless.

That medicine man, with tears in his eyes, said, "We have no dreams any more." "Since when?" "Oh, since the British are in the country."

They are entirely depossessed, all the meaning goes out of their life; it does not make sense any more be- cause we infect them with our insanity.

Because it is an insanity: we have lost the religious order of life.

That is my idea, and that is the point at which I will come to a conclusion. Carl Jung, C.G. Jung Speaking: In- terviews and Encounters, Pages 99-113

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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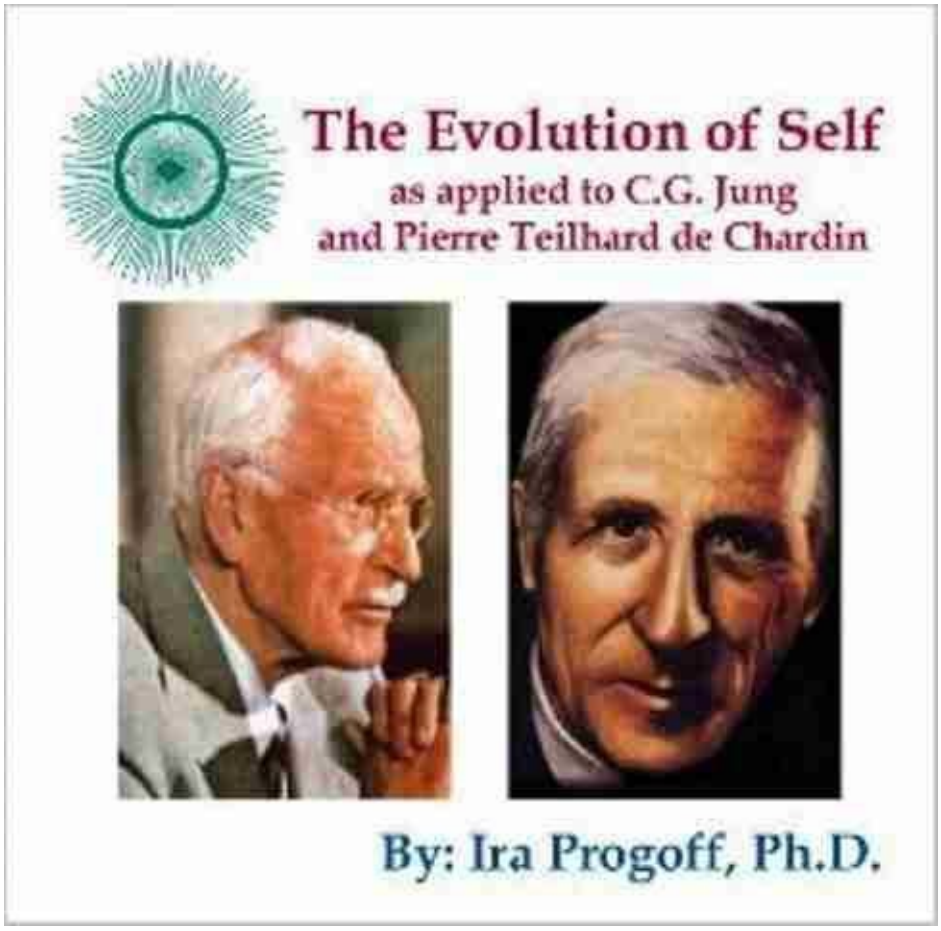
WordPress: https://carljungdepthpsychology.wordpress.com/

Dr Jung: Comments on Ira Progoff's Doctoral Thesis. (2016-02-20 05:45)



Introduction: Toward a Ph.D. degree at the New School for Social Research, New York, in early 1952, Ira Progoff submitted as his thesis a presentation of Jung's psychological theories and an interpretation of their significance for the social sciences.

This was, most probably, the first serious notice of Jung's work by a social scientist. Progoff sent his manuscript to the Bollingen Foundation, which was about to begin the publication of the Collected Works of Jung, and it came to the attention of one of the Foundation's advisers, Cary F. Baynes, an old friend of Jung's.

Recognizing the significance of Progoff's monograph, she sent the thesis to Jung to read and asked her daugh- ter, Ximena de Angulo, who lived in Switzerland and had known Jung since her childhood, to facilitate matters by taking down Jung's comments.

Miss de Angulo sent Progoff her report of the interview—as the discussion turned out to be—and he took ac- count of Jung's remarks in revising his thesis for eventual publication as a book: Jung's Psychology and Its Social Meaning (1953)

Progoff, who had been a welfare worker while studying at the New School, was enabled through a Bollingen Fellowship to go to Switzerland in 1953.

He met Jung for discussions and attended the Eranos Conference in August, where he came under the influ- ence of the Zen scholar, D. T. Suzuki.

Out of his experiences he wrote The Death and Rebirth of Psychology (1956).

In 1966, Progoff founded Dialogue House, of which he is director, and which fosters a program for personal development through the "intensive journal" process.

A copy of Ximena de Angulo's interview was placed in the archives of Bollingen Foundation, where it was found nearly twenty years later and made available for publication in the present collection, with the permission of Miss de Angulo and Dr. Progoff. It is published in full, except for the deletion of page numbers in the thesis, as these have no systematic relationship to the revised book.

Ira Progoff: The interview took place in the summerhouse at the bottom of the garden.

We each had a copy of the thesis, and I had brought along pad and pencil so as to be able to take notes.

As a starting question I asked Jung if he thought the thesis merited expansion into a book, and he said with- out a moment's hesitation: "Oh, yes, most definitely."

He went on to say that as it stood, its most obvious shortcoming was a certain onesidedness, that it told "only half the story."

"You see, I am not a philosopher. I am not a sociologist—I am a medical man.

I deal with facts. This cannot be emphasized too much,"

This, in a way, turned out to be the leitmotiv of the interview; he recurred to it again and again.

I received the impression that what bothered him about the work was that it was phrased as though he had had social theories in mind from the beginning.

I pointed out that in a thesis designed to prove the relevance of his ideas to the social sciences that had per- haps been unavoidable.

He said yes, yes, that was probably so; but it was clear that he attaches the greatest possible importance to accentuating his standpoint as a medical man, as an empiricist who discovers certain facts and erects hypotheses to explain them, but who is not responsible for the implications, philosophical or otherwise, that may be drawn from his statements.

He said that he was all the time being accused of making philosophical statements, because he made use of philosophical concepts, and because he didn't shy away from making his assumptions clear, but that his statements were not intended as philosophy, they were intended as descriptions of fact.

"I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to for- mulate my findings."

He went on to say that he thought the derivation of these philosophical concepts should be clarified.

"My conceptions are much more like Carus than like Freud."

Kant, Schopenhauer, C. G. Cams, and Eduard von Hartmann "had provided him with the tools of thought."

He had read their works when young, perhaps as early as his sixteenth year, at any rate well before the begin- ning of his medical studies, and they had influenced his thinking decisively.

"To Schopenhauer I owe the dynamic view of the psyche; the 'Will' is the libido that is

back of everything." It is a force outside consciousness, something that is not the

ego.

Kant had shown that the world is tied to the "I," to the thinking subject, but here was this non-ego, this "Will" that was outside the Kantian critique.

When Jung came to study the dissociation of consciousness observable in schizophrenia, where people talk un- der the influence of something other than the ego, this non-ego struck him as the same thing as Schopenhauer's "Will."

"The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the- ego of the Kantian world picture?"

It is correct that Burckhardt and Nietzsche influenced him; however, they were indirect, "side influences," Jung said.

They were part of the atmosphere of Basel at the time he was growing up, though Nietzsche had already left the city then; "Burckhardt was our daily bread. I used to see him every day, going to his work."

Everybody read him. Nietzsche was a great psychological critic.

"We were living at a time when there had been no wars within men's memory, but here was a man who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right."

But it was as a phenomenon that Nietzsche made the deepest impression on Jung.

He saw the non-ego at work in him; Nietzsche was in a fever, in a passion, a passion that "gripped" Jung.

He told how Nietzsche's insights and visions had tremendous fascination to a person living at that time who thought about the contemporary situation.

"In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me."

Bachofen also influenced him. "He influenced my understanding of the nature of symbols."

Jung thought that if the thesis were expanded, it might be a good idea to take his later writings more into con- sideration, especially Aion and Die Psychologie der CI bertragung.

These, he said, were the generalities.

Then he drew out a list, and we began going through the thesis point by point: "(it is not) that the uncon-

scious is held in common. . . ."Jung: "That is leaning over backwards. It is collective, is held in cdmmon. 'Collective' may be objectionable in some ways, but it does convey the fact that we share unconscious contents, that there is participation mystique."

"...Jung's use of the term (unconscious) may partly be accounted for by the fact that he developed his thought while working under the influence of Sigmund Freud, and that he naturally adapted for his own system the terms with which he had been accustomed to working."

This is not true, Jung said. "I had these thoughts long before I came to Freud. Unconscious is an epistemologi- cal term deriving from von Hartmann. Freud was not much of a philosopher, he was strictly a medical man. I had read these philosophers long before I ever saw Freud. I came to Freud for facts. I read The Interpretation of Dreams, and I thought Oh, here is a man who is not just theorizing away, here is a man who has got facts. This was not Freud's first publication, but it was the first one I read, then I read the others. We met in 1906."

From the beginning, Jung said, he had occupied himself very much with zoology, with

comparative zoology. Here he looked at me keenly to see if I took in the import of this

statement.

When I responded, he went on with a gleam in his eye: "I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals."

This led me to ask him what had first taken him into psychiatry.

"Oh," he said, "that was not until the very end of my medical studies. I had been acting as assistant to von Miller', the internist, who had received a call to Germany, and he wanted to take me along. In my last semester, I was preparing for my final exams, and I also had to know something about psychiatry, so I took up Krafft-Ebing's textbook on psychiatry. I read first the Introduction . . . and then it happened. Then it happened. I thought, this is it, this is the confluence of medicine and philosophy! This is what I have been looking for! They all thought I was crazy, they couldn't understand me at all, they thought I was giving up the chance of a fine career to enter a blind alley of medicine! You see, my professors all knew that in internal medicine they had facts to work with, something to build on, and they saw a great future for it, but psychiatry, that was sort of a strange no man's land tacked onto medicine, no one really knew anything. It was all up in the air, and it led nowhere."

I said that looking back now, his professors' reaction was really not surprising because, before his and Freud's work, psychiatry really didn't have any solid foundation and no place much to go.

"Well, yes, that is so," he assented.

"But I knew absolutely that this was the thing for me; it came over me with the most tremendous rush. You know, my heart beat so"—he spoke with great emphasis and looked at me intently—"I could hardly stand it; I was in a regular state!"

And even at this distance in time he managed, by his voice and the forceful way he

gestured, to convey some- thing to me of the intensity of this experience!

To me this was the high point of the interview—well, no, perhaps there was another one, which I'm coming to later—but at any rate it made the greatest possible impression on me to see how vividly he was able to reproduce

this event before the mind's
eye; one could feel the sense of destiny, the nervous excitement that must

have gripped him. ". . . term 'persona' . . . derived from Etruscan,

meaning mask."

Jung said the Latin word persona came from per sonare, to sound through, because masks had a sort of tube inside, from the actor's mouth into the mouth of the mask, a built-in megaphone to amplify the sound so it would carry.

The mask came to be called persona after this

megaphone. Not Etruscan.

"... the therapy of individuation ..." Jung: "Why therapy? It is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation."

I said I had always understood that individuation involved consciousness.

"Oh," he said, "that is an overvaluation of consciousness. Consciousness is a part of it, perhaps, yes, but that depends on how much consciousness there is naturally there. Consciousness can also block individuation by not allowing what is in the unconscious to develop."

He said it was therapy to restore the free flow from the unconscious, but the process itself is natural, and it will force itself meant to be an artist, but does something else, then pretty soon this development which is blocked will produce all kinds of symptoms, and in the end he will find himself painting whether he wants to or not, or else he will be very sick.

I asked him if it was what made a tree grow into a tree, if it was not the same thing as the Aristotelian ent- elechy, the inherent potentialities within the acorn which develop it into the oak.

He hesitated, and I had to say it again another way, but then he said it was the same thing. (I think his preju- dice against Aristotle is so great that it made him unwilling to commit himself; probably because "Aristotelian" thinking within the Church produces such intellectual aridity and doctrinaire rigidity.)

I was still not quite sure I had understood aright, and I said it had always bothered me whether, say, a Hindu yogin or a primitive medicine man, a truly wise one, of course, could be considered to be individuated, since they were not "conscious" in our sense of what went on inside them.

"Well, I don't know about that," he said. "They may not be conscious but they hear the inner voice, they act on it, they do not go against it—that is what counts. The primitive may not formulate it in the way you mean, but he has a pretty clear idea what goes on; I understand his language. When I go to him, we speak the same language."

"You know, it is possible to have 'consciousness' in globo, so to speak, without its being differentiated."

It is on this that the Church bases the development of its dogma; otherwise we today

would be in the posi- tion of knowing more than the apostles, since the dogma has been set down in the intervening centuries.

What has been defined and differentiated into dogma was present in globo in the inspiration of the apostles.

He repeated that individuation was a natural process; that "it can happen without consciousness."

These statements, and especially the decisiveness and assurance with which he made them, made a deep im- pression on me.

The part about how he came to specialize in psychiatry was the most exciting of the interview, because it is a moving thing to hear how a person received the "call," and because it opened up new perspectives for my own private research into his philosophical antecedents, the subject I had originally meant to write my thesis on.

But this part held the most meaning for me.

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.

I can't explain exactly why it came as a revelation to me. I had previously had a slightly different perspective on it, with more of an accent on effort and less on nature and process.

That he knew so definitely what he was talking about gave me a direct intuition of the importance of "fact" and "experience" in psychology.

I could see that it was a fact that he was talking about, though it might escape definition, just as a tree is a fact.

A tree is not a bad analogy, because we do not understand how a tree functions either, how it raises up to its crown the huge volume of water that circulates in its system, for example, yet the tree is an indisputable fact, a natural process.

. . meaning of terms 'introvert,' 'extravert' depends on context of Jung's theory of types, can only be grasped in terms of his total system . .." Jung's comment here was that this was misleading; his terms are not deduced, they arise from the facts.

He feels that whatever application is made of his ideas, in fairness to him it should always be phrased so that this fact of cardinal importance is clear.

For the same reason he objects strenuously to the word "system"; he says he has no system, he deals with facts and attempts to construct hypotheses to cover them.

"System" sounds closed, dogmatic, rigid.

He wants the experimental, empirical, hypothetical nature of his

work emphasized. As to the spelling of extravert, he says extrovert

is bad Latin and should not be used. He also prefers archetype.

Paragraph on incest. Jung suggests looking up Die Psychologie der Ubertragung for a clearer view of the meaning of incest.

Paragraph as it stands is insufficient. (Immediately following the preceding sentence is a notation which is clear enough in itself, but which doesn't seem to me now to have much connection with the incest paragraph.

However, I shall set it down here.)

"The archetype is the form of instinct, it is how the instinct appears to us; cf. Der Geist der Psychologie,' Era- nos Jahrbuch 1946."

Jung went on to say that an example of what he meant was the story of King Albrecht and Johannes, later known as Johannes Parricida.

The king and his suite were riding from Zurich to Basel.

Johannes and some companions wished to murder the king, but they couldn't seem to make up their minds to do the deed.

Johannes kept hesitating.

When they came to the ford over the Limmat, at Baden, then he did it, he murdered the king.

"That is the archetype; you see, the ford is the natural ambush, the place where the hero slays the dragon. Then suddenly Johannes found it in him to do the deed; the archetype was constellated."

". . . Jung considers the libido intensity of the anima to be so great that he refers to it as 'maim,' that is, as having a miraculous quality." (Ref. to Two Essays.)°

Jung says he never could have said "miraculous" but ausserordentlich wirksam, i.e., effective, or even numi- nous. But not miraculous.". . . Jung's concept of individuation . . . opens the possibility of new conceptions of the nature of Man."

Jung said to put "of the nature of the psyche. . as Jung uses the term 'consciousness,' it signifies a part, a small part of consciousness in general."

Jung said this is unclear, should be a "part of the cognitive" or

something like that. Consciousness simply is consciousness, not part

of it.

"The representation collective refers to the condition in which there is a failure to distinguish between the in- dividual and the group as a whole."

According to Jung, the above is participation mystique.

A representation collective is a generally held idea, like "democracy is the best form of government," which everyone accepts without questioning; a kind of basic premise which is simply assumed to be true, which nobody dreams of investigating.

All sorts of cultural and political slogans would come under this heading.

He went on to say that he had known Levy-Bruhl personally, that he had been Jung's house guest in Kiisnacht.

Levy-Bruhl had had many good ideas, but contemporary sociologists and anthropologists had completely failed to understand him, had misunderstood his idea that primitives think a-

logically, and especially the conception of

participation
mystique.

These attacks had rattled him so much that later he took a lot back, and in later editions dropped the "mys- tique" out of the term, but Jung has stuck to the formulation of the first edition because he thinks it accurately describes the facts.

In this connection, Jung told of having gone to hear a lecturer who attacked the concept of participation mys- tique, and who told an anecdote to illustrate the fact that natives distinguish perfectly between themselves and others, and
between persona and objects.

While the railroad from Mombasa to Nairobi was being built, a great deal of Native labor had to be employed, and the white engineers had the greatest trouble in getting them to work without constant supervision.

As soon as the engineer’s back was turned, they

dropped their work. One man thought he would fix that.

He had a glass eye, and when he had to leave, he called the Natives together and said: "I am going, but I am leaving my eye to watch you," and he took the eye out and placed it on the table.

"You keep working, because this eye will see you if you stop."

When he returned he found to his consternation that nobody

had worked. "We put a hat over your eye so it couldn’t see us

loafing," the Natives told him.

Far from disproving Levy-Bruhl’s conception, as the lecturer thought, this anecdote backs it up: so little were the Natives able to separate the glass eye from its wearer that they went to the trouble to put a hat over it to prevent it from "seeing."

When Jung afterward wrote a polite letter to the speaker pointing out this fact, he received an irate reply, and the lecturer became his life-long enemy!

". . . Jung’s failure to be able to give an absolute definition of

consciousness . • ." Jung commented: "How can consciousness

explain itself ?"

"The ’collective representations’ by which society contains the

individual, etc . . ." Again, it should be "participation mystique."

Jung reworded the sentence to read as follows:

"The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities."

"On this ’pre-conscious’ level, the individual contains him read: "On this ’pre-conscious’ level the individual is

unconscious of himself."

He said "within his own archetype" was misleadingly worded, that a clear distinction must be made between the archetype and archetypal images, which is how the archetype appears to us.

"The archetypes exist in the unconscious as undifferentiated symbols . . ."

Jung suggests rereading "Der Geist der Psychologie" (Eranos 1946): the archetypes are psychoeides, are noumena (not numina!).

Only the image is empirical, he said.

". . the individual in society may be understood as a piece of the archetype, a piece that has been differenti- ated out of the collective representation."

Jung: ". . . differentiated out of participation mystique, i.e., out of the collective unconscious."

He said, "The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere."'

. symbol . . . in other areas it appears with metaphysical or ontological overtones where it leads into the philosophical side of his system."

Jung said if one studied the definitions of "symbol" in the Types' one saw that it was not metaphysical.

(I think what he is getting at here and in other places is that he does not aim for a metaphysical overtone or for philosophical aspects. If we find such overtones it is because general usage has given some of the concepts he makes use of such overtones. He could, of course, have chosen entirely new terms, but I think he did not do so because he wants to redefine the traditional terms, show where they arise out of experience, and thus keep the tradition alive, but with a different foundation.)

"Only by the fact that (the libido analogue) comes from the collective suprapersonal layer of the unconscious is it able to function as a transformer of psychic energies . . ."

Jung said this was well-expressed and showed the correct understanding of what he means by "collective" in collective unconscious.

". . psychological problems of Western man . ." Jung said Protestantism also belongs in the context, i.e., pre- Christian paganism, Greco-Hebrew religiosity, and Protestantism.

This brought to my mind the reference to his Swiss Calvinist background, and I

asked if it was correct. He said no, no touch of Calvinism.

The Reformation was introduced in Basel by Oecolampadius (in 1529), according to Jung the mildest of all the Reformers.

Important factors in keeping the Reform within bounds were the fact that the city was a bishop's seat and that the university had been founded by Aeneas Silvius (Piccolomini) when he became Pope Pius II.

Of all Swiss Protestant cities, Basel has always had the most tolerance and understanding of Catholic ways, viz., the celebrated Basler Fastnacht.

Jung attributes his own attempts at a sympathetic understanding of Catholicism to this element in his back- ground.

. . when a culture becomes too highly rationalized .. .individuals are not able to experience the natural flow of unconscious materials."

Jung commented that symbols can lose their efficiency; they age.

"The result is a vacuum in the psyche between the upper and

lower layers." Jung: "What should that be ?"

He seemed to think the idea ought to be worded

differently. "The mechanisms of convention . . .

keep people unconscious.

. . . (They) follow their customary runways without the effect of conscious choice."

Jung suggested saying "without bothering about conscious choice, without being confronted with the neces- sity of making up their minds."

"The lunatic is an individual completely overcome by the

unconscious." Jung says it must read: "more or less

overcome by the unconscious."

I pointed out that it appeared to be a direct quotation from his writings, but that

didn't bother him. He said in that case it must be incorrectly translated.

". . . (demons) involve the reactivation of archaic images stored in the unconscious from past historical eras ..
."

Jung corrected this to read "they are the archetypal images which are always in

the unconscious." He commented in general that it is important to differentiate

the terminology correctly.

,". . . Jung's statement that the entire tradition of psychoanalysis—commencing with Freud and extending through his own work—has been possible only because Western civilization has been passing through a crisis in its deepest beliefs." (My italics.)

Jung says this must be taken much further back; the tradition begins with the German Romantics, comes down through Schopenhauer, Carus, etc., i.e., requires to be set in a larger historical perspective.

". . . Jung's conception of consciousness . . . two levels of meaning: one as the totality of the psyche, that is to say, as cognition in general; . . . the other as the small segment of awareness that centers around the ego." (My italics.)

Jung said the first (italicized) part is wrong, only the

second is correct. ". . contemporary situation ...

searching for new religions, ... etc."

Jung asked to have the words "and moral" inserted into the latter part of the sentence, i.e., "the total ques- tioning of intellectual and moral values and the search throughout Western civilization for the meaning of life." Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Carl Jung across the web:

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Carl Jung: Naturally, the creative impulse has always been the maker of the individual. (2016-02-20 06:23)

C.G. Jung, Zarathustra Seminars
"It is absolutely necessary that, in the process of individuation, everybody should become aware of their creative instinct, no matter how small it is."

Miss Hannah: But if you did not use it as a symptom which somebody has produced, but as a projection, could not concrete, objective art be the first fumbling of the individual towards individuation-with the hypothesis that if the individual was formed, the need for art would disappear?

Prof Jung: Well, if you don't call it art, but call it the creative

impulse. Naturally, the creative impulse has always been the

maker of the individual.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinc- tion.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667.

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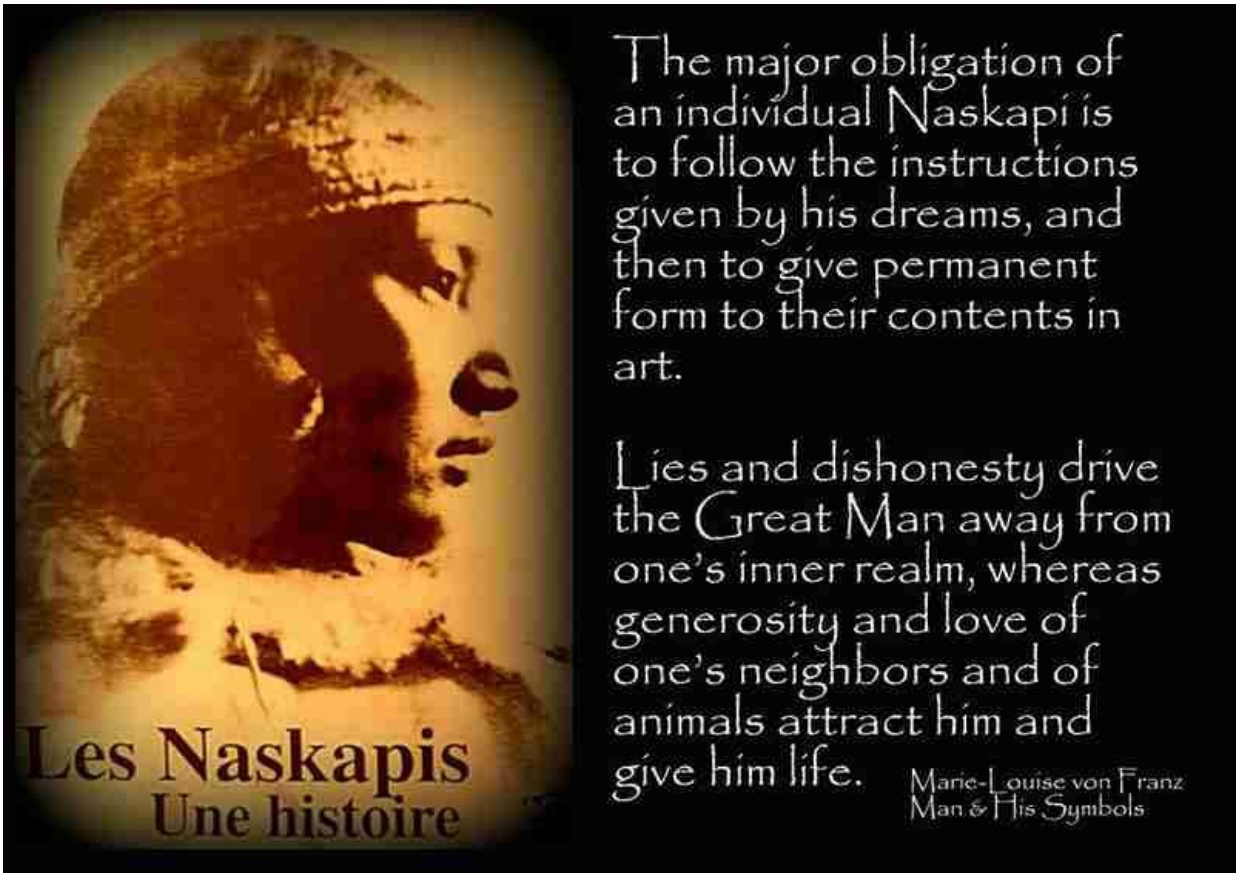
Marie-Louise Von Franz: Dreams give the Naskapi complete ability to find his way in life (2016-02-20 14:01)


Les Naskapis
Une histoire
The major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art.
Lies and dishonesty drive the Great Man away from one's inner realm, whereas generosity and love of one's neighbors and of animals attract him and give him life.
Marie-Louise von Franz
Man & His Symbols

This inner center is realized in exceptionally pure, unspoiled form by the Naskapi Indians, who still exist in the forests of the Labrador peninsula.

These simple people are hunters who live in isolated family groups, so far from one another that they have not been able to evolve tribal customs or collective religious beliefs and ceremonies.

In his lifelong solitude the Naskapi hunter has to rely on his own inner voices and unconscious revelations; he has no religious teachers who tell him what he should believe, no rituals, festivals, or customs to help him along.

In his basic view of life, the soul of man is simply an "Inner Companion, " whom he calls "my friend" or Mista'peo, meaning "Great Man."

Mista'peo dwells in the heart and is immortal; in the moment of death, or shortly before, he leaves the indi- vidual, and later reincarnates himself in another being.

Those Naskapi who pay attention to their dreams and who try to find their meaning and test their truth can enter into a deeper connection with the Great Man.

He favors such people and sends them more and better dreams.

Thus the major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art.

Lies and dishonesty drive the Great Man away from one's inner realm whereas generosity and love of ones neighbors and animals attracts and give him life.

Dreams give the Naskapi complete ability to find his way in life, not only in the inner world but also in the outer world of nature.

Thel help him to foretell the weather and give him invaluable guidance in his hunting, upon which his life de- pends.

I mention these very primitive people because they are uncontaminated by our civilized ideas and still have natural insight into the essence of what Jung calls the Self. Marie-Louise von Franz, Man and His Symbols, Pages 161-162

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Excerpts from four vivid and immediate recollections, dating from the late 1930’s to the late 1950’s

(2016-02-21 04:59)

Carl Jung and “Four Contacts with Jung.”

Introduction: Michael Fordham, the leading medical analyst among British Jungians and co-editor of the Col- lected Works, edited Contact with Jung (London, 1966), a collection of "essays on the influence of Jung’s work and personality" by forty-two of Jung’s pupils in Europe, England, America, and Israel.

Excerpts from four vivid and immediate recollections, dating from the late 1930’s to the late 1950’s, have been chosen. (The selections from Charles Baudouin’s journal for 1945 and 1954, in the present volume, were also included, in French, in Contact with Jung.)

A. I. ALLENBY (OXFORD):

I first got in touch with Jung after the end of the second world war.

I then wrote to him, and told him who I was and what I was doing, which included writing a thesis on the psy- chology of religion.

With his reply Jung sent the manuscript of his article on the Trinity’—a new version which had not yet appeared in print.

This was generous indeed, and an endearing token of encouragement for the complete stranger that I was to him then.

Only about a month before his death I again received a letter from Jung, in reply to one of mine, in which he went with great care into all the questions I had raised.

It ended with these words: "My best wishes for any further discoveries you may make."

This is the first characteristic one encountered in Jung: his respect for the other person, whoever he or she might be, and his concern for the individual value in anyone.

When I first went to visit him at Kusnacht, I was full of appre hension as to how I should fare in meeting the great man—but the moment I entered his intimate little study I felt completely at ease.

Once he wanted me to understand that one should not feel guilty about events which happen on their own account.

"They are just like acts of God," he said.

"Think of it as if a building had been hit by lightning; that, also, is an act of God. There was a church in a Swiss village which had been damaged by lightning, and the pastor went round the village to collect money for the repairs, and one shrewd old peasant said to him: 'What—you are not going to make me give you anything, if he destroys his own house!' That man had got it right," Jung said and laughed.

On another occasion Jung explained to me what happens when one mistrusts one's feelings and refuses to act on them.

"You can see from the window my boathouse down by the lake," he said.

"Some time ago I went for a swim and then lay on the balcony of the boathouse to sun myself. The level of the lake was so high that the boathouse was surrounded by water. There came my dog in search of me. He could not see me, and was not sure whether I was there. Being of a somewhat cowardly disposition and not very fond of the wet, the dog first put one paw into the water, then withdrew it, and then another paw and withdrew it, too. And this went on for some time. Eventually I made the faintest little noise, and the dog shot through the water and up the steps of the boathouse in one jump. The dog is conditioned by instinct and has no will-power of his own, except when a little noise from his master releases it."

Jung, of course, wanted to convey to me, although he left it to me to draw the conclusion, that a person who mistrusts his own feelings or thoughts and does not utilize his will to put them to the test is hardly distinguishable from an animal; as a conscious human being he hardly exists.

Another time Jung reverted to the problem of self-doubt, using a further example by

way of illustration. "Our needs and desires are always active," he said.

"Trouble occurs only if they are active in the unconscious, if we do not take them consciously in hand so as to give them a definite form and direction. If we refuse to do this we are dragged along by them and become their victim. Then they are like a sledge rushing downhill in the snow, with no one at the steering-ropes. You must place yourself firmly at the steering- ropes, not hang on at the back or, worse, be unwilling to take the ride at all—that only lands you in panic. Our unconscious energies give momentum to our journey through life and, if we direct their course, our actions will have strength; we may even sense that God is behind us."

He told me that he once met a distinguished man, a Quaker, who could not imagine that he had ever done anything wrong in his life.

"And do you know what happened to his children ?" Jung asked.

"The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored."

I remember Jung stating on one occasion:

"Every human being is inherently a unique and individual form of life. He is made like that. But there is some- thing which man can do over and above the given material of his nature, and that is he can become conscious of what makes him the person he is, and he can work consciously towards relating what is himself to the world around him. And," Jung added reflectively, "this is perhaps all we can do."

Another time he said to me, as if he were speaking to himself: "This is how you must live—without reserva- tion, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing."

KENNETH LAMBERT (LONDON):

One way to express a personal debt to Jung is to recall certain personal experiences of him in action as a per- son at certain points of time, communicating his experience to another person—as compared with him as a theoretician.

I have two such memories.

The first was of him in London in 1939, when he answered questions put to him by a group of doctors, psy- chotherapists, and clergymen, including a bishop.

The result was a series of communications on "The Symbolic Life," and the poverty and neurotic potential of individuals and groups for whom such an experience was meaningless.

At that time Jung’s personal exuberance and physical size were noticeable, and we last saw him marching out, with a certain playful humor, arm-in-arm with the gaitered bishop—arm-in-arm, although communication on the subject of the symbol had not greatly advanced between them.

Eleven years later Jung gave me half a morning for a personal interview.

He spoke with a spontaneous frankness and an unashamed sense of paradox.

He remembered the group and the bishop, and asserted that the theologian is now passe, owing among other things to his inability to understand projection.

But, he added, "Always I have a feeling of compassion for the clergyman. He has a devil of a problem."

He had, of course, participated in this, for he spoke with feeling for his father "with all his intelligence, who had to be helpless over all this—so restricted and out of touch with nature and the dreams."

Indeed, the intensely personal and historical basis of Jung’s scientific motivation revealed itself as he showed

me photographs of his grandfather the doctor and of his father the pastor—high-foreheaded and sensitive in facial expression.

"I had the whole problem of the father to solve," he said, "I am always unpopular—with the theologians and with the doctors. I am always mettant mes pieds sur le plat. The medical chaps have no intelligence," he added.

"They work too much from the outside, whereas everybody's psychology is making careful plans to get them into a state in which they have to face themselves, and the shadow. It's their chance to realize the self. If you can get them out of their hole by giving them a kick in the pants you've cheated them of their birthright."

The same feet were put on the priest's plate.

For he emphasized how Christianity forces people to meet the shadow, and he outlined an argument he had worked at to show that St. Thomas Aquinas really believed that the world was created by the Diabolus.

Jung's own sense of the difficulty made him tell a rabbinical story of how God wanted to make a world with his mercy and his justice.

The trouble was that if he used his mercy there would be too many sins, and if he used his

justice you couldn't live. So he mixed both of them up and said: "Oh, how I wish there

would be a world."

Jung roared with laughter, and went on to mention the symbolism attached to Christ, indicating opposites in his nature, as, for instance, the Leviathan, the Lion, the Serpent, the Black Raven, and his crucifixion between two thieves.

Then the symbolism became astrological.

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.

Jung then associated to this by telling two stories about people.

A man told Jung about a Quaker who seemed a

perfectly good man. So where was his shadow?

Jung asked about his wife.

Apparently she was perfect,

too.

His children? "Oh," said the inquirer, "one of them

is a thief." In Jung's words, "He went out wagging

his tail."

The second story concerned a theologian without a shadow, but it turned out that his son was "getting into the way of forging checks." J

ung’s comment was, "The son assumes the father’s shadow. His father was stealing, you see, from God his

sins.

The son was punished for the father’s sins not rendered

to God." RENEE BRAND (SAN FRANCISCO):

The year was 1955, in the fall.

We were stepping from the living-room where tea had been served into the garden of 228 Seestrasse in Kus- nacht.

Ten students from the Institute had been delegated to celebrate with Jung the planting of a Ginkgo biloba tree given to him for his eightieth birthday.

We stood in a semicircle by the place chosen for the tree while two gardeners started digging the hole.

Between them they fell into an alternating rhythm, accentuated by the spades breaking up the earth and the thud of throwing it out.

Jung was giving directions about the width and breadth of the hole, concerned that the roots should get enough space.

As I looked at him in the outdoor light of the afternoon, he suddenly seemed less sturdy, his frame less powerful— different than in his study at my recent visit, or even a few minutes ago at tea.

He looked all of his eighty years and very frail, with the frailty of old age.

With the shock of this realization, a sinister crescendo seemed to get into the rhythm of spades going in and earth thumping down.

Irrationally, it seemed that this hole was not for planting a tree, that these were not gardeners, they were grave-diggers.

The feeling about death was so strong that the scene became unbearable, and I stood in utter helplessness, wishing and praying for it all to stop.

Suddenly I heard Jung saying: "This has nothing to do with death. They are

planting new life." He was looking straight in front of him, addressing no

one.

Having my unspoken thought picked out of my head and answered was so startling that the irrational panic turned into a numinous experience.

ELIZABETH OSTERMAN (SAN FRANCISCO):

The heavy wooden door on which I had just knocked was set in a thick stone wall which seemed solidly part of the earth.

This was the entryway to the medieval-looking, secluded country place which Jung had built by hand through the years at Bollingen on the shore of Lake Zurich.

On my way to the Aegean Islands on this first trip away from the western United States, I had stopped in Switzerland for this visit.

Leaving the highway some distance from the town of Rapperswil, I had traversed a footpath which skirted a dense wood at the rear of a complex of walls and stone towers.

A few feet away to my left the lake water lapped among the reeds.

The July sun warmed the rain dampened earth, and a soft haze covered the distant mountains.

As I stood waiting before the door I was somewhat nervous, but was reassured by sounds of wood-chopping coming from behind the wall.. . . Now the door opened, and I was invited into the inner garden by his household companion.

There, beyond a second doorway, was the strong-bodied, white-haired, eighty-three-year-old man in his green workman's apron, seated before the chopping block.

Behind him was a large square stone carved by him in earlier years when he was attempting to give form to his emerging realizations.

I felt as though I had stepped out of time and had entered into an inner world where everything was relevant, unhurried, natural.

At the water's edge we settled into comfortable chairs, and through that afternoon the conversation wandered back into the prehistory of the earth, into the depths of the psyche, into the wonders of nature around us.

Once I looked at my watch and he said, "Never mind a watch; I'll tell you."

He returned frequently to the theme of what man is doing to himself by living in a fast and meaningless way, how he has become estranged from himself.

With immediacy and great simplicity he said: "We must give time to nature so that she may be a mother to us. I have found the way to live here as part of nature, to live in my own time. People in the modern world are always living so that something better is to happen tomorrow, always in the future, so they don't think to live their lives. They are up in the head. When a man begins to know himself, to discover the roots of his past in himself, it is a new way of life."

The force that emanated from this man sitting beside me was amazing. He seemed at once powerful and sim- ple; real, the way the sky and rocks and trees and water around him were real.

He seemed to be all there in his own nature, but what made it so exciting was his awareness of it.

A knock on the door broke into the conversation; the taxi man had arrived. Jung remarked, "That says it." It was time to leave. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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Pinterest: https://www.pinterest.com/purrington104/

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https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: ...whenever she was in the country she was attacked by birds—black birds. (2016-02-21 05:43)

Once I was walking in the garden of my house with a lady who had consulted me.

She had told me, among other things, that whenever she was in the country she was attacked by birds—black birds.

Hardly had we got away from the house than several crows approached and swooped down on us, fluttering about and cawing angrily.

They left me alone, but kept on flying at my patient.

One of them even nipped her on the back of the neck before I drove them off. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Carl Jung on the “Type Problem.” (2016-02-22 03:47)

Dear Friend,

When two opposed types discuss the type problem, the greatest part of the discussion is taken up by talking and understanding at cross- purposes.

Language here reveals its incredible incapacity of reflecting the finer nuances that are indispensable for under- standing.

Thus, when it comes to matters of psychology, every linguistic sign can mean both one thing and its oppo- site.

When you speak of the extravert and the feeling of an “identité mystique,” then naturally many things I said about the extravert do not apply.

What I was actually talking about was the “ideally oriented” extravert, and by “ideal” I do not mean “ideal” in the sense it is used in expressions such as “ideal aspirations” and “ideal convictions,” but “ideal” in the sense of “corresponding to one’s principle.”

Here the term“ideal” also implies that the ideal type is an imaginary or abstracted type that does not exist in reality, because a real person naturally also has the other mechanism within himself,
with the help of which he can take the edge off what is all- too sharp

in the “ideal.” The more “ideal” a case is the more pathological it is.

You are perfectly right, therefore, in assuming that I am speaking mainly of “coarse” or “pathological” persons, among whom the “ideally oriented” can be found.

The term “ideal” lays an unintentional mantrap.

In contrast to these cases, you are speaking of the compensated ones, where the situation is of course differ- ent.

But then again you are mainly speaking of how a case “should be,” and not how it “is,” whereas I proceeded from the assumption that we were talking about the “types” themselves, and not about “compensated” cases, in which the type problem is actually harder to identify in my opinion than in pure cases.

But anyway, since you have hifted this to a discussion of the compensated case, I will go along with this differ- ent program.

On this basis, my judgement about experiencing via the object is of course no longer valid, because with the help of compensation the extravert can very easily “realize” his feeling via the object without violating it in the least.

This “realization” is a process taking place within the subject, and so much inwardly that the object, as you rightly say, often does not notice it at all.

Now this is precisely what I call the “view on the subjective plane.”

This realization proceeds from compensation, but not according to the principle of this type, for extraversion goes outward to the object, and not inward into the subject, which is introversion.

The realization of the feeling goes to the subject and is thus a process of introversion.

Atthe same time it is also a thinking process, however, since realization means that I juxtapose the feeling as an object, differentiating myself from it.

Without this differentiation, I am not able to see what is happening, for then, being indistinguishable from it, I will be the process itself.

“Realization,” as the term already implies, is an “objectivation” of the process, without which apperception is not possible at all.

This apperception of the process is the attainment of self- knowledge or, in other words, the view on the sub- jective plane.

Abstract feeling, being of a hypothetical nature like all abstraction, is not a violent action in itself.

Taken as a feeling in itself, abstract feeling is a virtue and supreme refinement, just like the abstract thinking of the introvert.

ts violent character is revealed only in its influence on

the object. That is why we must let the object have

the last word in this matter.

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically.

In this case he has the last word, and I will have to realize that I have to be careful with my virtue so as to avoid harm.

Abstract thinking and feeling are not violent in themselves, nor do we experience them as such, because civi- lized man has long unlearned to attribute his various complaints to the pressure of domestication.

On closer consideration, however, abstraction in itself is also an act of violence against the disparate phenomenon.

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template.

In that way we create a spiritus, which is an abstraction.

The elements in the flask complain about violent treatment, because for them distillation runs counter to their nature.

We often forget how we achieved our virtues and take our achievements for granted, thinking they would be a blessing for others, too. (Cf. the Negroes and the blessings of civilization. Good examples of this are the Negro republics, and the exemplary social dignity of the Negro in the United States: “for colored people only”— naturally.)

Of course, it is the horse’s fault if it cannot pull a railway train; why is it so weak! Someone could point out, however, that a man who harnesses a horse to a railway train is committing an act of violence and is an idiot to boot.

What I want to say is that the explanation for the question of violence cannot be found only in what is pitiably concretistic.

You have complicated the matter considerably by basing the discussion on the compensated type.

But since I am letting myself be “stimulated by the object,” I will try to do justice also to the complicated situ- ation.

We surely agree in assuming that the “coarse,” “pathological,” or “ideally oriented” extravert violates the ob- ject by his direct and exclusive relation to it.

This crude form of violence naturally disappears to the extent the extravert abstracts hisfeeling, by which the latter becomes spiritualized, which is a true sublimation process (“from one bride- bed to another harried”).

There are things to which we cannot do justice completely with abstract thinking, and which we even violate if we subject them to abstract thinking.

Equally there are things that must not be subjected to abstract feeling.

Someone like the pure type, who has advanced from the crude to the secondary state, that is, to the abstrac- tion of his adaptive organ, is nevertheless still capable of violence, but in a more refined and all
the more cruel way, in that the introvert forces everything to fit into his intellectual pattern, and the extravert into the emotional one, since both of them are rationalists in their whole structure, even though they affect the contrary.

When the two meet they are a perfect match so long as they do not try to understand each other psychologi- cally.

Everything will be fine, for instance, when the hardships of life make such heavy demands on them that they have to direct most of their concentration to the struggle for existence, and therefore cannot
make any efforts to assert themselves as individual beings.

When there is no longer such immediate necessity, however, so that they turn to look at one another, they are convinced that they have never understood each other.

The intellect of the one comes up against the other's concretistic "representation," which he finds utterly dis- agreeable, and the feeling of the latter comes up against the other's concretistic "sensation,"
which he finds equally disagreeable.

Then, at best, there follows savior- like suffering, an educating, coercing, correcting, "fathering," and "mother- ing" of the other, heroic feats of love of nearly inestimable proportions.

And then comes the well-known story of the Jew without a train ticket, whom the conductor wanted to throw out at every stop.

When a passenger finally asked him: "Where are you actually going to?" the poor man replied: "To Karlsbad— if my constitution can stand it."

The mistake that is being made is quite obvious: each wants to

better the other. This is the objective plane of viewing things.

This missionary attitude is all very Christian but is extremely annoying

to the introvert. He will kick the missionary out.

The extravert's reaction is very clearly demonstrated in your letter: in your opinion, it would be a mistake if we wanted to teach the extravert to think, and the introvert to feel.

You maintain the opposite standpoint, namely, to let things be and, at most, further one's innermost tendency— thinking in the introvert, and feeling in the extravert.

As you so accurately describe it for the case of the extravert, this leads to "realization," which is nothing else but thinking about feeling.

This is how he learns thinking.

You have witnessed a famous case of this kind, in which a distinguished extravert was put, by an introvert de pur sang, into the saddle that is so characteristic of the extravert, on which he then galloped
off to those adventures in which he learned to

“realize.” This was not taught to him.

He learned it by himself, because he had no other choice.

This is precisely— and pray forgive me— viewing things on the subjective plane.

As you told me, however, a certain other extravert tried to directly impose thinking on the former, which he took very much amiss, as we know, just as an introvert worth his salt will resist with might
and main all attempts from the outside to impose and force

feeling on him. The dignity of man— an essential notion still

to be learned by all missionaries!

It is a remarkable fact that the more you develop the extravert’s feeling, believing to thus enhance your feel- ing into the object, the less the object is actually comprehended, for the object requires not only to be felt into but also sensation and thinking.

The latter two cannot, as we know, on any account be replaced by feeling- into.

That is why raising the level of feeling leads, as you correctly say, to a feeling- into the subject, as the neces- sary exaggeration of the feeling makes the subject’s lack of activity in thinking and sensation felt.

Gently but persistently, this vacuum sucks the libido back from feeling into and thereby enforces “realization,” which, as I have already emphasized, is precisely viewing things on the subjective
plane.

I completely agree with your supposition that the missionary activity the two types exercise on one another leads not to a deepening of the personality at all but only to a good adaptation to reality.

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own.

In my humble opinion, the famous case of a certain extravert quoted above is a good example of this; at the same time this case is probably evidence of the fact that there is no essential difference between your method and mine on this point.

When you say that the act of “deepening of the personality” has merely to do with feeling, you obviously see only the dynamic side of the process, that is, the progress in the development of love.

But you are forgetting that it is precisely “realization” through which a deepening of the personality is achieved.

“Realizing” is an introverting process, an objectifi cation; it is gaining insight, making something conscious, un- derstanding, hence an intellectual process.

Someone who, without “realizing,” always continued to fly on the wings of his feeling, would be, and remain

to be, an incurably extraverted “dud.”

It is just as typical of the extravert to underestimate and fail to notice his own introversion process, as it is of the introvert to underestimate and fail to notice his extraversion
process.

So long as the extravert only feels but does not realize, the will naturally have a very inadequate relation to the object, and that is why his “object” will not correspond to reality at all, but will be a subjective fantasy.

Someone who just feels does not think, but fantasizes.

Through feeling- into, the fantasy is transferred or projected into the “object,” but the actual object is thus dis- torted.

If the object is endowed with reason, it will clearly see that it represents merely a

fantasy to the other. When the other finally understands the real nature of the object,

he cools off considerably.

This naturally offends the object, particularly if it was hoping to get something from the extravert’s feeling, and it will feel disappointed and deceived.

It is exactly as if a very scientifically oriented doctor tre

I can understand the patient when he assumes that he has simply served as a guinea pig for a theory, that is, for a scientific fantasy.

The progress of scientific theory is certainly a great and noble thing, but there seem to be good reasons why experiments are conducted with guinea pigs rather than with humans.

In a refined person, the violent act has only become more refined, which just makes it that bit more devil- ish.

Therefore, you are quite correct in saying that the way indicated by you runs parallel to that of a neurosis, that is, to the way of the “coarse” and “pathological” extravert.

It nearly seems to me as if you were still of the opinion that, for example, I would analyze dreams on the sub- jective plane only.

Since I cannot provide you with evidence from my ongoing analyses, as you know nothing about them, I must revert to that famous case mentioned above, in which you have witnessed my method— which you suggest in your letter— put into practice.

The relation to the object that resulted from that analysis seems to have had a not inconsiderable influence on the further course the development of this extravert took.

He has often been heard talking of Tristan and Iseult, of Faust and Helen, etc.

It is a well- known fact that man is also capable of accepting something as true without having seen it with his eyes and touched it with his hands.

It is this truly human capacity that spares him a number of highly unpleasant experiences.

The average person seems to be satisfied, for example, by the theoretical reasoning that it is dangerous to stick his head out of an elevator on its way up.

He does not need to get his head torn off for the sake of experience.

It would also be a rather daring undertaking for someone to actually try out and see if it were really morally impossible for him to commit a murder.

There are a great many things that cannot, or need not, be experienced via the object.

For all these things we need the symbolic view on the subjective plane— if, that is, these tendencies are not to succumb irretrievably to repression again.

But when an actual experience via the object is possible, or even indicated, only a completely fatuous person would want to enforce a symbolic and subjective interpretation.

I guess you do not count me among such pigheaded solipsists; it would also run counter to what you have ex- perienced.

As far as the behavior of the object toward the violence of the extravert is concerned, to which you object, you are thinking completely extravertedly about it, and are suppress ing the object anew.

You really cannot dictate to the object how it ought to react, and which reaction would

be the right one. Such good intentions may be appropriate among extraverts but not

in the relation between the types.

I must emphasize that an introvert reacts in just

the way I said. This is what happens and what is.

The introvert couldn’t care less if this has any effect at all on the extravert, because he is no extravert who worries about such effects.

I am talking about what is, and not about what would be desirable.

When the introvert reacts accordingly to how he is blindly attacked and abused as a fantasy by the other, he forces him, as you rightly say, to consciously bring out his tendency toward violation, which makes the extravert finally realize that he has such a tendency.

He forces him to give up his feelings— yes, he does—and then the extravert is forced to start thinking.

In that way he achieves, and here you are right again, adaptation to reality, which cannot be accomplished without thinking and sensation.

Once he has achieved adaptation, he at last has his hands free for his own use.

He can then try out his violence and his feeling- into on himself for a change in order to deepen his personal- ity.

His former extraversion to the object was so exaggerated because his adaptation to it was so highly inade- quate.

The deficit forced him to make ever- greater

expenditures. Once adaptation is achieved, his

libido can turn inward.

Of course, the introvert never fancies that by his self- defense he is deepening the other's personality, nor does he defend himself for this reason; he really does it only not to be destroyed himself.

It is only the extravert who can see this in a different light, as he is convinced from the outset that he has the other's best interest in mind, and that everything he does is beneficial for the other's well- being.

This role of the savior

This infantile humbug and has to be nailed down as such.

In my opinion, you have touched upon something very important with your idea that an association of like types is more conducive to a deepening of one's own personality than an association of different types.

Just as I am absolutely convinced that it is mandatory for adaptation to reality that the two opposed types confront each other unreservedly, I also believe that a deepening of the personality, with all its irrational values, can take place only by associating with the same type.

Interference of the opposite type is certainly a painful disturbance, for everything that represents the highest meaning and value for the one side is utmost nonsense and without value for the other.

The directions of the irrational psychological processes are actually

diametrically opposed. What the extravert calls human is just "all too

human" for the introvert.

What the introvert calls human is airy and gaseous for the other.

This discrepancy makes it quasi impossible for the two, because of the irritating difference in tone, to go to- gether in the irrational developmental process.

It is another question whether the irrational process in the opposed types does not bring to light a product that is equally valuable to each of them, although the values they fi nd in it are opposed to one
another.

This question must be left open for the time being.

I find your schema of attitudes of the analyst disagreeable, because I myself could never adopt something like this.

I am as I am, and that also in analysis.

I do not know whether it is necessary for the extravert to play a role, nor do I know whether I may not uncon- sciously play a role myself— after all, one can never know things like that. I would not be surprised to find, however,

that it may be the specific task of the extravert, in his feeling attitude toward the other, to make appropriate corrections in the object in order to eliminate his typical violence.

Certainly the introvert has to do something similar in the intellectual sphere.

As the case may be, he must be either reserved or forthcoming with his thoughts.

I would not know at all how to tune in to the individual task of the patient— for how could I be so vain as to know what his task is?

I would feel sorry for a patient whose task I thought I knew a priori, or at least more or less in advance, because then I would be on my best way to be giving that sort of counseling that the Freudian school has always imputed to me.

Nothing can be done against projections, however.

If in my last letter I talked primarily about the inferior extravert, you talk about the inferior introvert when it comes to matters of self- knowledge.

Without doubt, there is a danger of cheating ourselves out of a really full life by philosophizing.

I have a very tolerant attitude toward such people, however, because in my experience there are quite a num- ber of people who are rendered relatively harmless by contenting themselves with a surrogate of life.

There are also such useless and objectionable seeds in man that living a half-life, which leaves these seeds un- developed, is by far preferable to their full development.

I am not inclined to believe in man as a unum et bonum et perfectum.

Hence, I'm also against proselytizing—unless it is for monism, abstinence, the Salvation Army, pacifism, or the YMCA.

So whoever turns the idea of self- knowledge into a pseudoidea, and fraudulently abuses it to escape himself, has probably good reasons to do so.

An honest man, who also has a certain amount of courage, will never use self- knowledge as a surrogate for life.

His nature would not permit it.

But as we all are deficient in a certain sense, namely, when measured against an ideal, self-knowledge does actually serve us not to commit a number of wrongs and stupidities, which would inevitably follow from the deficiency of our nature.

I am sorry to have attacked my beloved Goethe in my last letter with regard to his statement about self-knowledge.

True, it was very disrespectful, but all the same I did have a point in taking the verba magistri not too seri- ously, since Goethe himself has provided the rebuttal of his own position as shown by the beautiful quote in your last letter.

It is difficult to argue with such masters, because in their honesty they always state also the respective oppo-

site somewhere else.

Just think of Goethe's diametrically opposed statements on women!

The words of the fathers are a fine thing— so long as we do not use them as arguments.

It follows from all this that your criticism of self-knowledge refers to a concept that is actually a caricature of its real meaning.

This inferior concept has nothing to do with what I called the view on the subjective plane.

But I acknowledge your right to stress the existence of an inferior concept and use of self-knowledge just as emphatically as I underlined and defended the existence of a concretistic perception of extraverted feeling opera- tions.

Toward the other, one tends to take a position based on our experience on a par with the average of previous incidences and is little inclined to trust him a priori to really have the more perfect in mind.

The experience of what goes on around us every day has made us so cold, however, that we still do not ex- pect anything good to come out of Nazareth.

The less we are trusting each other, the more proofs we get that this trust is indeed unjustified.

It seems to me that we might now have reached an agreement on this point, after having exposed our mutual mistrust—based on unshakable experience— so emphatically.

So let me turn to another point in which I differ from your view, or rather from what your

written words (sic!)say. The difference starts with your idea that "genius" would be a weapon

against the unconscious.

It would be easy to demonstrate that genius also offers the greatest opportunities of falling victim to the pow- ers of the unconscious.

Genius is both: the capacity to unlock the unconscious, and the capacity to give its elements a visible form

In the very rare case this operation is successful without destroying the person in question (and you know how rarely this happens), we suddenly believe that genius is a superb weapon against the ensnaring powers of the unconscious.

But in the more frequent case that these very capacities devour the person who has them and lead to an un- timely death or lingering illness, we believe that genius is also a terrible snare. I tend to think that the number of geniuses is not all that inconsiderable, but that the number of those who are not destroyed by their genius is infinitesimal.

It does not help to say that it is precisely those few who are the "true" geniuses, while the ones who were de- stroyed had not been true geniuses in the first place.

When we know how thin the thread is, on which the sword above the head of the genius is suspended, we can only say: this one has barely managed to escape by the skin of his teeth, and the other did not make it by a hair's breadth.

Even the so-called true genius carries wounds close to his thread of life.

Neither the genius nor the average person can get through life unscathed, but only the genius is affected to a much, much higher degree.

Genius is as little a substitute for analysis as “experience.”

A “healthy person” is never driven by his experience “to unite with

his unconscious.” With this view you would deny analysis the right to

exist altogether.

According to your view the significance of analysis seems to be limited to a psychological technique that, for pathologically sensitive people, is a partial substitute for a life they find impossible to lead, and which offers healthy people some help in coping with their conflicts.

In the former case, analysis serves as the dressing of a wound; in the latter, as a motor oil.

I readily concede that even great Caesar might have found it necessary to stop up a bung hole somewhere, and that the halls in the Louvre offer an excellent opportunity for “physical exercise,”but I deny that this is Caesar’s or the Louvre’s “greatest value.”

I am more than ready to acknowledge and admire all the useful things that make life possible and easier, but that the usefulness of a work of culture should be its “highest value” is completely beyond
me.

As I do not want to immediately sin against my abovementioned principle of implicit trust, I assume that what you really meant was that this is precisely not its highest value.

If this so highly praised experience alone would suffice, what would then be the point of science and other cultural achievements, with all their intrinsic values beyond the question of usefulness?

Someone who in his experience also experiences his unconscious has by no means united with it— unless, that is, he knows it.

The process of attaining knowledge covers many fields and is possible only with the help of those formulas that have been elaborated and handed down by the history of ideas over several millennia.

This treasure trove is called science, without which knowledge is impossible.

An animal lives its unconscious, and is completely united, even identical, with it.

What is missing is only knowledge, seeing things from the subject’s point of view. In this knowledge— that is, in what analysis is in itself, regardless of its usefulness— lies its “greatest value”; its true value is that it is a standpoint beyond experience, out of the reach of the rationalistic intentions of those who want to make it the servant of their own incompetence.

When somebody says: “Love thy neighbor as thyself,” the meaning of this statement lies in the ideal of Chris- tian love, and not in the thought that it is also of the greatest practical value to

raise this Machiavellian principle of “do ut des” to a religious ideal.

Similarly, it would be a grave injustice against the spirit of the achievement that we call analysis to limit its highest value to its usefulness for our lives.

Seen in the light of day, it is also clear that it could not provide this practical service at all if it did not have precisely the value I emphasized.

“Life is not the highest of goods,” and least of all that which cures a few neurotics and shortens some conflicts for a few healthy people.

But lest you arrive at the opinion that I underestimate the practical usefulness of analysis, let me conclude by saying that I am as skeptical of knowledge without usefulness, as I am of usefulness without well-founded knowledge.

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable li- braries.

Usefulness without meaning fills pockets and the churches of Christian Science.

The value of analysis, however, is not only that it is of practical use but that it is also a living

knowledge in and by itself. Thinking is life just as much as doing is.

Thinking is not merely a “realization” of life; life can also be a “realization” of thinking.

As to your concluding remark, I really must add for the sake of poetic justice that I did not invent that legend of the sailing-motor-airplane- monster, but that by alluding to the Platonic myth I only wanted to emphasize, ever so delicately, that this monster is hardly viable, precisely because of its ideal nature.

I hardly believe that I will go to the hell that has so very amiably been intended for me, only because I find the sailingmotor-airplane- dragon an impossible ideal.

Surely Sisyphus was an idealist,

wasn’t he? With best regards,

your Jung Carl Jung, Hans Schmid Guisan Letters,

Pages 100-114 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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Carl Jung on "Men, Women, and God" (2016-02-23 04:41)

MEN, WOMEN, AND GOD

Introduction: The popular English journalist Frederick Sands, then foreign correspondent for the London Daily Mail, interviewed Jung at Kusnacht and published the results as five successive articles in the Daily Mail, April 25-29, 1955.

Jung had read and approved the text of the interview. Sands's articles were headed with provocative sentences drawn from Jung's words—"To Call Women the Weaker Sex is Sheer Nonsense," "You Must Quarrel to Be Happy," etc.

On September Io, 1961, three months after Jung's death, the material of the first two articles was rearranged and published under the title "The Trouble with Women" in the Sunday magazine sections of several American papers—the Washington Post, the New York Journal, the American Weekly, and others.

Sands wrote: "It was the last interview the erect, agile six-footer would ever give—and in many respects his most remarkable.

Shortly thereafter .. .he died at 85."

The 1955 text is given here, but the interviewer's remarks are omitted and Jung's

are slightly abridged. Dr. Jung: A man's foremost interest should be his work.

But a woman = man is her work and her business.

Yes, I know it sounds like a convenient philosophy of the selfish male

when I say that. But marriage means a home.

And home is like a nest—not enough room for both birds at once.

One sits inside, the Other perches on the edge and looks about and attends to all

outside business. The vanity of men is in most cases a result of their professional

activities.

The extent it reaches is sometimes almost grotesque.

Most men are afraid of something and are full of prejudices—which are not there in the

case of most women. Men are inclined to resent any interference with their way of

thinking and their hidebound convictions.

This is especially the case with their manly prestige, which they feel they have to guard even when it is not threatened.

They may be afraid that they are ill—or of being told that they are ill; they may have financial or some other suppressed worries.

But more often than not they are suffering merely from—fear.

Men almost invariably are not honest, either with themselves or with me.

So many women are just crying out for a better understanding with their husbands.

Their men are incapable of grasping this—which is not strange since men do not

understand women anyway. But women are unable to realize that in business their

husbands are not the monarchs of all they survey.

As often as not they are underdogs who have to put up with a great deal—a bullying

boss, for instance. And the best remedy for that is a woman's understanding.

After a day at business in such uncongenial circumstances—having to be pleasant to people he doesn't like—a man comes home in the evening wanting to bang someone over the head.

Instead he is expected to continue the torture by being very nice to his wife.

A woman, of course, has also had her day’s worries with the children and the household.

She would like to talk about them.

She is, in fact, just in the mood for

a chat. But her husband is tired

and taciturn.

The average woman cannot visualize a man’s problems.

His secretary understands her boss better than his wife does.

I have never said so much to anyone in an interview before. Probably I shall find myself in trouble—especially with the women—for some of the things I have said.

Women are much tougher than men underneath. To call women the weaker sex is

sheer nonsense. Beware those angel-faced types who always appear weak and

helpless and talk in a high-pitched voice. They are the toughest of them all.

Be cautious and prepared for anything with quiet women.

The old proverb says "Still waters run deep"—and that’s particularly so in the case of women.

I know it sounds malicious, but quiet women usually have some surprises in store for us once we start delving beneath the surface.

Talkative women should not be taken at their

face value. Often their talk is only a blind.

Many people talk too much because they do not want to discuss

essential things. Women who talk most think least.

Women will call me cynical and dislike me for

being so frank. It is women’s instinct to capture

and hold one man.

It is man’s instinct to get as many women as possible.

Man tries not to be caught, at least for as long as he can readily

Cluck his pursuer. That is the instinct of the fast-running animal:

escape by flight.

A woman’s best prey is the man that no other woman has been able to catch.

To catch a man that any woman could have caught—that makes the prize relatively valueless.

But once she gets her man, woman holds him in a strong grip and makes sure that no other women are in the offing.

That is natural and necessary, for it is man’s nature to alight here and there and then take flight again—if he can.

I have terrible trouble making people see what I mean!

Every psychological statement is also true when it is turned round to

mean the opposite. That is complicated—but that is nature.

There are, for instance, any number of quite virile men who have a certain idea of the woman they want; they make a beeline for that woman and are never troubled by any other women.

Such men generally get a wife they have to watch, for they are not the kind to stay inside the nest.

And if they are not careful they may find the female, perched outside, flying off on occasional sorties of her own.

A woman is at her best only when she loves a man.

Personal relationship is her basic need and when that ’falters she grows dissatisfied and argumentative in a way that often leads to divorce.

But this certainly doesn’t mean that men and women should remain placid.

On the contrary, some tension must prevail in their daily lives, for otherwise there cannot be the ideal rela- tionship in sex—and this is a "must" between husband and wife.

I once had an "ideal-looking couple" who came to

consult me. Something had gone wrong.

When I looked at them I wondered what could have brought them to me.

They appeared perfectly suited to one another in every way and, as I soon discovered, they were blessed with all the material things life could offer.

But eventually I found that the real trouble was that they were

too well suited. This prevented any tension existing in their

intimate relations.

They coincided so much that nothing happened—a situation as awkward as the opposite extreme of total in- compatibility.

Look at it in terms of everyday life.

Is a conversation likely to be in any way interesting when you know beforehand that your partner will agree with everything you say?

What is the use of discussing a conviction already shared and accepted as a matter of course?

The incentive to discussion dies—there is no potential.

When you know that your opinion agrees with your partner's, there is no point in

mentioning it at all. So what does there remain to talk about?

It is far more interesting and productive to discuss something about which different views are held.

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow.

Difference of opinion can be fruitful; so can quarrels fiery are in the way of getting together, and one has to make an effort to surmount them.

Mentally, morally, physically: in ail these ways Nature, has created an extreme difference between man and woman, so that he finds his opposite in her and she in him.

That creates tension.

If man and woman were the same, that would be

stalemate. The earth would be sterile.

Where the land is flat there is no flow of water; it has nowhere to

go; it stagnates. In order to produce energy you must have

opposites—an above and a below.

There must be a difference in level, and the greater it is the swifter and more forcefully

does the water flow. To me a particularly beautiful woman is a source of terror.

A beautiful woman is as a rule a terrible disappointment; you cannot have

your cake and eat it. In men, beauty and brain are seldom found together.

The brain of a highly attractive man of handsome physique becomes merely the appendage of his wonderful torso.

At my country retreat I do as I please.

I write, I paint—but I spend most of the time just drifting along with my thoughts.

It seems to me we have reached the limit of our evolution —the point from which we can advance no fur- ther.

Man started from an unconscious state and has ever striven for greater consciousness.

The development of consciousness is the burden, the suffering, and the blessing of mankind.

Each new discovery leads to greater consciousness, and the path along which we are going is merely an extension of it. This inevitably calls for greater responsibility and enforces a great change in ourselves.

We must draw conclusions from what we know and discover, and not take everything for granted. Man has come to be man's worst enemy.

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

We must begin to learn about man until every Jekyll can see his Hyde.

The strains and stresses of twentieth-century living have so affected the modern mind that in many countries children are no longer able to concentrate.

Here in Zurich the schoolteachers of the upper part of the lake asked me why it is that they are no longer able to carry out the full curriculum.

The children, they said, seemed unable to concentrate.

I told them that the fault lay with the cinema, the radio, television, the continual swish of motor-cars and the drone of planes overhead.

For these are all distractions.

The same distractions affect adults as well.

You cannot go into a hotel or a restaurant and carry on an intelligent conversation over a meal or a cup of tea because your words are drowned by music.

Some time ago I was in a New York hotel and wanted to have a discussion with an American professor. It was impossible—we gave it up.

I have nothing against music at the proper time and place, but these days one can't get away from it. I have just returned from the Ticino, in Italian Switzerland, where they love music.

But when they turned on the radio in the restaurant I got so exasperated that I pulled out the plug. Jazz and all that sort of stuff is silly and stultifying.

But it is even worse when they play classics in such a place. Bach, for instance.

Bach talks to God.

I am gripped by Bach.

But I could slay a man who plays Bach in banal

surroundings. Cocktails and all they stand for are

just as bad.

They simply kill all sensible conversation.

Why, most of the people who go in for cocktail drinking are only able to keep up a decent conversation after the third.

Worst of all is television.

Without knowing it man is always concerned with God.

What some people call instinct or intuition is nothing other than God.

God is that voice inside us which tells us what to do and what not to do. In other

words, our conscience. In this dark atomic age of ours, with its lurking fear, man is

seeking guidance.

Consciously or unconsciously he is once more groping for God.

I make my patients understand that all the things which happen to them against their will

are a superior force. They can call it God or devil, and that doesn't matter to me, as long

as they realize that it is a superior force.

God is nothing more than that superior force

in our life. You can experience God every day.

There are for instance, the "strange recurrences" that happen in the lives of

certain individuals. Many patients come to see me about them.

They want, quite naturally, to know why these things recur, whether the cause lies in themselves, and whether there is anything they can do to end it.

These recurrences may be so conspicuous that—especially if they are unpleasant—the person concerned may begin to feel himself the victim of some sinister form of persecution.

We must make a clear difference between this and the persecution mania of an

unhinged mind. The occurrences are often quite genuine and not merely

imagined.

Once I was walking in the garden of my house with a lady who had consulted me.

She had told me, among other things, that whenever she was in the country she was attacked by birds—black birds.

Hardly had we got away from the house than several crows approached and swooped down on us, fluttering about and cawing angrily.

They left me alone, but kept on flying at my patient.

One of them even nipped her on the back of the neck before I

drove them off. Another strange case: I treated three daughters

and their mother.

The three young women kept on having terrible dreams about the elder lady, who was

a model mother. They dreamt of her as a wild animal.

Years later she became prone to fits of melancholia in which she acted

like a wild beast. The fact is that what happens to a person is

characteristic of him.

He represents a pattern and all the pieces fit.

One by one, as his life proceeds, they fall into place according to some predestined design.

All that I have learned has led me step by step to an unshakable conviction of

the existence of God. I only believe in what I know.

And that eliminates believing.

Therefore I do not take His existence on belief—I know that He exists. Carl Jung, C.G. Jung Speaking: Inter- views and Encounters, Pages 244-251

Carl Jung across the web:

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Carl Jung on "Error." (2016-02-23 14:27)

Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

There, that's the error, one must not seek happiness. The happiness that one seeks

is a usurped one. Knowledge rests not upon truth alone, but upon error also. Carl

Jung; Modern Man in Search of a Soul If you avoid error you do not live. Carl Jung,

Jung, C.G. Jung Speaking, p. 98.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung,

Letters Vol. II, Pages 267-268.

One should be willing to make mistakes cheerfully. The most perfect analysis cannot

prevent error. Carl Jung, 1925 Seminar, Page 13

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Carl Jung and “Horns Blowing, Bells Ringing” by Claire Myers Owens (2016-02-24 05:26)

Introduction: An American writer on psychology, Claire Myers Owens, visited Jung on July 24, 1954, and wrote up the experience for a contest feature, "Tourists Abroad," in the Paris edition of the New York Herald Tribune.

Her article was the winning entry for Aug. 12, 1954.

Claire Myers Owens: Nervously, I pulled the bell at the home of the Grand Old Man of Switzerland.

It was a large old-fashioned house directly on the beautiful Lake of Zurich, with the snow-topped Alps in the dim distance, and a vegetable garden in front.

As the maid admitted me, I feared that my awe of his world-wide fame would

make me tongue-tied. My fears were groundless.

A large, tall man with very pink cheeks and an appearance that belied his 80 years entered and

greeted me.

We sat in his library overlooking the flower garden and the blue lake

with its many boats. He was friendly, jovial, startlingly frank.

For an hour and a half, we discussed his analytical psychology, Freud, his early struggles, religion and the role of evil, politics and the psychological origin of the "-isms," the maternal woman and the grande amoureuse, his collected works now being published in the United States in 18 volumes, "self-realization," the cause and cure of neuroses, and how to find the meaning of life.

I said I had a chapter on him in the book' I was writing—but how could I endure it if the book were not ac- cepted?

He said, write the truth, and expect to be misunderstood, and take

the consequences. That was what he had been doing all his life.

People feared truth.

Suddenly, we heard horns blowing, bells

ringing. The maid rushed up in great

excitement.

He said: "Nein! Nein!"

Then his daughter called up from the garden

below. "They" wanted to see him.

murmured: "Nonsense!"

She begged him to come out on the

balcony. He stepped out.

So did I.

A large lake steamer had stopped.

Its two or three hundred passengers were

waving wildly. Finally, he waved back—once.

It was the International Congress of Psychotherapists,' and their ship had stopped in order that they might have a glimpse of the greatest of all psychotherapists—Prof. Carl G.Jung., Carl Jung, C.G. Jung Speaking: Interviews and Encounters,

Pages 237-238 [1]

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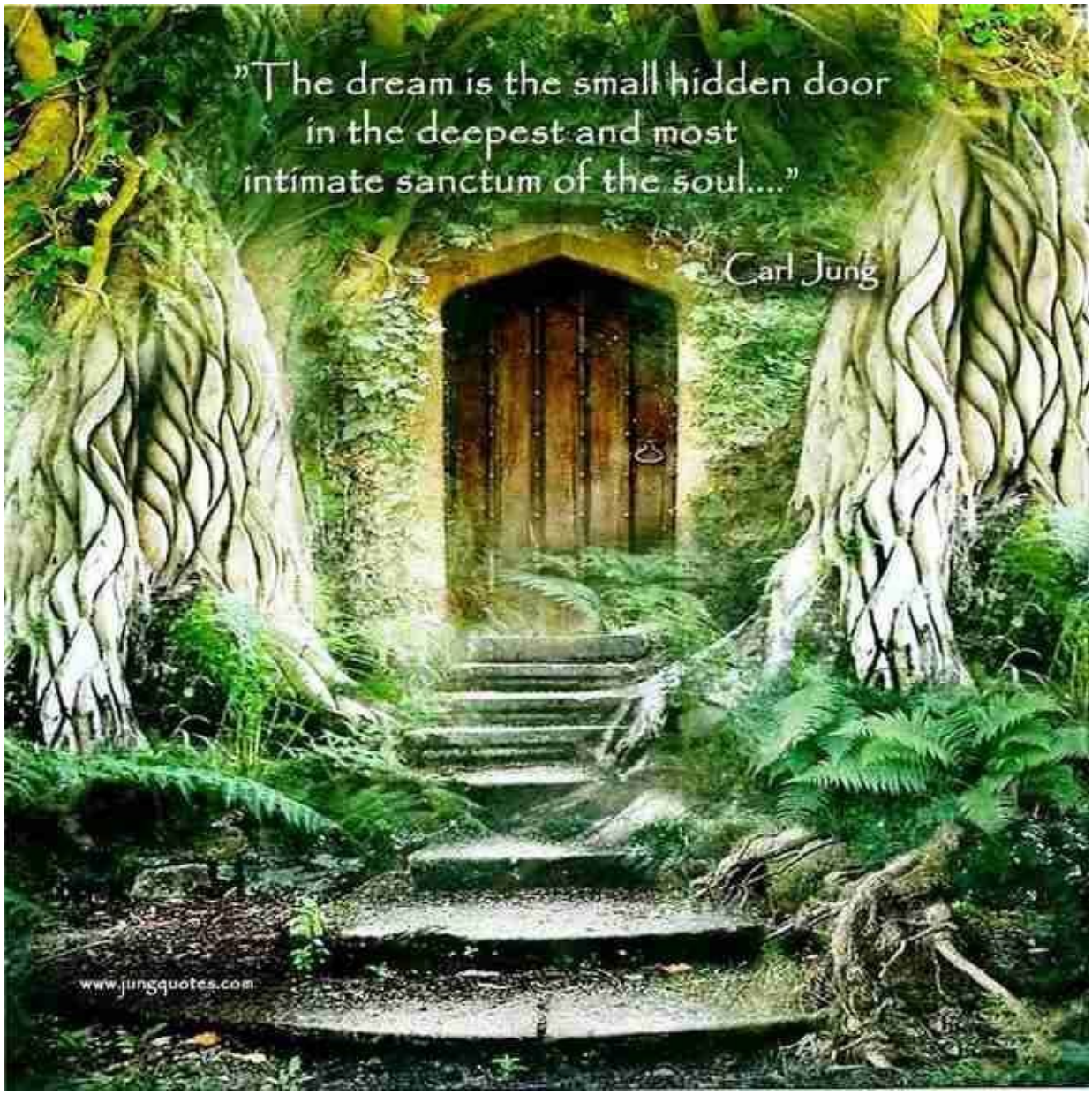
1. http://www.lib.utexas.edu/taro/twu/00004/twu-00004.html

Carl Jung on the “Hidden.” [Anthology] (2016-02-24 10:29)



Small and hidden is the door that leads inward and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Carl Jung, Civilization in Transition, Page 154.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjec- tive reality. Carl Jung, Psychology and Religion, Page 521, Para 859.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The power operating through the animus emanates specifically from the self, which is

hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be un- derstood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of vision- ary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies re- union with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret na- ture of the stone was man's own self. This "self"was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

People measure their self-knowledge by what the average person in their social environment knows of him- self, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hid-

den sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Pages 201-208

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obvi- ously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Pages 351-352.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go be- yond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. C.G. Jung, Carl Jung, Letters Vol. II, Page 581

The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens to that primeval cosmic night that was soul long before there was conscious ego and will be soul far beyond what a conscious ego could ever reach. Carl Jung, The Meaning of Psychology for Modern Man (1934)

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cos- mic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

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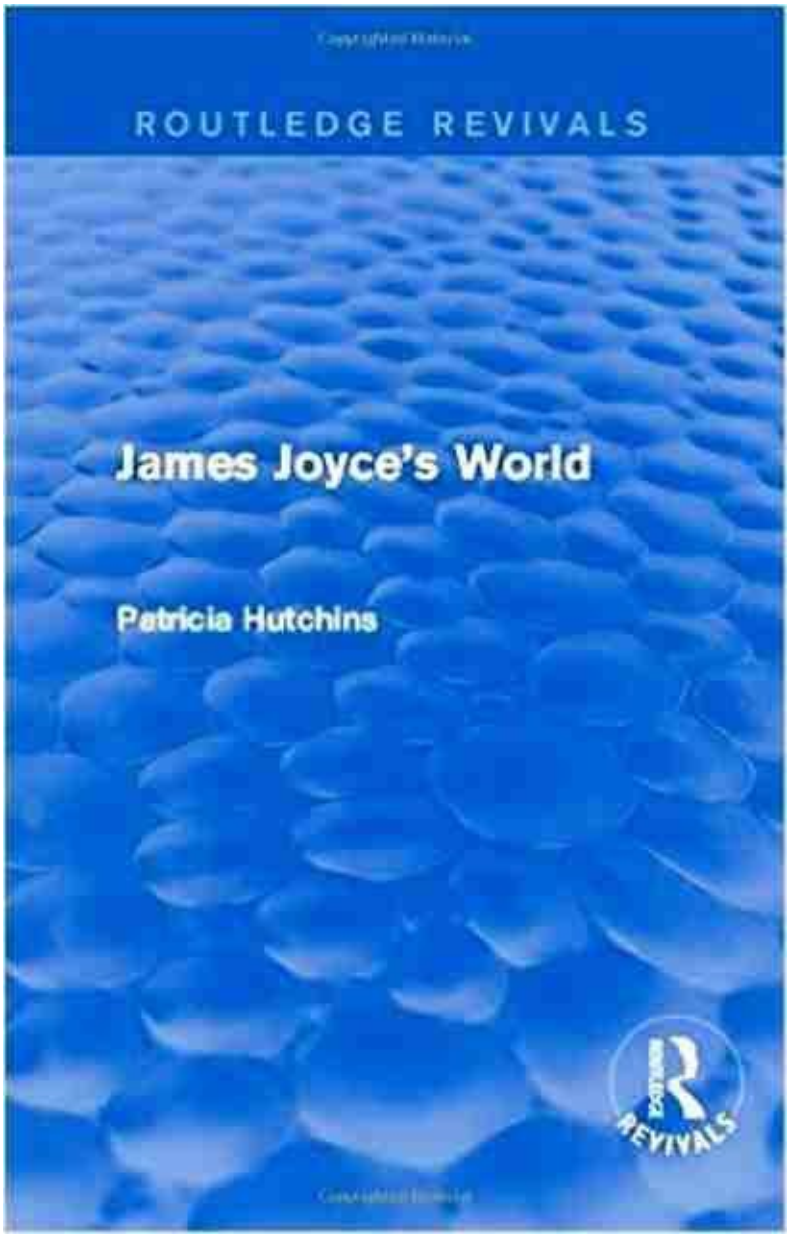
Carl Jung and “The World of James Joyce.” (2016-02-25 04:04)



Carl Jung and “The World of James Joyce.”

Introduction: The English writer Patricia Hutchins set out to explore James Joyce’s background in Ireland and in the Continental cities where he lived.

In Zurich, she interviewed Jung at his house in Kiisnacht, on a date not readily evident, but probably in late 1954.

Miss Hutchins described her encounter with Jung in her book James Joyce’s World (London, 1957), pp. 181-84.

The passage as given here is slightly abridged, to omit a digression on other literary matters.

Patricia Hutchins: We could only arrange a meeting in the evening.

Thus I went out to the village of Kusnacht and made my way down a long, villa-edged road.

Going through white gates, at the end of a short avenue of trees I could see a lit doorway in the dark tower- shape of a house.

Soon a girl took me to a small ante-room on the first floor.

Indian dolls and toys were in glass presses and among books and papers on the table was a recent issue of Punch.

Downstairs someone whistled and a deep clock struck six across the atmosphere of quiet and good order there.

As I was ushered into a large library, over parquet and Indian carpets, there was only a standard lamp in a cor- ner by the window so that furniture and pictures were indistinguishable.

Dr. Jung rose and shook hands, a bulky figure with a pleasant voice, and I sat down on a comfortable seat op- posite him.

By some effect of the light behind his chair, or the angle of his glasses which enlarged the pupils, a curious distortion gave his look the full-powered concentration of a child or an animal.

It was so distracting that I shifted my position and it became more usual again.

We talked first of all of my study of Joyce's background, and Dr. Jung's brief glimpse of Ireland from a liner stopping at Cobh on the way back from America.

I mentioned Joyce's years in Zurich during the First World War and how Mrs. Rockefeller McCormick' had helped Joyce financially for a time and then abruptly ceased to do so.

"It has been suggested," I said, "that you were in some way involved, and that perhaps Joyce had offended the lady by refusing to be analyzed?"

"Well, now you tell me the story I may well have been, in an indirect way."

Dr. Jung explained that Joyce's name was then unknown to him and he had not met the writer personally un- til much later, when Joyce, whose daughter was then in a sanatorium, asked for a consultation.

Yet he recollected that before 1920 Mrs. McCormick mentioned she was supporting both an author and an- other artist at that time.

She was much troubled by the fact that the latter did not work.

Dr. Jung hesitated to tell her to cease these payments, but when the artist himself became his patient and told him of a recurrent dream in which he was bleeding to death, he advised Mrs. McCormick to end an intolerable situation, with most satisfactory results.

Although Dr. Jung was not informed, she may well have decided to have done with Joyce and the manuscript of Ulysses as well.

"In the thirties I was asked to write an introduction to the German edition of Ulysses," he told me, "but as such it was not a success.

Later I published it in one of my books.

My interest was not literary but professional. . . . The book was a most valuable document from my point of view; I expressed this, as you know."

"You said that the experiences related were part of 'the cold shadow-side of existence"—I do not think that Joyce cared about that."

"The peculiar mixture and the nature of the material as presented is the same as in cases of schizophrenia, but dealt with by an artist.

The same things that you find in the madhouse, oh yes, definitely, but with a plan.

I wrote and apologized to the publisher for not being able to provide what he needed for the edition."

When Joyce approached the psychologist professionally in 1934, Jung had put the article and his apology for it out of his mind, but Joyce would hardly have done so.

"Certainly he seemed very restrained," Dr. Jung said when I mentioned this.

"Yes, now I remember it, during the hour or so while we talked of his daughter, it was impossible not to feel his resistances.

The interview was correspondingly uneventful

and futile. His daughter, on the contrary, was

far more lively.

She was very attractive, charming—a good mind.

And her writing, what she did for me, had in it the same elements

as her father's. She was the same spirit, oh they cared for each

other very much.

Yet unfortunately it was too late to help her."

The neurotic, like the child, is often very absorbent of the atmosphere created by those around him, especially when it in some way involves himself.

A remark disparaging the Doctor—"How could he know what is going on in my pretty little head"—purported to have been made by Lucia, suggests that no real rapport was possible between them.

_"Finnegans Wake?"

Dr. Jung „replied to my query. "I read parts of it in periodicals but it was like getting lost

in a wood. Oh no, I could not manage it. Ulysses yes, but still
I do not understand why so many people read it, so many editions have been published."’

"Well, surely they needed certain things to be said.

In the twenties people wanted to read in print what they could not express themselves, about life, sex. . .
.

That generation was freeing itself from so much; we hardly understand its situation now.

Then it seems to me that many problems inherent in Joyce's work are also those of the present-day world, in particular the adjustment of personal relations to science, the question of over-population. . . ."

"Yes, yes, that is the great problem, all over the world.

I have been in India and seen the under-nourished people, the thousands,

thousands born there. There is the important question of food, of food

production.

How are they all to be fed?" '

Dr. Jung enlarged on this theme in a flow of sentences, one upon another, and with that quick, unsought illus- tration which characterizes his prose.

As he stood up to go I was aware of his fresh, full face, and that there was a particular attractiveness about the man by his very largeness and health of mind.

"I am glad," he concluded, "that I do not have to face the

difficulties of the future. I shall be eighty in July 1955, you

know.

They are so very great indeed."

"Well, I think you have done your share in helping other people—enough

for one lifetime. We'll have to try and find a way out anyway."

"Yes, yes."

As I got my coat from the ante-room I knew that by long habit he was watching, assessing me.

With more care than usual, as if to make a good impression, I turned off the light

and shut the door. "Is this an old house?"

I asked, to fill the gap before saying goodbye.

"No, but built after an ancient style." He smiled. "I am, you know, a conservative."' Carl Jung, C.G. Jung Speaking: Interviews and Encounters ,Pages 239-243

Carl Jung across the web:

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http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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Red Book:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl jung on "Taoism" Anthology. (2016-02-25 04:17)

Marie-Louise von Franz, Psychotherapy
If we are looking for historical parallels, Jungian psychology could most readily be compared to the original Taoism of China, a wisdom that embraces the whole of human life.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I

ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, ac- cording to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

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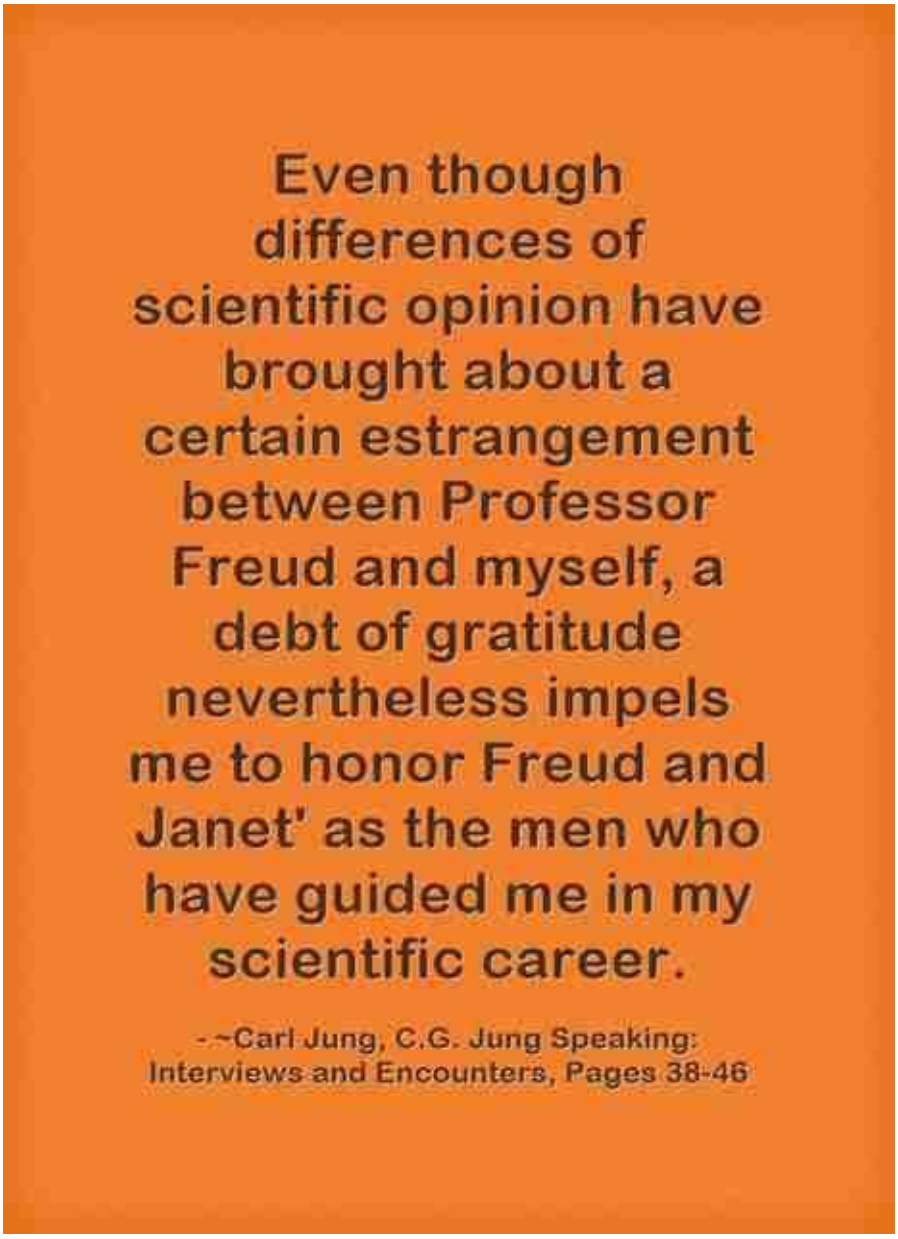
Some Carl Jung Quotations XXII (2016-02-25 04:41)


Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career.
- ~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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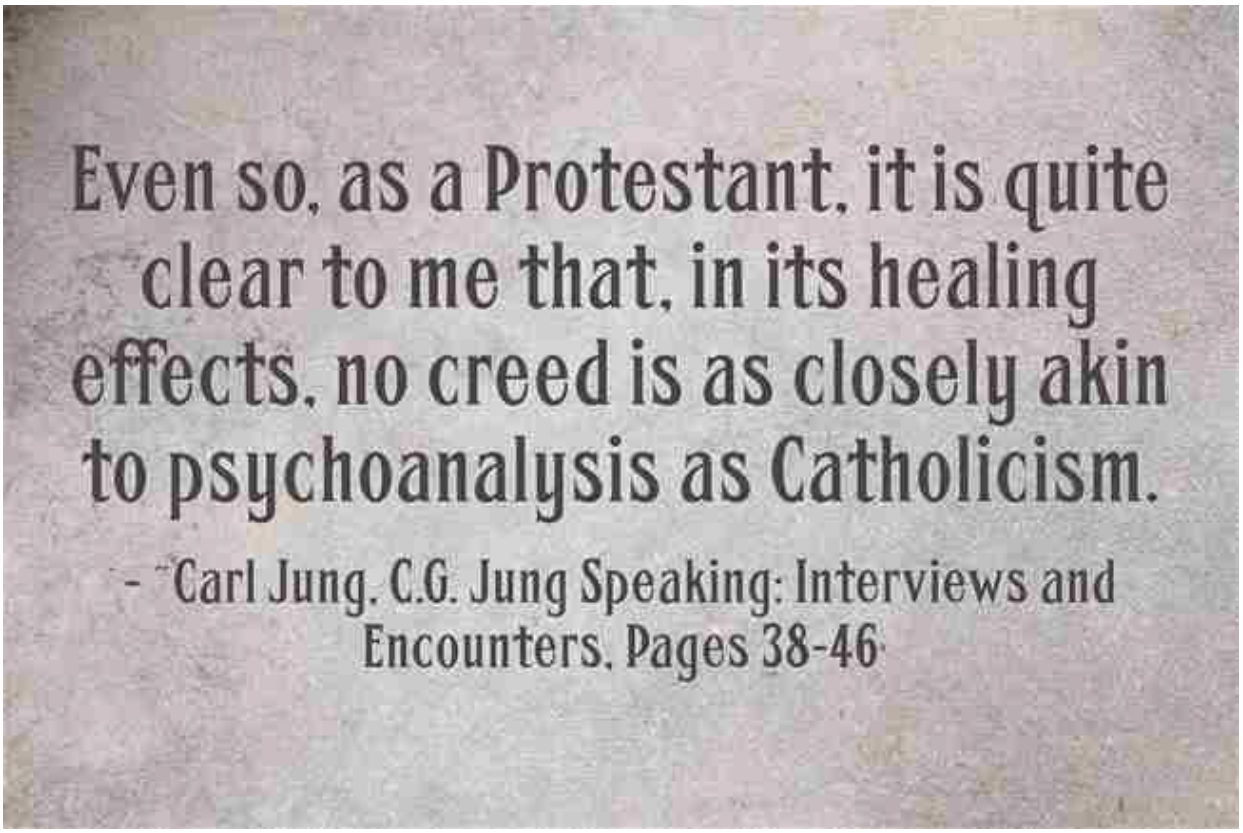
Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism.
- Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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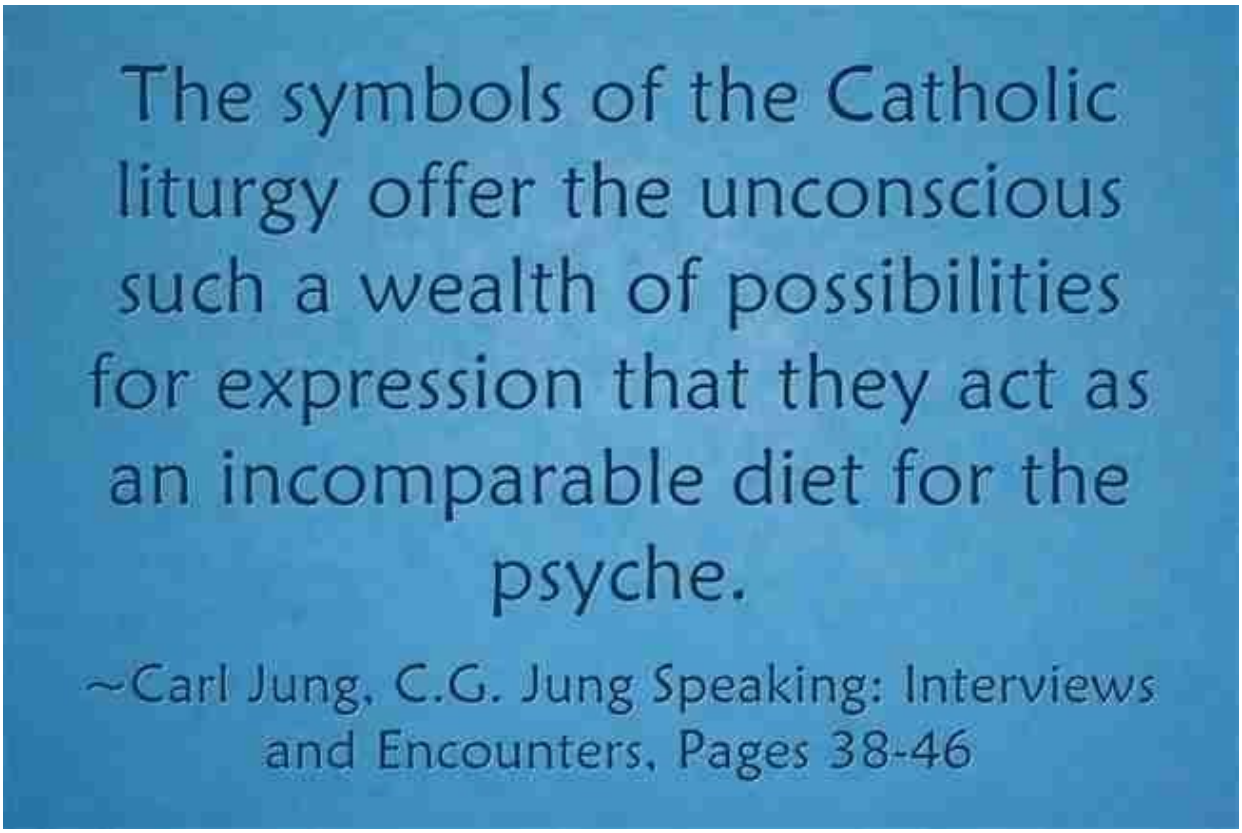
The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.
~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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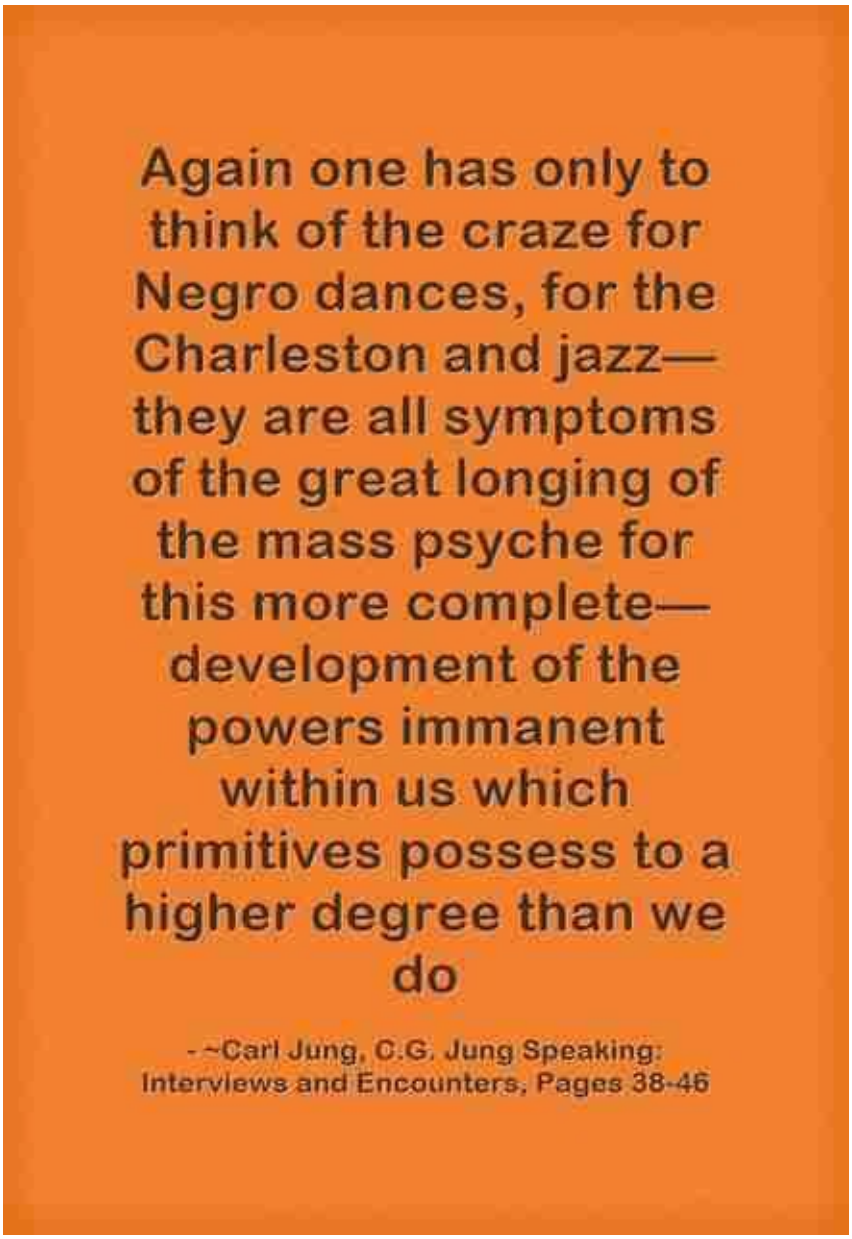
Again one has only to think of the craze for Negro dances, for the Charleston and jazz— they are all symptoms of the great longing of the mass psyche for this more complete— development of the powers immanent within us which primitives possess to a higher degree than we do
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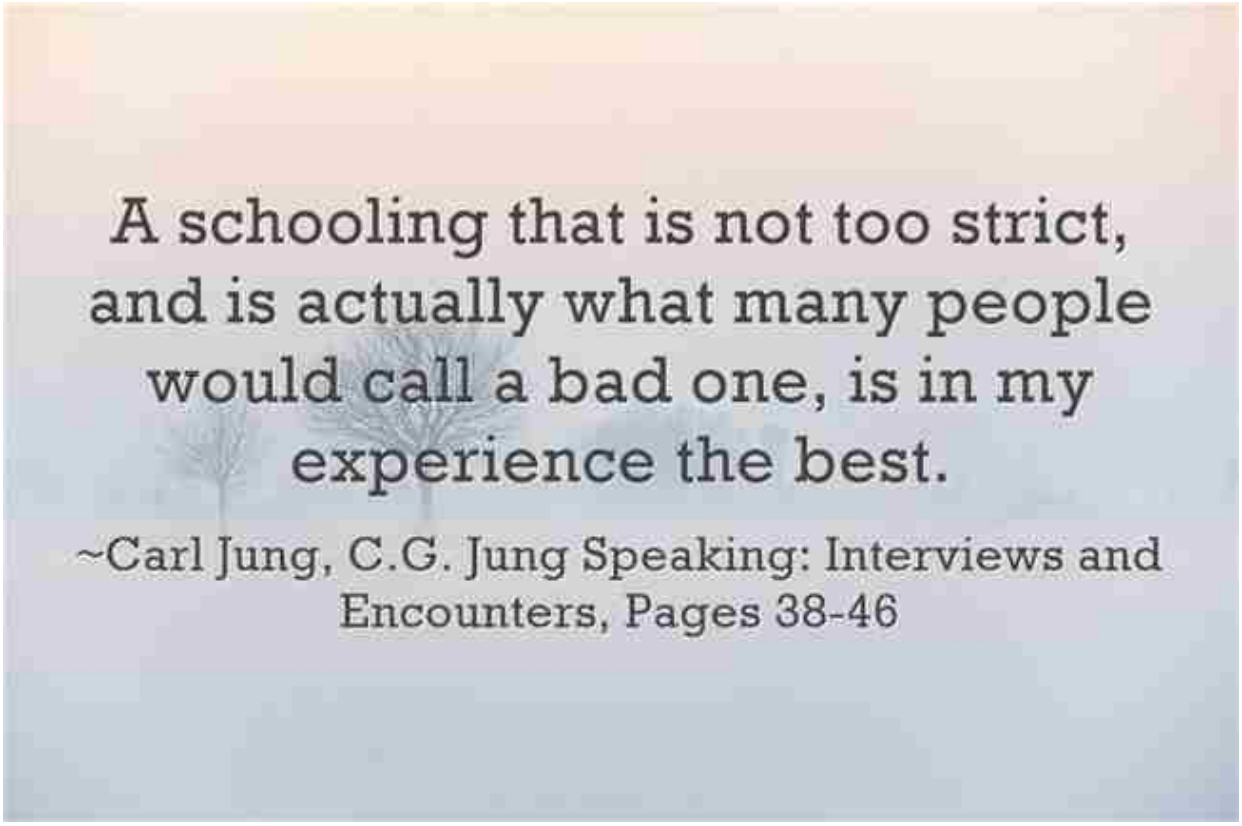
A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.
~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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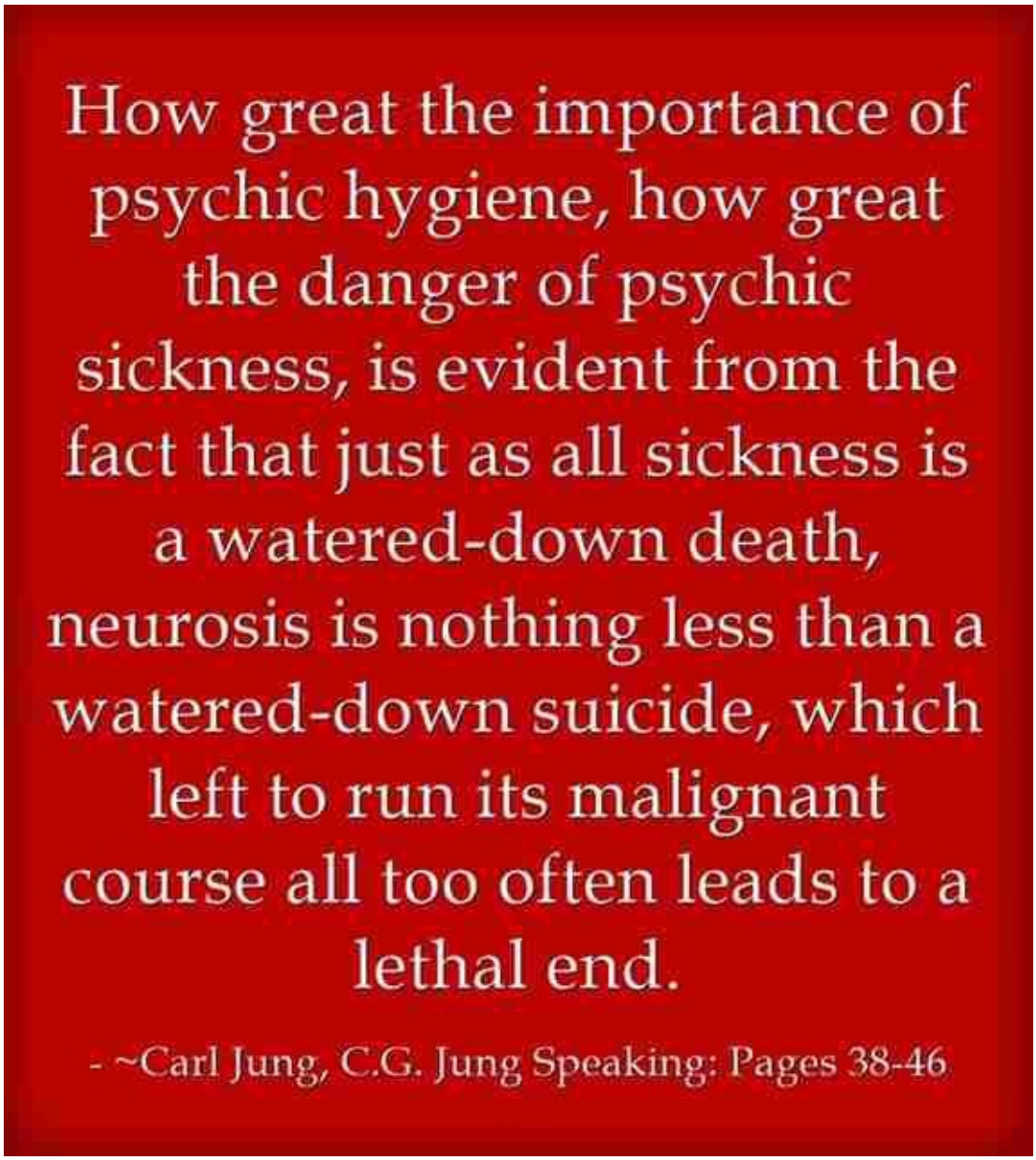
How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.
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The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty.
~Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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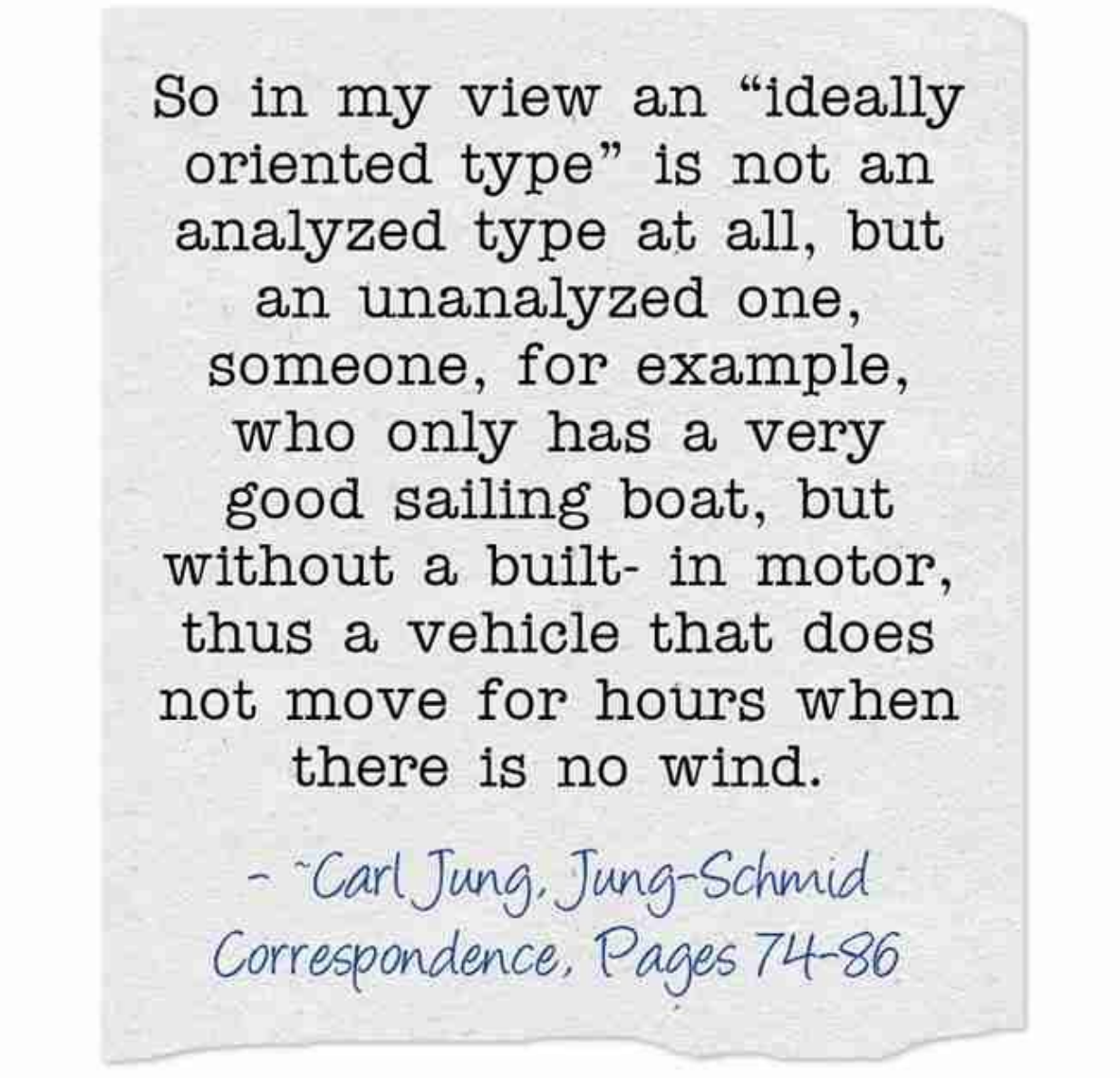
Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Pages 74-86


So in my view an "ideally oriented type" is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind.
- ~Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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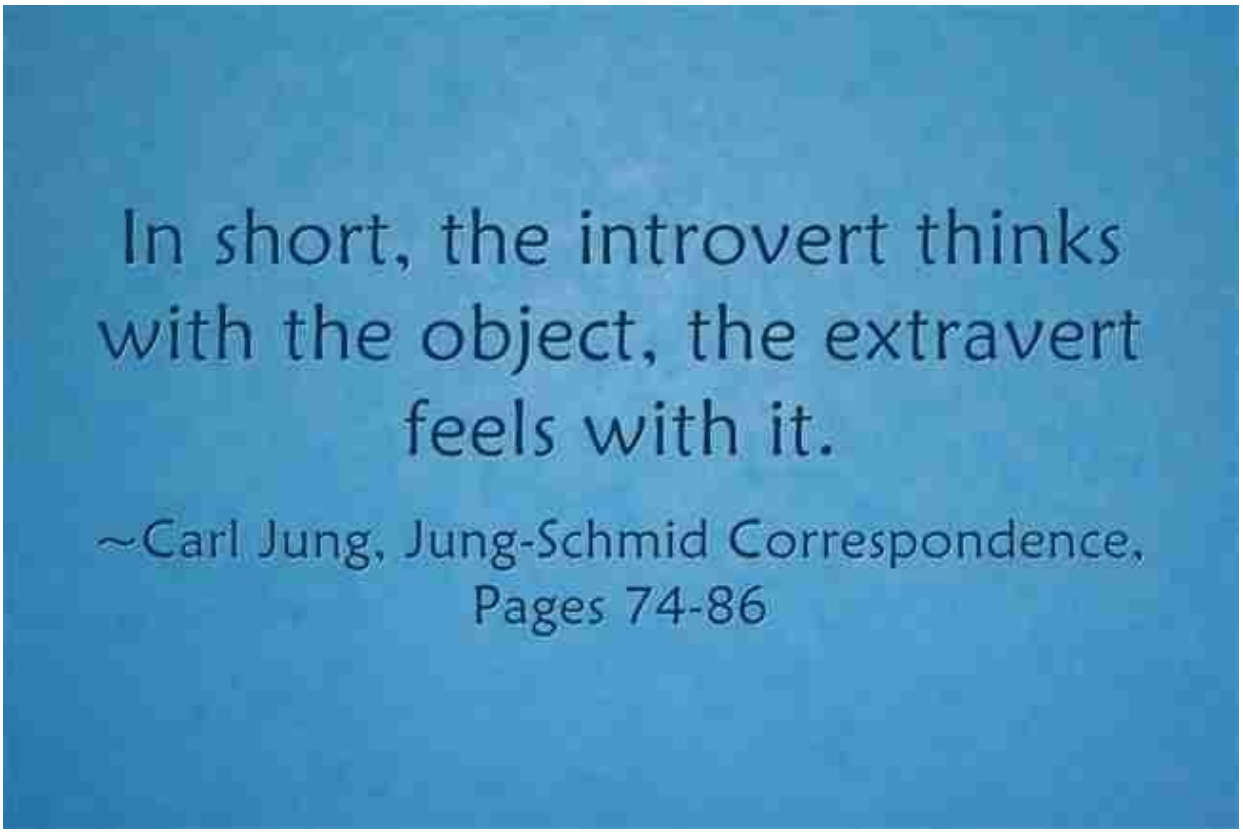
In short, the introvert thinks with the object, the extravert feels with it.
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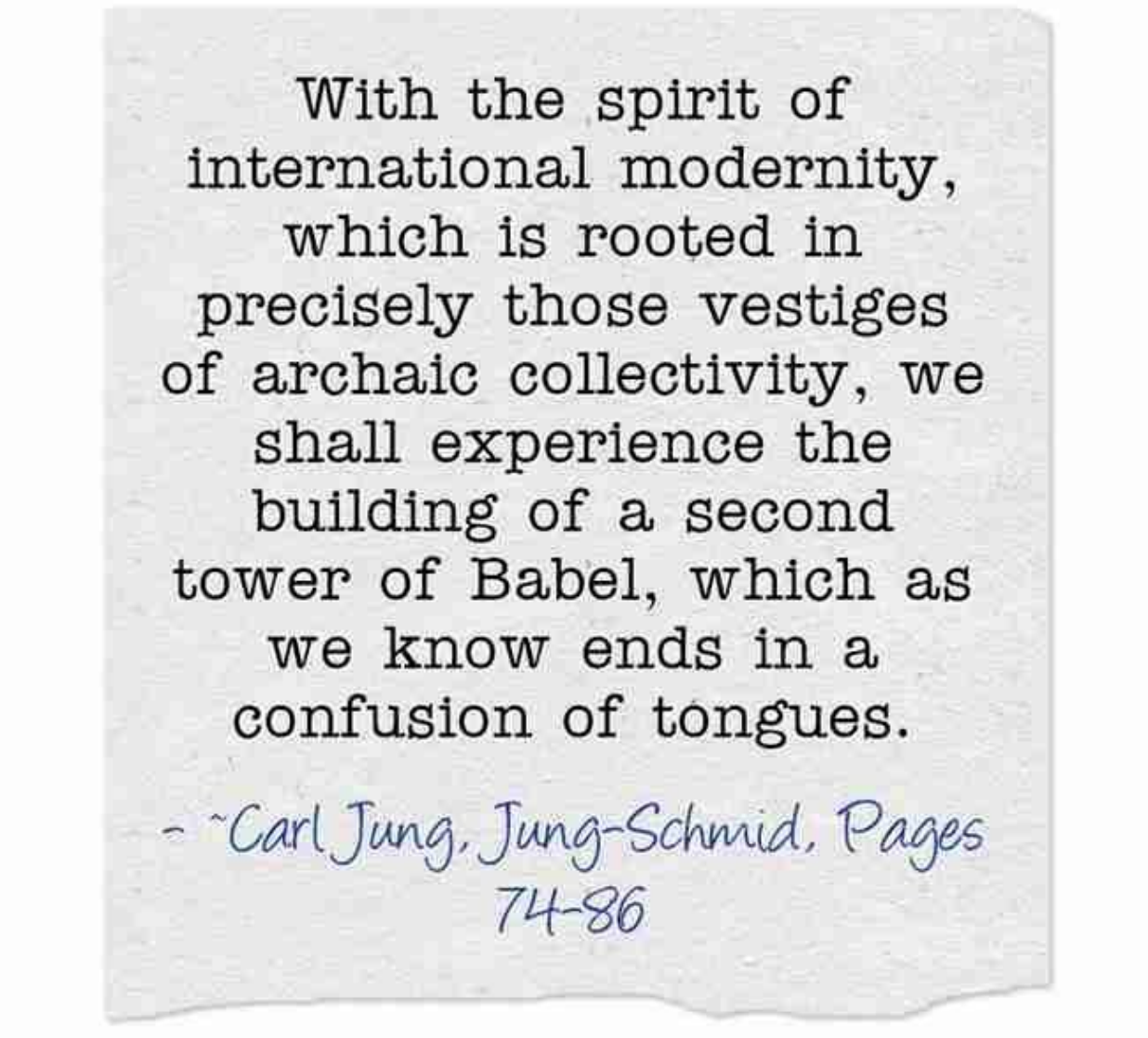
With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues.
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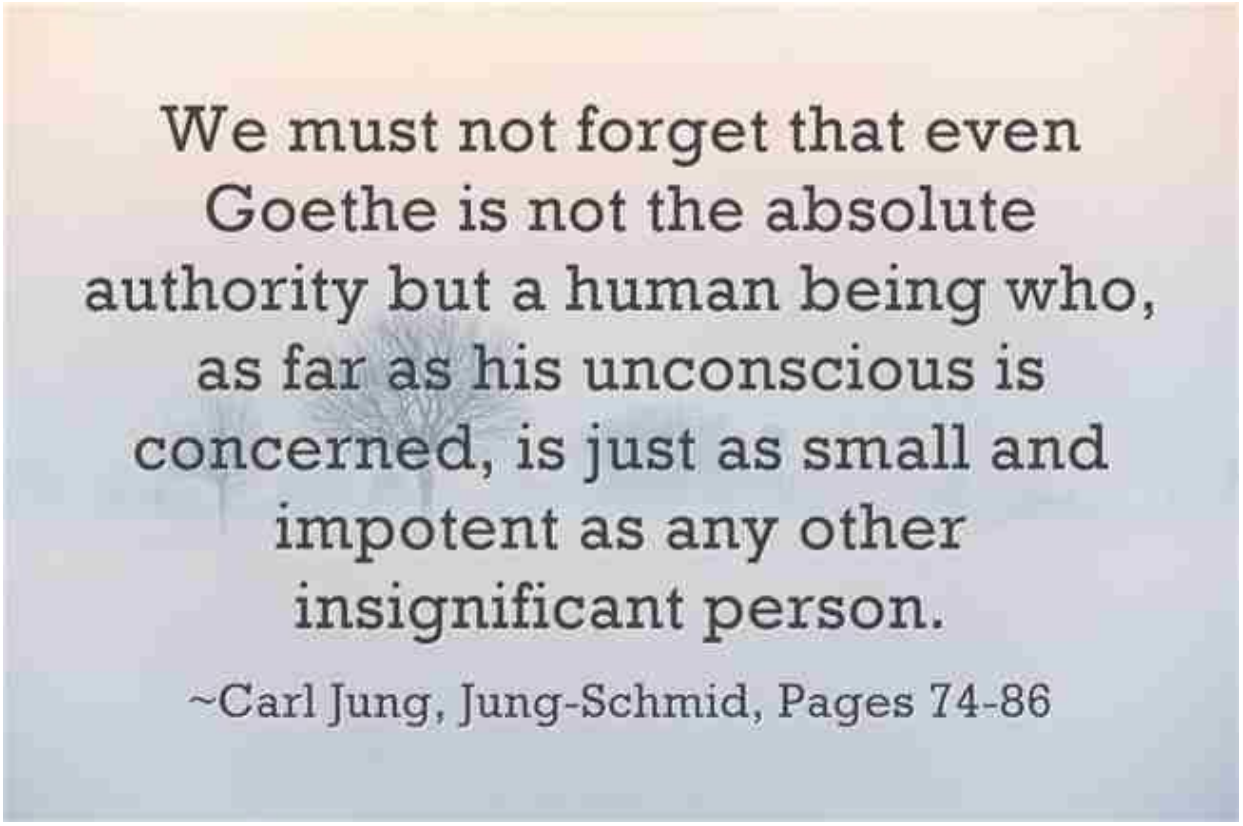
We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person.
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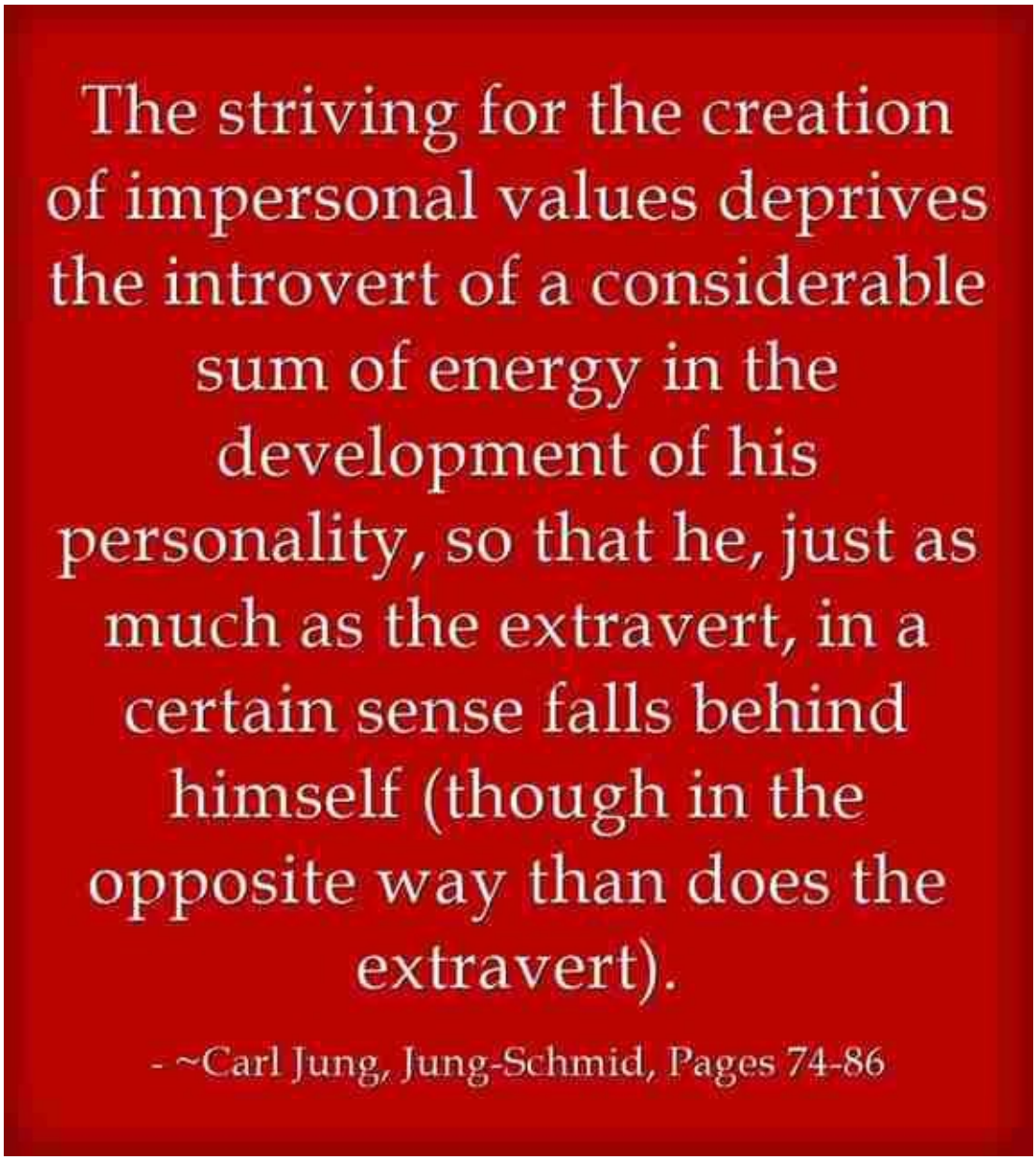
The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert).
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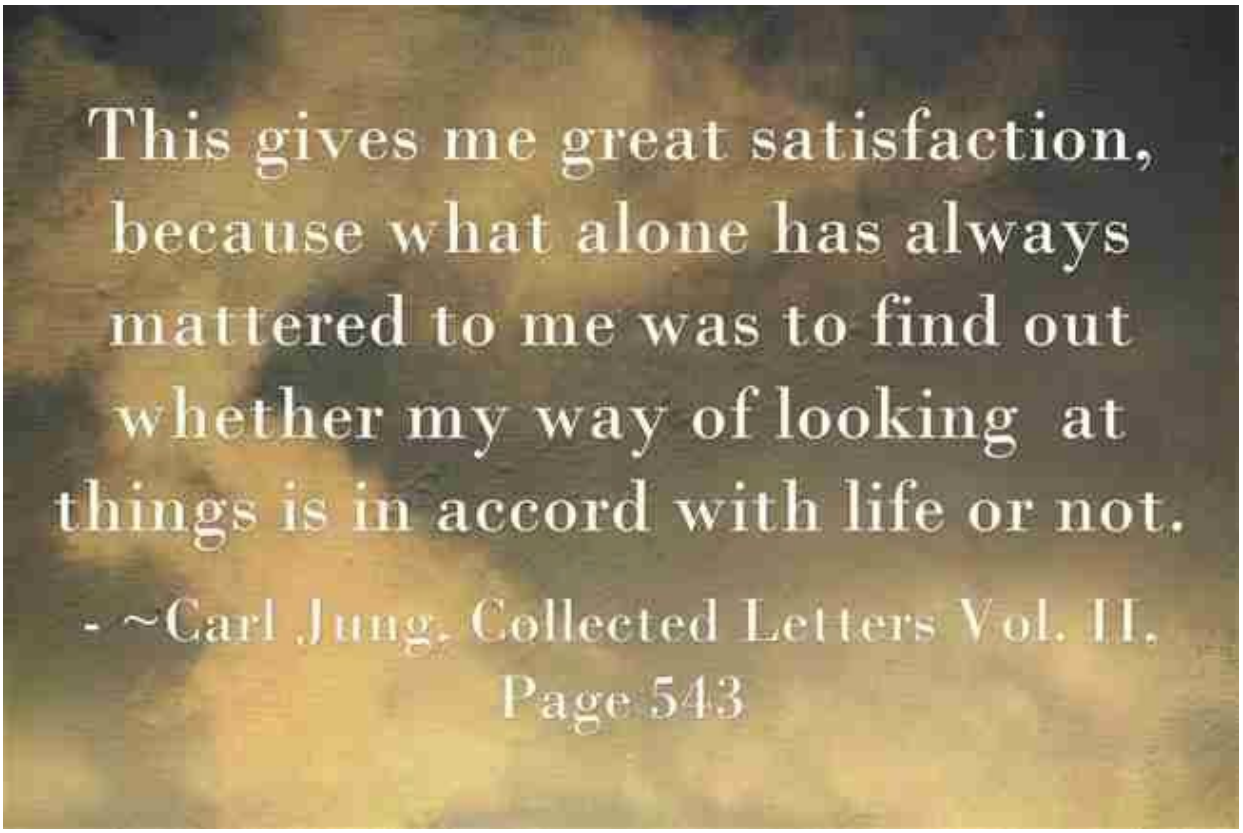
This gives me great satisfaction,
because what alone has always
mattered to me was to find out
whether my way of looking at
things is in accord with life or not.
- ~Carl Jung, Collected Letters Vol. II.
Page 543

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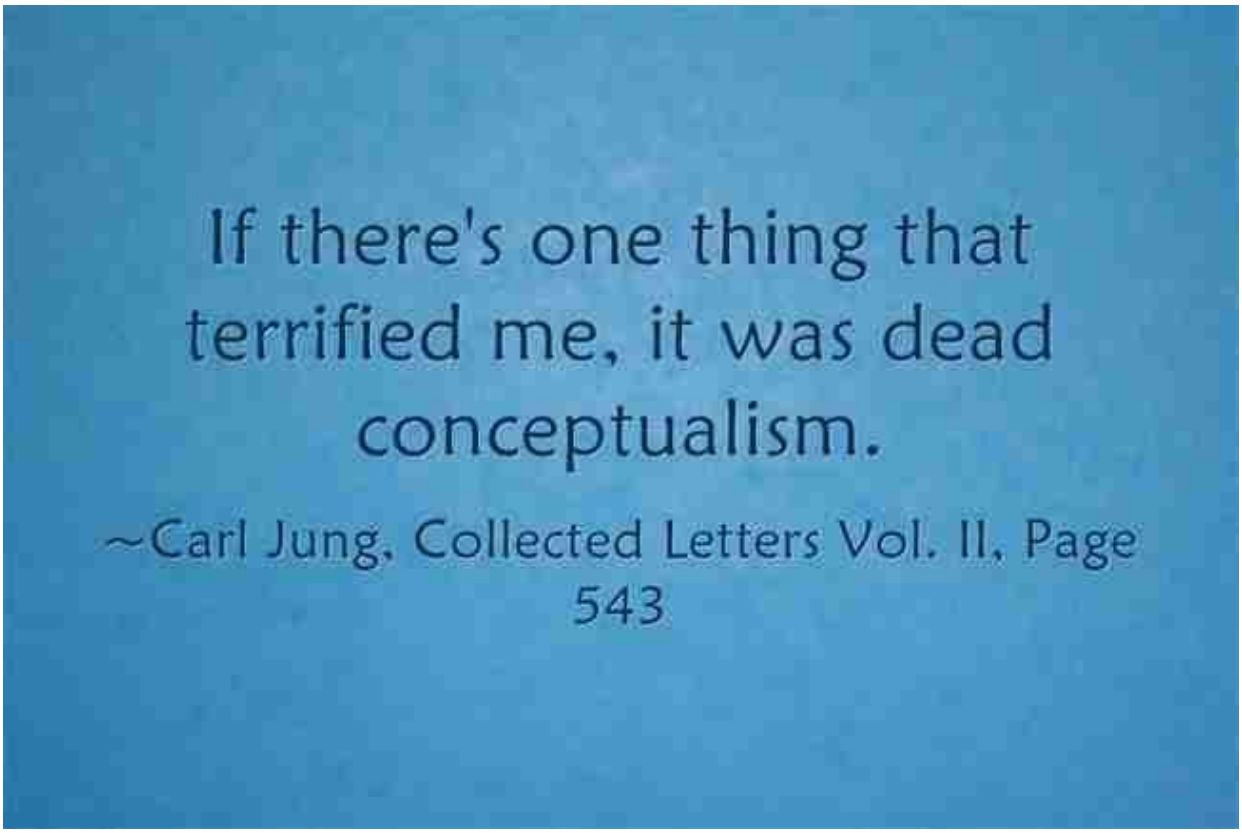
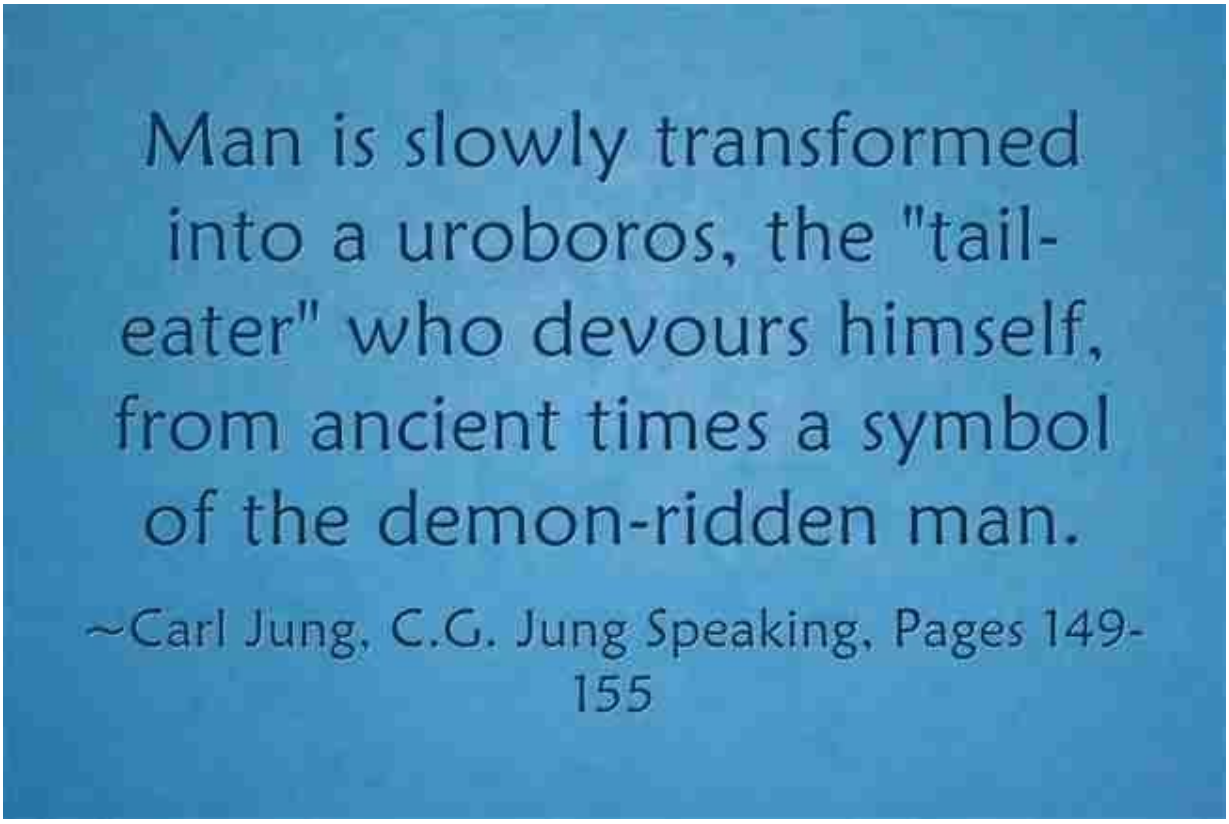


If there’s one thing that terrified me, it was dead conceptualism. Carl Jung, Collected Letters Vol. II, Page 543


Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.
~Carl Jung, C.G. Jung Speaking, Pages 149-155

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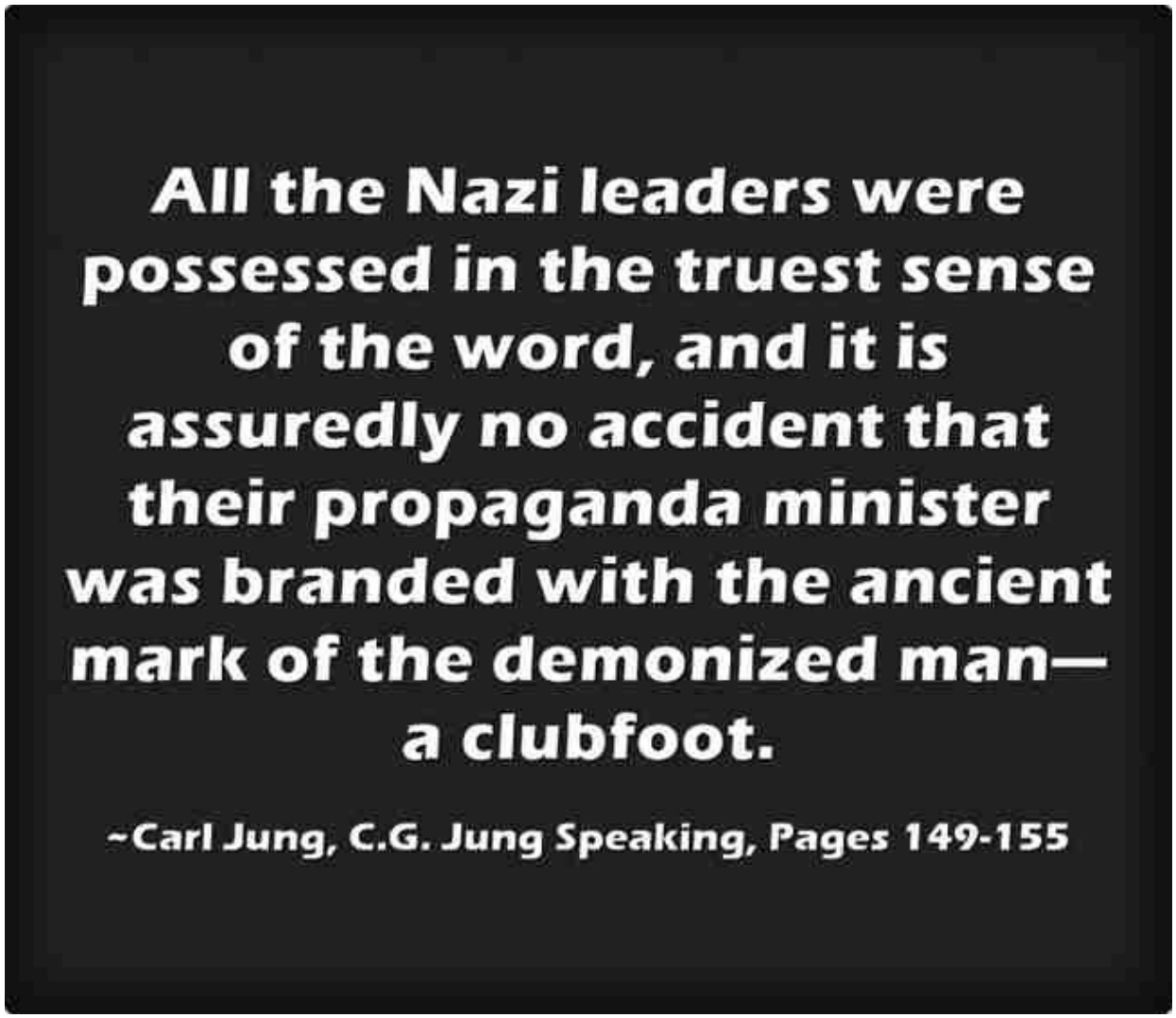
All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man— a clubfoot.
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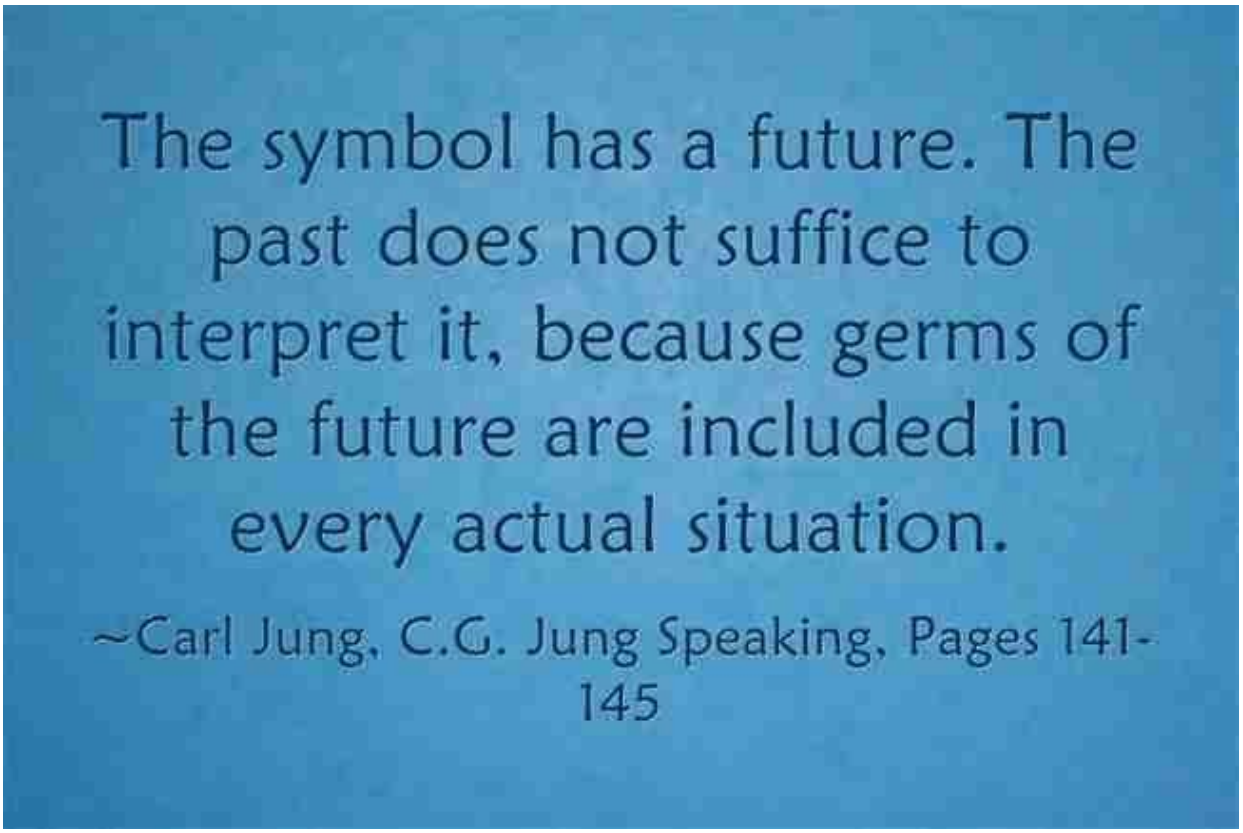
There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155


The symbol has a future. The past does not suffice to interpret it, because germs of the future are included in every actual situation.
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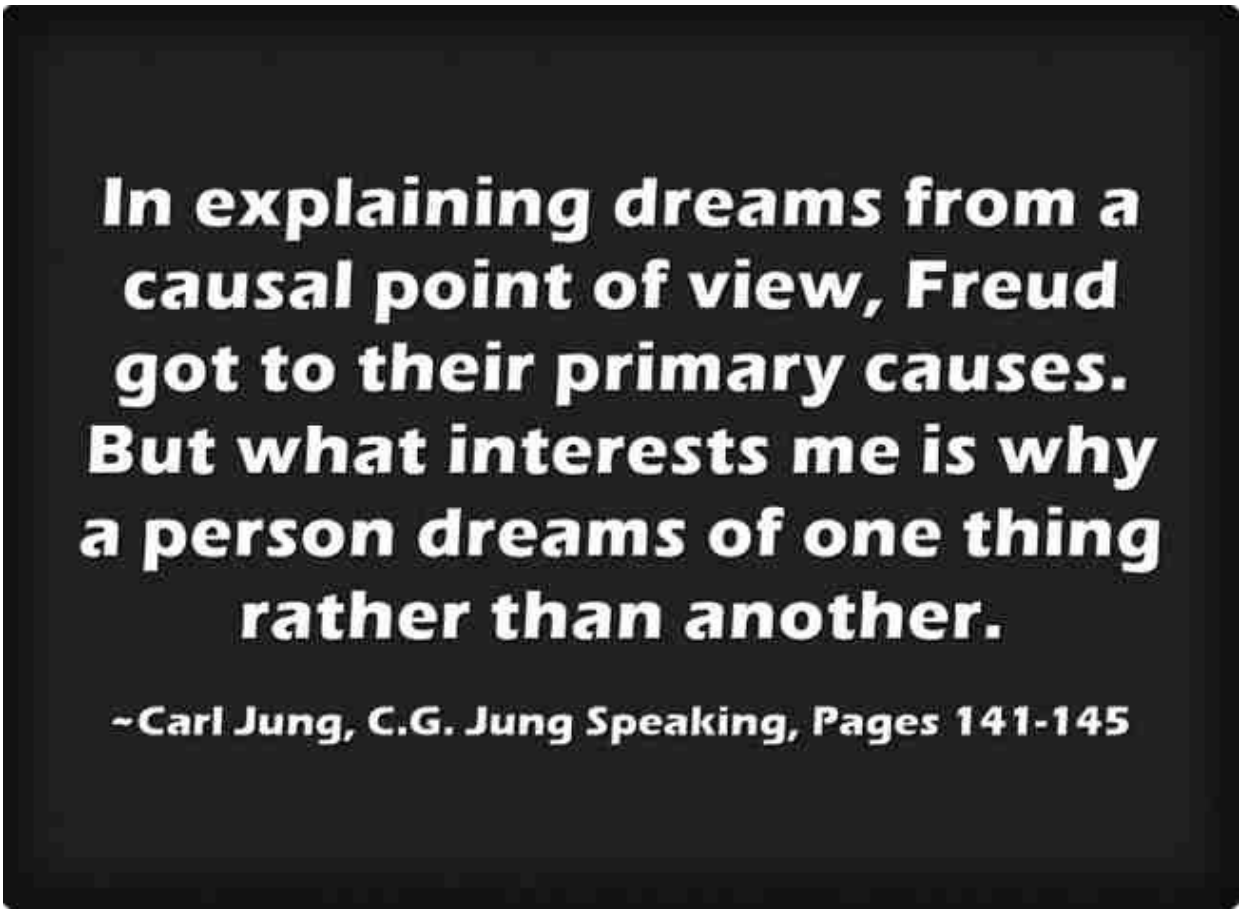
In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another.
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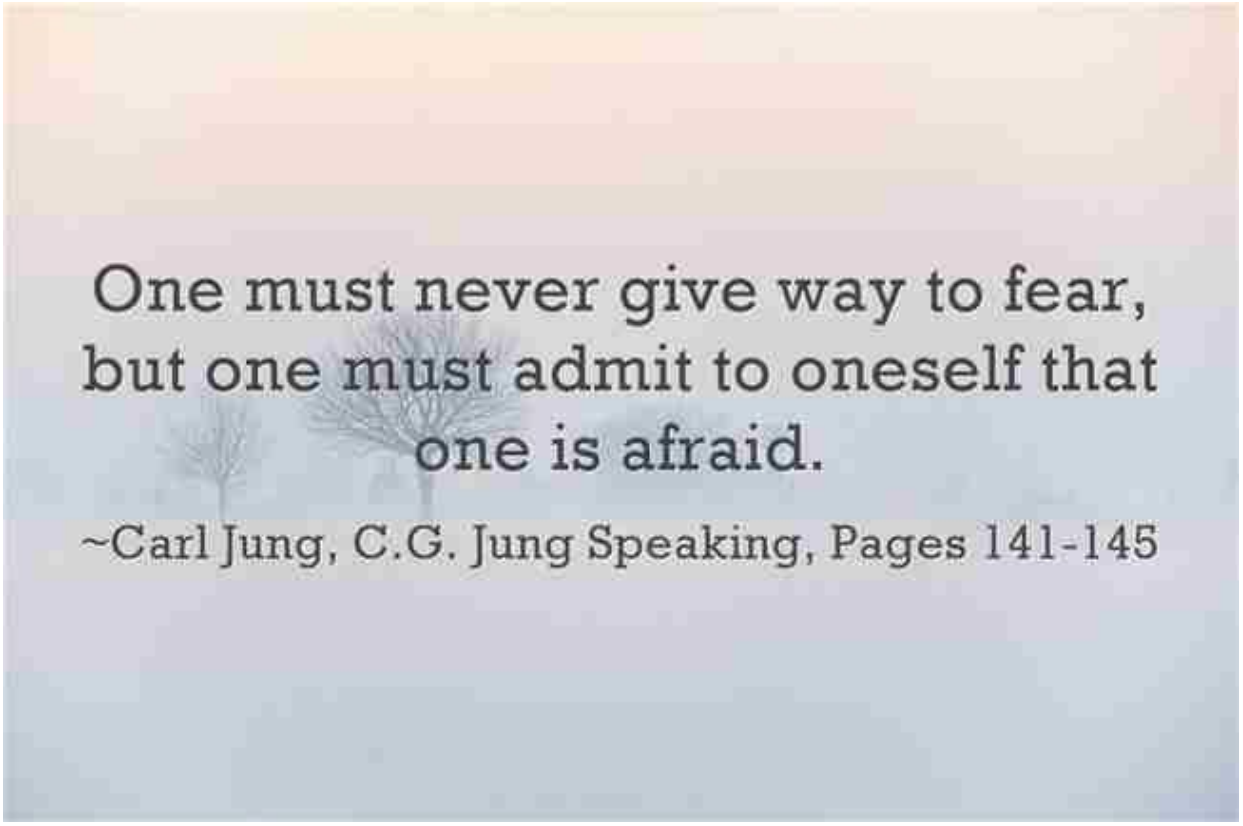
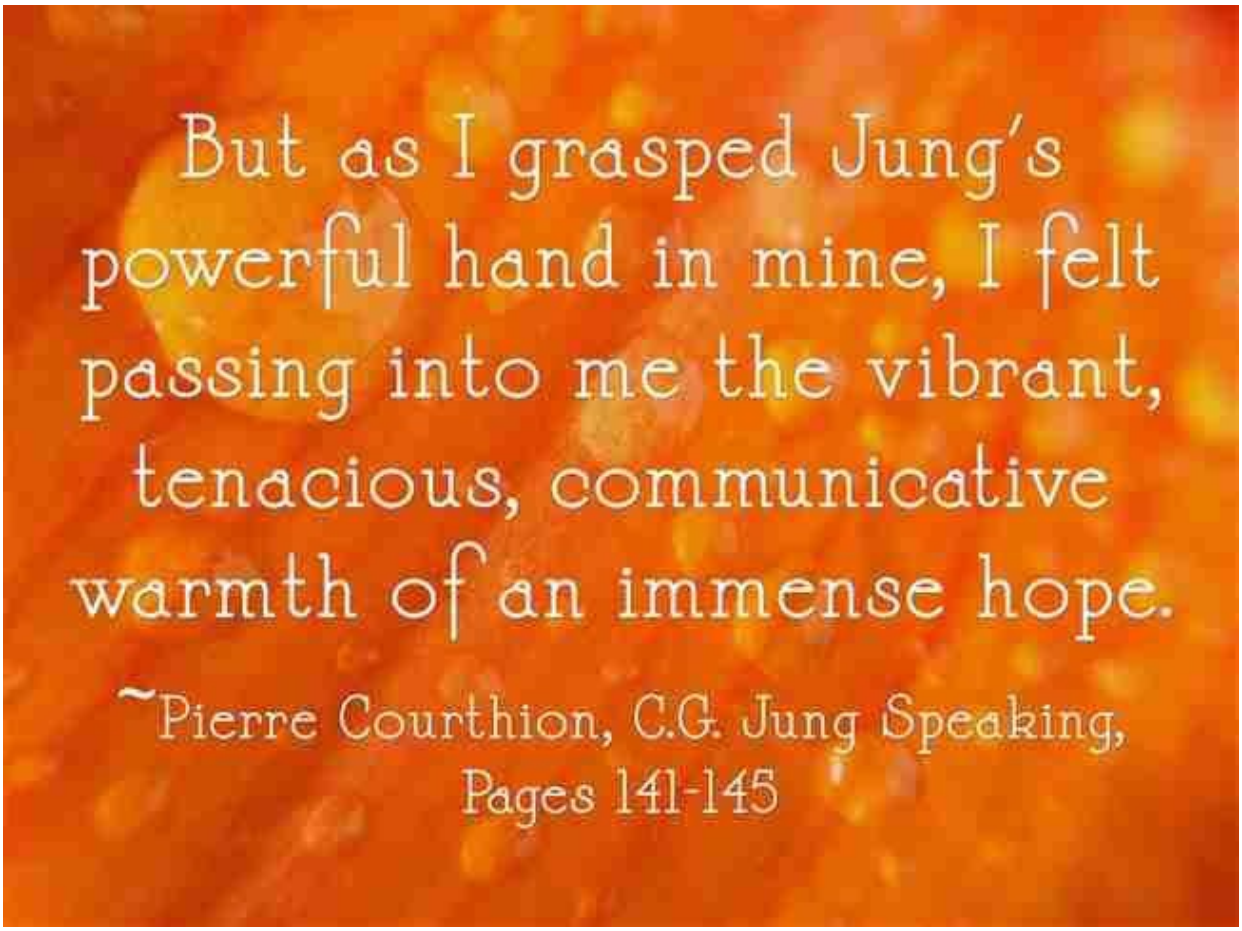


One must never give way to fear, but one must admit to oneself that one is afraid. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145


But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope.
~Pierre Courthion, C.G. Jung Speaking, Pages 141-145

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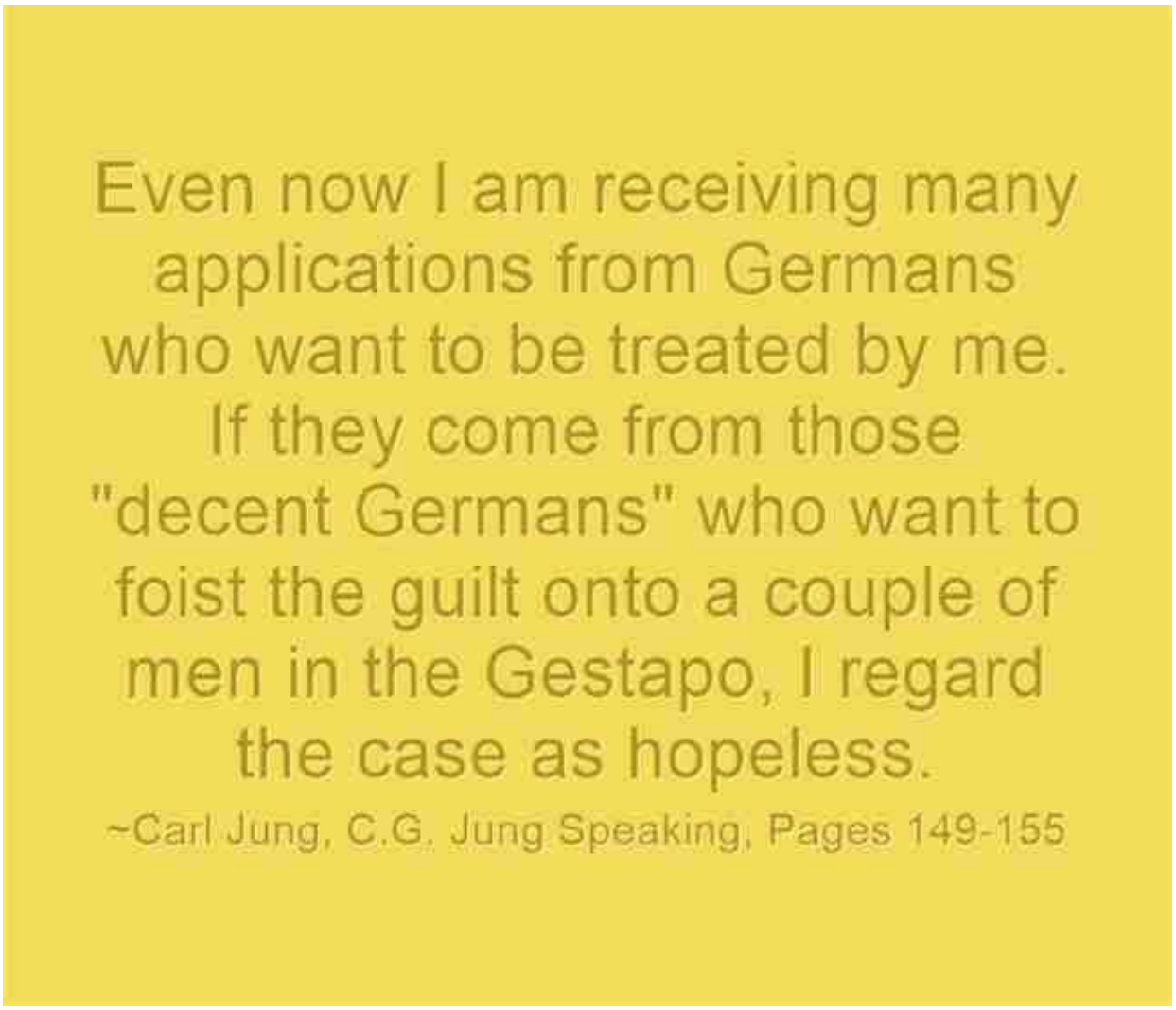
Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.
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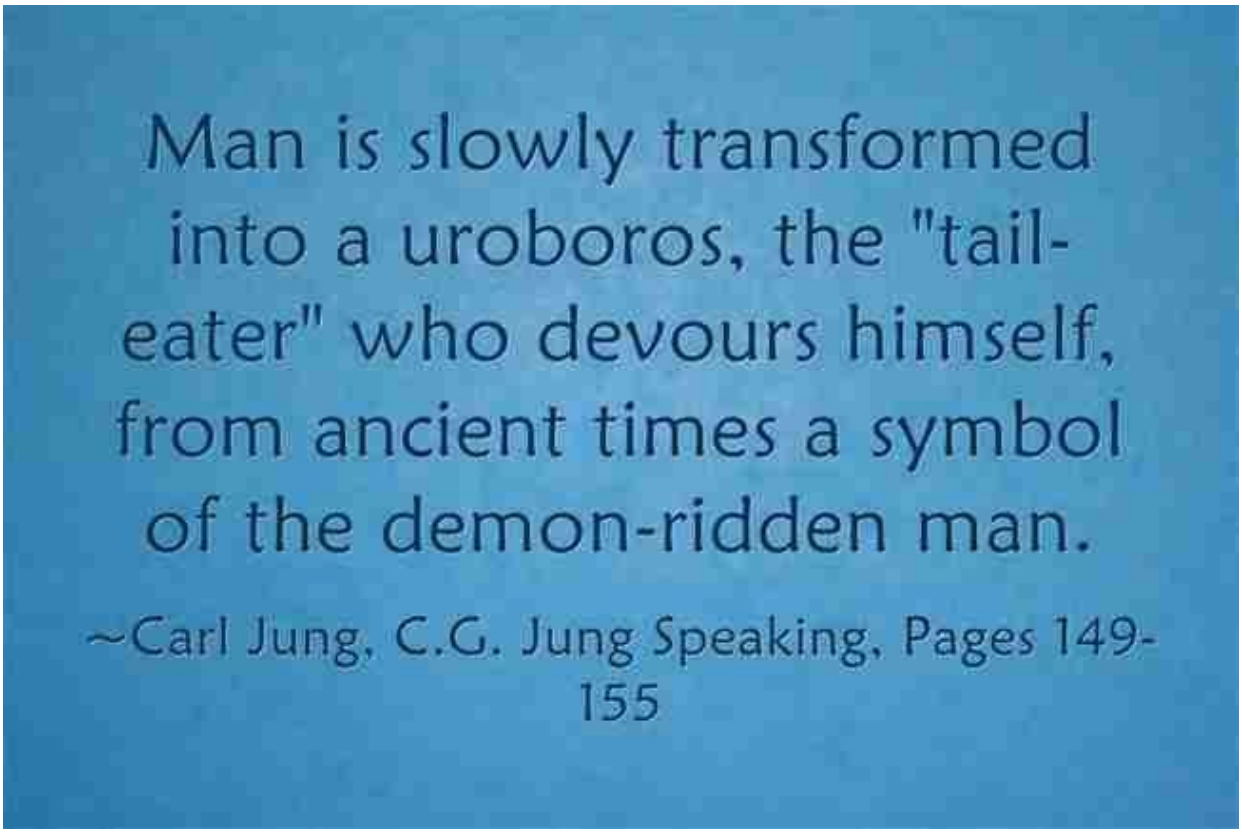
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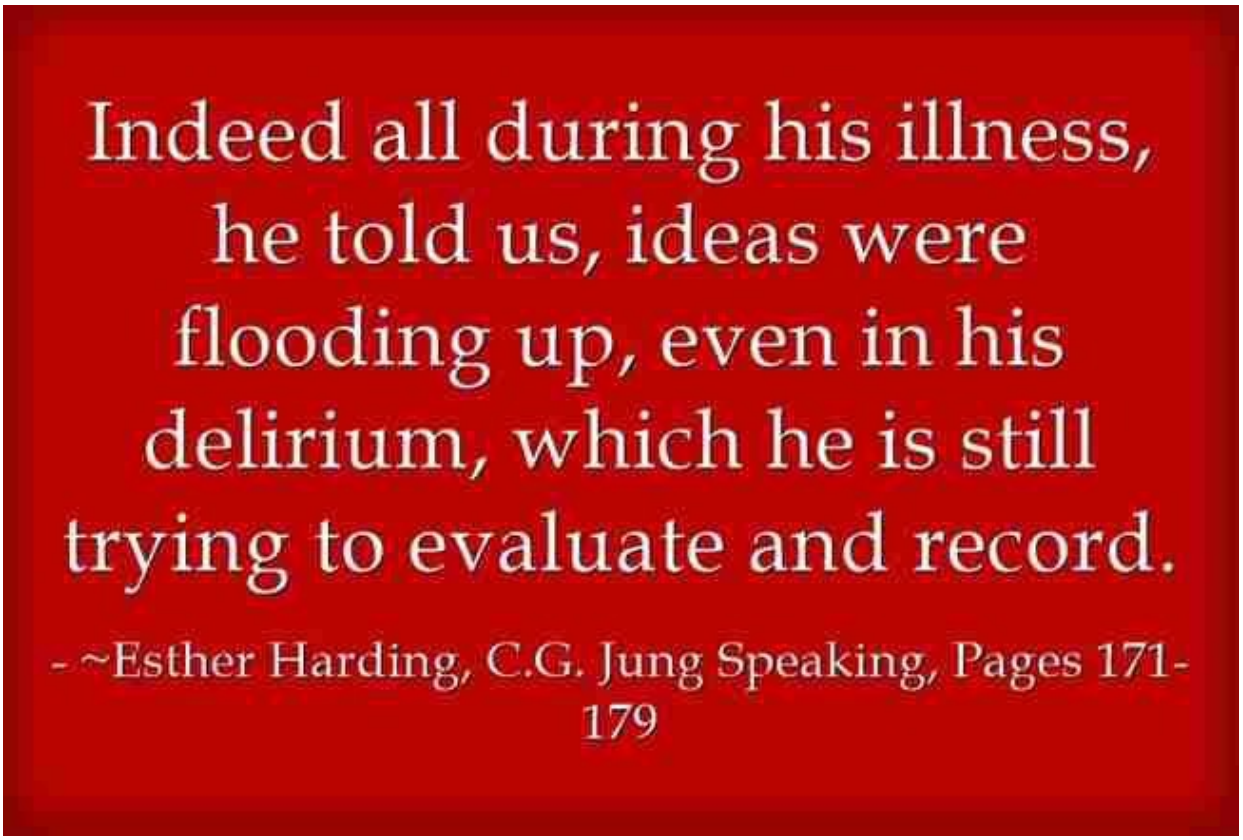
Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.
- ~Esther Harding, C.G. Jung Speaking, Pages 171-179

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Carl Jung on "Bollingen." [Anthology] (2016-02-25 18:05)

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of my- self. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the

trickster. Carl Jung, Letters Vol. II, Pages 615-616

Carl Jung across the web:

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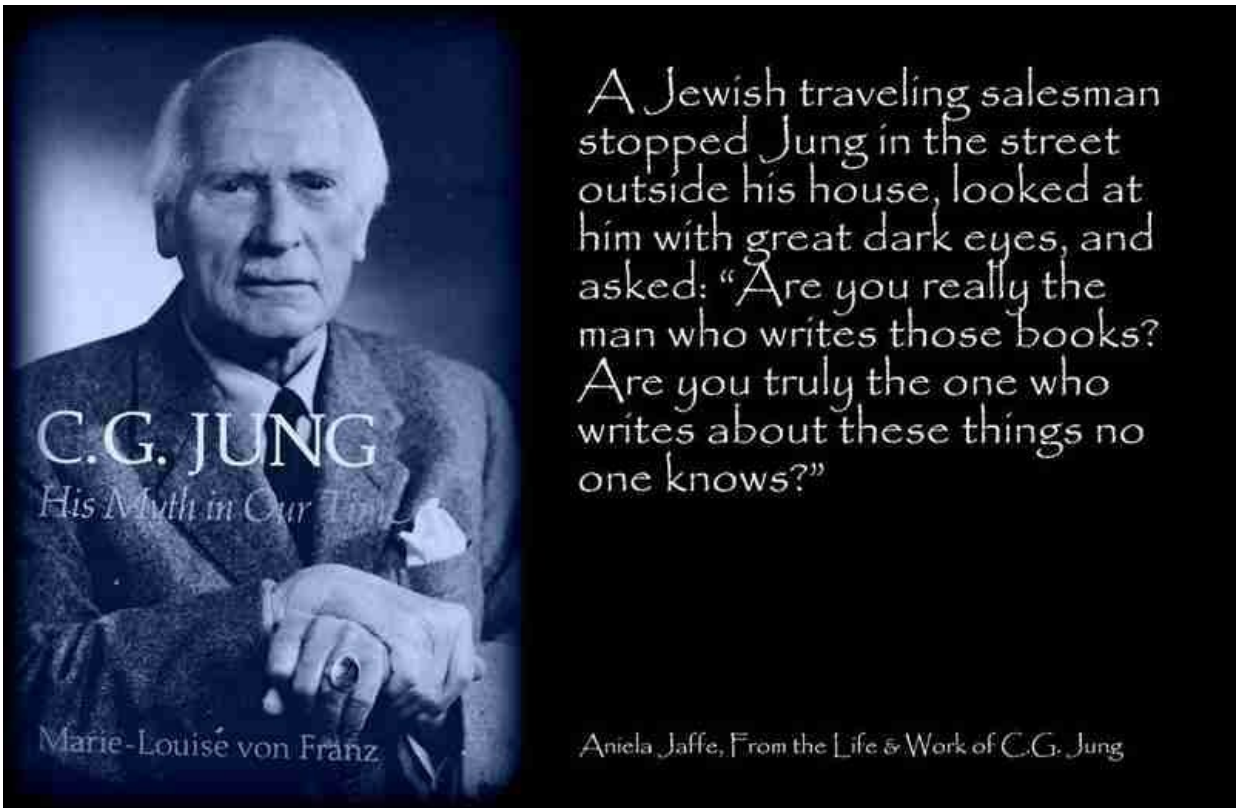
"Your books are not books, Herr Professor. They are bread." (2016-02-26 13:42)


C.G. JUNG
His Myth in Our Time
Marie-Louise von Franz
A Jewish traveling salesman stopped Jung in the street outside his house, looked at him with great dark eyes, and asked: "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows?"
Aniela Jaffe, From the Life & Work of C.G. Jung

I always remember a letter I received one morning, from a woman who wanted to see me

just once in her life. The letter made a very strong impression on me, I am not quite sure

why.

I invited her to come and she came.
She was very poor - poor intellectually too.

I don't believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read. And she replied in this ex- traordinary
way "Your books are not books, Herr Professor. They are bread."

And the little traveling salesman of women's things who stopped me in the street and looked at me with im- mense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

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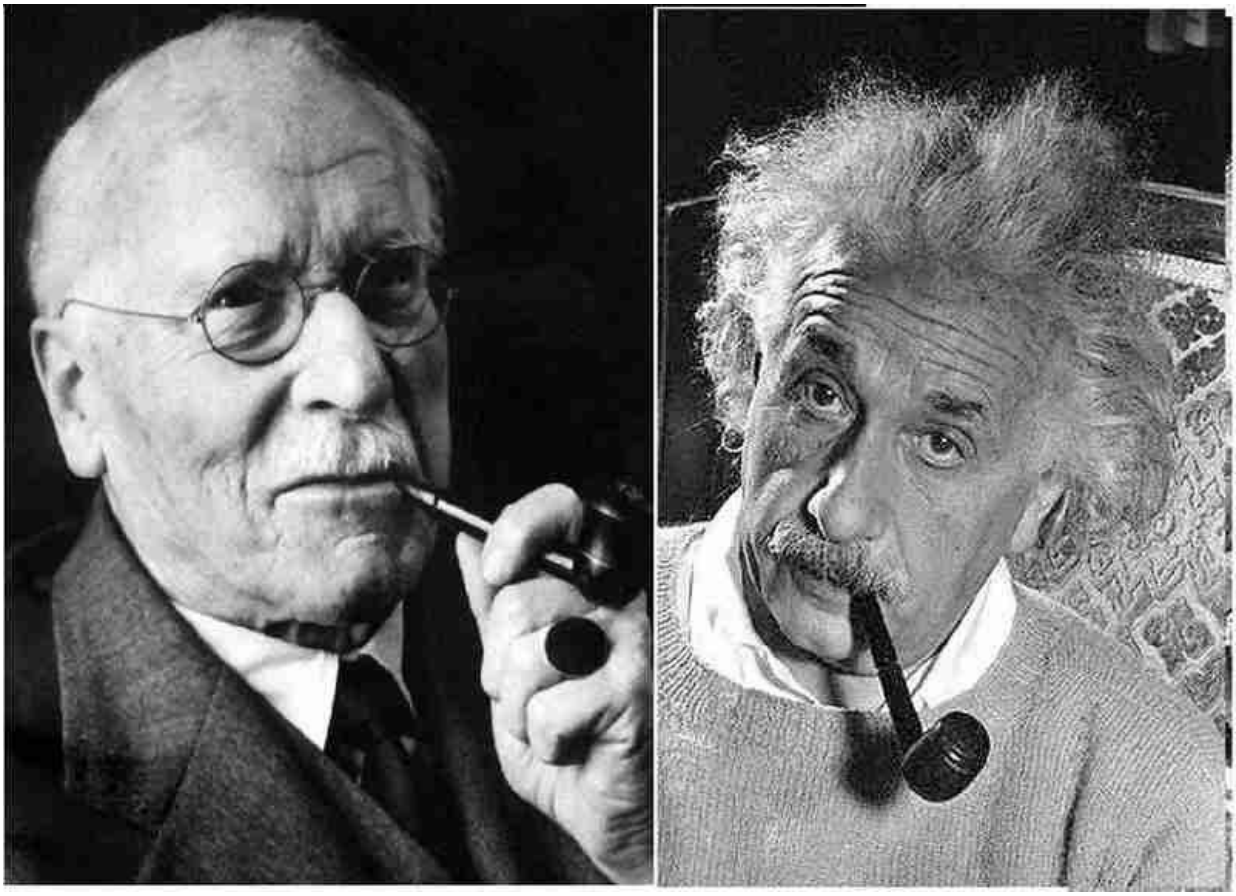
Carl Jung on if his work is “Scientific.” (2016-02-27 05:05)



In comparative anatomy, we speak of morphological phenomena in man, of organs which

resemble the organs of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic

images. Folklore is another field of research into

motivation.

What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of

the Greek Church. In the Aztec rites, Huitzilopochtli is slain, pierced with

a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in

Yucatan. It is the same as our

adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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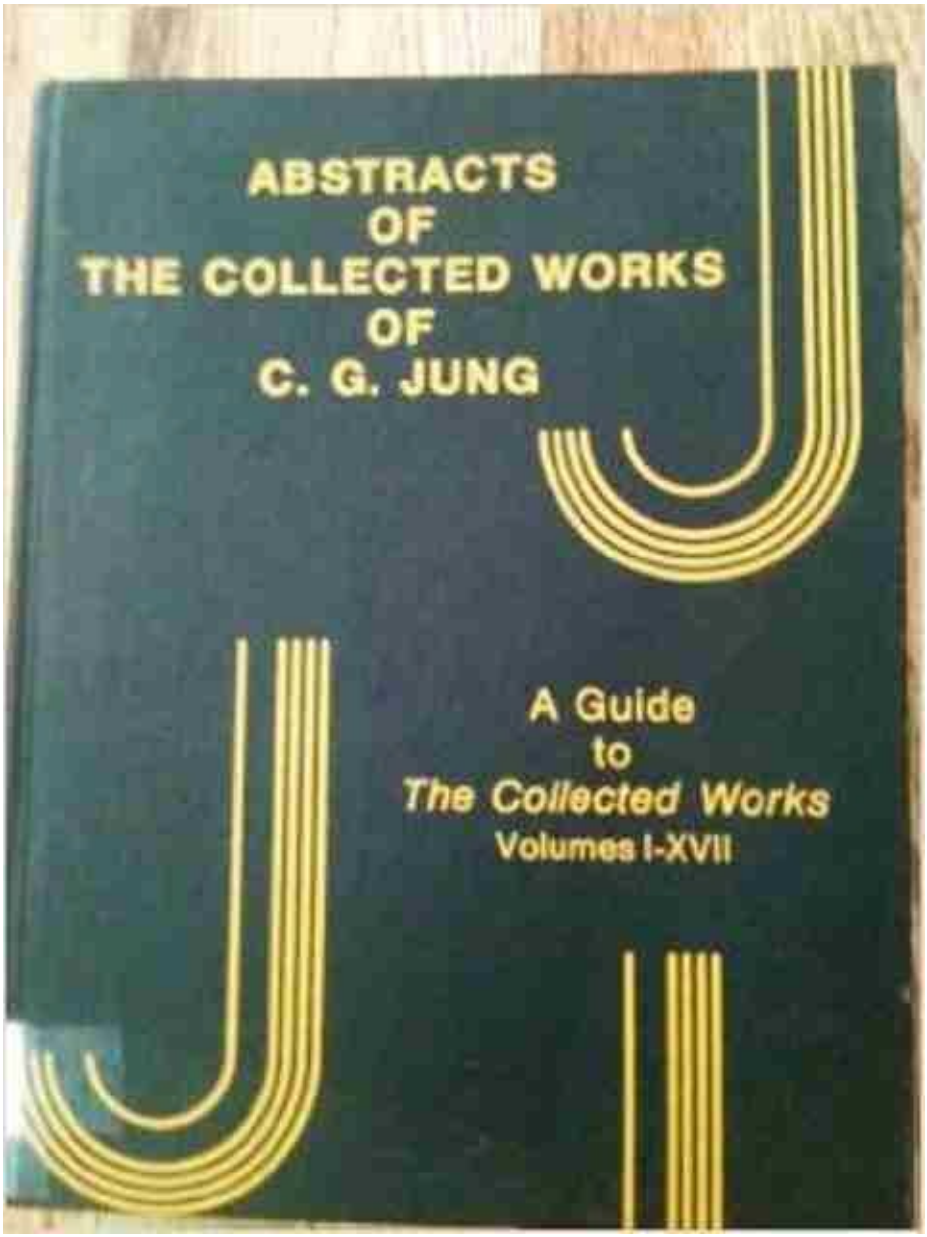
Abstracts of the Collected Works of C.G. Jung **(2016-02-27 06:10)**



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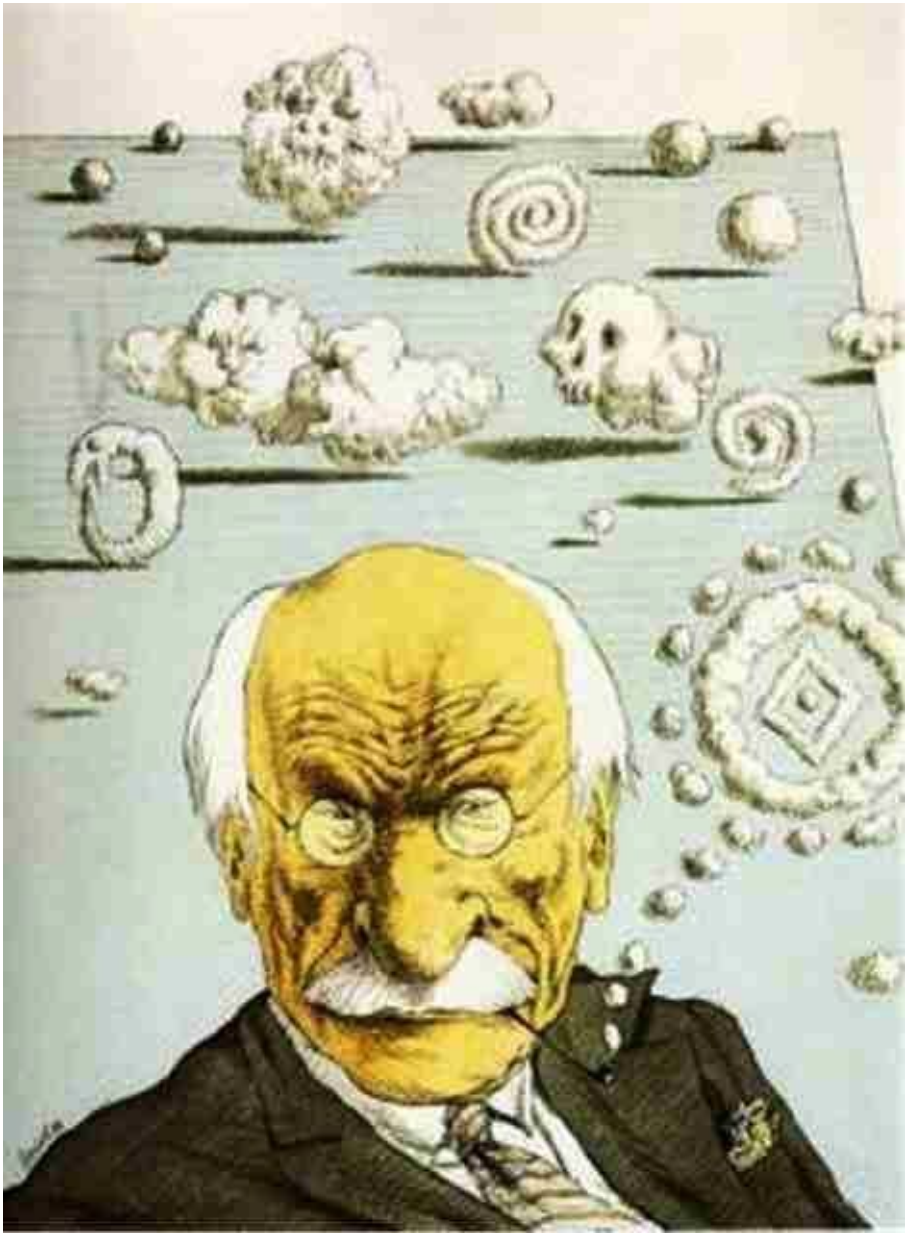
Carl Jung on “Modern Art.” (2016-02-29 04:18)



No. I cannot occupy myself with modern art

any more. It is too awful.

That is why I do not want to know more about it.’

At one time I took a great interest in art. I painted myself, sculpted and

did wood carving. I have a certain sense of color.

When modern art came on the scene, it presented a great psychological problem for me.

Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my pa- tients.

These people are either schizophrenics or

neurotics. Neurotics smart under the

problems of our age. T hey smart under the

conditions of its time.

Art derives its life from and expresses the conditions

of our time. In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground

and background. My patients make similar pictures.

When they are in a chaotic state, all forms

dissolve. Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an

unadmitted panic. What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one's eye inward?

The first thing people see there is the debris of destruction, and the infantilism of

their own souls. That is why they imitate the tyro.

People admire the art of the

primitives. True, it is art, but it is

primitive.

Or one imitates the drawings of

children. The schizophrenics do

that too.

To the extent that it is a manifestation of a yearning for the primary it may

have a positive value. But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile at- tempts at something new. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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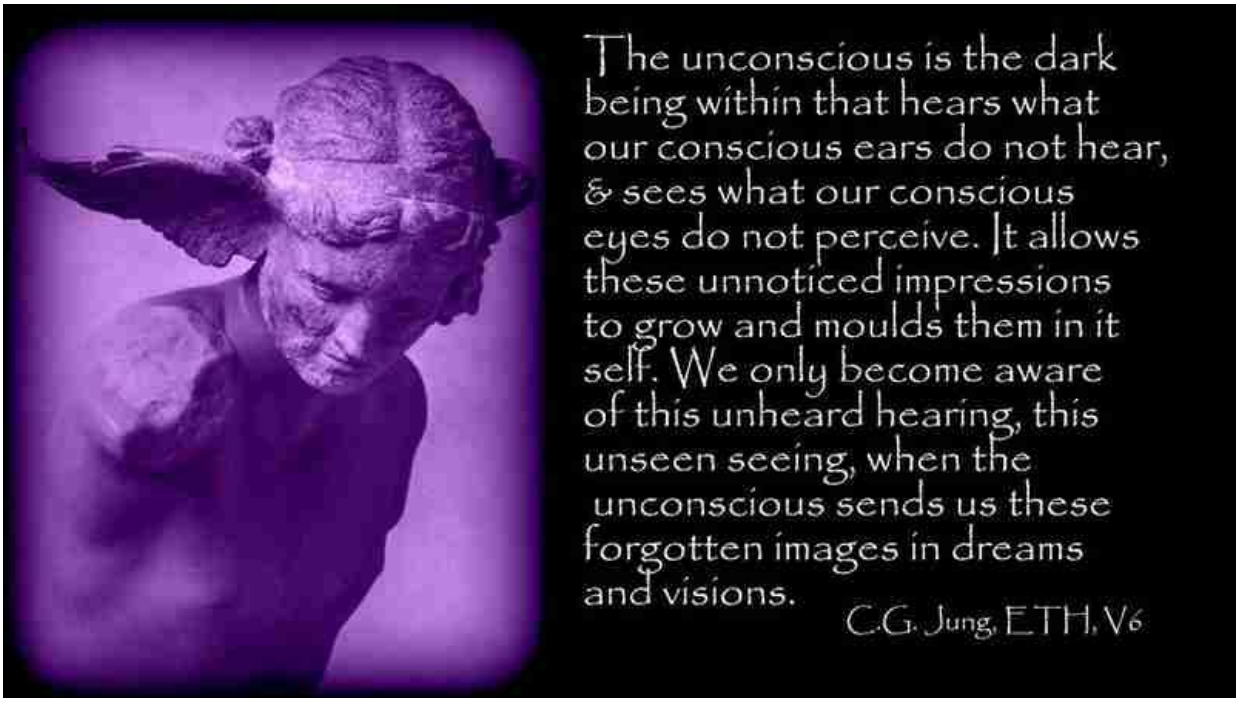
Carl Jung: The Unconscious is the dark being within that hears what our conscious ears do not hear..
(2016-02-29 04:39)


The unconscious is the dark being within that hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive. It allows these unnoticed impressions to grow and moulds them in it self. We only become aware of this unheard hearing, this unseen seeing, when the unconscious sends us these forgotten images in dreams and visions.
C.G. Jung, ETH, V6

Lecture XI 11th July, 1941

We have been speaking of the prima materia during several lectures.

It is a fundamental and exceedingly important idea in alchemy, and therefore it will be well worthwhile to give you a resume of the superfluity of meanings which I have endeavoured to depict for you.

It is really true, as the alchemists say, that when one has understood the idea of the prima materia the prob- lem of alchemy is already half solved and its questions half answered.

Summary

I. Projection of the Unconscious

1. Nature

The most important question

naturally is: What is the prima

materia?

It is really a projection of the unconscious, as we saw clearly in many of the definitions, for the Middle Ages, as well as Antiquity, saw the unconscious in nature.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious.

We can only become conscious of it in the form of individual symptoms and indications, and sometimes we are surprised by it.

We get messages from time to time from the unconscious: dreams, phantasies, intuitions, visions and so on; and it is from these that we draw the conclusion of a psychical existence
in ourselves which is totally different to our conscious mind.

Its psychology is quite different, and the contents which come to us from it differ, in a most peculiar way, from the contents of the conscious.

The latter belong to a personal psychology, to the personality of the ego which is in the world, whereas the unconscious is not, but is rather a world itself.

One could almost say it was the world, and that it speaks, as it were, to us.

It is impersonal and not human (that is, in any case it is not personal), and this explains a great many peculiar- ities of the prima materia.

Antique and even medieval man had no knowledge of psychology, there was no psychology (that is, what we call psychology) in those days.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.

Knowledge of psychology only comes with knowledge of the unconscious.

So it is quite comprehensible that antique and medieval man should have got an inkling of the psyche when he contemplated the canopy of heaven with its planets and stars, and the earth with
its growth and products.

It was particularly the starry heavens which fascinated our forefathers.

You know that the antique study of the sky was far more astrology than the science of astronomy: in other words, it was the projected unconscious which was so fascinating.

The stars represented forces of a psychical nature.

The sun, moon and planets were the exponents, so to speak, of certain psychological or psychical constituents of the human character; and this is why astrology can give more or less valid
information about character. T

he empirical correctness of the horoscope is, of course, another question; I am only speaking of the old con- viction that the stars represented the human character and determined it.

According to this belief, if I am melancholy, given to depressions and bad moods, Saturn is influencing me.

The assumption is that if Saturn is unfavorable in my horoscope, I shall necessarily suffer from the conditions of Saturn.

And the same was valid for all the other planets, each in its own way.

Therefore antique man had no knowledge of his real character, because his character (inasmuch as it was un- consciously determined) was in the sky, and he only saw it in as far as he could read the
stars.

It was not in fact recognised as character, but as Heimarmene (compulsion by the stars).

Of course it was not the stars which compelled him, but the grouping of the constituents and qualities of his own psyche which he saw in the stars.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning.

Saturn and Mars, for instance, are known as "malefici" (evil doers) everywhere.

It is evident from this that our forefathers saw all unconscious psychical events, that is, all the roots of the hu- man character, in the sky.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.

If he loses his temper, for instance, and performs an act of violence, Mars is the culprit, or at least his Mars was in a bad aspect, so he was obliged to act as he did.

This is the reason why the religious mysteries of later antiquity were all concerned with freeing

man from the Heimarmene; in other words with freeing him from the compulsive quality of the foundations

of his own character, or with separating him from the unconscious in order that he might be free.

This tendency found its culmination in Christianity, for it is the Christian teaching which gives man the great- est hope of freeing himself entirely from evil.

The well known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene.

If you have read St. Paul attentively, you will have realised that Satan was this evil principle, the Lord of the World who is the dark and strongest Archon, the ruler who keeps men in fetters and
oppresses them.

And this same principle was called Saturn, so that the prayer "deliver us from evil" could also be: "deliver us from Saturn", for it means deliver us from the oppressive power which rules the world.

It was not only the stars which contained the projections of the ancients but the whole space between the stars and the earth, regarded as the kingdom of the air.

You find this idea als o in the New Testament, St. Paul describes this realm in the Epistle to the Ephesians.

He speaks of "the prince of the power of the air" of the "principalities", "powers" and "rulers of the darkness of this world" and of " spiritual wickedness in high places".

These "powers" are the old Gnostic rulers of the planets.

The beautiful old name, Elizabeth, is a remnant of the same idea.

It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days.

These seven were regarded as the rulers of human destiny; this was a projection of a feeling that man's fate did not lie in his own conscious hands, but was made for him.

He found himself fettered, under conditions which he did not make, he could not find these conditions in him- self, so he assumed that they were outside.

It was in this way that the heavens and earth became peopled and permeated

with psychical life. It was perhaps the unknown depths of the sea which

attracted the most projections.

The sea is one of the best known symbols for the prima materia, as the mother of all life.

All life came from the sea, and we feel life streaming into us from an unknown source, as it were from the sea.

We do not know at all where psychical contents come from, so it is easy to assume that they all come from outside.

Medieval and primitive man, in spite of all his projections, was by no means sure of

this; and of course they really come from inside and from outside.

Our sense impressions come from outside and als o certain psychical effects; we do not recognise these ef- fects today, but our forefathers were aware of them.

The most important things, however, come from inside, the real

manifestations of life. The things, which impress us from outside, can

only do so because of our inner attitude.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.

If you see the beauty of a picture, it is you who produce the beauty; a donkey would not see any beauty, for it could not be eaten.

2. Substances

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse's "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water " it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowl- edge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water) , it does not moisten the hands.

It is evident that this water is not the ordinary water which flows in our springs and fountains, it is rather "a qua spiritualis" (a spiritual water).

In all these definitions, the alchemists are referring to a psychical nature.

This is the reason they so often use the analogy of steam or smoke.

These are subtle substances and convey to some extent the character of the indescribable thing which works up on us in this world, though it is hidden from our sight.

We cannot see it or touch it with our hands, and therefore it is well concealed and it is to be found wherever it is least expected.

It is safely concealed, for instance, in a black or dark metal, such as lead, and therefore the alchemists fre- quently speak of it as lead because the term describes exactly how one experiences the unconscious.

Sometimes it feels like a heavy weight lying on the top of one; these are the times when, according to astrol- ogy, Saturn is oppressing us.

It is exactly as if something were sitting up on one, and this was sometimes expressed as a demon sitting on man's neck and oppressing him.

It is in the neighbourhood of very unconscious people that this weight is most evident, it works as a sort of heaviness in the atmosphere which oppresses us.

This is the weight of the lead and shows us why the alchemists projected the unconscious into lead, but as we shall see later, with the presupposition that it was not the actual substance of the lead
itself, the tangible metal, which was meant, but something which was

concealed in the lead. It was naturally quicksilver above all which

impressed the alchemists.

Quicksilver is a metal and yet it is liquid like water, and has therefore the same mystical significance as wa- ter.

But it is a metallic water, and has, therefore, certain qualities in common with lead, in that lead is also a metal which is easily melted, and when it is in a liquid state it behaves exactly like quicksilver.

And beyond this, quicksilver was connected with the god Hermes or Mercury, and for this reason Hermes is the arch-authority of Greek alchemy.

Innumerable treatises of a chemical nature are ascribed to him, and many of the discovered papyri refer to his name or quote his authority.

He is "Hermes Trismegistos" (thrice-greatest Hermes), and is identical with the Egyptian Thoth, the god of learning.

Hermes was a leader of souls, a god of revelation and understanding, connected with the human mind, and also the source of dreams.

He was actually the god of the unconscious, and the being who determined the human intellect.

Mercury, quicksilver, represented him and this is the reason for the alchemistic idea that the greatest wisdom was hidden in mercury and also in lead.

But it was particularly quicksilver (the mercurial water as it was called in the Middle Ages) which was directly regarded as being itself knowledge, light, reason, and the Nous.

It had a transforming influence on man, for it is above all in mind that

men differ. Another substance, which naturally occupied the phantasy

of the ancients, was fire.

The fact, that fire ranks as an element, shows us how little the nature of fire (that is the chemical process) was understood.

It was not understood as a process at all, but as a substance, concealed inside matter, a phlogiston as it was called later.

This was a sort of caloric, understood to be hidden in all things and it was also called

the principle of life. This again is a symbol for a certain quality of the unconscious

which imparts the warmth of life.

We experience this quality directly in an emotional condition.

For instance, someone may be sitting quietly, feeling cool and collected, when suddenly a hot wave surges up in him.

A disagreeable thought, or something which rouses anger, has struck him and the inner fire flares up and bursts forth.

Another variety of the same idea is the "scintilla" (spark) , the "Seelenfiinklein" (little spark of the soul) as Meister Eckhart calls it.

This is a very ancient idea and is to be found among the most primitive people.

These scintillae are thought to be the souls of the ancestors by the Paleolithic primitives

of Central Australia. This is an interesting parallel to the alchemists' definition of the

prima materia as the "land of the dead".

The Central Australians say that this land consists of "maiaurli"

(little soul sparks). These are malicious little beings, particularly

inconvenient to women.

When, for instance, a primitive woman is not pregnant (which occasionally happens even with primitives!) she must take great care in passing certain rocks, trees, rivers, and particularly fords
where there are "maiaurli", that is, souls of the ancestors.

If she forgets to s ay a certain incantation, out jumps a maiaurli, straight into her uterus and she at once con- ceives.

One of the best known preventatives is for a young woman to pretend she is old, and to

limp along on a stick, so that the maiaurlis think: "That is quite an old woman, there is no point in doing anything there!"

This idea of the maiaurli is a remnant of the "scintilla" which played a great role, as the "Seelenfiinklein" right

into the Middle Ages.

3. Living beings

The resemblance or relation of the prima materia to the principle of life soon led to the assumption that the prima materia was man himself, or rather that it was connected with man.

There are many passages in the literature where it is definitely stated that it is not man, and others where it is almost as definitely stated that it is.

In a treatise in "Artis Auriferae", for instance, we read: "And as man is composed of the four elements, so is also the stone, and so it arises from man, and thou art its minerals".

We gather from the literature that the prima materia is in man, and to be found in the neighbourhood of man, but yet is not man.

So our forefathers came very near to the realisation that the prima materia must b a being connected with man.

It was to be found, they said, everywhere where men are: in their houses, kitchens , stables and so on.

They thus perceived that the unconscious was not just anywhere, but was bound to the neighbourhood of man, but they did not realise that it belonged to man himself.

And even today the majority of people do not realise this either.

We are always piously convinced that it is someone else who is making a colossal mistake, whereas it is clear to everyone else that I am making one myself.

The things which I conceal from myself I simply do not see.

It is the old story of the mote and the beam, and while I am cold-bloodedly concentrating on the mote, I have a whole house in my own eye.

II. Symbols

We come now to the second part of our summary.

The things, which I have spoken of up till now, were not symbols but conjectures.

They were real projections, the alchemists met the thing they were searching for in the actual objects.

When they spoke of the sky, stars, earth or water they meant what they said; and they worked with actual quicksilver and gave themselves endless trouble to find the best quicksilver.

There is a famous treatise by Count Bernardus Trevisanus who travelled round Europe for six years in order to find the right quicksilver, but in the last moment the devil betrayed him so that he
never found it!

One sees from such things that they also meant the real quicksilver, and that they

worked practically and

most seriously in their laboratories, right into the seventeenth century.

We come now to the symbolic stage, in which stage the alchemists were conscious that all they said about the prima materia was symbolic, although they thought it was presumably a substance.

The authors assure us that they call it so and so, but that the name has a mystical significance or is used metaphorically.

We will classify the symbols under the same headings that we used for the projection of the unconscious: na- ture, substances and living beings.

1. Nature

It is from nature that the image of the chaos was taken, the primeval condition of the creation: "And the earth was without form and void; and darkness was up on the face of the deep.

And the Spirit of God moved up on the face of the waters." (Gen. I:2.)

This text is the starting point of the whole idea, the prima materia is in the condition of the beginning of things, the condition before there was any consciousness.

This is simply the unconscious, for our consciousness originated in the unconscious.

You can observe in any small child the way in which fragments of consciousness flow together and form the ego.

At first a child speaks in the third person, and only later does it say "I".

This is the moment when the island of consciousness has begun to

gain continuity. When consciousness comes on the scene the

primeval chaos begins to recede.

The chaos consists of the elements and the effects of the stars.

The elements are of an earthly nature, the physical and chemical constituents of our bodies.

These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.

You remember the picture of" the Chaos" (see sketch p. 202) and the wild confusion and conflict which pre- vailed.

There was no coordination, nothing was organic, everything was still inorganic.

The chaos is also frequently simply defined as the earth or as "terra prima " (the first earth), from which noth- ing yet grows, but from which everything can grow.

And for the same reason it is represented as "mother" or "virgin", as a mother who is still a virgin, and, as you saw, this was symbolised later by the Virgin Mary, the mother of God.

Or this earth, on account of its wonderful fertility, was also called the "earth of Paradise", or simply "suscepti-

ble", something which can receive a seed into itself and nourish and develop it.

This last definition is of the utmost importance, in that the unconscious is thus represented as the "suscepti- ble" in us; it receives everything into itself and reacts to all impressions.

The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, and sees what our conscious eyes do not perceive.

It receives impressions of every kind, allows them to grow and molds them in itself.

They disappear from our conscious memory and we become aware of them again in the form of dreams and visions and so on.

This is the amazing fertility of the unconscious.

Is it not a fact that you often do not know where some stimulus has come from, or you are at first uncon- scious that anything is stimulating you, and then suddenly later something quite unexpected
grows out of it.

These phenomena are most easily observed in artists or in other creative people.

This earth is a dark earth, it is invisible as the original chaos was invisible in the darkness; and therefore it is also called "Hades " or the "Land of the Dead" by the alchemists.

Hades is inhabited by the dead, the ghosts of the ancestors, the maiaurli.

It is thought of as being situated in the centre of the earth or in some other cavity in the earth.

The dead are sunk in the earth, so to speak, like grains of wheat, always waiting to spring up into new life.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting
in the unconscious, and are ready at any time to begin a new growth.

You can often observe in human life that certain family characteristics, which seem to have skipped a genera- tion, suddenly develop and then we say: "He is a chip of the old block after all."

Family characteristics come to light in every kind of form, positive and negative: features, bodily illnesses, psy- chical disturbances, talents and so.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the uncon- scious, and the alchemists call these units or souls the sleepers or the dead in Hades who are
resurrected by the "holy waters" (that is the miraculous water of alchemy, the

fertilising Mercury). These waters fall on the dead like spring rain and wake them

to a new life.

This means that the opus of the alchemists woke the unconscious to a new life.

The alchemist understood this as an awakening of the possibilities and potentialities lying dormant in lead, for instance, and his work consisted in calling forth the miraculous life

concealed in the lead.

In reality the unconscious, which he contemplated in the lead, was in himself, but in that he meditated on the lead, he woke its spirit to a new life.

This contemplation created the spring rain, and the fertilising qualities of this rain are so great that even Hades itself blossoms.

Another influence in this dark chaos of nature is that of the planets and above all that of the sun and the moon, the father and mother, as the alchemists call them.

You know that it is the father and mother complexes which play the most distinguished

roles in analysis! Everyone has had a father and mother from whom he assumes that he

inherited his whole existence.

Whether this explanation is correct is another question, but at any rate it is certain that father and mother represent two psychical factors of unequalled importance, for we originate from them.

These two psychical factors are represented by the sun and moon in alchemy, the two great sources of light in the sky.

This points to the fact that the prima materia is solar as well as lunar, and both in one, for it is the "mountain in which there are no differences", and the symbol of the hermaphrodite.

2. Substances

We come now to the sub stances.

Mercury was the substance par excellence that was used as a symbol for the prima materia.

It was considered to be the "soul of the body", of the human body, and of every other substance, for the al- chemists found a soul in everything.

Everything contained an "imago invisibilis" [an invisible or non-pictorial image).

The way that a crystal framework forms in a solution of salt is a good example for what the alchemists mean by this invisible image.

These invisible images really exist in the unconscious, they are one of its strangest characteristics; it contains the images of all that which is not yet in being, of that which will be, and also
perhaps of that which will never be.

But these images are always present as potentialities, and can at times take shape, that is when they allow themselves to be formed by the conscious or when they force their form on consciousness.

Another substance, which is used as a symbol, is lead.

The alchemists very often called it Saturn, and then one can be sure that they do not

mean concrete lead but symbolic lead.

Saturn is the god of lead and the condition of heaviness, darkness, and melancholy is attributed to him.

But it is in this condition that the fire is concealed, a passionate fire, libido.

It contains a universe, a world, for the alchemists felt that the unconscious was a world.

They saw the soul all over the world, and as man becomes conscious this soul comes home to him, so to speak.

This idea of a world soul is, as you know, also a fundamental idea in Indian philosophy.

But the universal mind, the anima mundi, is also a dangerous demon which causes madness.

This is absolutely true, for if you investigate the diseases of the mind - particularly the well-known and most common mental disease, schizophrenia - it becomes very evident that the
patients have simply been overwhelmed by the unconscious.

The spirit of Saturn or lead has suddenly burst into flame with a terrible commotion, and the inmost oven, so to speak, has burst.

The old alchemists knew this, and therefore they said that the lead contained an insolent demon which made people mad.

Water was a substance which was also very often used as a symbol, as a

philosophic principle. It is usually called "humidum radicale", [radical

humidity).

The alchemists suspected that a moist substance existed from which all existing things originated, and they de- scribed this as the "humidum radicale".

3. Living Beings

Among other living animals, man himself was naturally used as a symbol for

the Prima materia. He played a great role in alchemy as the homunculus, for

instance.

And also as Adam, the mystical Adam, primeval man, who fell into the power of the darkness.

This primeval man was the Gnostic Nous who , looking down from above on to the Physis, saw his image in the primeval waters, and was embraced by the loving arms of the female Physis,
and drawn down into, and imprisoned in, the depths.

The task, which the alchemists set themselves, was to free this primeval and whole man of the beginning from his prison.

I hope to be able to show you, in a later series of lectures, the kind of opus through which the alchemists sought to reach this goal. Carl Jung, ETH, Alchemy, Pages 224-231.

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Carl Jung and “Journey.” Anthology (2016-02-29 10:13)

To begin any great journey
you must take the first step

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.
Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter,
so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

You announced yourself to me in advance in dreams.
They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling.
You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infi- nite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

"A journey of a thousand miles begins with a single step." Lao-tzu.

Note: Although this is the popular form of this quotation, a more correct translation from the original Chinese would be "The journey of a thousand miles begins beneath one's feet." Rather than emphasizing the first step, Lau Tzu regarded action as something that arises naturally from stillness. Another potential phrasing would be "Even the longest journey must begin where you stand." [note by Michael Moncur, September 01, 2004]

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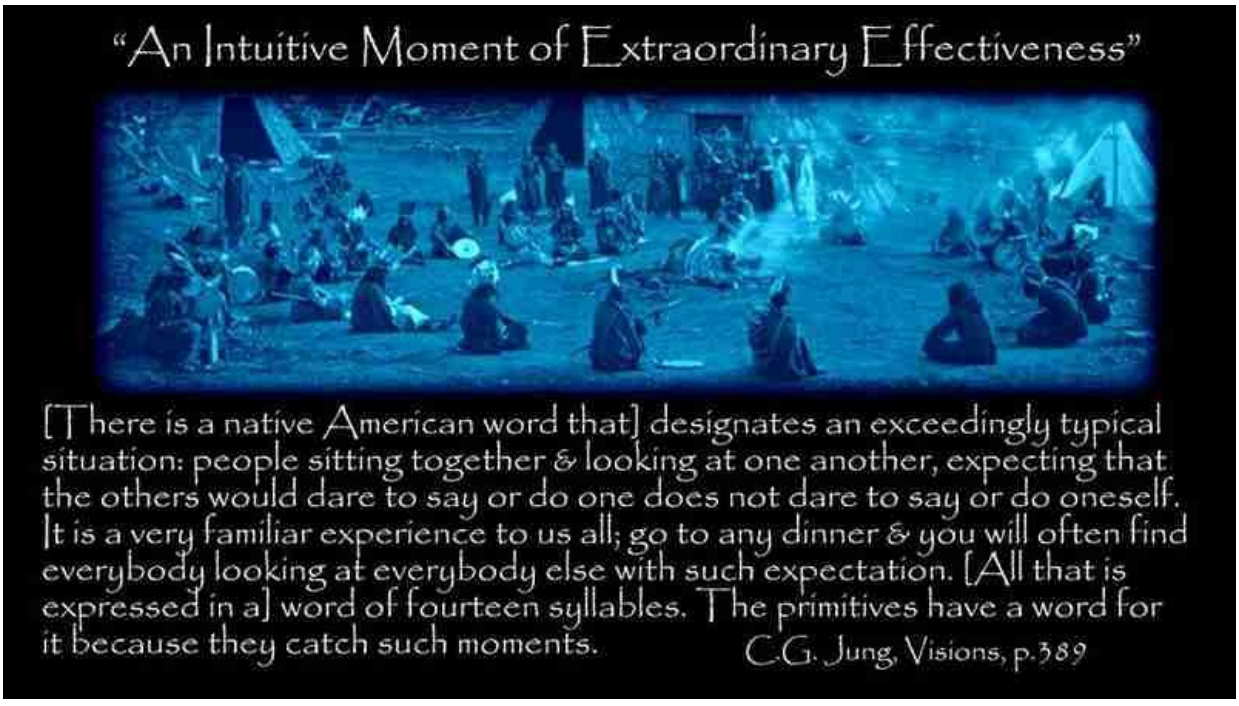
Carl Jung: A fourteen syllable word used by Red Indians (2016-02-29 13:24)


"An Intuitive Moment of Extraordinary Effectiveness"
[There is a native American word that] designates an exceedingly typical situation: people sitting together & looking at one another, expecting that the others would dare to say or do one does not dare to say or do oneself. It is a very familiar experience to us all; go to any dinner & you will often find everybody looking at everybody else with such expectation. [All that is expressed in a] word of fourteen syllables. The primitives have a word for it because they catch such moments.
C.G. Jung, Visions, p.389

A certain tribe of the red Indians, for example, has one single word consisting of fourteen

syllables which expresses exactly what I am trying to explain, namely, the expectation that somebody else will do what I am too lazy or too irresponsible to do.

The word means literally: sitting in a circle, looking at one another, expecting someone else to do what one does not want to do oneself.

The one word expresses that typical situation in any gathering.

The primitives are quite psychological in that instance, they recognized that situation and found a suitable name for it. Unfortunately it cannot be used in everyday speech. Carl Jung, Visions Seminar, Page 1102.

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2.3 March

Carl Jung on the World cut in two. (2016-03-01 04:19)

The fact is we have not yet reached the point when things can be

put together. And we cannot reach it yet, because the world is

cut in two.

J.P. Hodin: The iron curtain ...A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of

Damocles. Since 1933 we have witnessed

uttermost destruction. First it was the Nazis.

On two occasions they almost got here.

If they had, I should have been put

against the wall. Well, I had settled my

accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with

the help of G-men. That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the

Round. It is the idea of

completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

For this, too, the ground has been prepared

psychologically. I see it as form, or, if you like,

as an idea.

Except that an idea without living form is merely

intellectual. My idea which is also form is like a

man who has a body.

If he has no body, we should not see him.

It must be visible form and idea at the same time. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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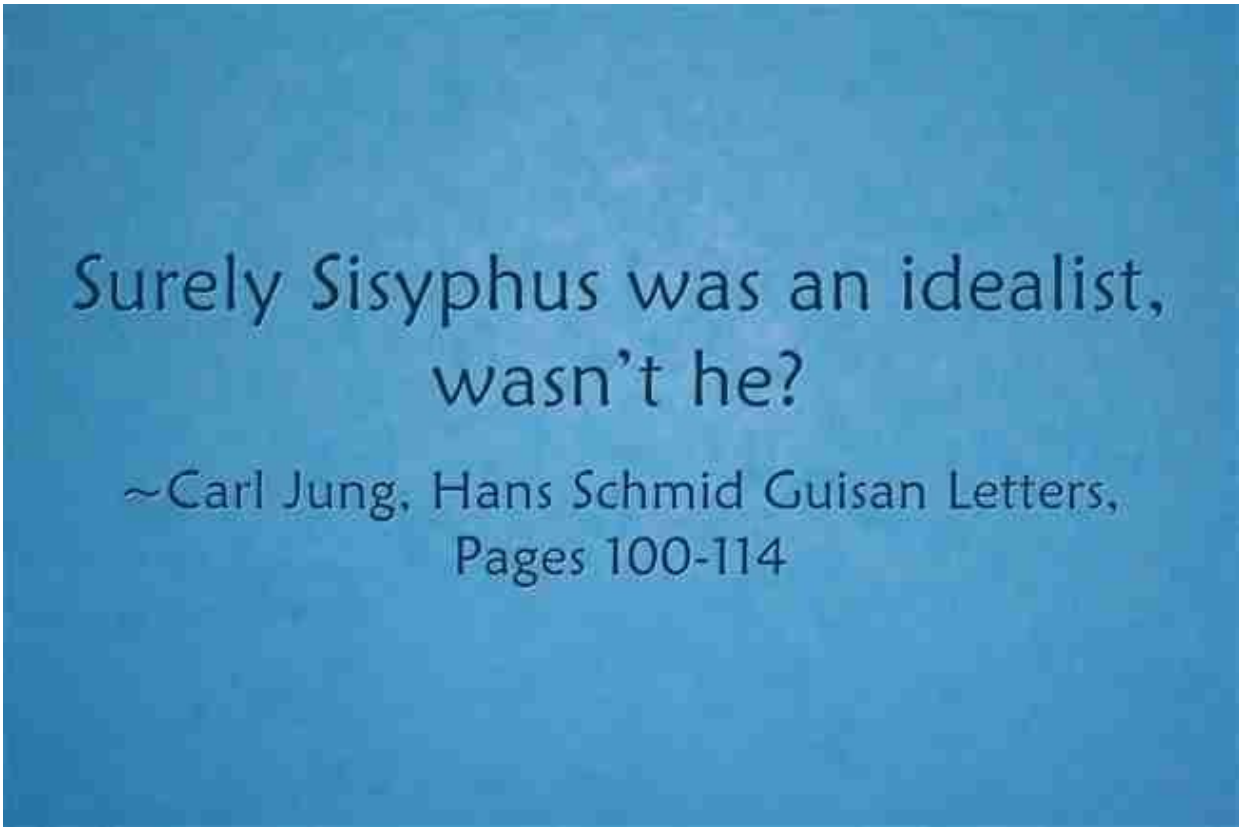
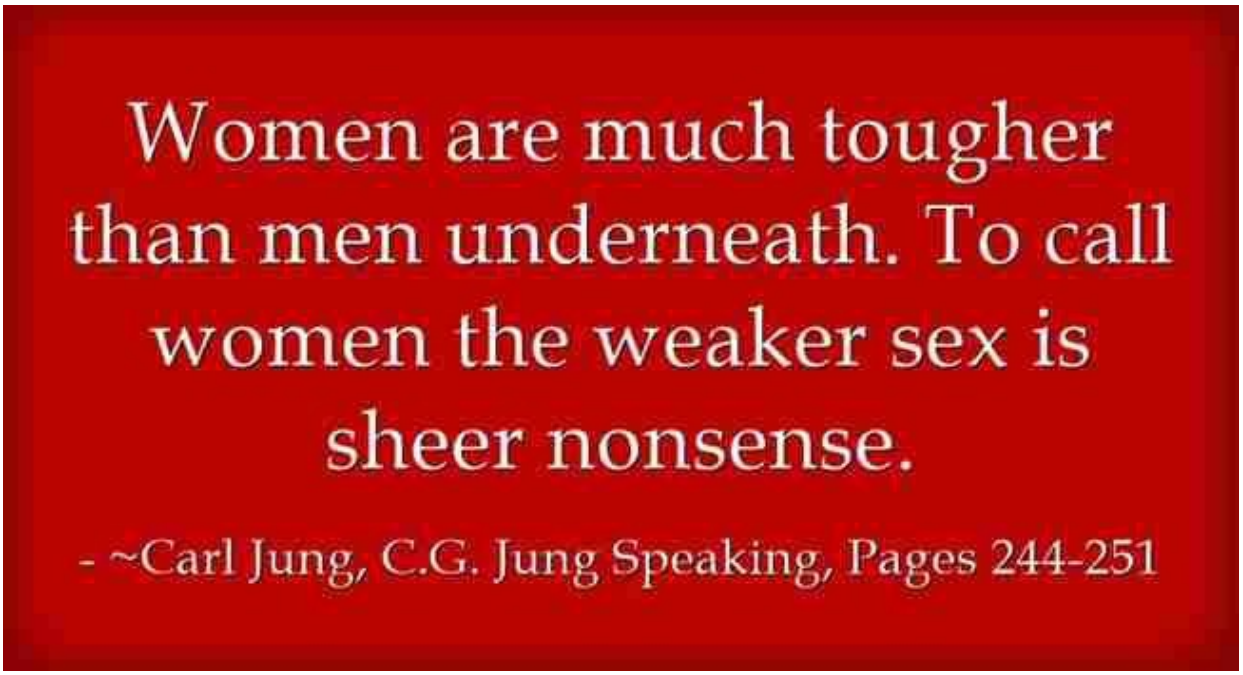
Some Carl Jung Quotations XXII (2016-03-01 05:12)



Surely Sisyphus was an idealist, wasn't he? your Jung Carl Jung, Hans Schmid-Guisan Letters, Pages 100-114


Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense.
- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

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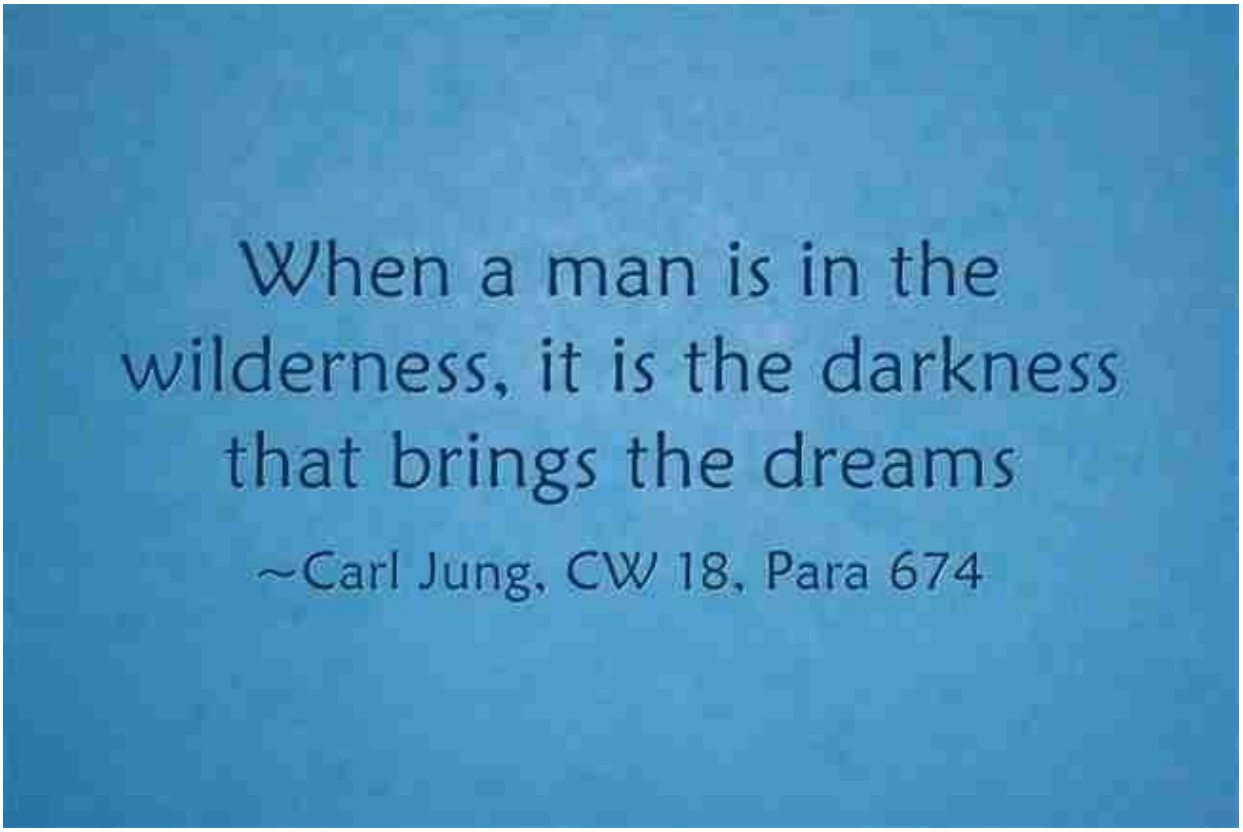
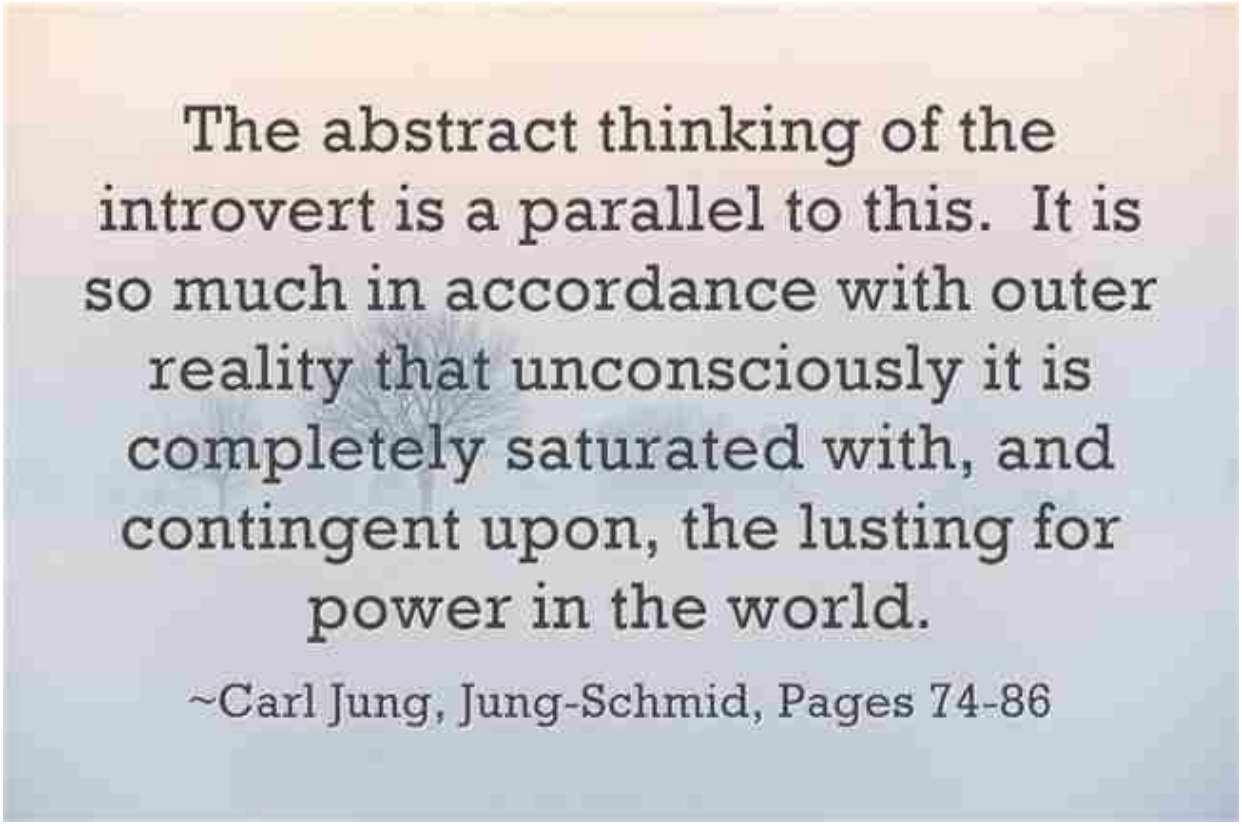


When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674


The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world.
~Carl Jung, Jung-Schmid, Pages 74-86

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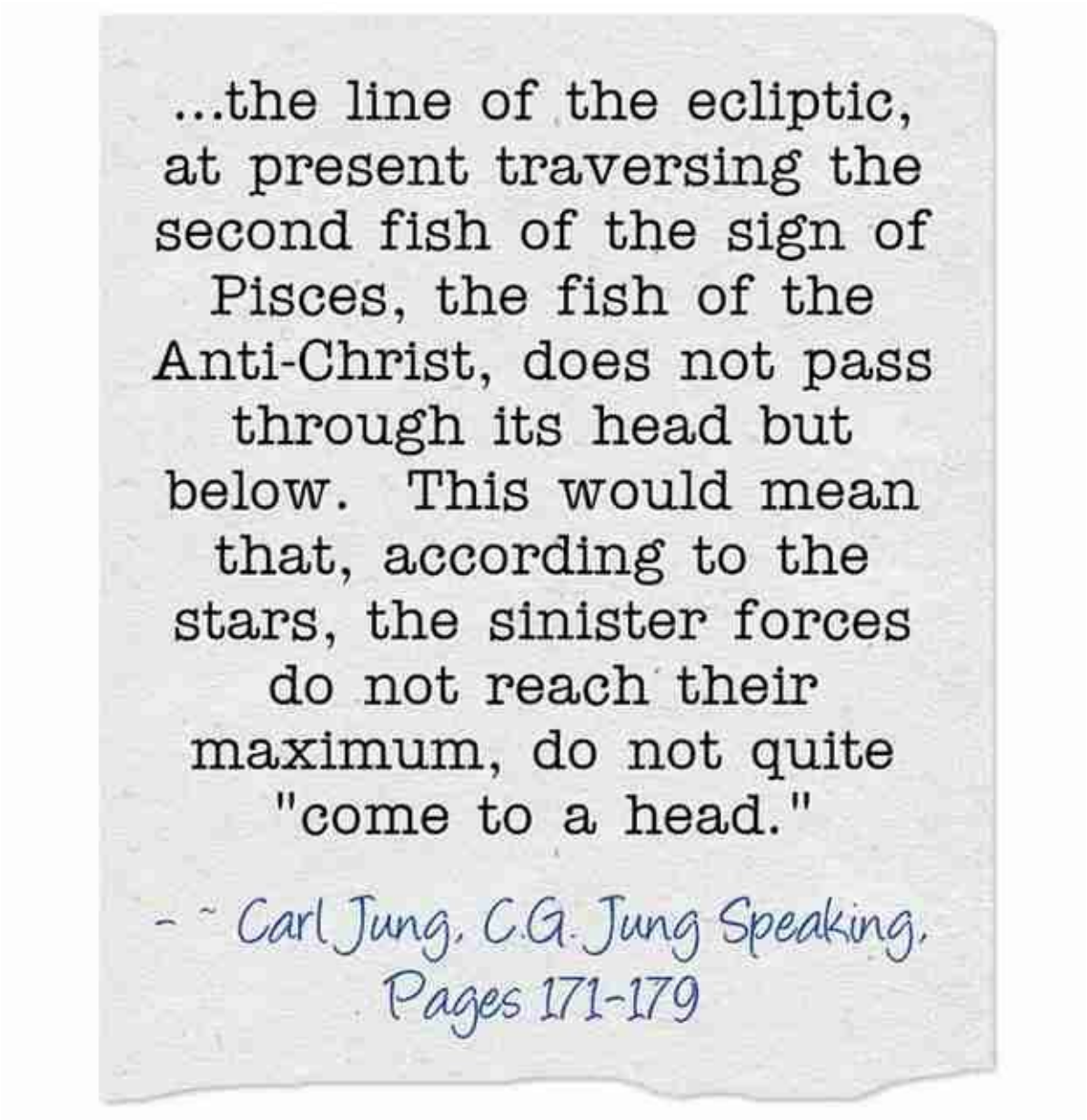
...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."
~ Carl Jung, C.G. Jung Speaking, Pages 171-179

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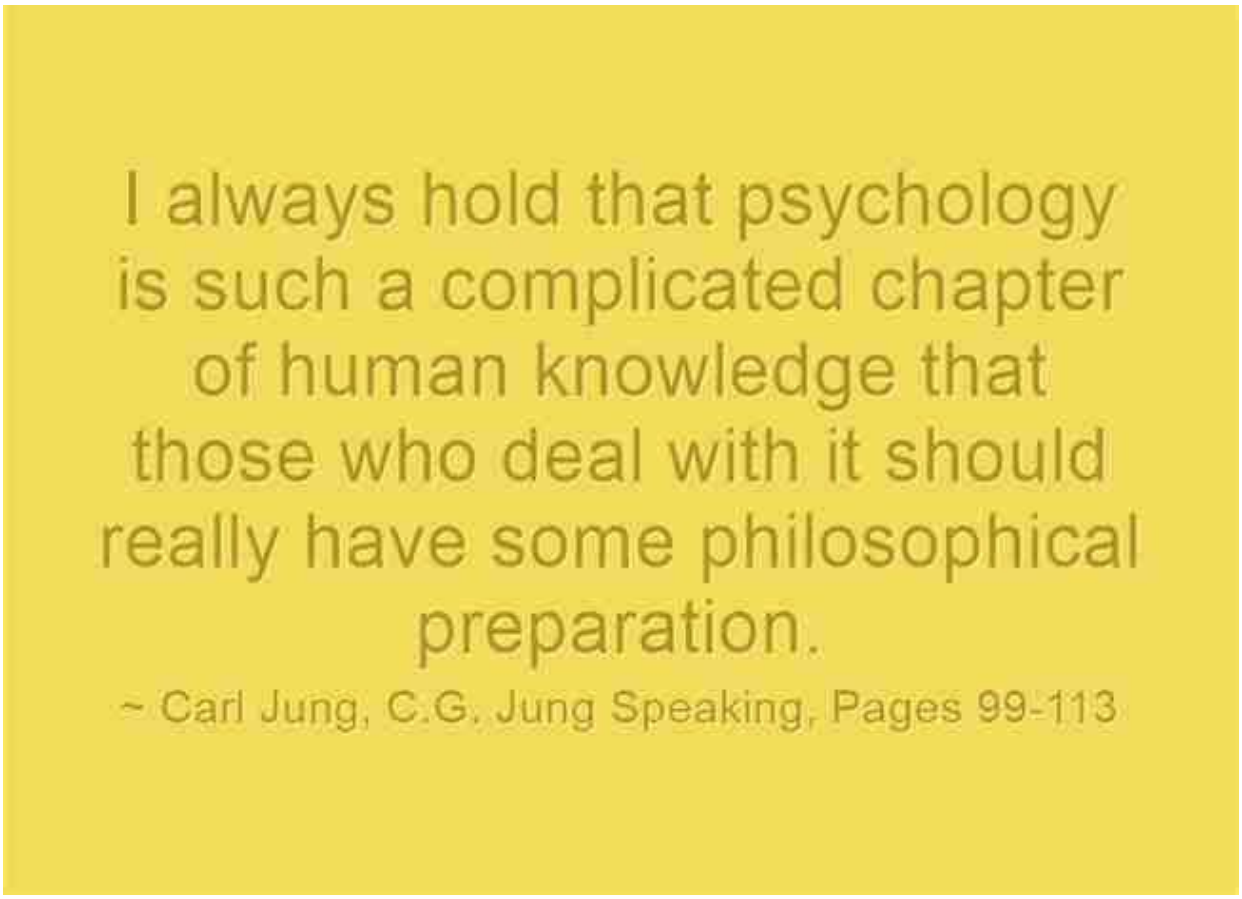
I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.
~ Carl Jung, C.G. Jung Speaking, Pages 99-113

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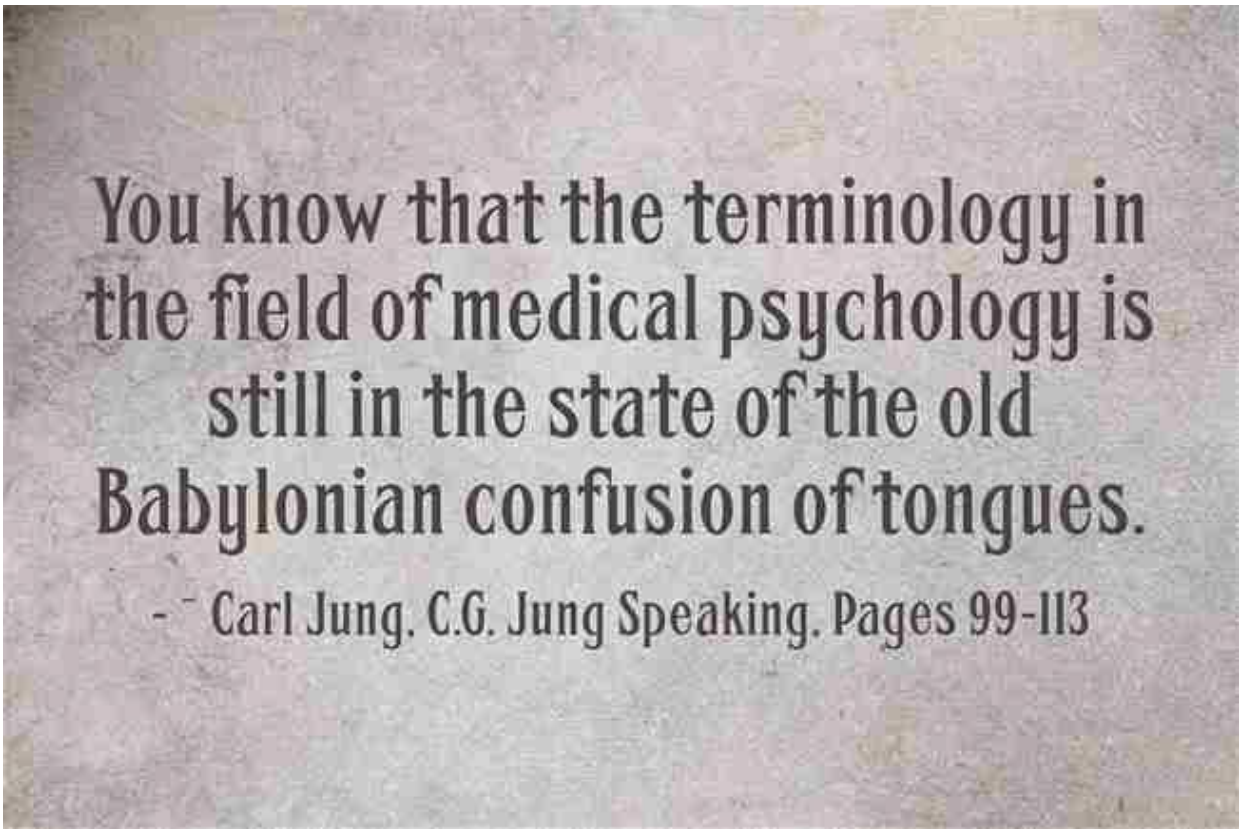
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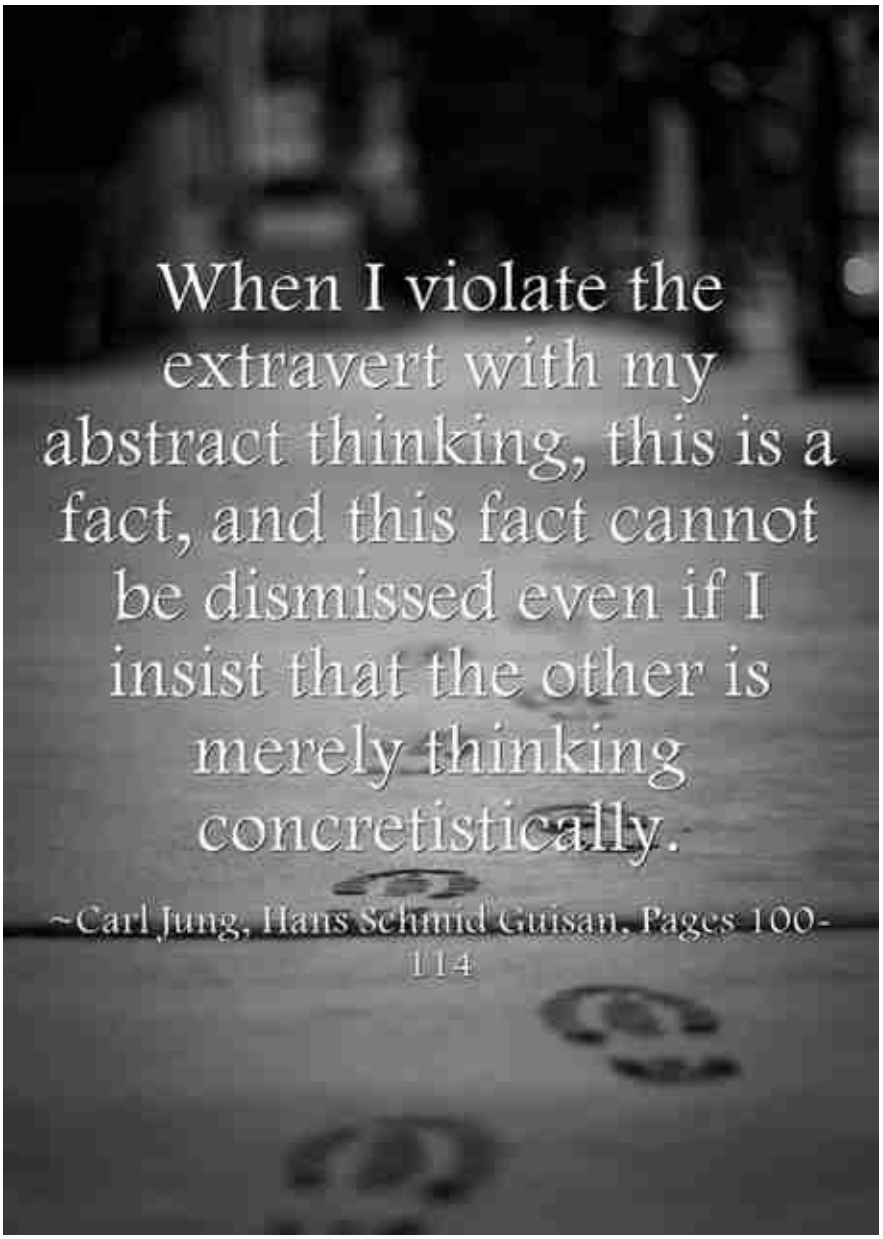
When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically.
~Carl Jung, Hans Schmid Guisan, Pages 100-114

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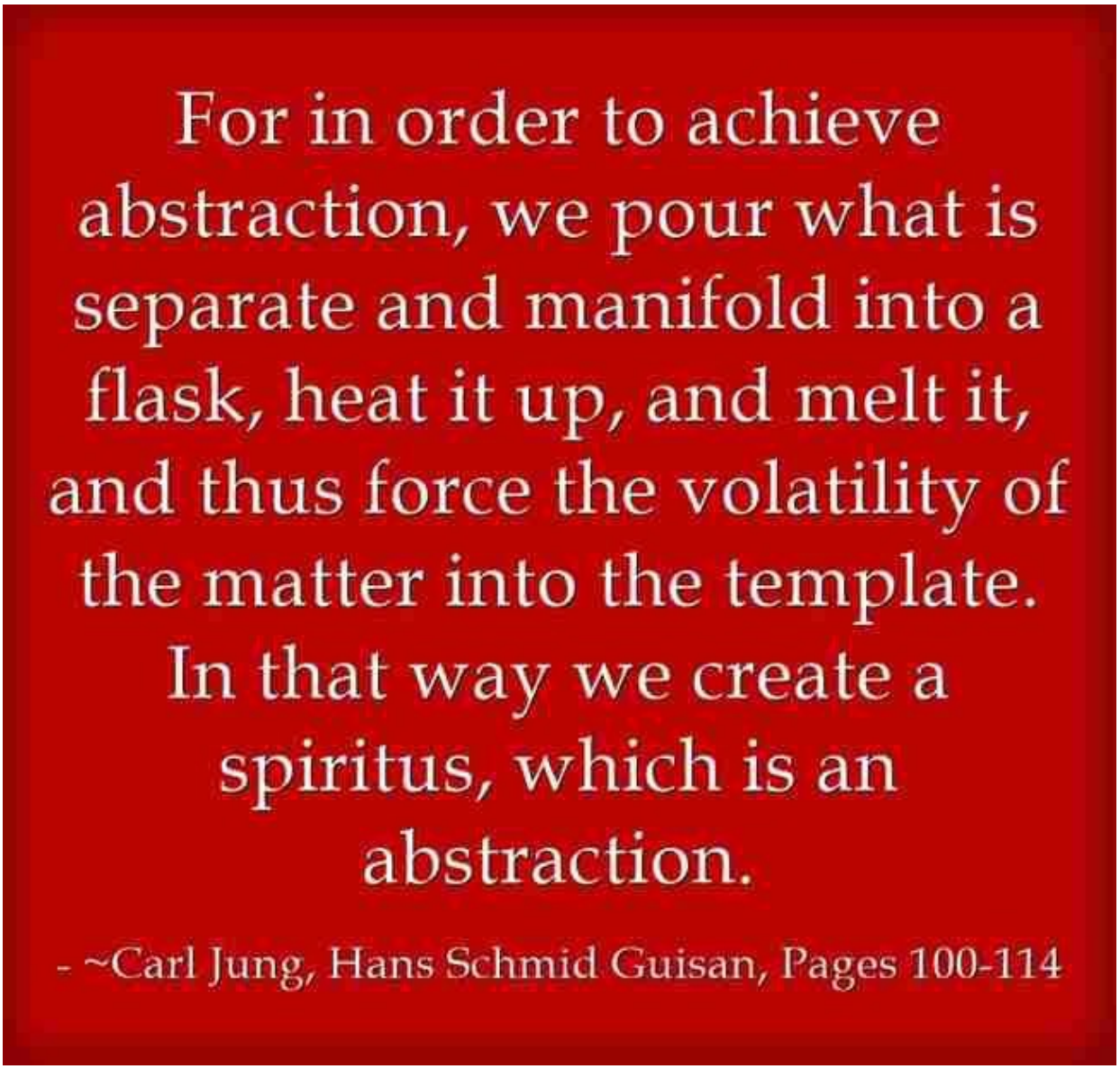
For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that way we create a spiritus, which is an abstraction.
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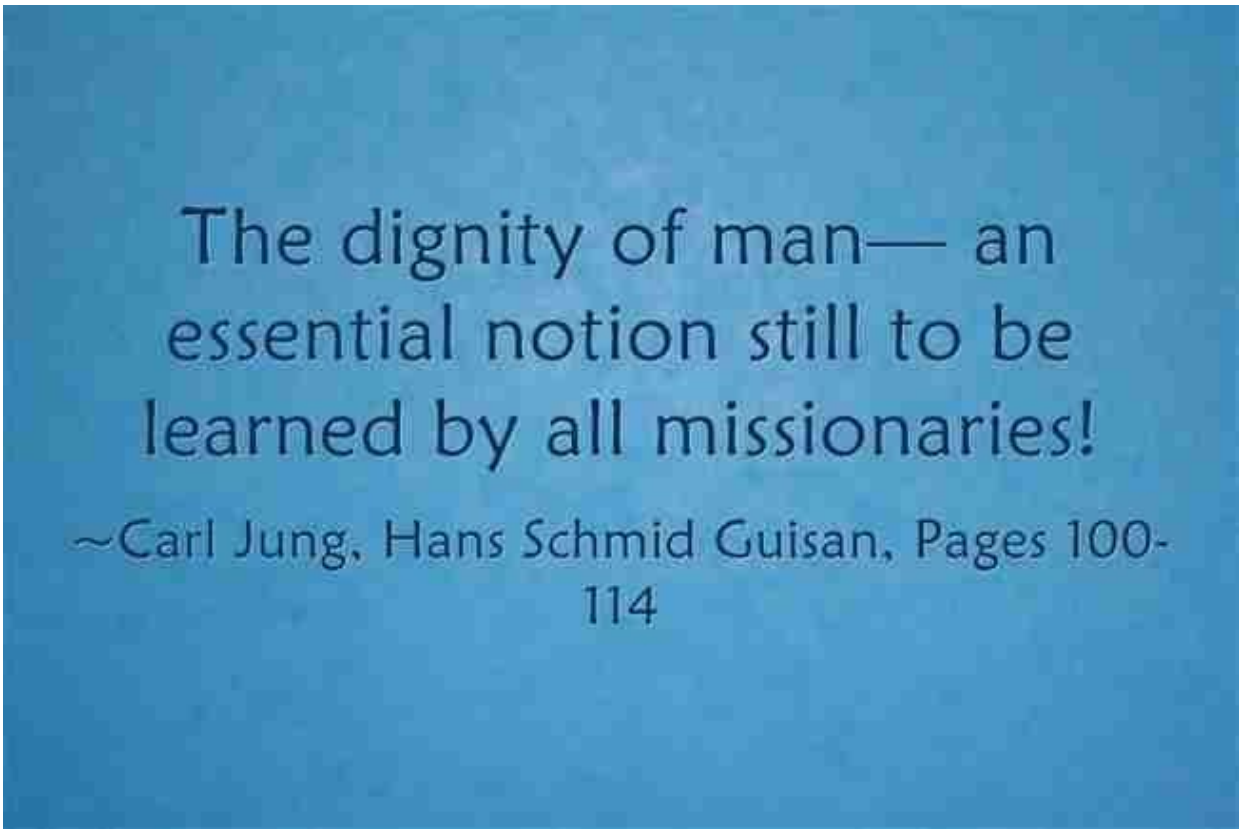
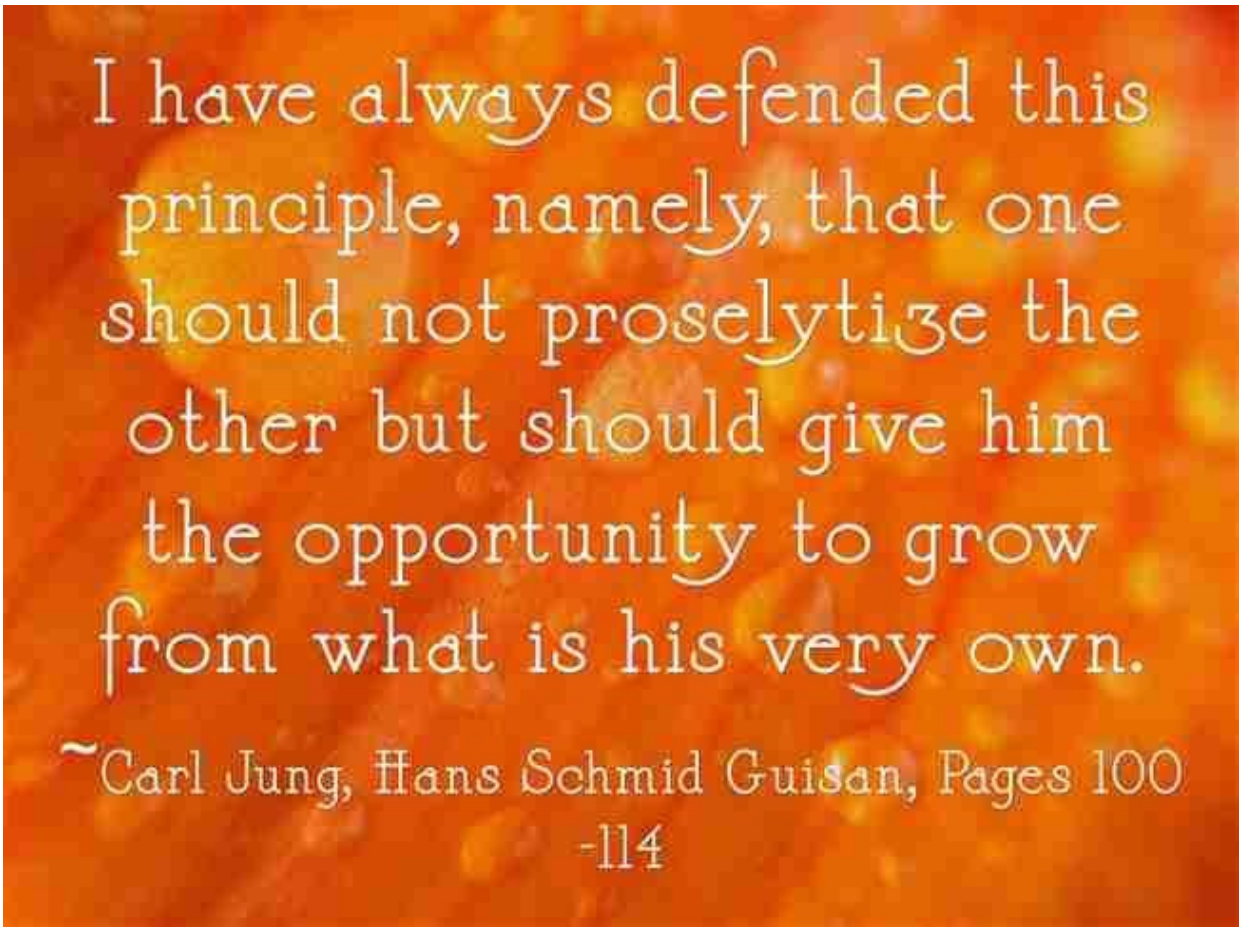

The dignity of man— an essential notion still to be learned by all missionaries!
~Carl Jung, Hans Schmid Guisan, Pages 100-114

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Pages 100-114


I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own.
~Carl Jung, Hans Schmid Guisan, Pages 100 -114

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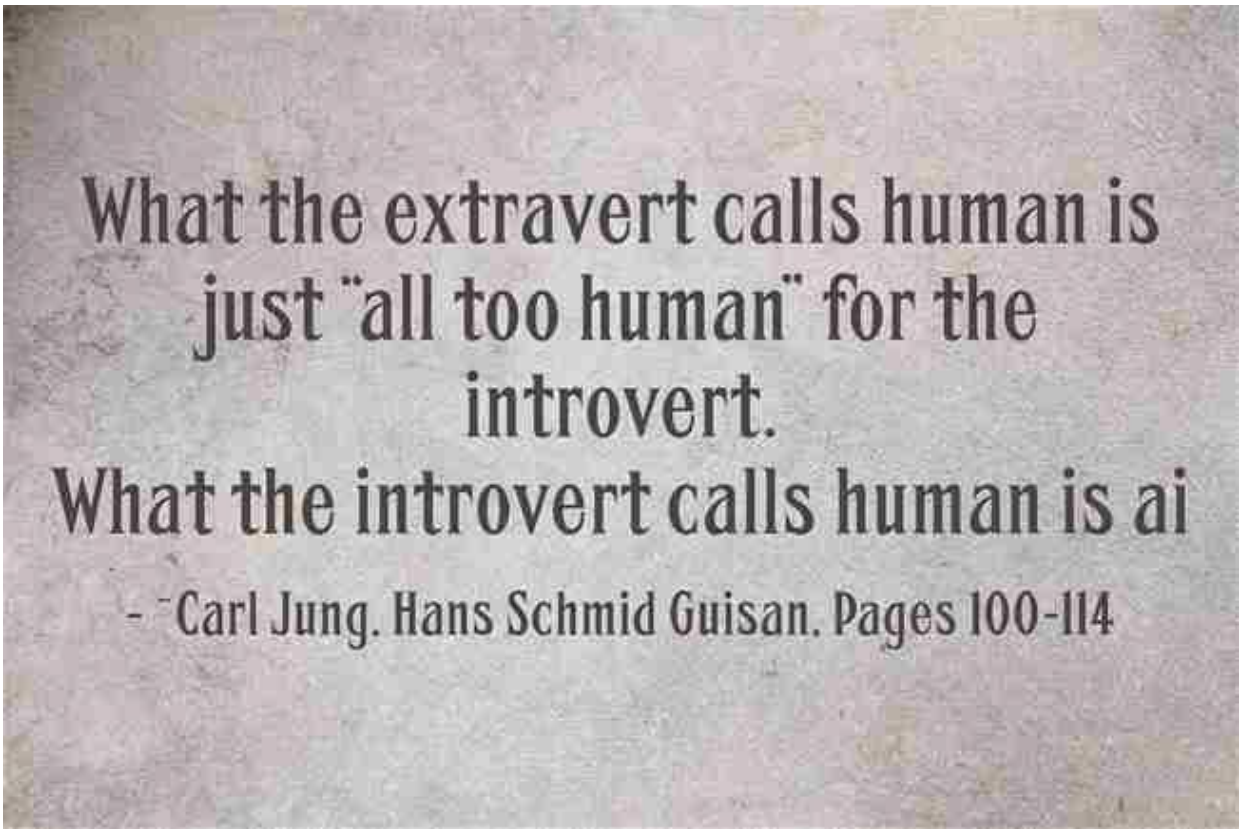
What the extravert calls human is
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- Carl Jung. Hans Schmid Guisan. Pages 100-114

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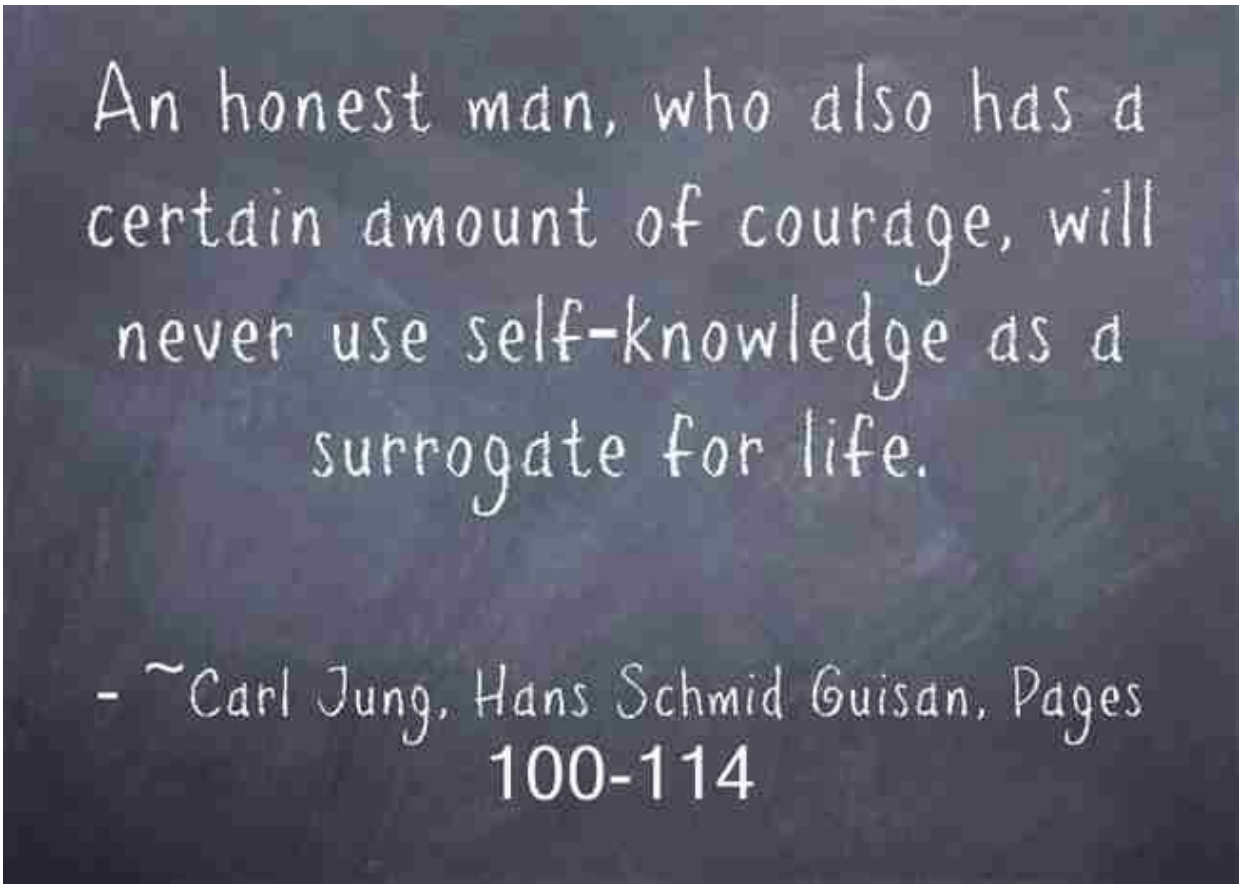
An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life.
- ~Carl Jung, Hans Schmid Guisan, Pages 100-114

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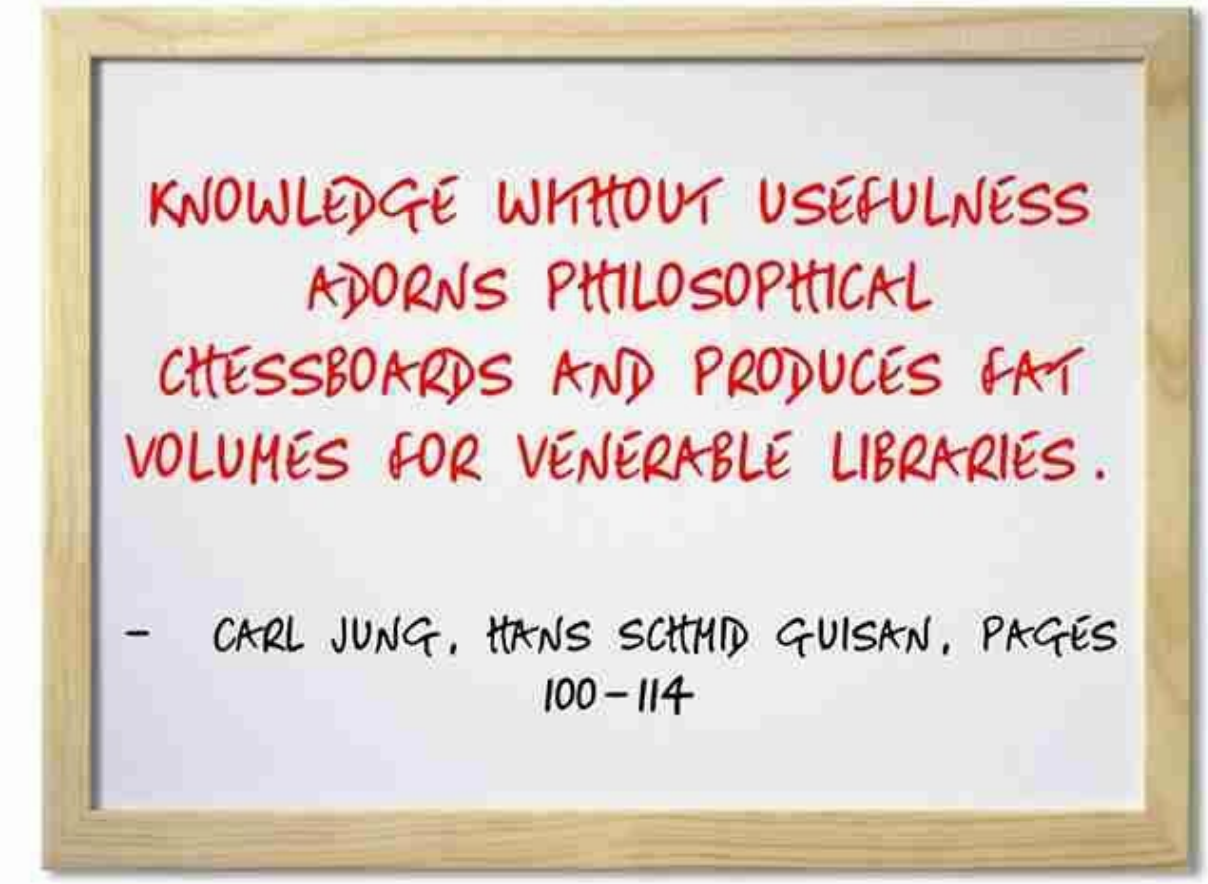
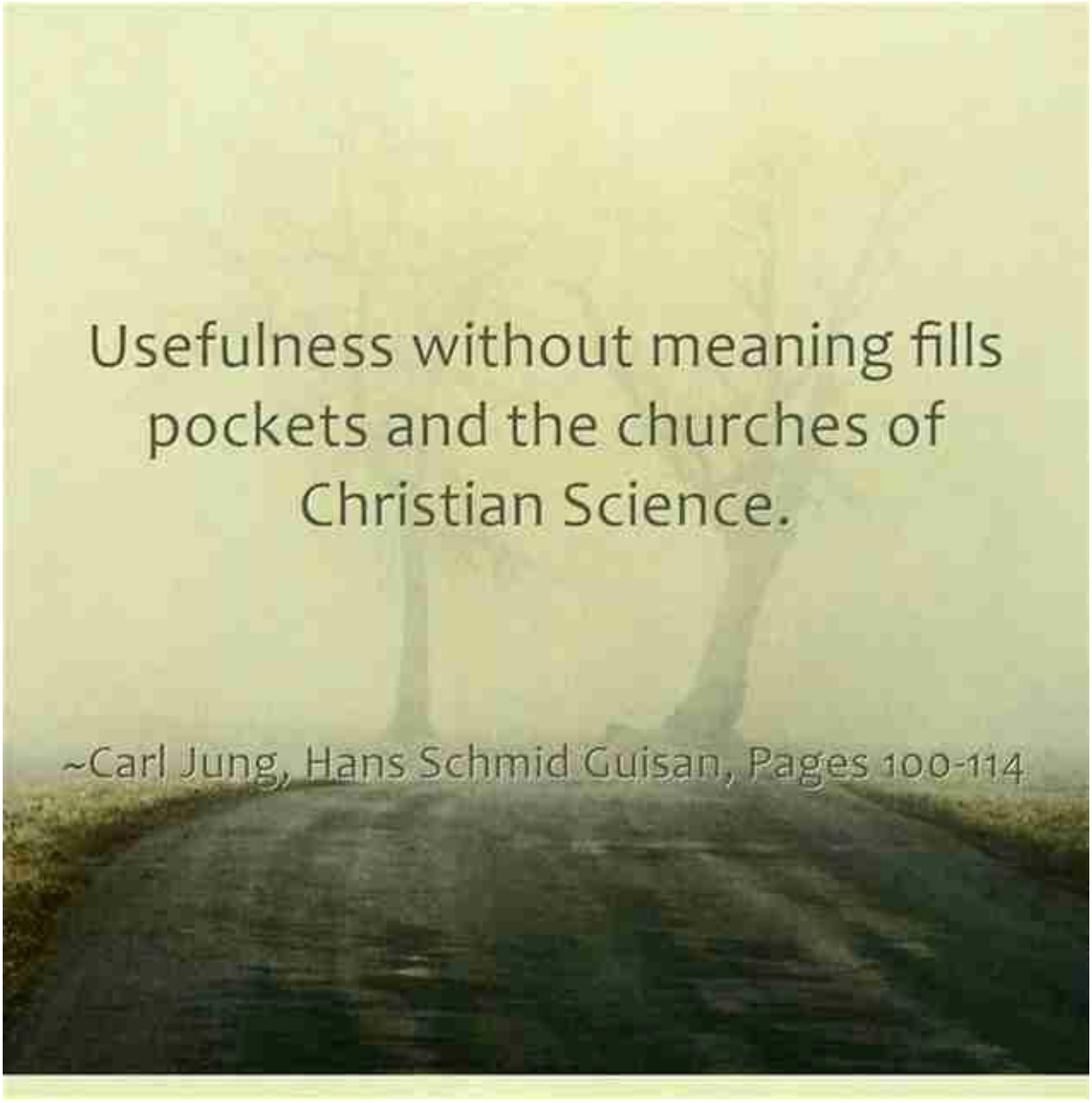


Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114


Usefulness without meaning fills pockets and the churches of Christian Science.
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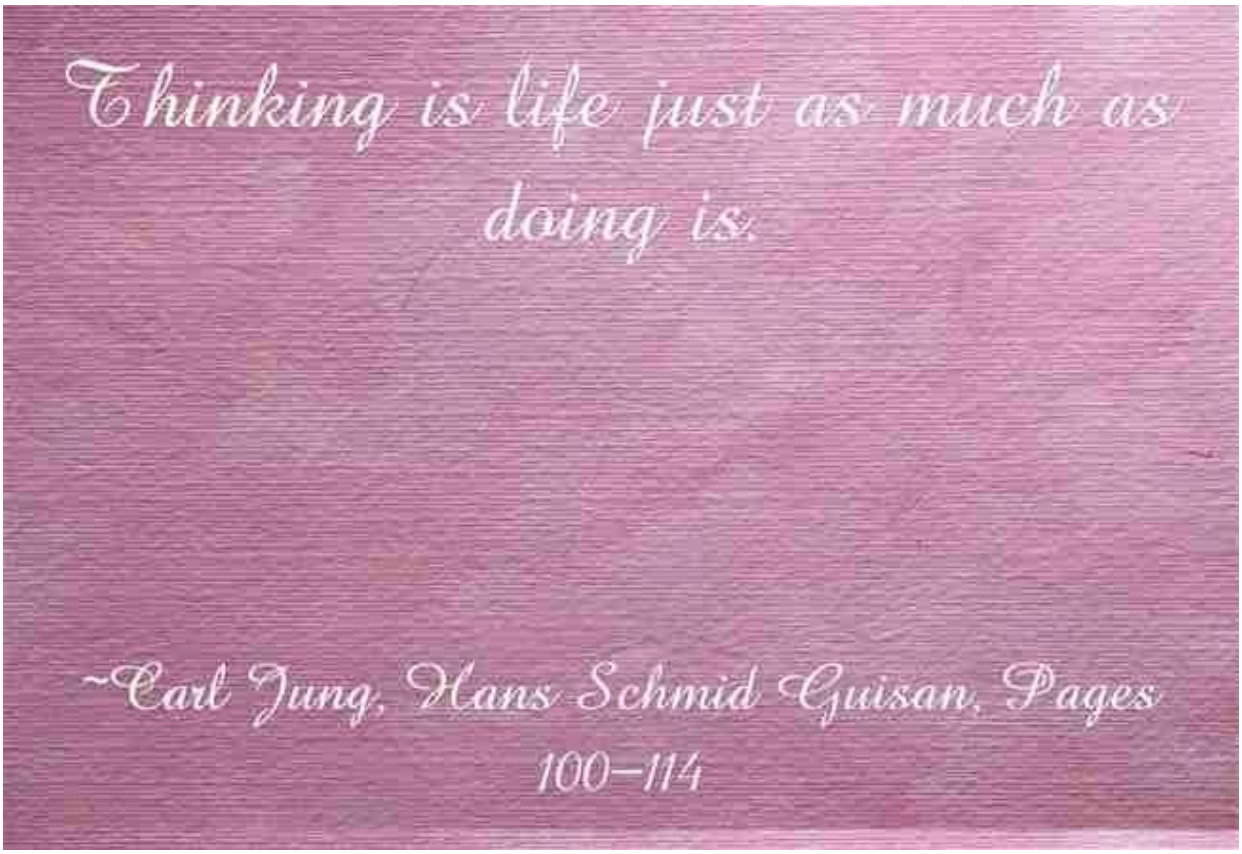
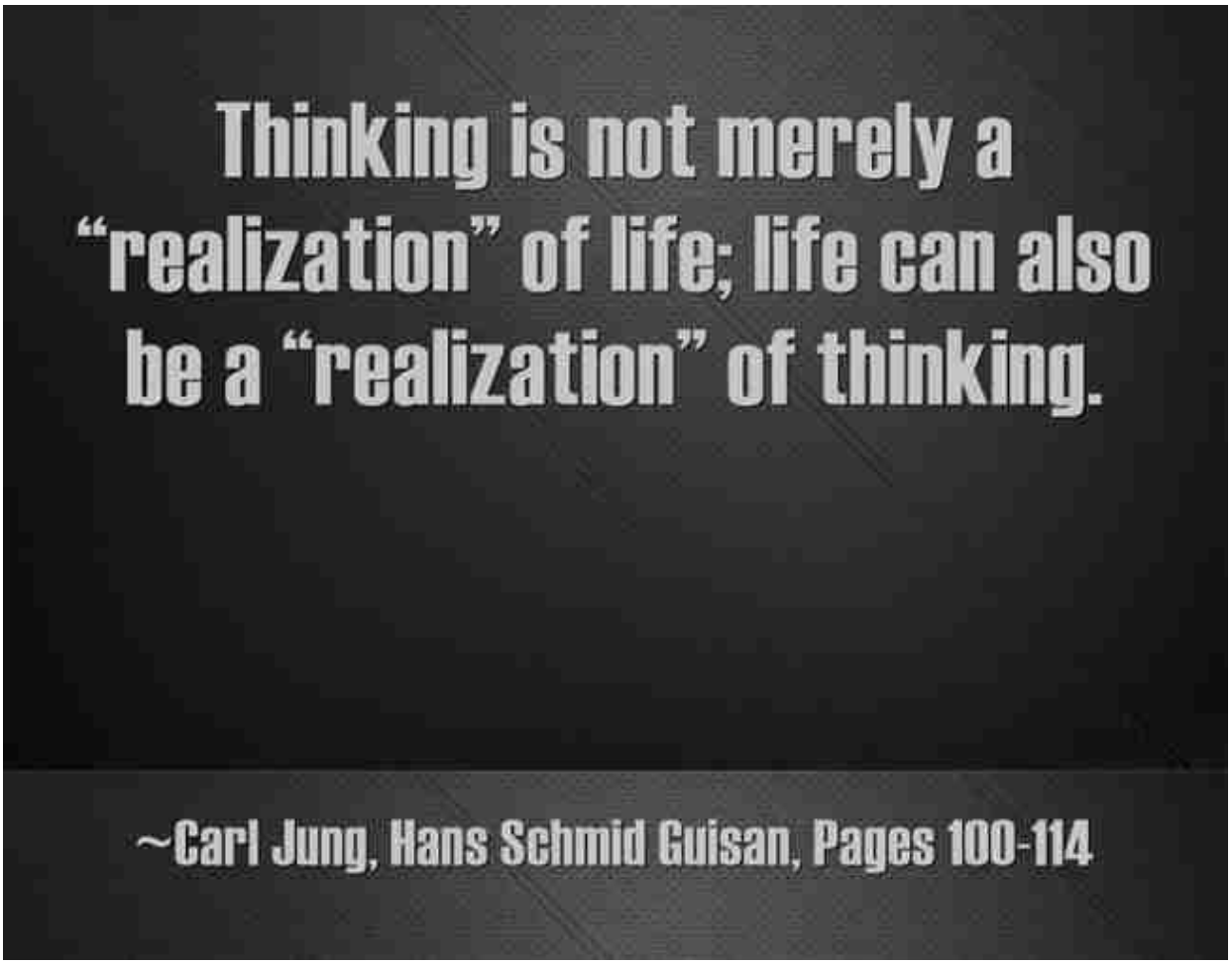


Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114


Thinking is not merely a
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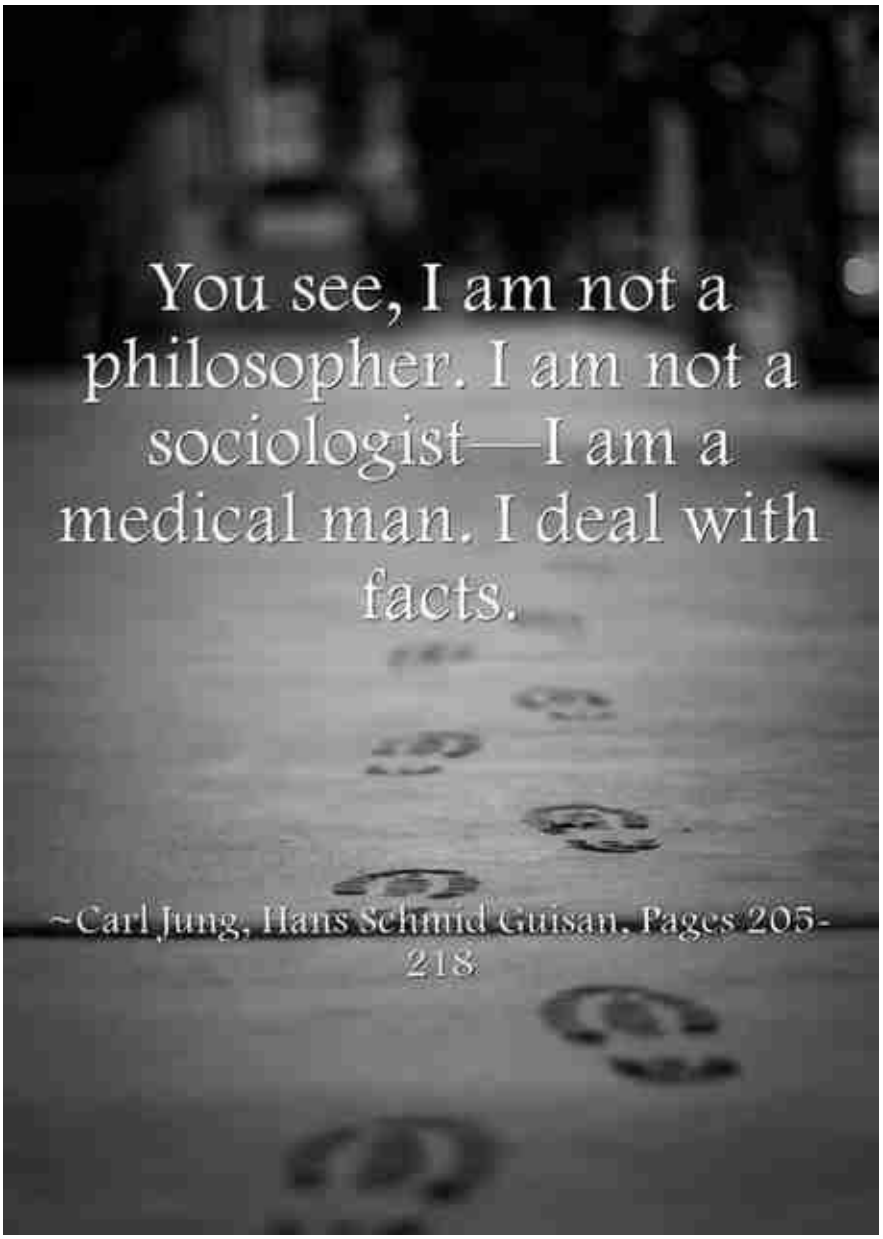
You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts.
~Carl Jung, Hans Schmid Guisan, Pages 205-218

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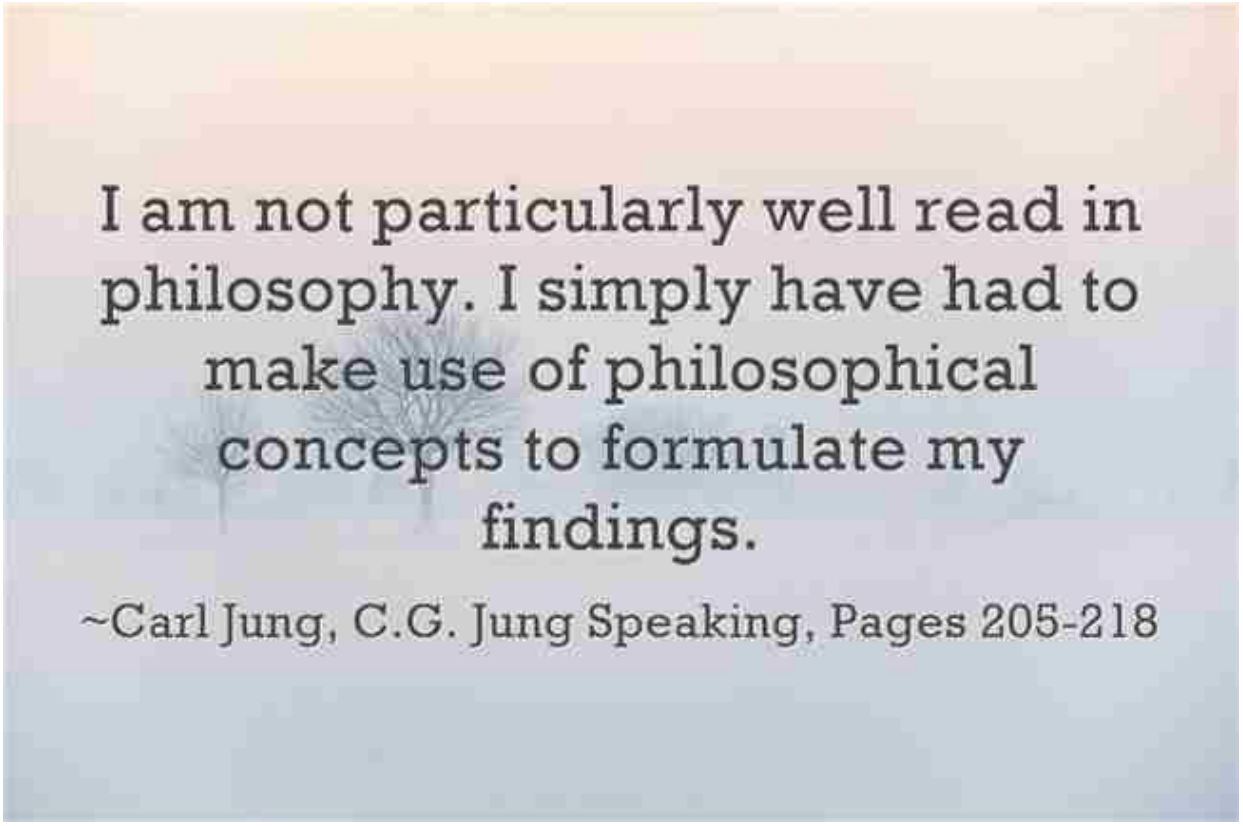
I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings.
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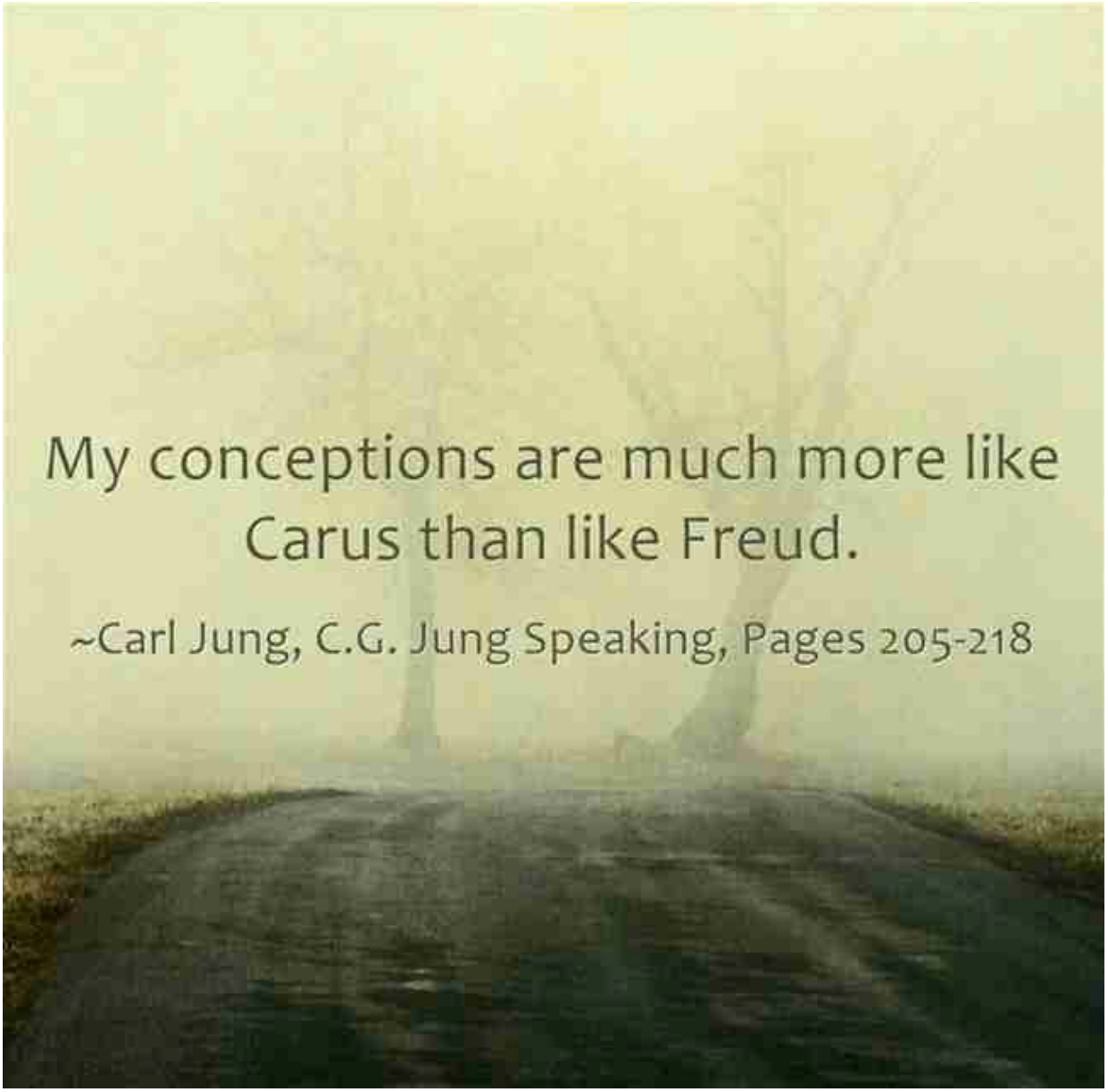
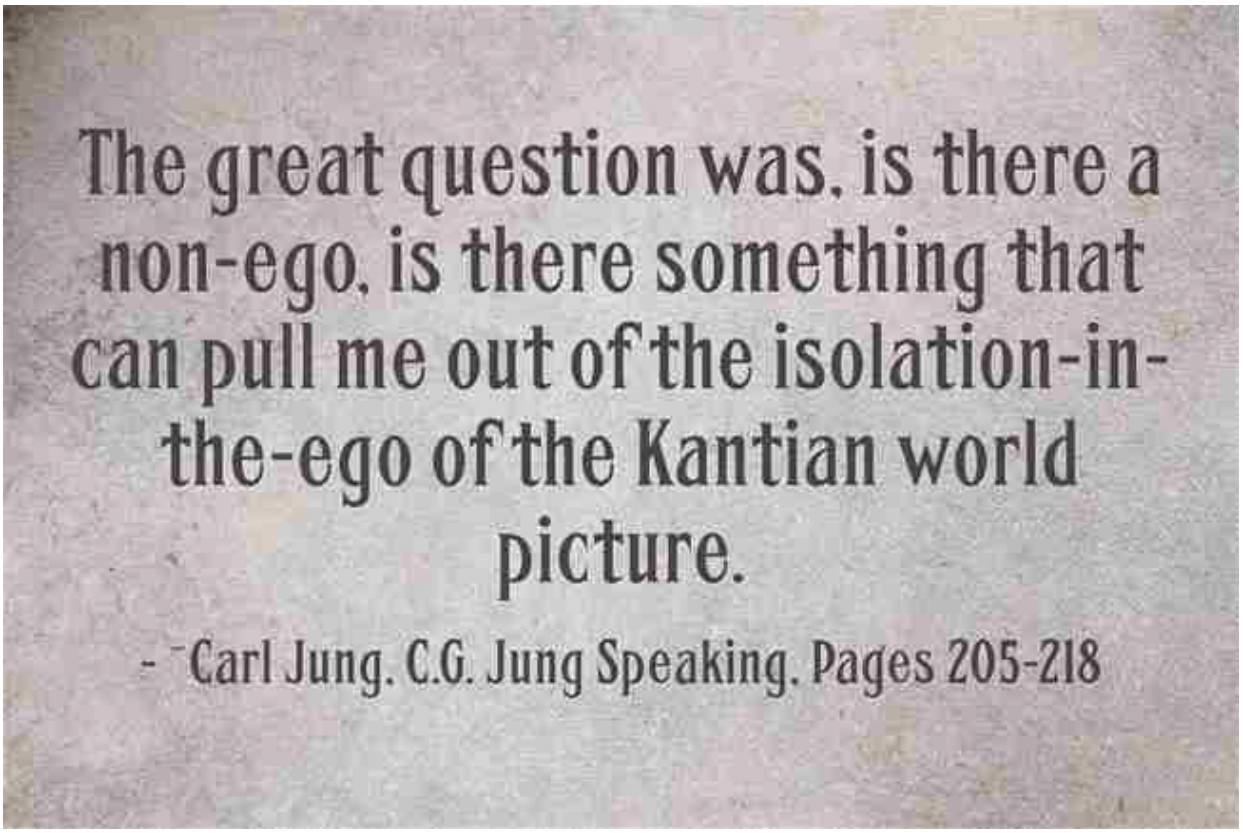


My conceptions are much more like Carus than like Freud. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218


The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture.
- Carl Jung, C.G. Jung Speaking, Pages 205-218

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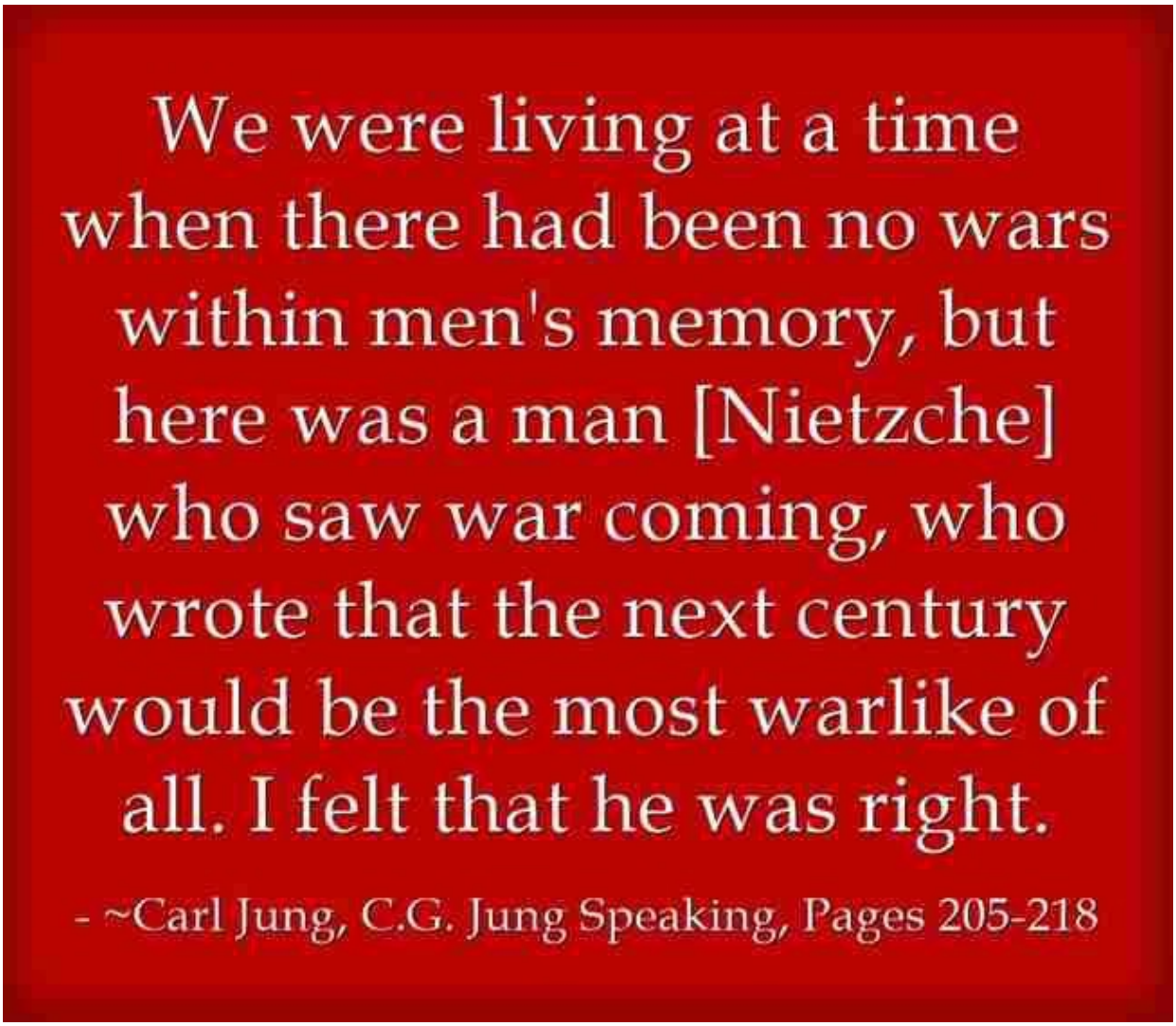
We were living at a time
when there had been no wars
within men's memory, but
here was a man [Nietzche]
who saw war coming, who
wrote that the next century
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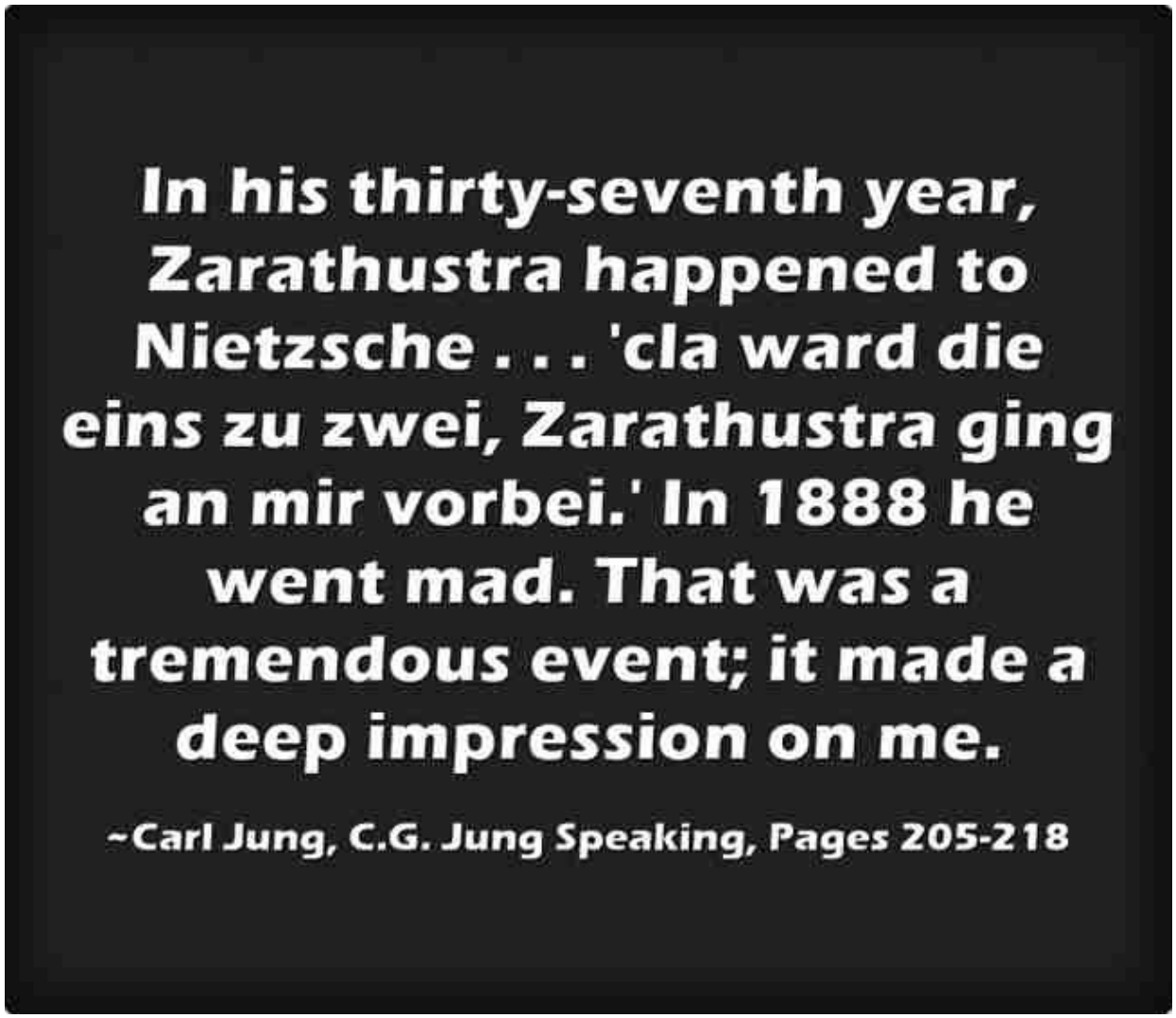
C.G. Jung Speaking; Interviews and Encounters, Pages 205-218


In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me.
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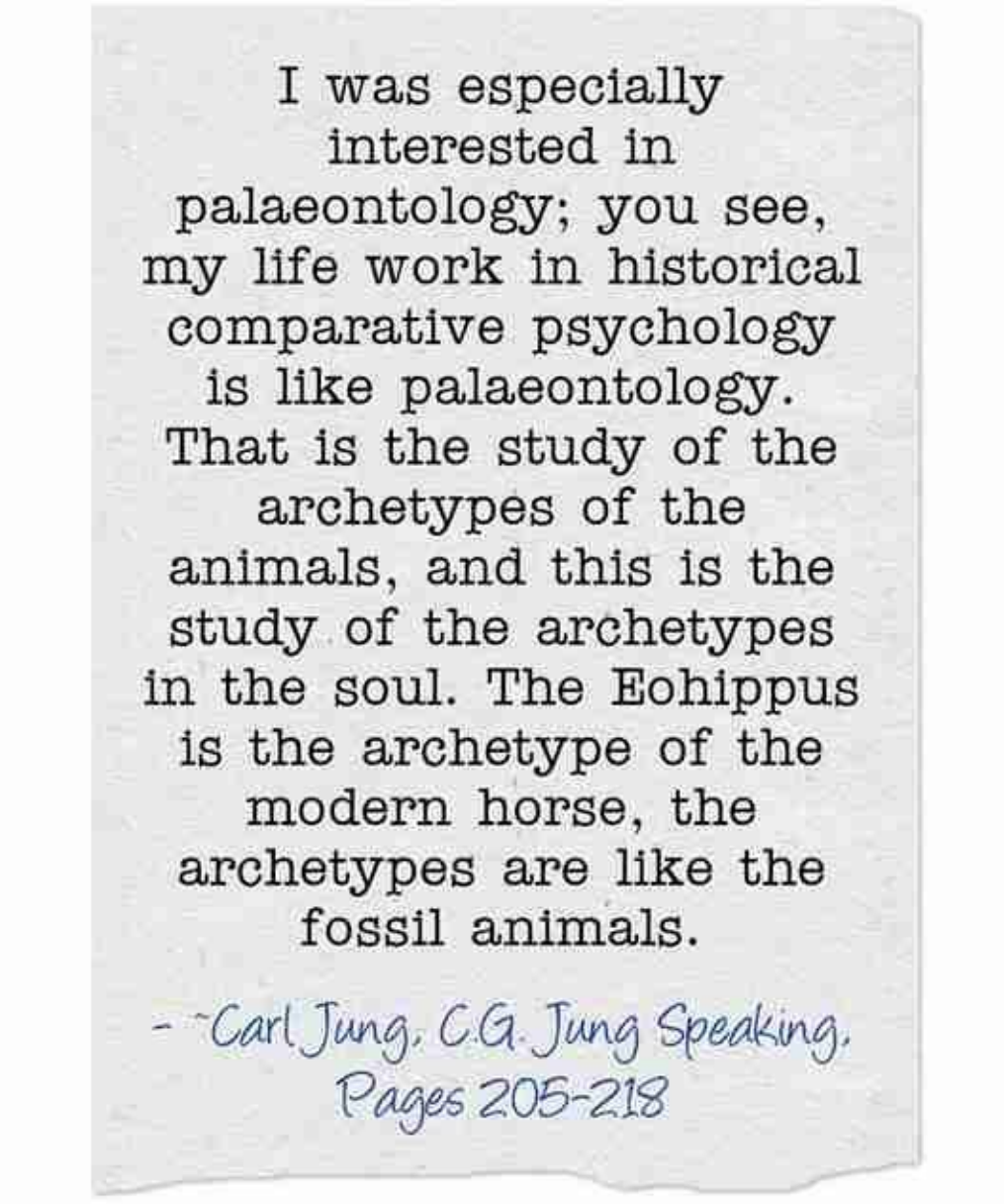
I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals.
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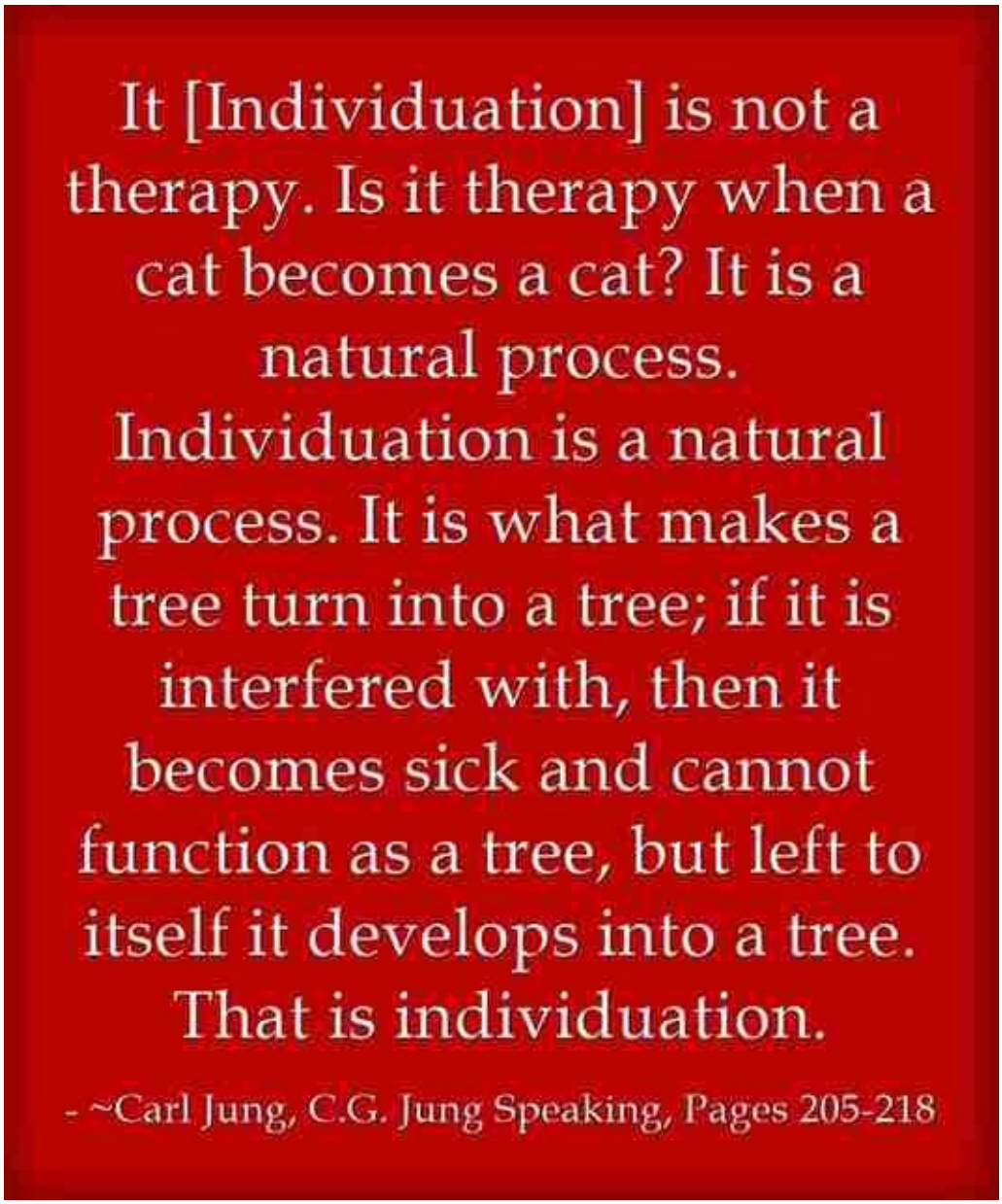
It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation.
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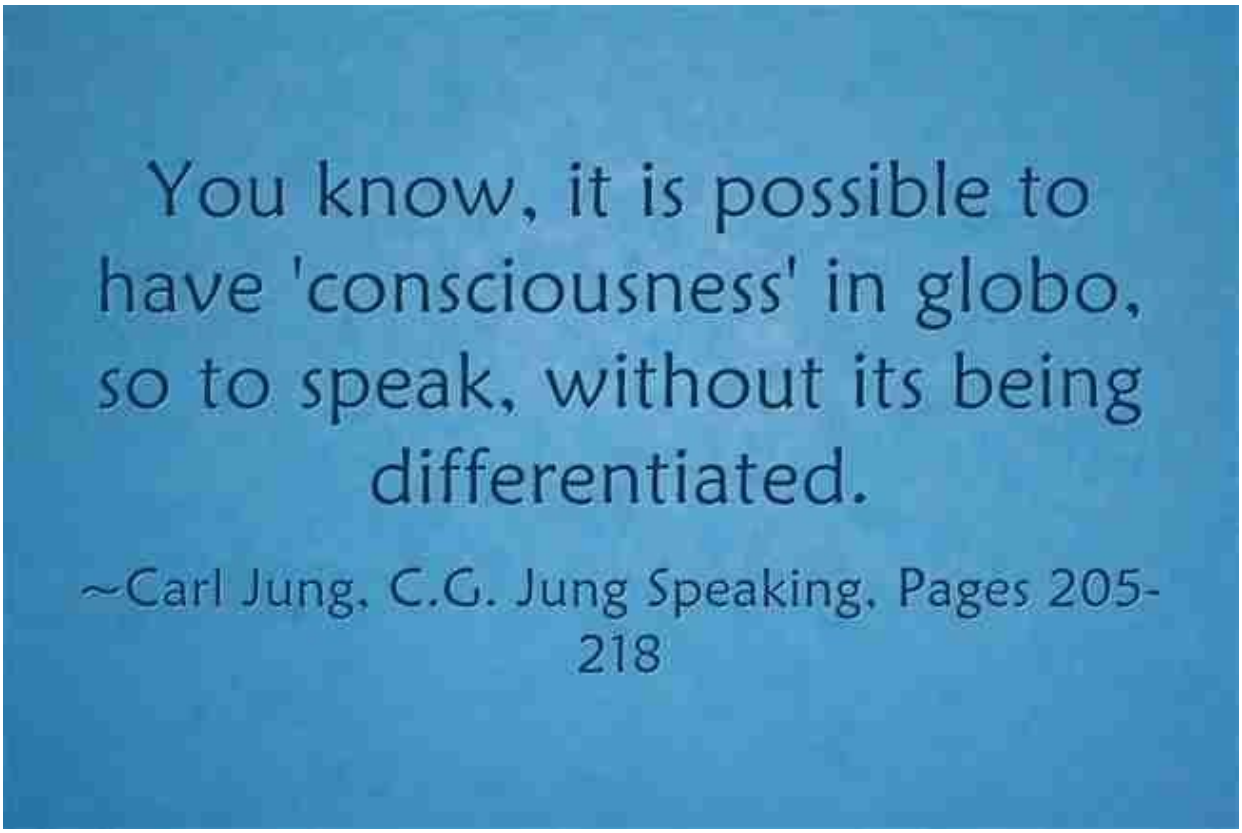
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Carl Jung across the web:

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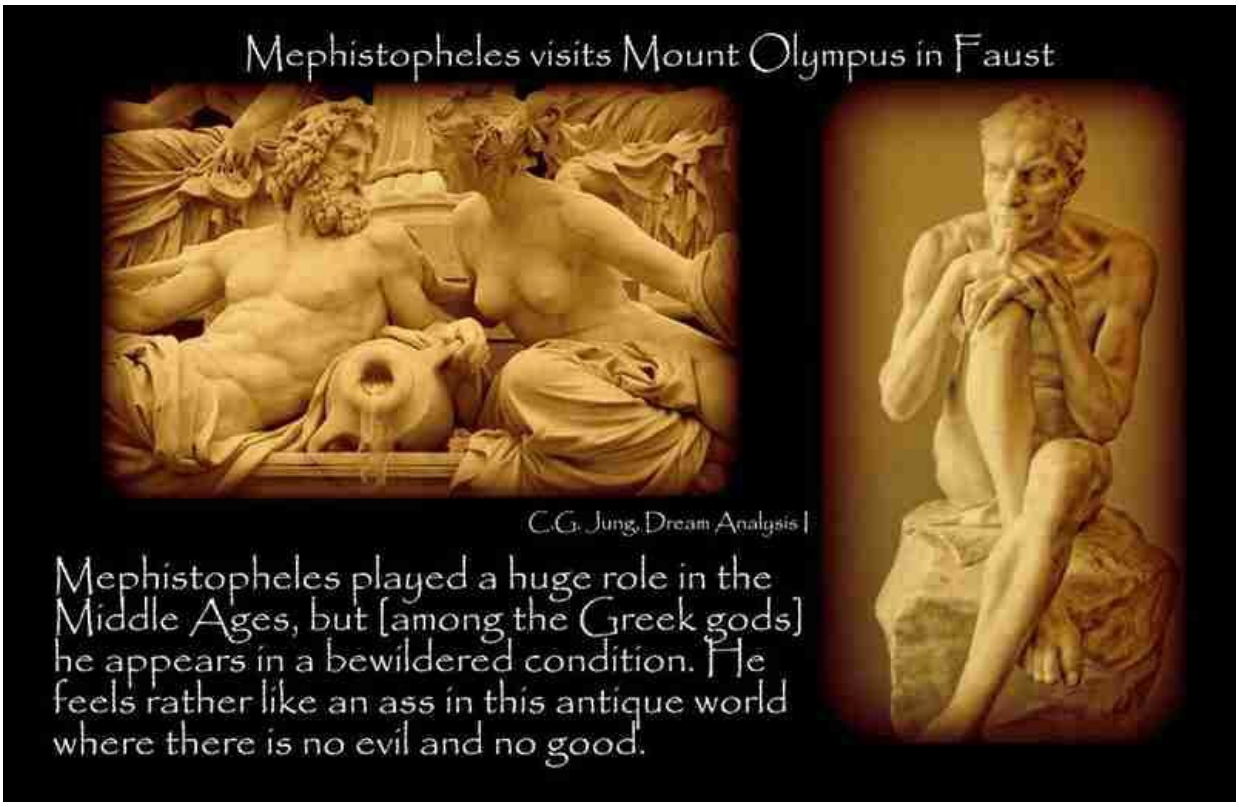
Carl Jung: It was the dream of the Middle Ages to make such a little man, and Faust marvels.
(2016-03-01 14:19)


Mephistopheles visits Mount Olympus in Faust
C.G. Jung, Dream Analysis I
Mephistopheles played a huge role in the Middle Ages, but [among the Greek gods] he appears in a bewildered condition. He feels rather like an ass in this antique world where there is no evil and no good.

Konrad Escher, a Swiss engineer, carried out the great project of draining off large malarial swamps at the foot of the mountains.

He did his work in the spirit of great personal devotion, and Goethe has used this devotion as a symbol in the second part of Faust.

In Holland, in the seventeenth century, the great storms of the sea has broken the dykes and there were plans for building a great dam and winning back the land from the sea.

So in Faust they are building dams and winning back the fertile lands for cultivation.

“The Boy” appears for the first time under the name of “Knabe-Lenker,” the Boy Guide or Charioteer, when Faust is at the court of the king.

In reading the text we cannot see why this boy appears, and Goethe himself was almost embarrassed at his appearance and how to eplain him.

The boy speaks: “I am generosity, poetry.

I am the poet who perfects himself by wasing his

own goods. I am also infinitely rich, and I think

of myself as Plutius.

I even animate and decorate his dancing and his meals.

I am spending what he is lacking" (outdoing Plutius, rich beyond

all imagination). He increases in intensity, as if he were getting

more and more on fire.

He speaks to the crowd at a great festival: 'The greatest gifts of my hands I send about, and there behold on this or that head there is a little flame which I have put on.

Now it jumps from head to head.

Here it flares up for a short time, then it escapes.

Rarely it stays, and in many, before they are aware, it dies down

sadly exhausted." Then the final fate of the Boy Charioteer.

The whole festival ends with fireworks, and suddenly everything bursts into flames and he disappears into the fire, only ashes are left.

That figure is finished.

In the next appearance of Faust he is still moving on in the world doing wonderful things.

He returns and finds Wagner, the rationalist, installed in his former laboratory, where he is doing a marvelous thing, producing a little man in a retort, a homunculus.

It was the dream of the Middle Ages to make such a little man, and Faust marvels.

Then in the night Homunculus escapes in his glass bulb through the air and comes to the Elysian fields.

Mephistopheles played a tremendous role in the Middle Ages, but here he appears in a bewildered condition, for he feels rather like an ass among these figures of Greek Mythology, in the antique world where there is no evil and no good.

Homunculus appears in this world of gods and goddesses and consults with them as to how he can manage to get out of his glass bulb into the real world.

Only the old god Proteus, who is always taking on new forms, can give advice: "When thou wild become, be- gin first in the smallest things,' very wise.

Homunculus is glad to receive such good advice

He feels rather like an ass in this antique world where there is no evil and no good.Carl Jung, Dream Analy- sis, Page number needed.]

Carl Jung across the web:

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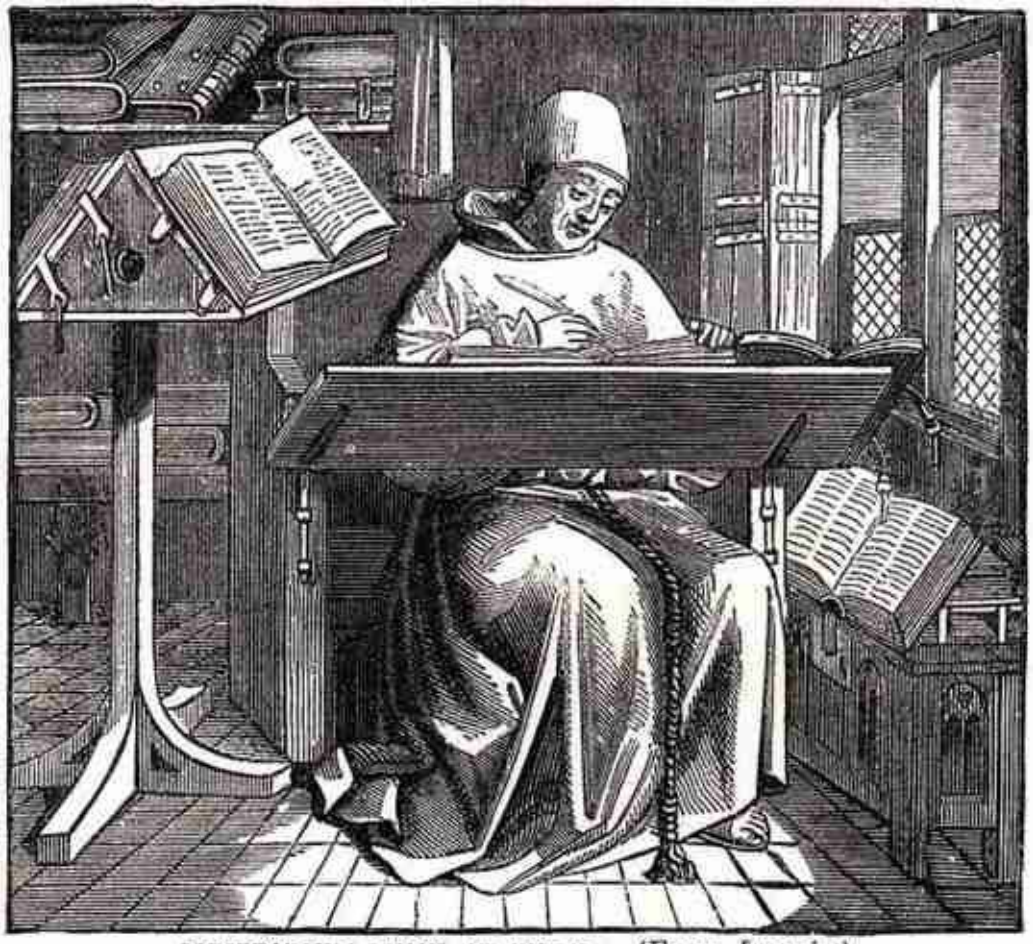
Carl Jung on “Dogmas.” (2016-03-02 05:18)



SCRIPTORIUM MONK AT WORK. (From *Lacroix.*)

Dogmas would be all
right.

They are symbols.

One could not do it better.

But the theologians rationalize them.

We only interpret it psychologically, this drama of the

Heavens. Theology is one of the causes of soullessness.

Science, because it claims exclusiveness; the priest, when he subordinated himself to the intellect; art, which has all of a sudden lost its belief in beauty and looks only inwardly where there
is nothing to be found but ruins, the mirror of our world: they all want to descend into the realm of the mothers without possessing Faust’s key.

In my own way I try to get hold of key and to open closed doors with it. Carl Jung, C.G. Jung Speaking: Inter- views and Encounters, Pages 219-224

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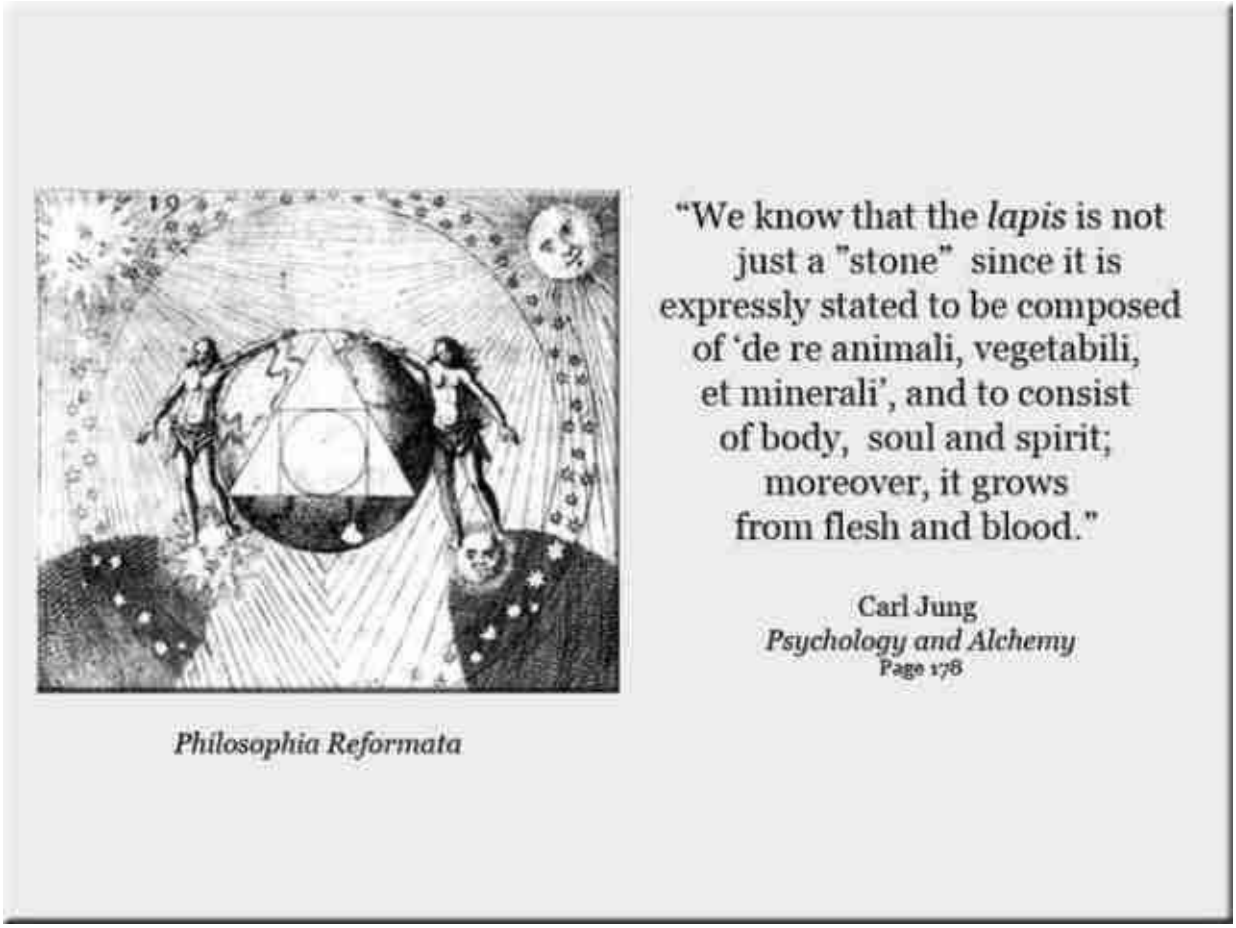
Carl Jung: The stone "is named the stone of invisibility" (lapis invisibilitatis).
(2016-03-02 11:15)


"We know that the *lapis* is not just a "stone" since it is expressly stated to be composed of 'de re animali, vegetabili, et minerali', and to consist of body, soul and spirit; moreover, it grows from flesh and blood."
Carl Jung
Psychology and Alchemy
Page 178
Philosophia Reformata

The glass corresponds to the unum vas of alchemy (fig. 86) and its contents to the living, semi-organic mixture from which the body of the lapis, endowed with spirit and life, will emerge —or possibly that strange Faustian figure who bursts into flame three times: the Boy Charioteer, the Homunculus who is dashed against the throne of Galatea, and Euphorion (all symbolizing a dissolution of the "centre" into its unconscious elements).

We know that the lapis is not just a "stone" since it is expressly stated to be composed "de re animali, veg- etabili et minerali," and to consist of body, soul, and spirit; moreover, it grows from flesh and blood.

For which reason the philosopher (Hermes in the 'Tabula smaragdina") says: 'The wind hath carried it in his belly" (fig. 210).

Therefore "wind is air, air is life, and life is soul." "

The stone is that thing midway between perfect and imperfect bodies, and that which nature herself begins is brought to perfection through the art."

The stone "is named the stone of invisibility" (lapis invisibilitatis). Carl Jung, Psychology and Alchemy, Page 178.

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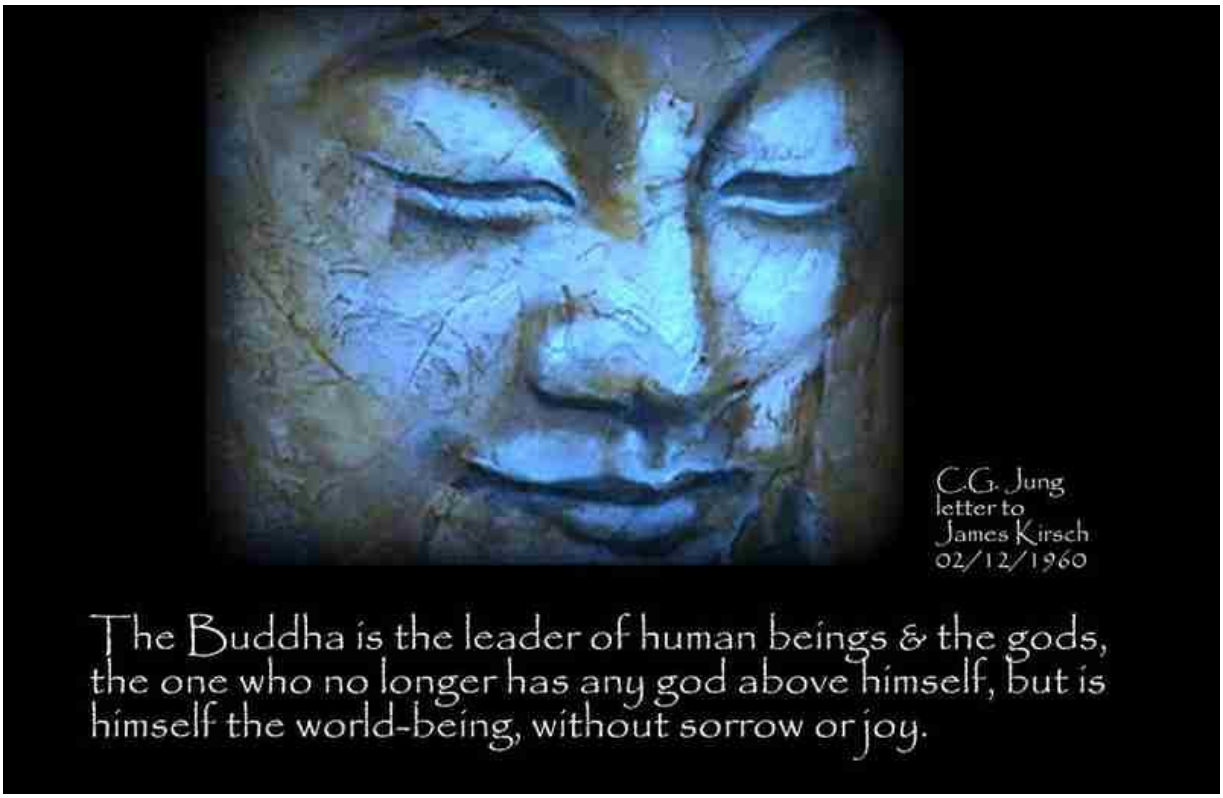
Carl Jung on the "Buddha" (2016-03-02 14:32)


C.G. Jung
letter to
James Kirsch
02/12/1960
The Buddha is the leader of human beings & the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy.

The Buddha is the leader of human beings and the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy. Carl Jung letter to James Kirsch 02/12/1960

The quotation above comes from a letter written by Dr. Jung to James Kirsch regarding a vision that Dr. Kirsch had sent to Dr. Jung.

At the beginning of the letter Dr. Jung laments the fact that Dr. Kirsch did not previously send him the "Vi- sions of the Androgynous XP" which in Dr. Jung's view held the key to Dr. Kirsch's "situation."

The quotation is part of Dr. Jung's presentation of historical parallels to the

"Anthropos" or "XP." The Quotation comes from the third historical parallel:
3. "An even stronger example of 1) the "Godless" Buddha the Exalted, perfect one, the all-Knowing, all-conquering,
the leader of human beings and the gods, the one who no longer has any God above himself, but is himself the world being, without joy or sorrow. Carl Jung, Jung-Kirsch Letters, Pages 261-262.

Note: In the letter Dr. Jung places the word "and" between human beings and the gods in italics for empha- sis.

Carl Jung across the web:

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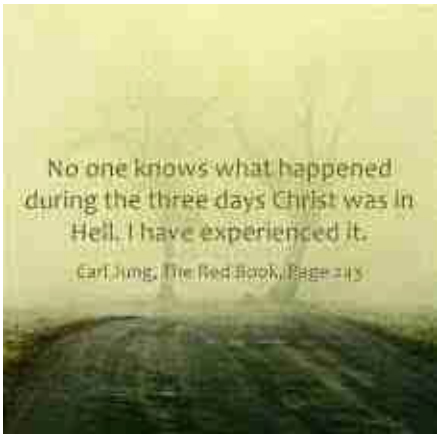
Carl Jung and “The Hell of Initiation.” (2016-03-03 05:06)



Introduction: J. P. Hodin, a British art critic and historian, of Czech origin, had studied Jung’s statements about art and creativity, particularly in his essays on Joyce and on Picasso.

Feeling dissatisfaction with Jung’s explanation of his point of view, he requested an appointment to discuss psychology and modern art, and Jung received him at his house in Kusnacht on June 17, 1952.

Hodin’s account of the interview was published in his book Modern Art and the Modern Mind (Cleveland, 1972), in a chapter titled as above, part of which had been included in a lecture, "C. G. Jung and Modern Art," at the Institute of Contemporary Arts, London, in February 1954.

The present version is recast in dialogue form.

J.P. Hodin: (In a small study, its windows opening on the garden and the lake beyond it, Jung awaited me: a writing-desk in one corner, bookcases, a few insignificant pictures of small size in dark frames on the wall— landscapes, figures.

Jung bade me welcome and asked me to be seated in a chair near the window.

He was over medium height, had a strong frame which suggested peasant stock, and walked with a rather heavy gait.

The soundness of his shape was matched by his strong gaze.

His hair and moustache were white, but he seemed younger than his years although he was, he told me, just recovering from one of the illnesses which assail old age.

That is why, when I mentioned in passing an incident from the life of the aged Swiss poet Hermann Hesse, Jung spoke of having many times lately thought of Freund Hein, which is a German expression for death.

But he must have embarked on one of his most ambitious works, the Mysterium Coniunctionis, at about this same time.

He listened attentively to my objections.

When I mentioned that in England his psychology had again and again been attacked as unscientific, he was at first indignant.

(Only later followed an even stream of evidence.)

In comparative anatomy, we speak of morphological phenomena in man, of organs which resemble the or- gans of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic

images. Folklore is another field of research into

motivation.

What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of

the Greek Church. In the Aztec rites, Huitzilopochtli is slain, pierced with

a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in

Yucatan. It is the same as our

adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific!

There are only a few heaven-inspired minds who

understand me. In America it was William James.

But most people are ignoramuses.

They take no pains to find out the essential things about

themselves. It requires too much Latin and Greek!

(I asked him if he had any inclination to interpret works of other modern artists—Paul Klee, for example. I had just come from Bern, where I had visited Klee's aged sister and his son Felix and had seen very early works of this artist.)

No. I cannot occupy myself with modern art

any more. It is too awful.

That is why I do not want to know more about it.'

At one time I took a great interest in art. I painted myself, sculpted and

did wood carving. I have a certain sense of color.

When modern art came on the scene, it presented a great psychological

problem for me. Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my pa- tients.

These people are either schizophrenics or

neurotics. Neurotics smart under the

problems of our age. T hey smart under the

conditions of its time.

Art derives its life from and expresses the conditions

of our time. In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground and background.

My patients make similar pictures.

When they are in a chaotic state, all forms

dissolve. Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an

unadmitted panic. What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one's eye inward?

The first thing people see there is the debris of destruction, and the infantilism of

their own souls. That is why they imitate the tyro.

People admire the art of the

primitives. True, it is art, but it is

primitive.

Or one imitates the drawings of

children. The schizophrenics do

that too.

To the extent that it is a manifestation of a yearning for the primary it may

have a positive value. But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile at- tempts at something new.

The fact is we have not yet reached the point when things can be

put together. And we cannot reach it yet, because the world is

cut in two.

J.P. Hodin: The iron curtain ...A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of

Damocles. Since 1933 we have witnessed

uttermost destruction. First it was the Nazis.

On two occasions they almost got here.

If they had, I should have been put against the wall.

Well, I had settled my accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with

the help of G-men. That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the

Round. It is the idea of

completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

For this, too, the ground has been prepared

psychologically. I see it as form, or, if you like,

as an idea.

Except that an idea without living form is merely

intellectual. My idea which is also form is like a

man who has a body.

If he has no body, we should not see him.

It must be visible form and idea at the same time.

J.P. Hodin: Do you consider science to have had a negative influence on modern man?

Dr. Jung: Science is only one source of evil.

Besides science there are technology, religion,

philosophy, art. Modern art preaches the same fatality.

The destructive role of the intellect, of rationalism, not only of science, must share the guilt.

Everything that should represent the irrational and fails to do so

is responsible. "La Deesse raison a ses raisons" [the goddess of

Reason has her own reasons].

This doctrine took the stage as a mass movement in the French Revolution, and it is the same revolution which we are still experiencing, because we have raised Reason to a seat above the gods.

J.P. Hodin: (What Jung meant by this, I felt, was not God or gods as objective realities. As a psychologist all he says is that God is an archetype of what is to be found in the soul of man and which may be called the image of God. I misunderstood him intentionally in order to make him express himself more specifically, and suggested that modern man could not reconcile himself to dogmas, and that this was understandable if viewed historically.)

Dr. Jung:

Dogmas would be all
right.

They are symbols.

One could not do it better.

But the theologians rationalize them.

We only interpret it psychologically, this drama of the

Heavens. Theology is one of the causes of soullessness.

Science, because it claims exclusiveness; the priest, when he subordinated himself to the intellect; art, which has all of a sudden lost its belief in beauty and looks only inwardly where there is nothing to be found but ruins, the mirror of our world: they all want to descend into the realm of the mothers without possessing Faust’s key.

In my own way I try to get hold of key and to open closed doors with it. Carl Jung, C.G. Jung Speaking: Inter- views and Encounters, Pages 219-224

Dr. Jung and the Christmas Tree (2016-03-04 04:06)

Introduction: Georg Gerster (b. 1928), having earned a Ph.D. in German literature at Zurich University in 1956, embarked on a remarkable career as a freelance writer and photographer specializing in science—he has worked on every continent including Antarctica.

Shortly before Christmas 1957 he interviewed Jung for Die Weltwoche (Zurich), and his article was published on Christmas Day.

Dr. Jung: It is slightly condensed here.

Jung is speaking: An Indian swami knocked on the door of a villa on

the Zurichberg. "Forgive me for disturbing you," he said to the

householder.

"I come from Madras, and am making a study of local religious

customs in Europe. Perhaps you could . . .?"

The householder backed away.

"I’m afraid you have come to the

wrong house. We are enlightened

people here.

Of course we go to church, at least now and then, but as you probably know we Protestants are not on the best of terms with the world of religious symbols.

If you were thinking of finding any religious customs here like the ones in your own country, I’m afraid you will go home disappointed."

The swami retired crestfallen.

But let us suppose he comes back again, say in December, and catches the householder in the act of decorat- ing the Christmas tree.

"But you told me you had no religious customs," he says reproachfully.

"And yet you cut down a fir tree just to let it dry up in the drawing-room, and cover it with little candles which are no use at all for heating purposes.

Tell me, is this prescribed by your religion or its holy writings?"

The householder shakes his head in astonishment. "Not that I know of. It’s something that’s always been done...."

On one of my expeditions to Africa, I lived for a while with a tribe on the slopes of Mount Elgon, in Kenya.

Every morning, at sunrise, they stepped out of their huts, spat into their hands, and held them palm outwards to the sun.

Asked why they did this, they were at a loss for an answer.

They could only say: "It’s something that’s always been done. . . ."’

Such ignorance has earned them the name of primitives in the judgment of the whites.

Now if our Indian friend were to publish in Madras his researches among the inhabitants on the slopes of the Ziirichberg, he would have some remarkable things to report.

"Although they deny it, they worship rabbit idols which lay colored eggs, and on the day they call Easter they look for these eggs in the garden, with much shouting.

They also worship, on another day they call Christmas, an illuminated tree which they hang all over with span- gles, shiny balls, and sweetmeats.

Yet they do not know why they do this.

They are very small-minded and primitive people."

The very existence of such things as the May-pole, the May-tree, and the greasy pole tell us a great deal about the Christian claim to the Christmas tree.

At best it was a matter of reinterpreting old customs, in much the same way as the feast of Christ's nativity was grafted on to the already existing mid-winter vegetation festivals.

The tree-symbol has a very venerable history; the Finnish scholar Uno Holmberg, who investigated the symbol- ism of the tree of life, called it "mankind's most magnificent legend."'

The countless changes of meaning the tree-symbol has undergone in the course of its history are proof of its richness and vitality.

The tree has a cosmic significance—it is the worldtree, the world-pillar, the world-axis.

Only think of Yggdrasill, the world-ash of Nordic mythology, a majestic, evergreen tree growing at the center of the world.

The tree, particularly its crown, is the abode of the gods.

Hence the village tree in India and the German village linden tree round which the villagers gather in the evenings: they are sitting in the shadow of the gods.

The tree also has a maternal aspect.In Germanic mythology the first human beings, Ask and Embla, come from the ash and the alder, as their names show.

Among the Yakuts of Siberia, a tree with eight branches was the

birthplace of the first man. He was suckled by a woman the upper part of

whose body grew from its trunk.

These and many similar ideas are not invented, they simply came into men's

heads in bygone times. It is a sort of natural revelation.

To give an example.

One evening an English District Commissioner in Nigeria heard a tremendous racket going on in the barracks of the native troops.

Six soldiers had to put a raving comrade in chains.

When the D.C. arrived, the black man lay quiet and was released at his order.

In explanation of his strange behavior, he said that he had wanted to go home because his tree was calling him, but now it was too late.

The D.C. learnt further that when he was a little child the man's mother had once put him to rest under a tree while she went to work.

The tree then talked to him and made him promise that he would hasten to it without delay whenever he heard it calling and would bring it food.

Several times the tree had called him, said the soldier, and each time he had brought it the best he had in his miserable hut.

On this evening, far from his village, he had heard the tree calling for food, yet could not obey the voice be- cause of his military duties.

Often, as here, the tree symbolizes the numen, the psychic fate of the person, his

inner personality.' In the dream of Nebuchadnezzar the king himself is

symbolized by the tree.

There is also an old Rabbinic idea that the ageing Adam was granted one

look into paradise. In the branches of the withered tree there lay a child.

We might further mention the old patristic ideas of Christ as the tree of life.

Georg Gerster: Doesn't the custom, still practiced today in many places, of planting a tree at the birth of a child also belong in this context?

Dr. Jung: Certainly. The reason for this unthinking ritual act is the participation mystique between man and the tree: both share the same fate.

Georg Gerster: To come back to the Christmas tree.

Haven't several quite different sets of symbols fused into one?

The tree, the lights, the evergreen branches, the decorations, the distribution of Christmas presents—all these have their own symbolic value, and in numerous folk customs some of the cornponents are differently combined.

Dr. Jung: Agreed.

But let us not forget that the total combination, the lighted and decorated tree, is also found outside Christ's nativity and in non-Christian contexts.

For instance in alchemy, that well-known reservoir for the symbols of antiquity.

(Here Jung produced an alchemical picture of the tree with the sun, the moon, and the seven planets in its branches, surrounded by allegories of the alchemical process of transformation.)

Now you know what the shining globes on the Christmas tree mean: they are nothing less than the heavenly bodies, the sun, moon, and stars.

The Christmas tree is the world-tree.

But, as the alchemical symbolism clearly shows, it is also a transformation symbol, a symbol of the process of self-realization.

According to certain alchemical sources, the adept climbs the tree—a very ancient shamanistic motif.

The shaman, in an ecstasy, climbs the magical tree in order to reach the upper world where he will find his true self.

By climbing the magical tree, which is at the same time a tree of knowledge, he gains possession of his spiri- tual personality.

To the eye of the psychologist, the shamanistic and alchemical symbolism is a projected representation of the process of individuation.

That it rests on an archetypal foundation is evidenced by the fact that patients who have not the slightest knowledge of mythology and folklore spontaneously produce the most amazing parallels to the historical tree-symbolism.'

Experience has taught me that the authors of these pictures were trying to express a process of inner develop- ment independent of their conscious volition.

Georg Gerster: Your conception of the Christmas tree is in no way disturbed by the fact that the custom dates only from the seventeenth century?

Dr. Jung: Why should that be any objection to my view that the Christmas tree, which in the longest and dark- est night of the year symbolizes the return of the light, is archetypal?

On the contrary!

The way the Christmas tree has caught on in various countries and rapidly took root, so that most people ac- tually believe it is an age-old custom, is only further proof that its appeal is grounded in the depths of the psyche, in the collective unconscious, and far exceeds that of the crib, the ox, and the ass.

Georg Gerster: In one of your books you remark that people decorate the Christmas tree without knowing what is at the back of this custom.

Dr. Jung: It is an old pagan one.

It is not I who use this expression but the Church. "Omnis haec observatio est paganorum," it says in an old papal declaration with reference to decorating the houses with green branches.

This and similar customs are pagan.

And J. C. Dannhauer, an Evangelical theologian in Strasbourg, preached in the middle of the seventeenth cen- tury against the fir trees people set up in their houses at Christmas and bedecked with dolls and candles.

These old divines were not so wrong according to their lights.

Georg Gerster: Now that you have elucidated its background as an empirical

investigator, the increasing popu- larity of the Christmas tree must rejoice your heart as a psychotherapist.

I conjecture you would agree that Christmas trees are healthy —as a measure

of psychic hygiene? Dr. Jung: Your conjecture is correct.

The archetypes are, so to speak, like many little appetites in us, and if, with the passing of time, they get noth- ing to eat, they start rumbling and upset everything.

The Catholic Church takes this very seriously.

Just now it is setting about reviving the old Easter customs.

The abstract greeting "Christ is risen!" no longer satisfies the craving of the

archetypes for images. So in order to set it at rest, they have had recourse to

the hare-goddess, a fertility symbol.

And lately the Church has reintroduced an ancient fire ceremony: the Easter fire, the primordial fire, is lit not with matches but with flint and steel!

A tremendously nourishing procedure for man's feelings.

The inner man has to be fed—a fact that moderns, with their frivolous trust in reason, often overlook to their own harm.

The Christmas tree is one of those customs which are food for the soul, nourishment for the inner man.

And the more primordial the material they use, the more promising these customs are for the future.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 353-358.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

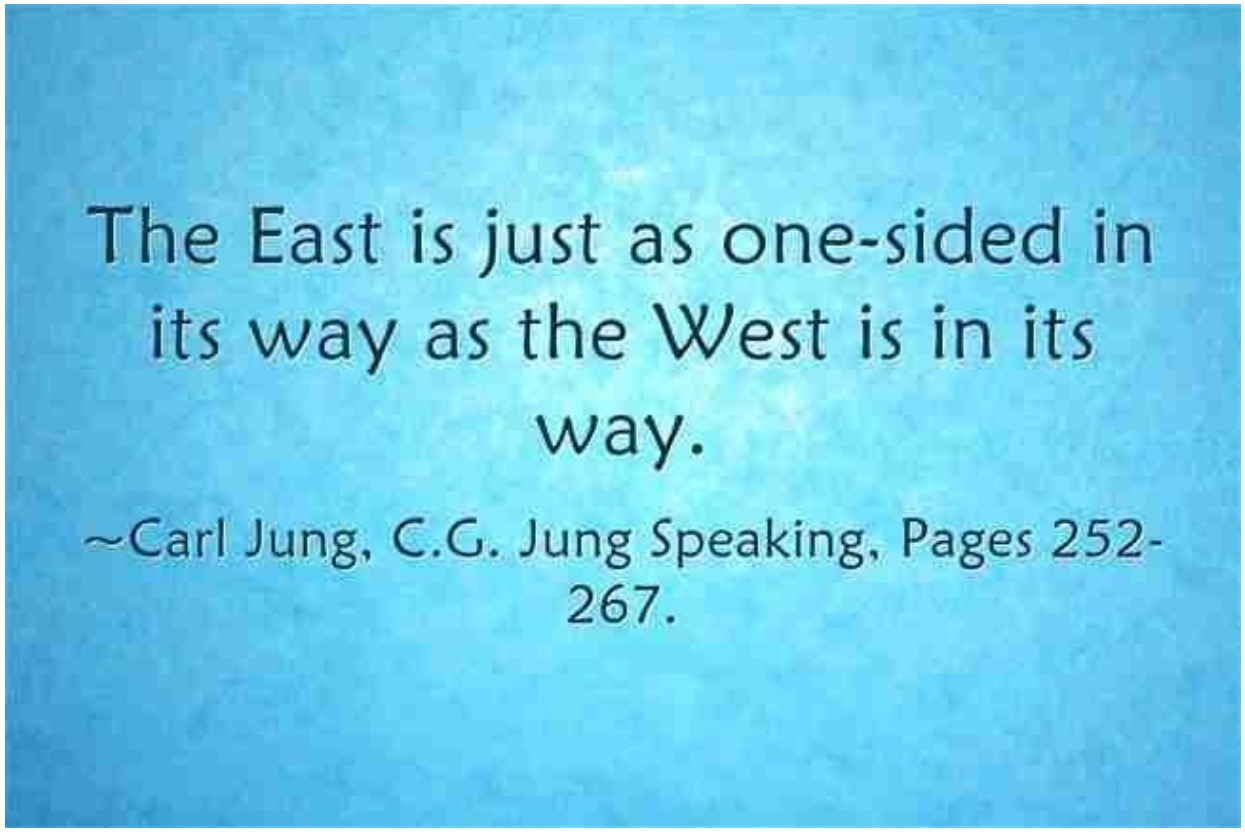
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

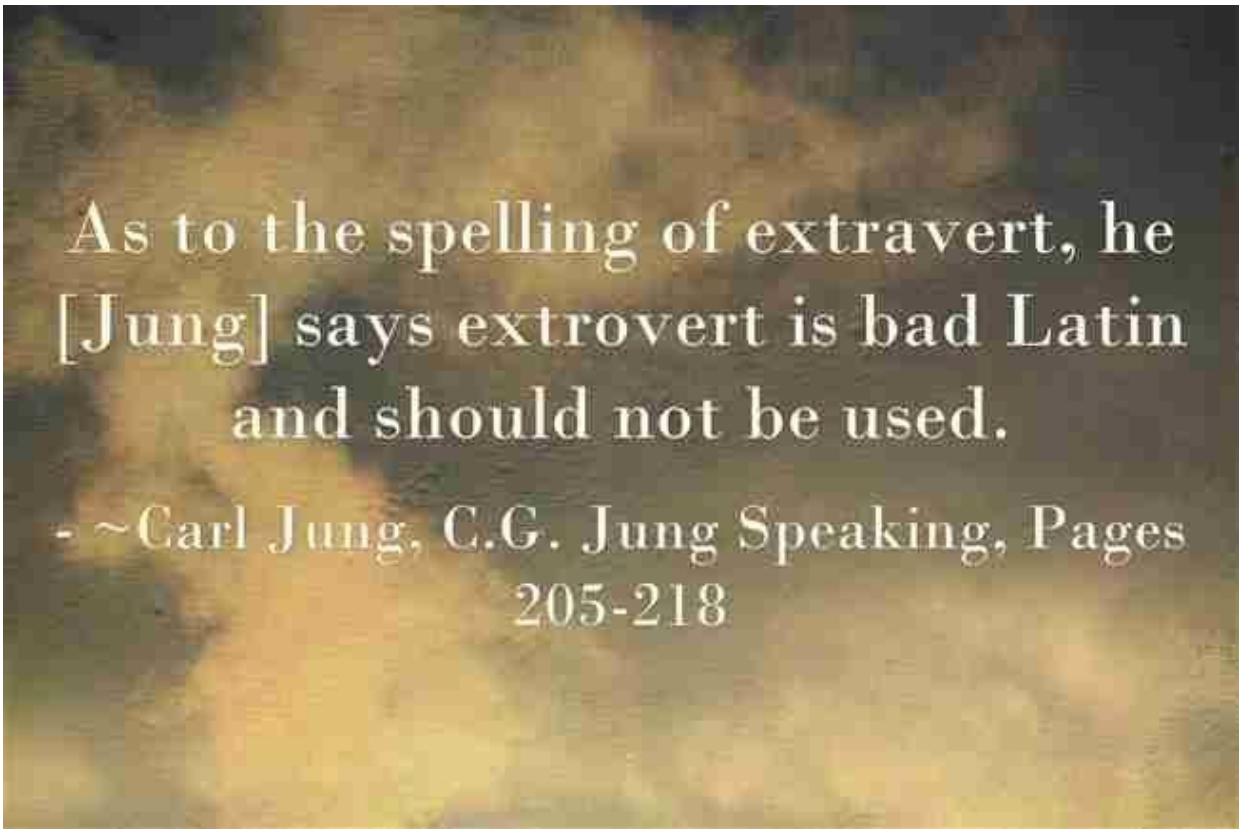
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXIII (2016-03-04 14:48)



The East is just as one-sided in its way as the West is in its way. Carl Jung, C.G. Jung Speaking, Pages 252-267.


As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used.
- ~Carl Jung, C.G. Jung Speaking, Pages 205-218

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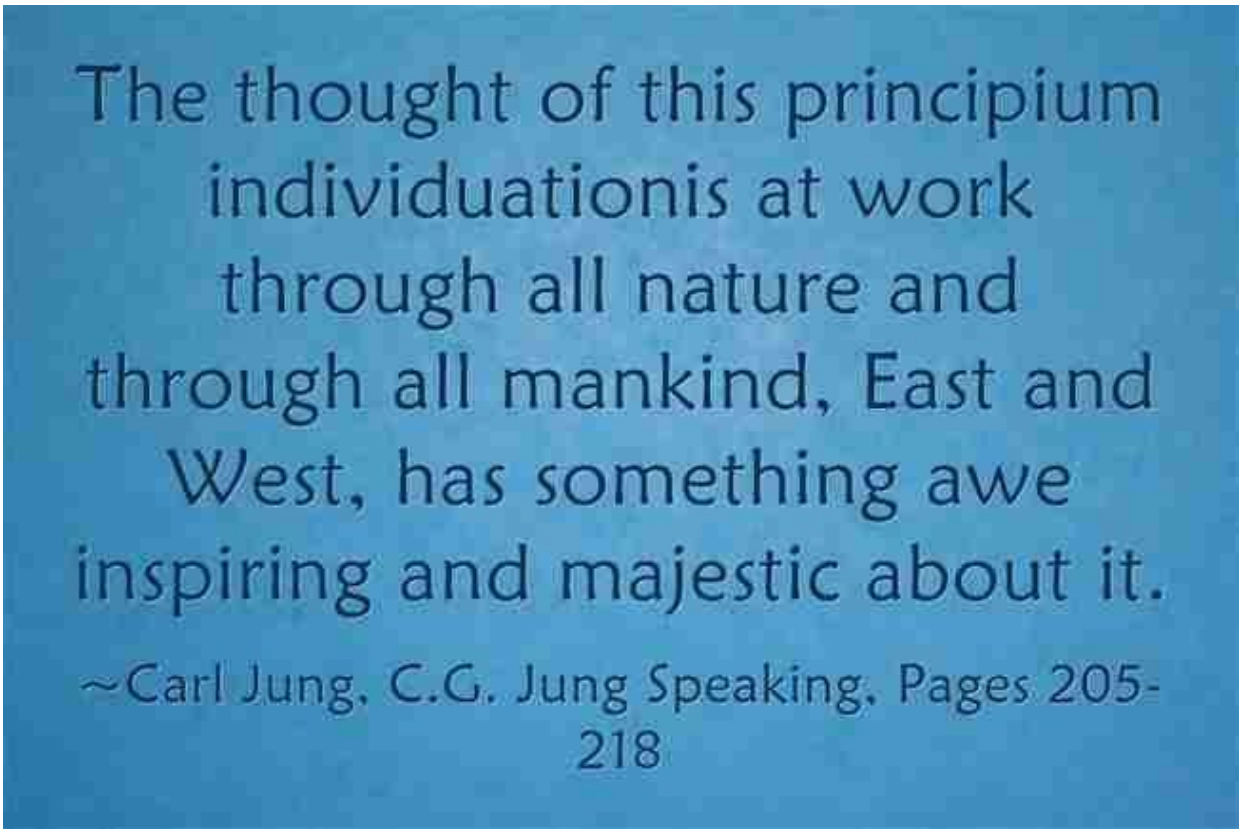
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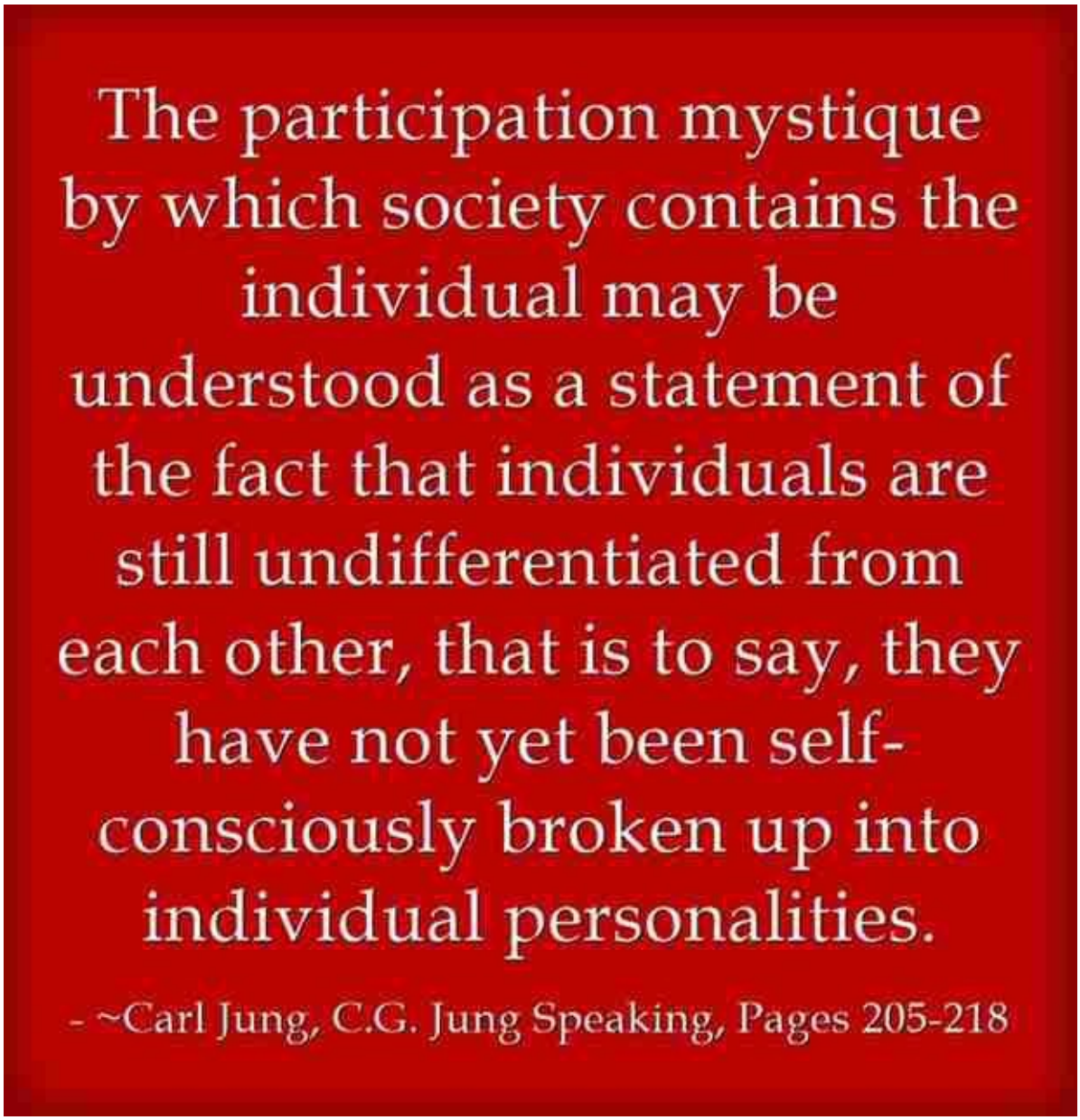
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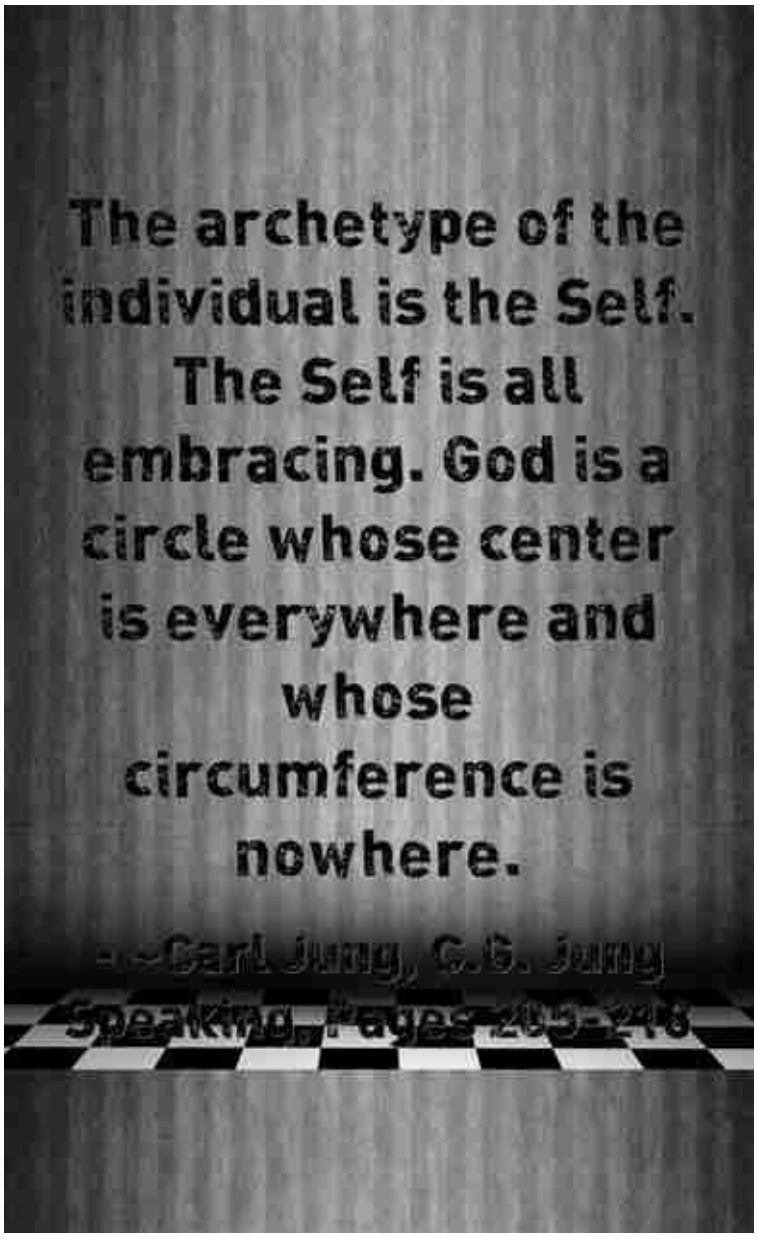
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--Carl Jung, C.G. Jung Speaking, Pages 205-218

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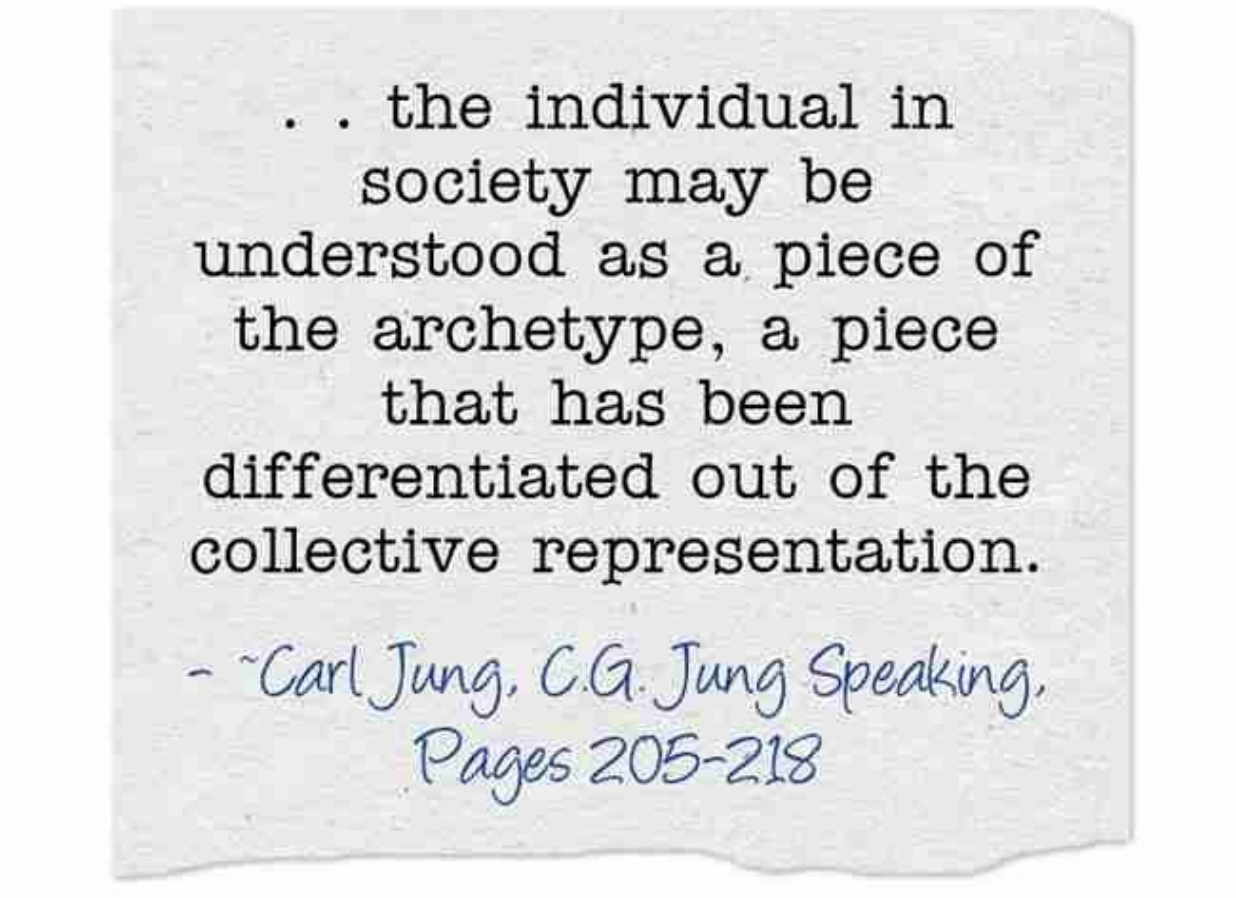
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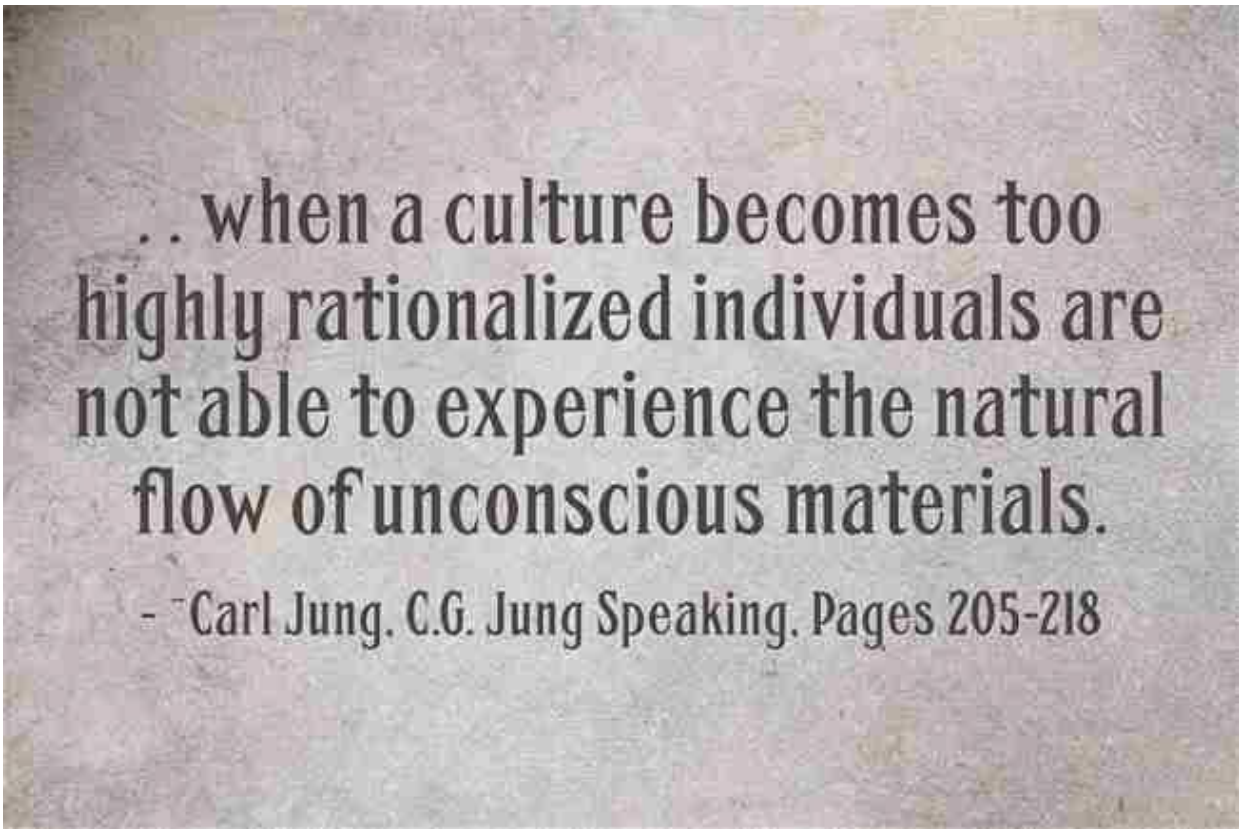
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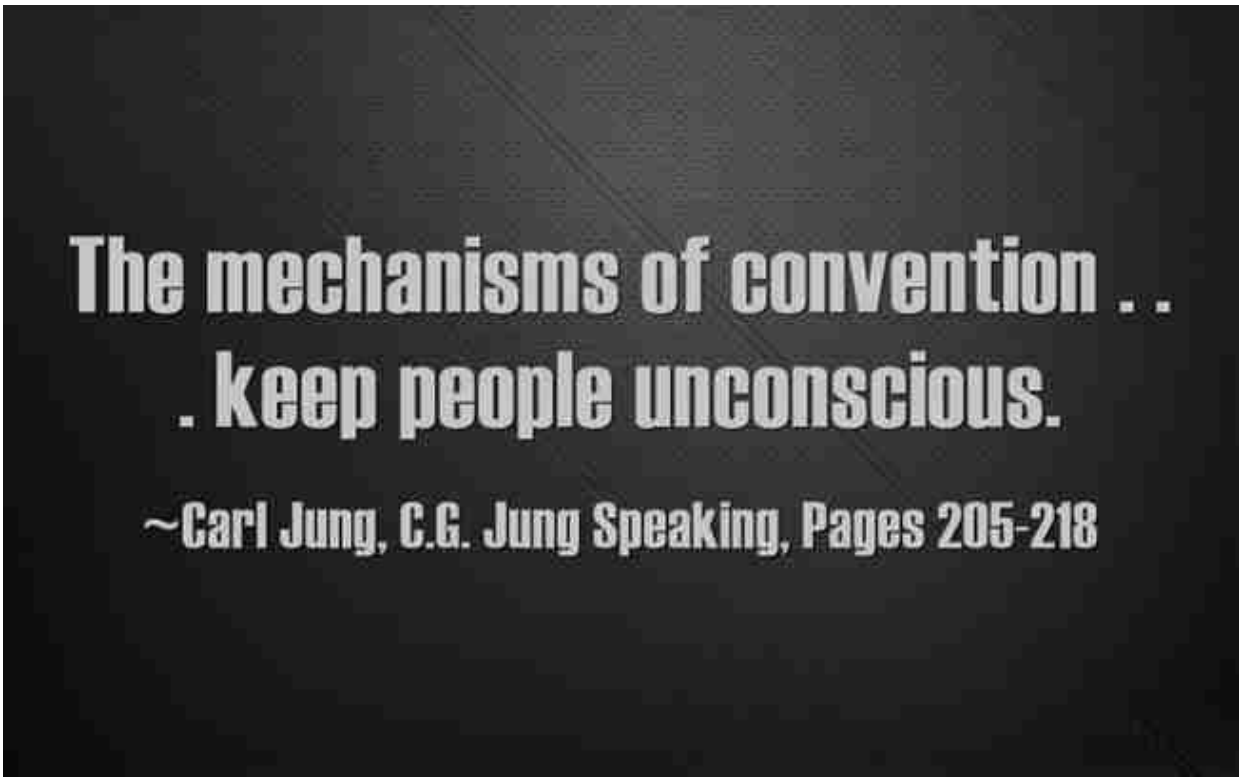
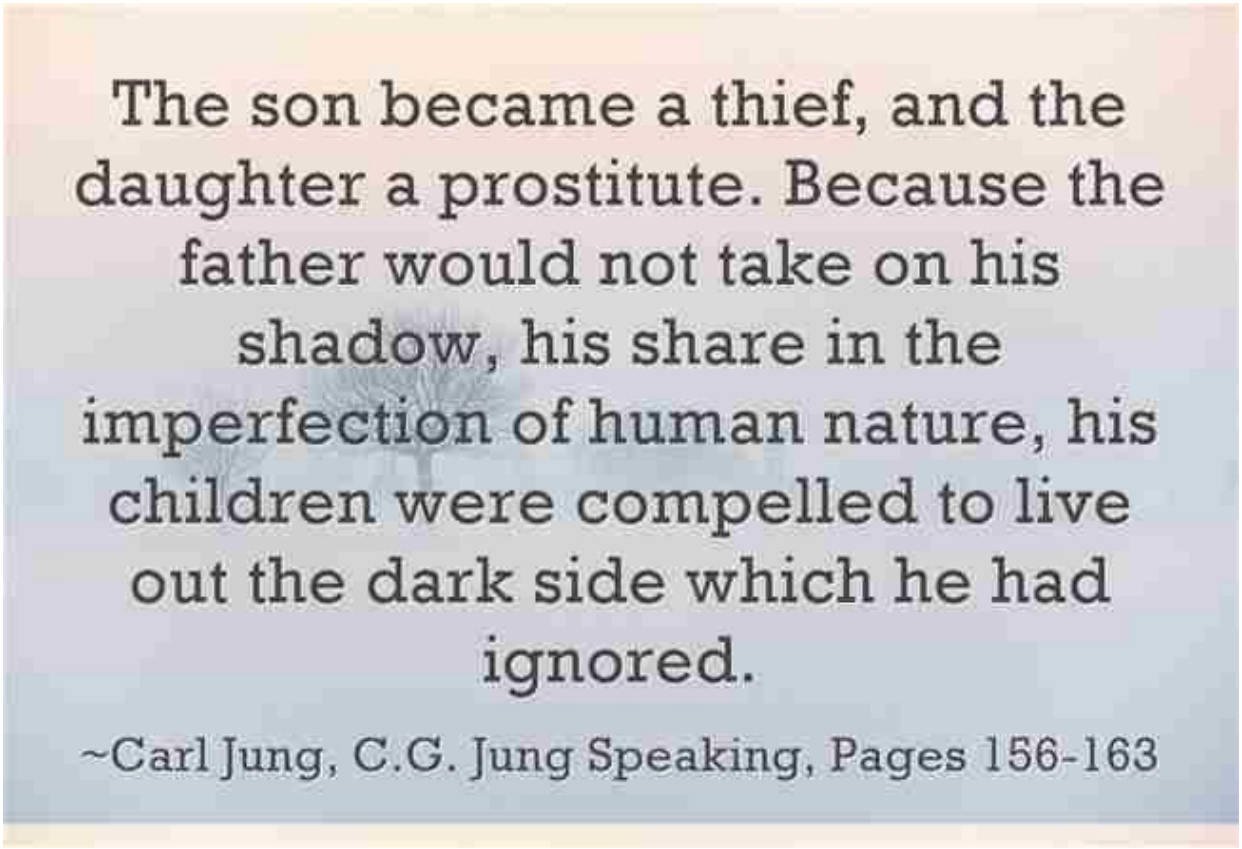


The mechanisms of convention . . . keep people unconscious. Carl Jung, C.G. Jung Speaking; Interviews and

Encounters, Pages 205-218


The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored.
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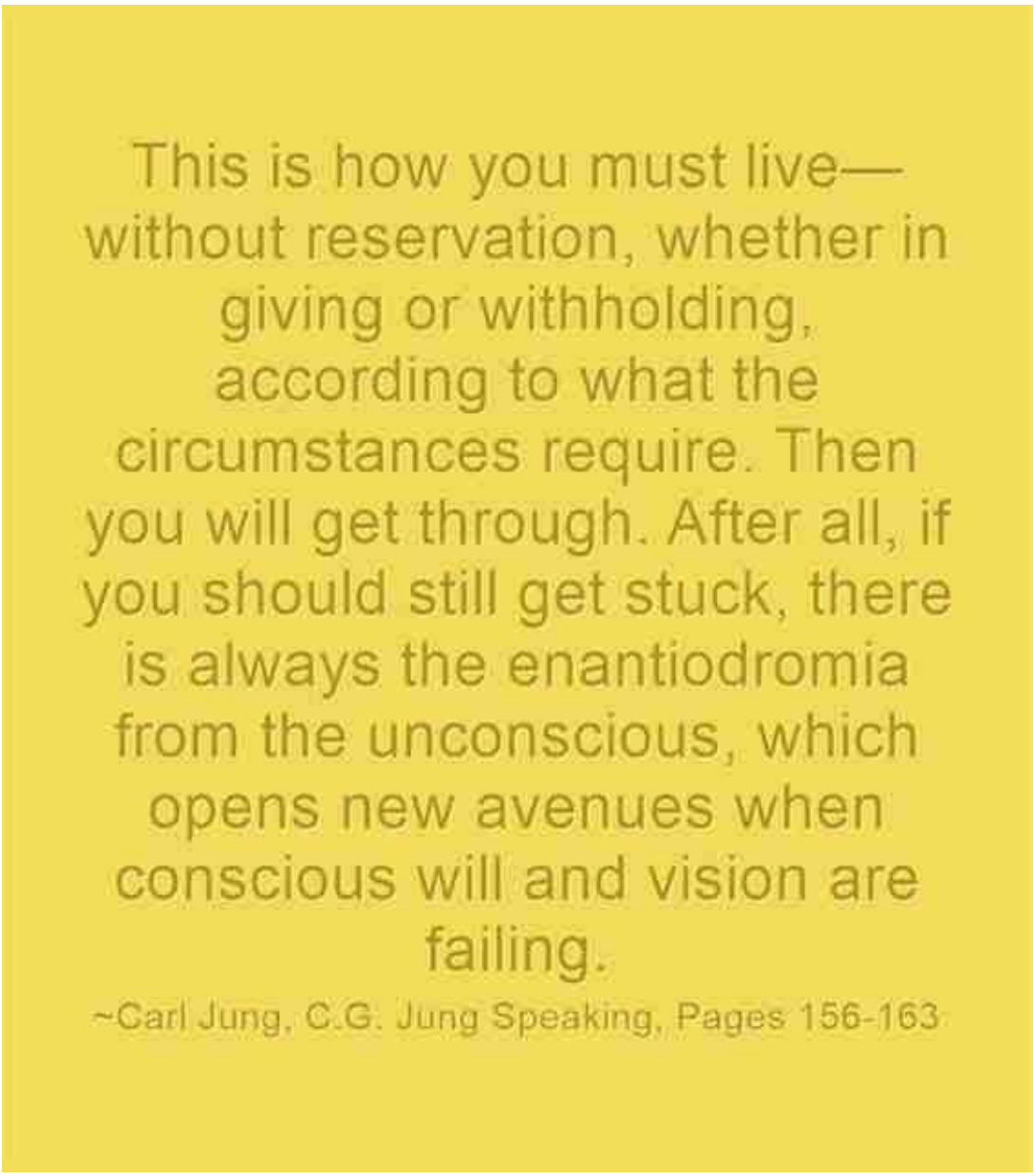
This is how you must live—
without reservation, whether in
giving or withholding,
according to what the
circumstances require. Then
you will get through. After all, if
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Always I have a feeling of compassion for the clergyman. He has a devil of a problem.
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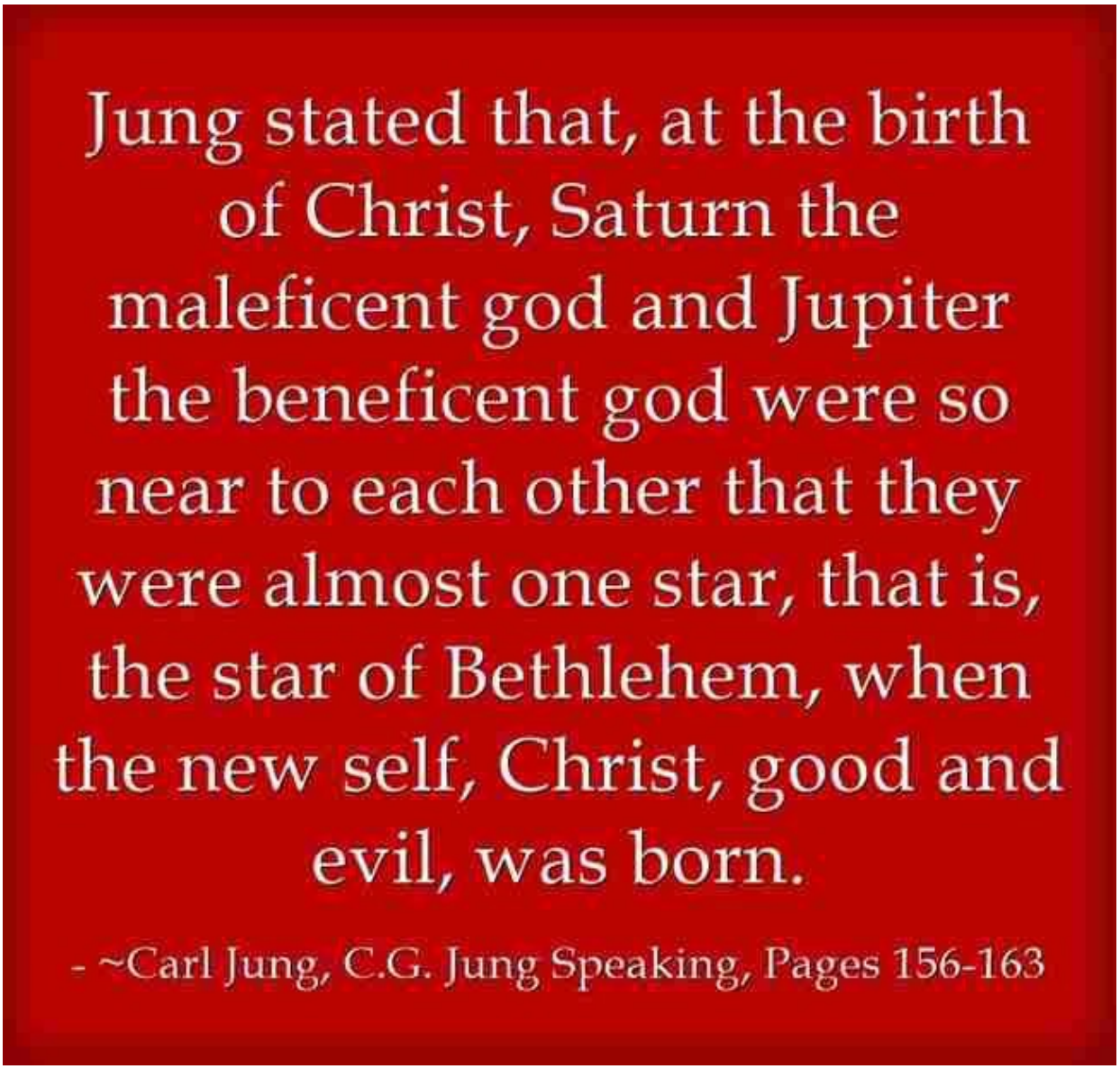
Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.
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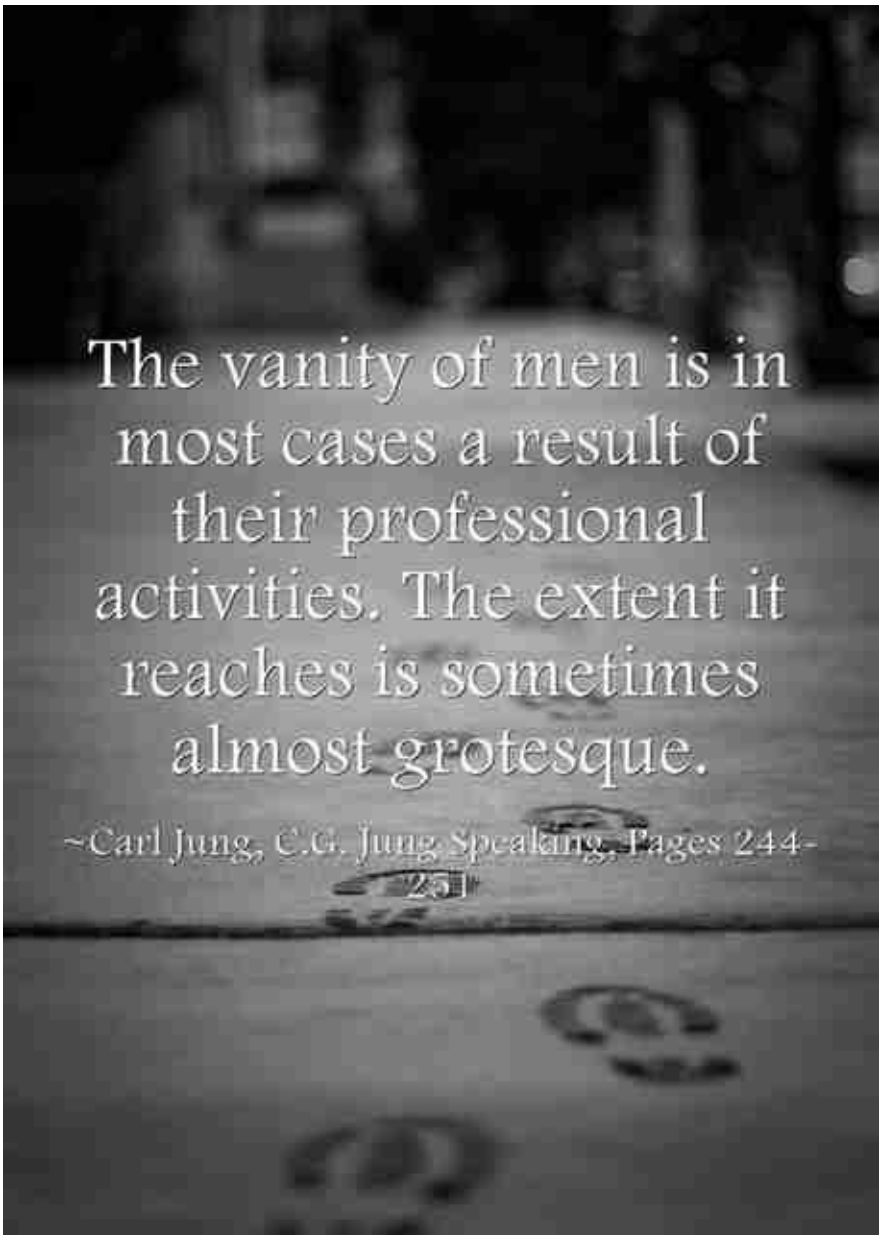
The vanity of men is in most cases a result of their professional activities. The extent it reaches is sometimes almost grotesque.
~Carl Jung, C.G. Jung Speaking, Pages 244-251

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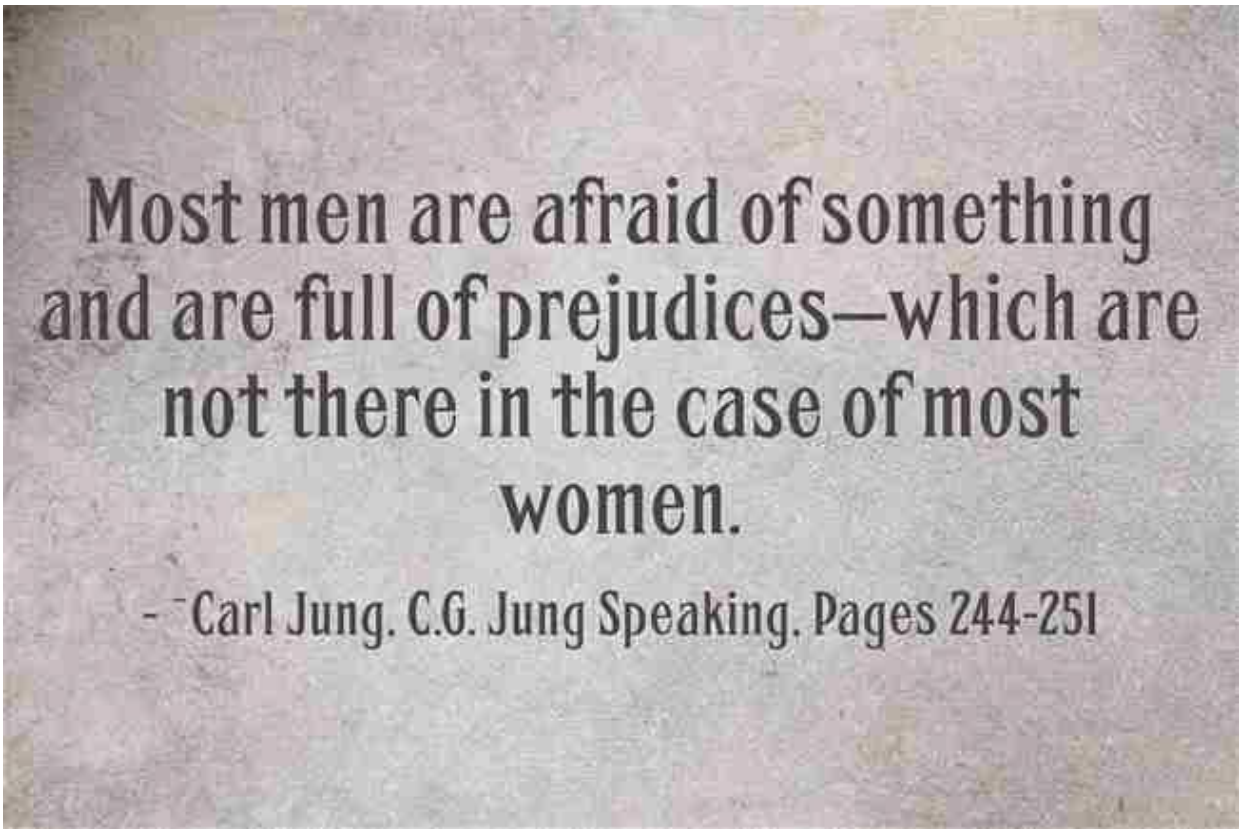
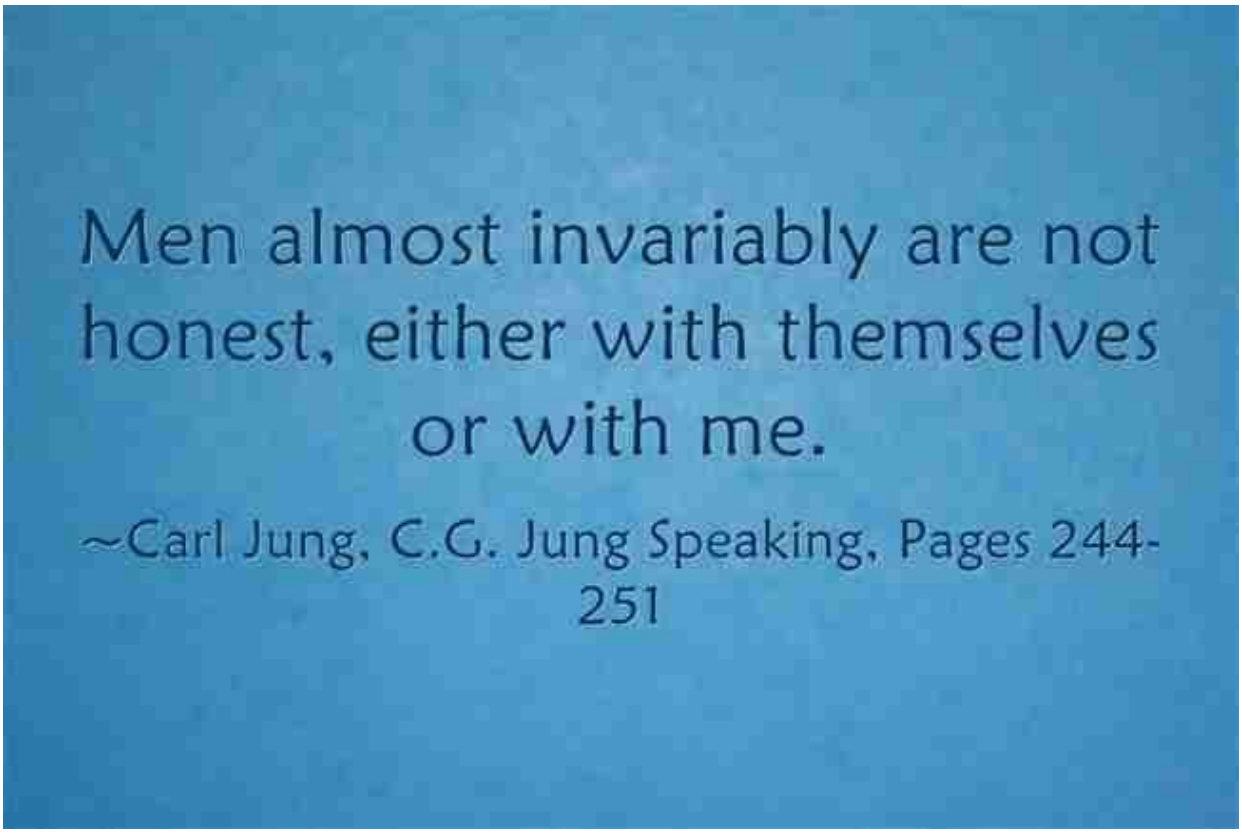
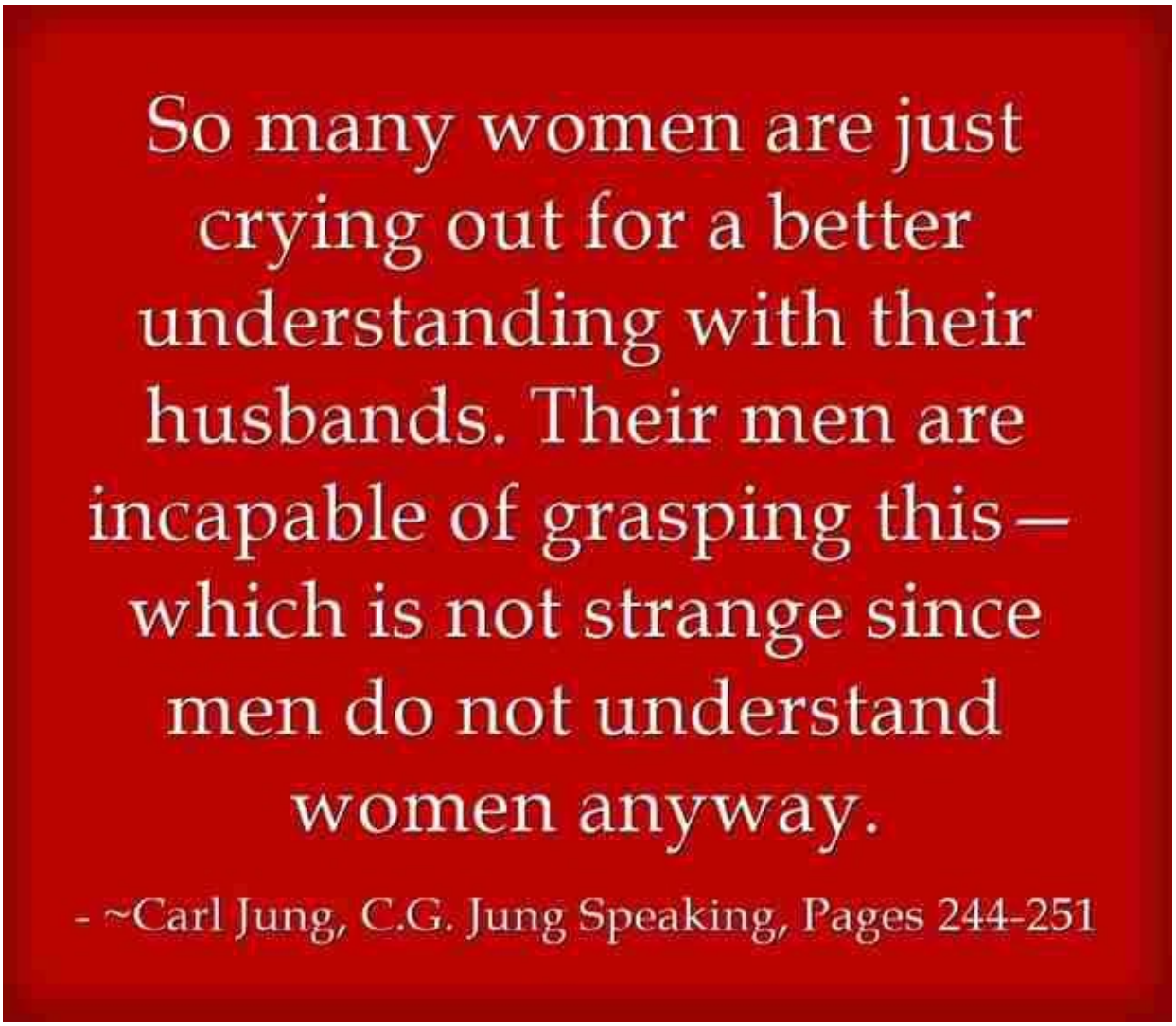

Most men are afraid of something
and are full of prejudices—which are
not there in the case of most
women.
- Carl Jung. C.G. Jung Speaking. Pages 244-251

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251



Men almost invariably are not honest, either with themselves or with me. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251


So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway.
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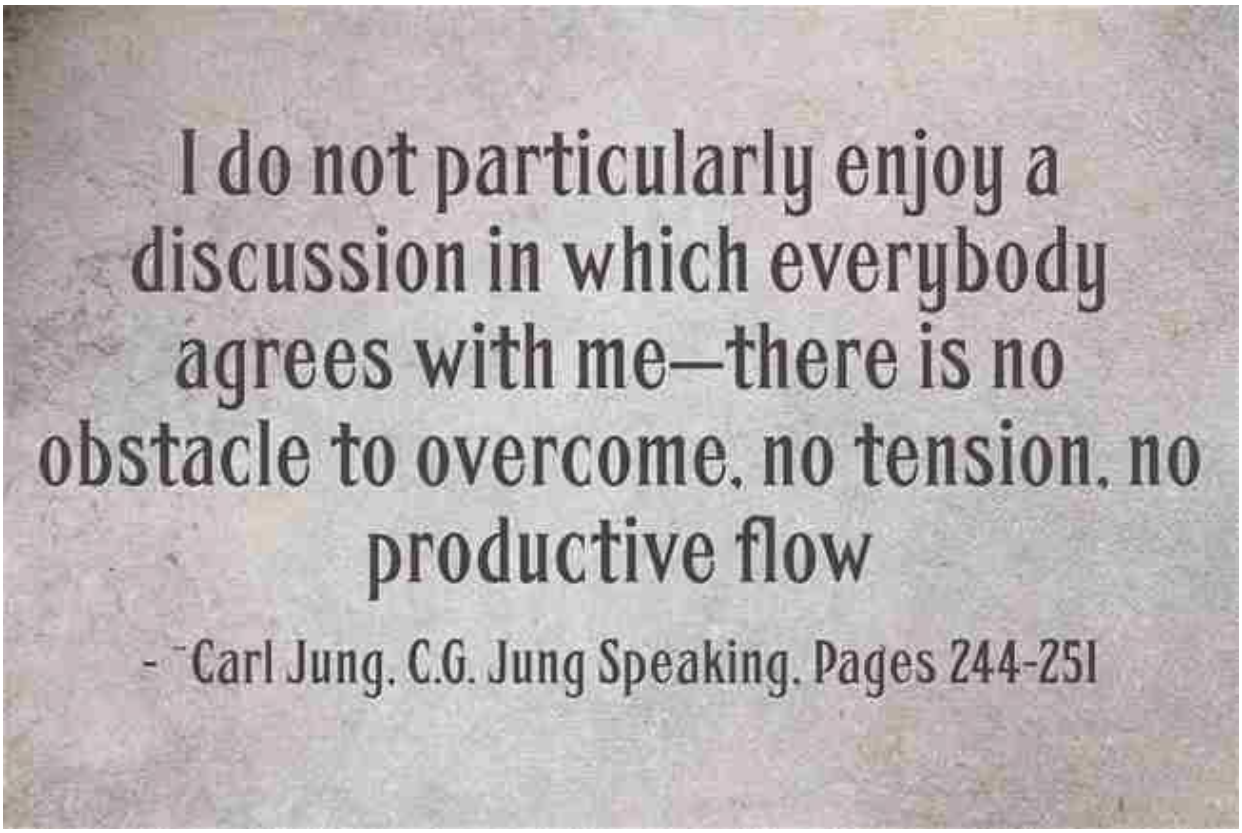
I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow
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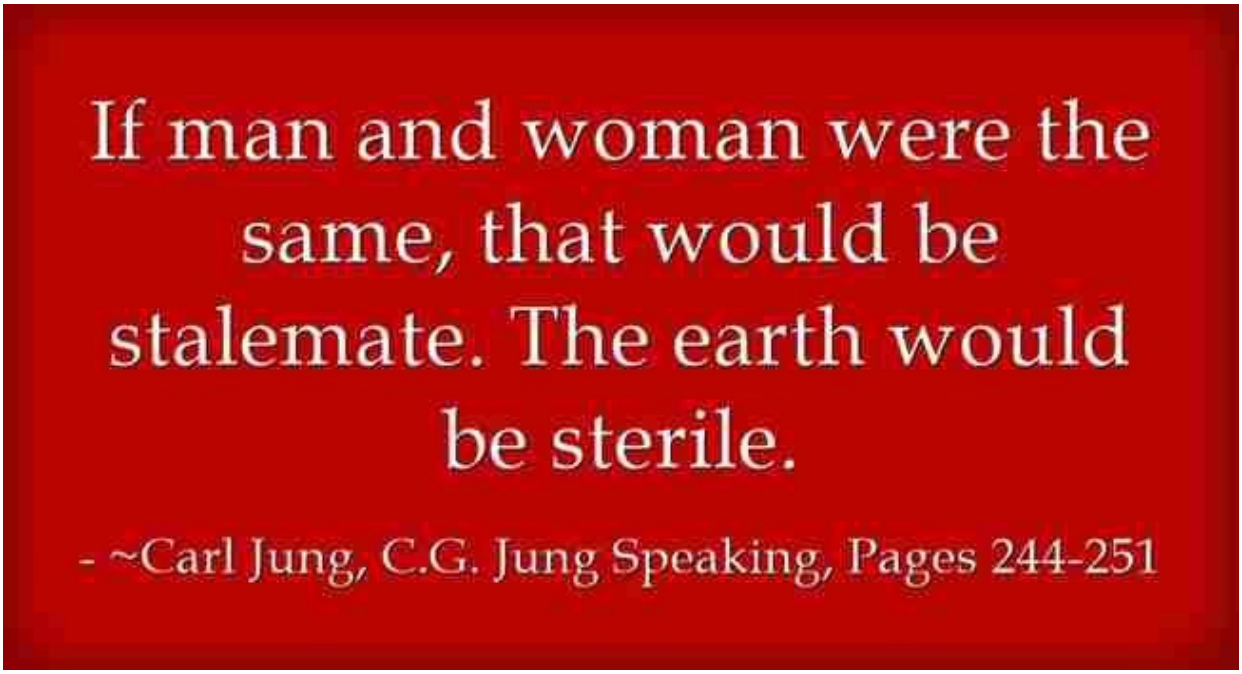
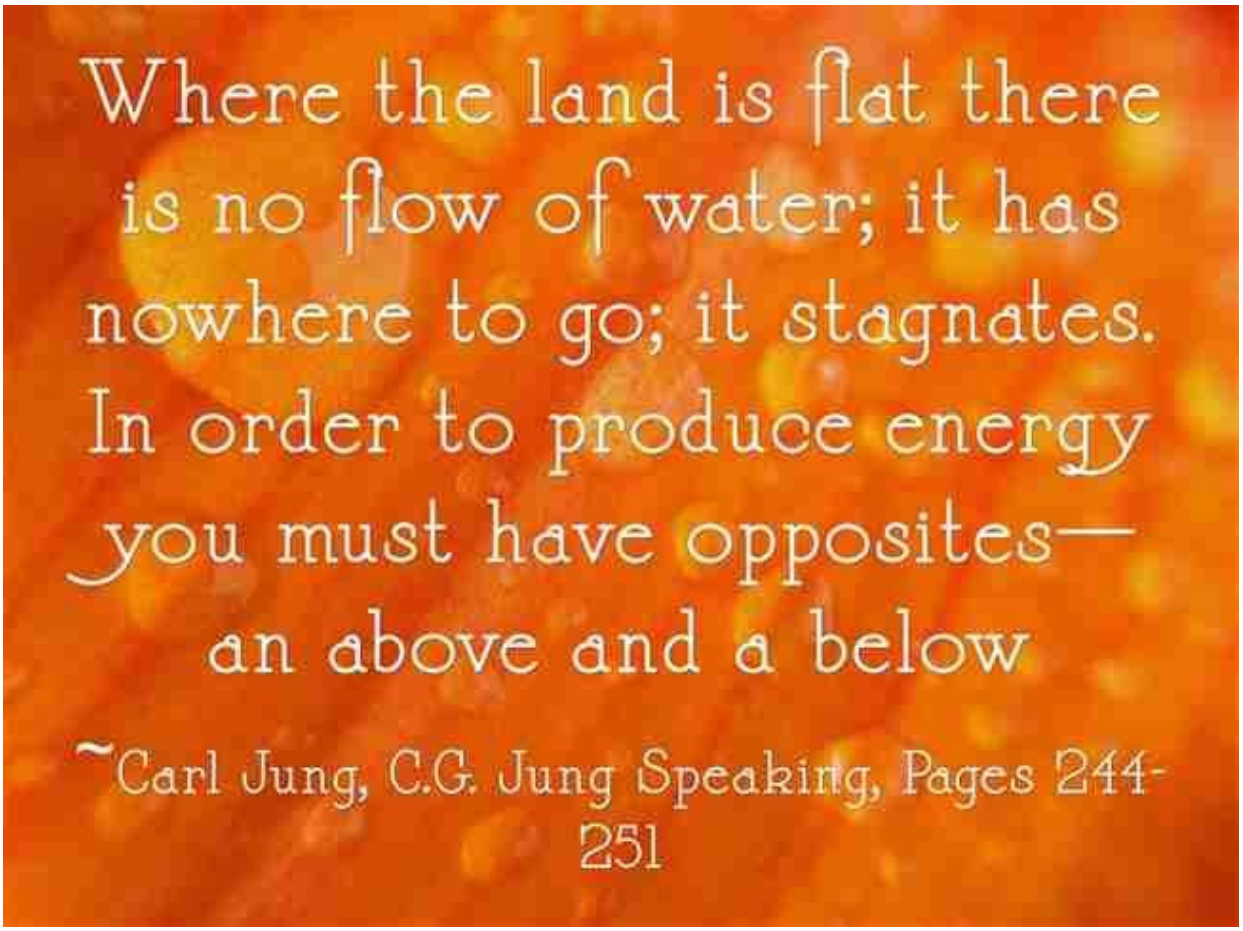


If man and woman were the same, that would be stalemate. The earth would be sterile. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251


Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites— an above and a below
~Carl Jung, C.G. Jung Speaking, Pages 244-251

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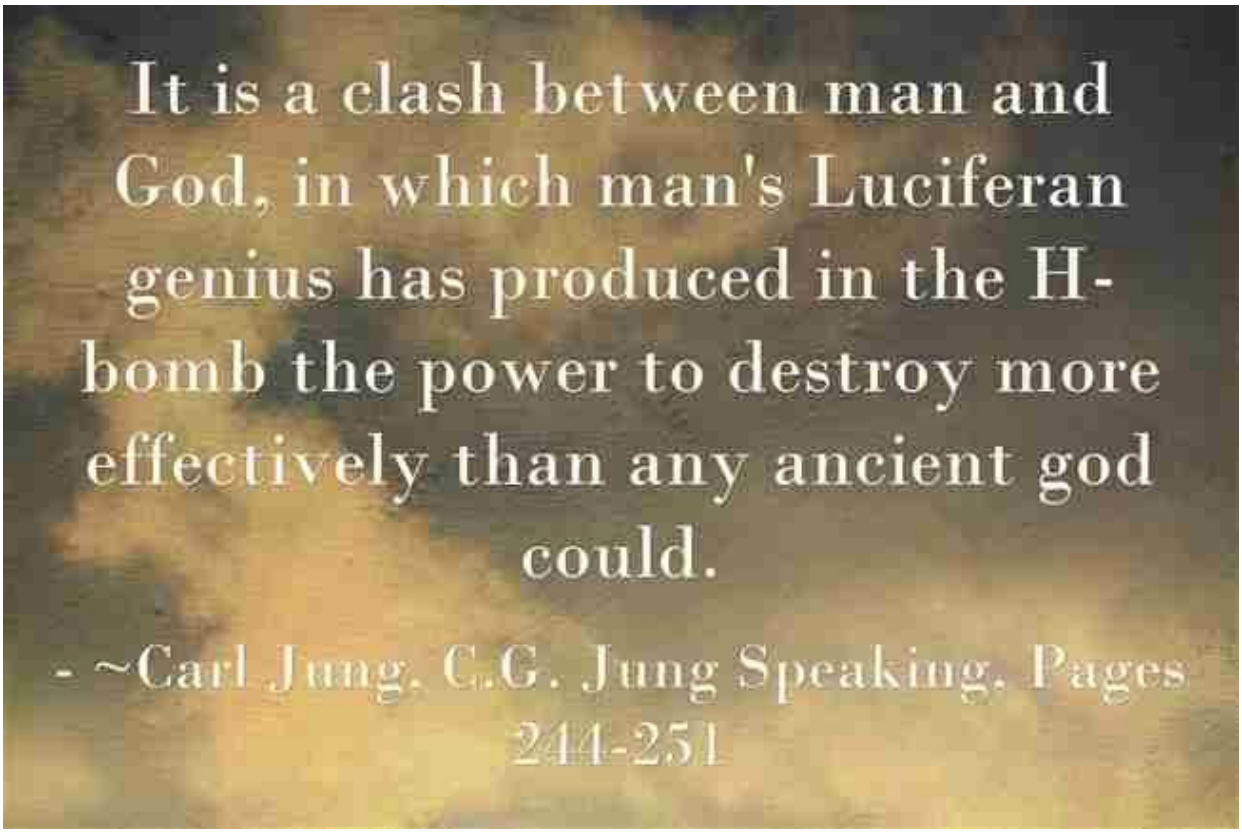
It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.
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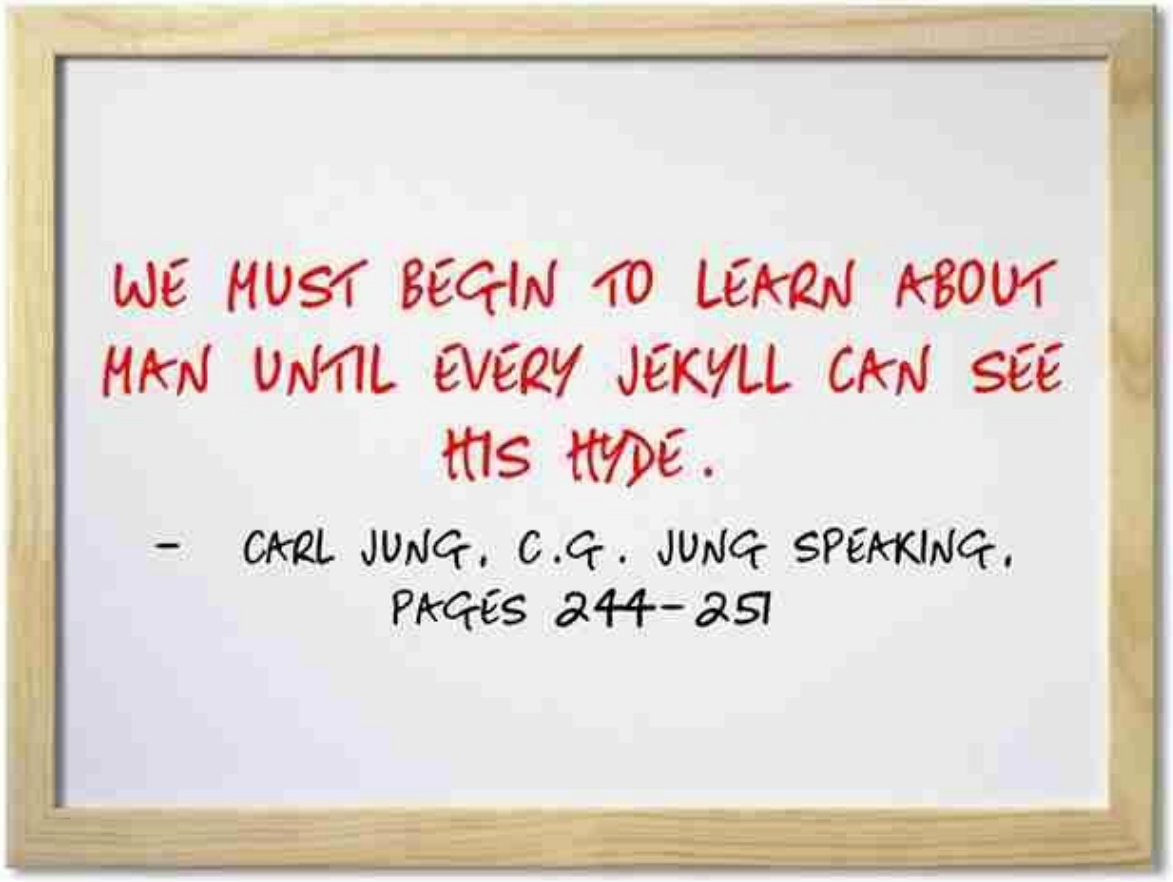
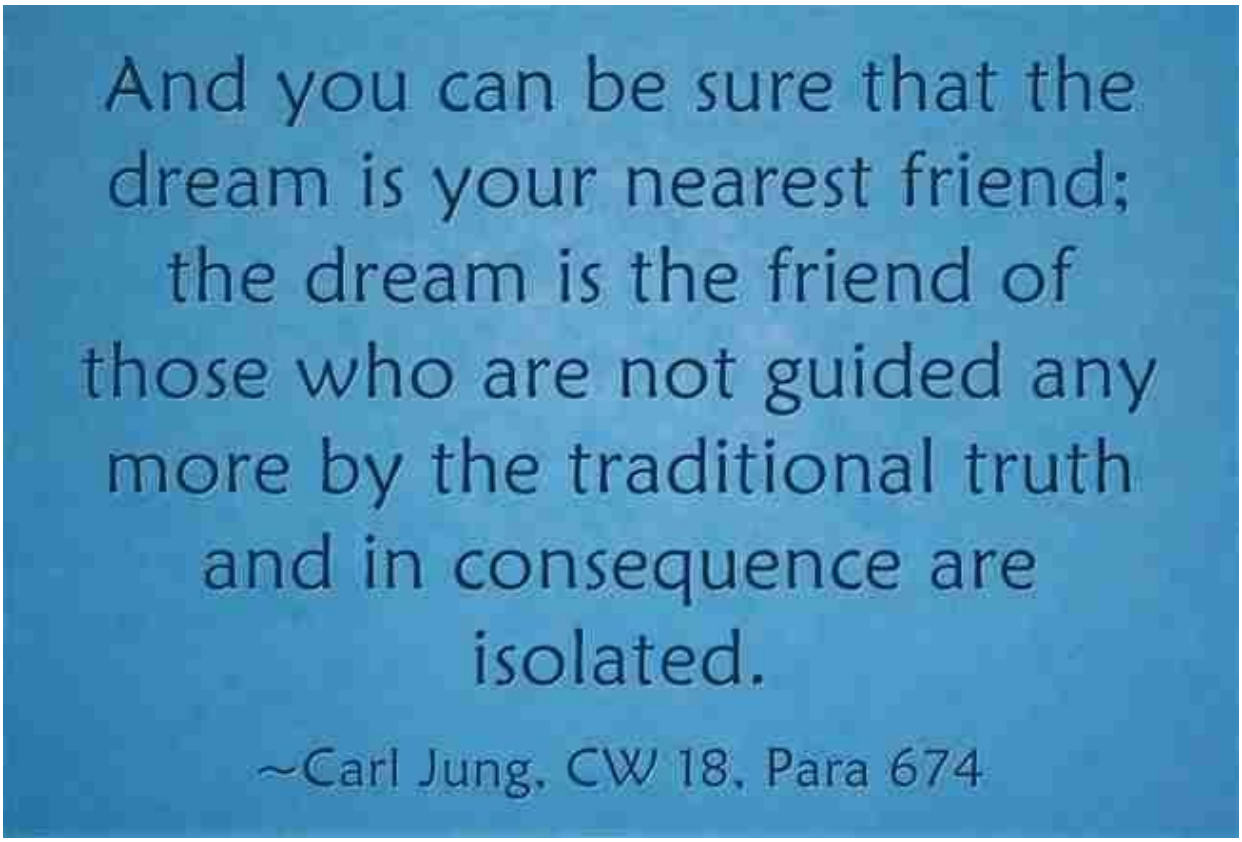


We must begin to learn about man until every Jekyll can see his Hyde. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251


And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated.
~Carl Jung, CW 18, Para 674

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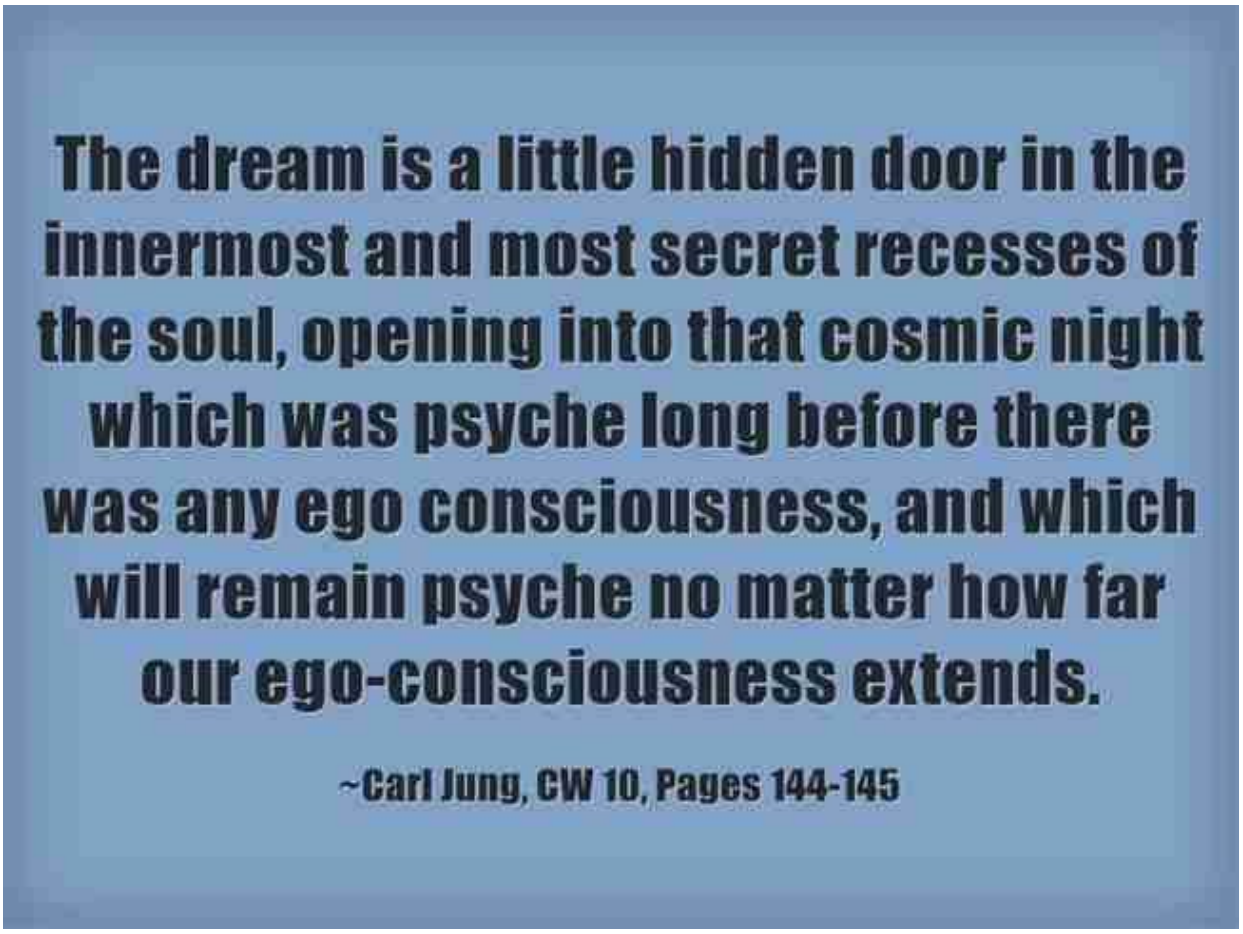
The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends.
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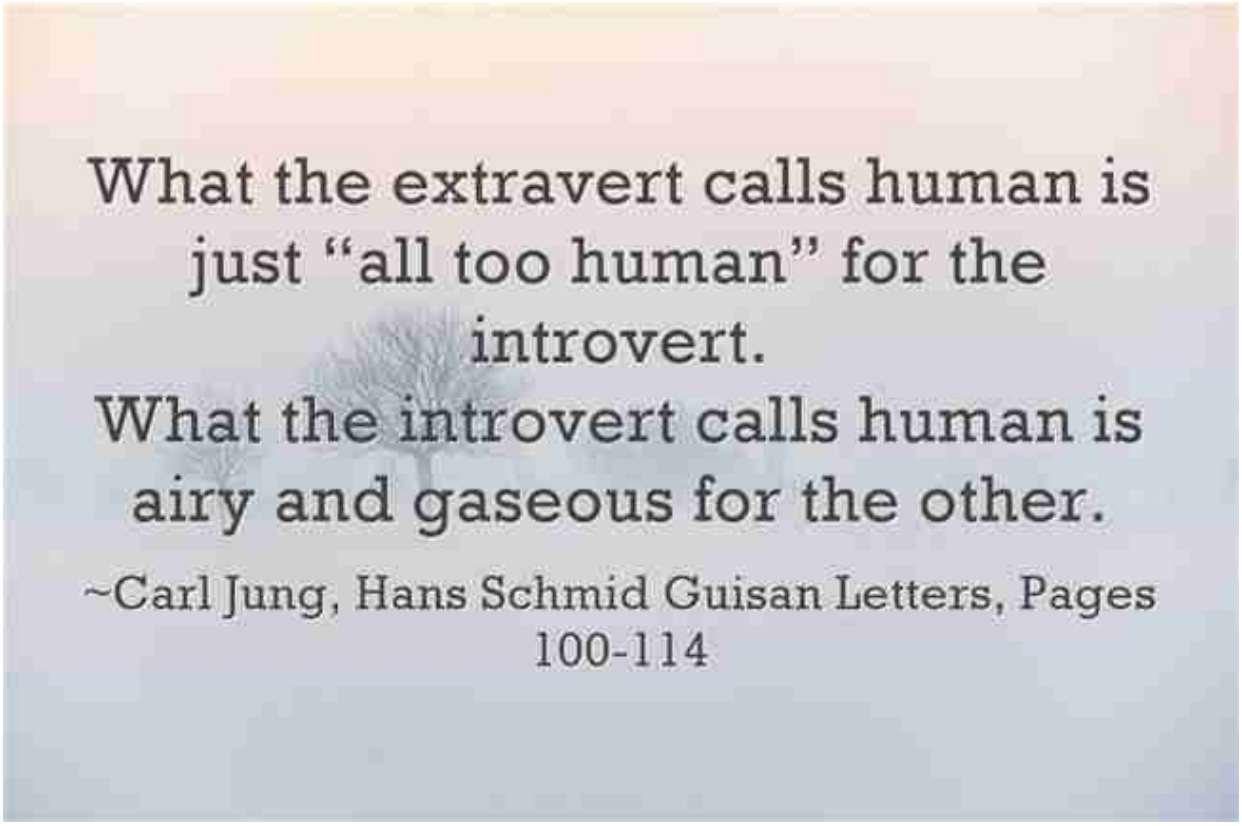
What the extravert calls human is just "all too human" for the introvert.
What the introvert calls human is airy and gaseous for the other.
~Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

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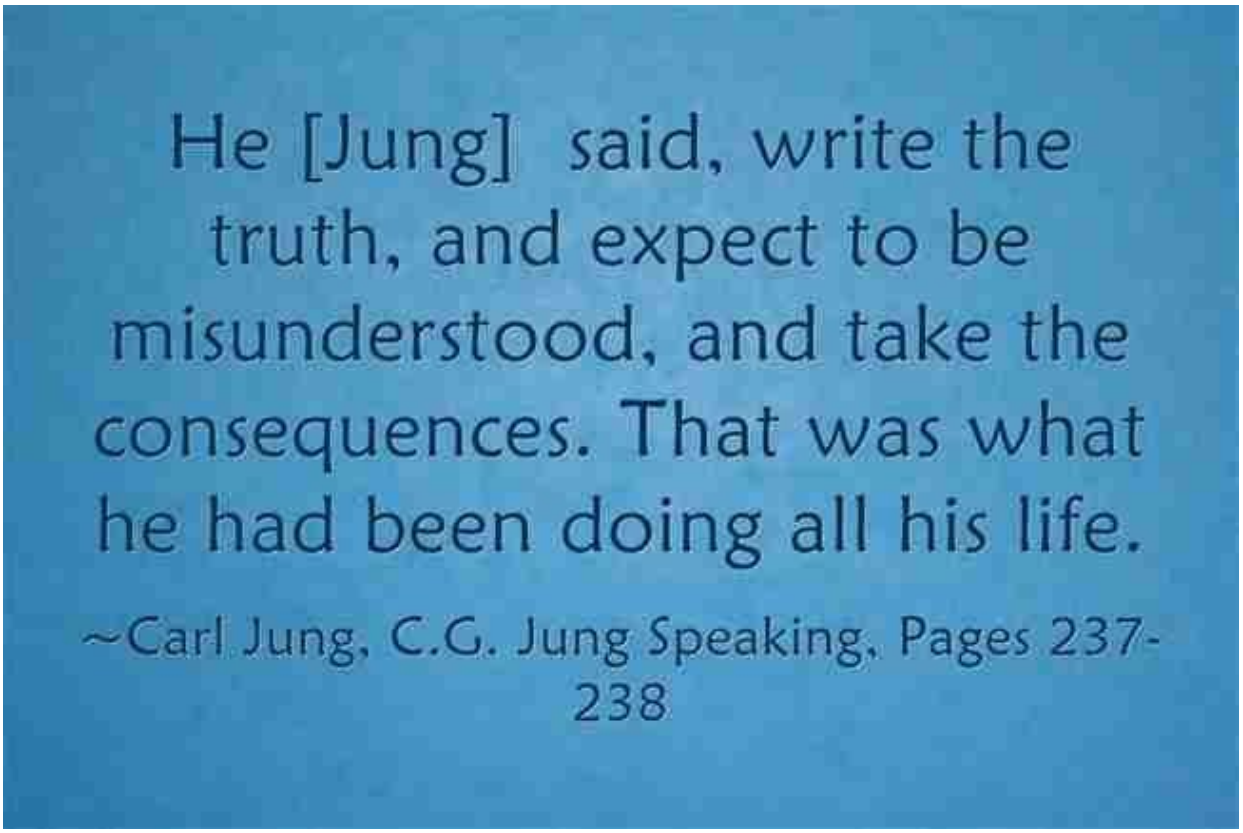
He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life.
~Carl Jung, C.G. Jung Speaking, Pages 237-238

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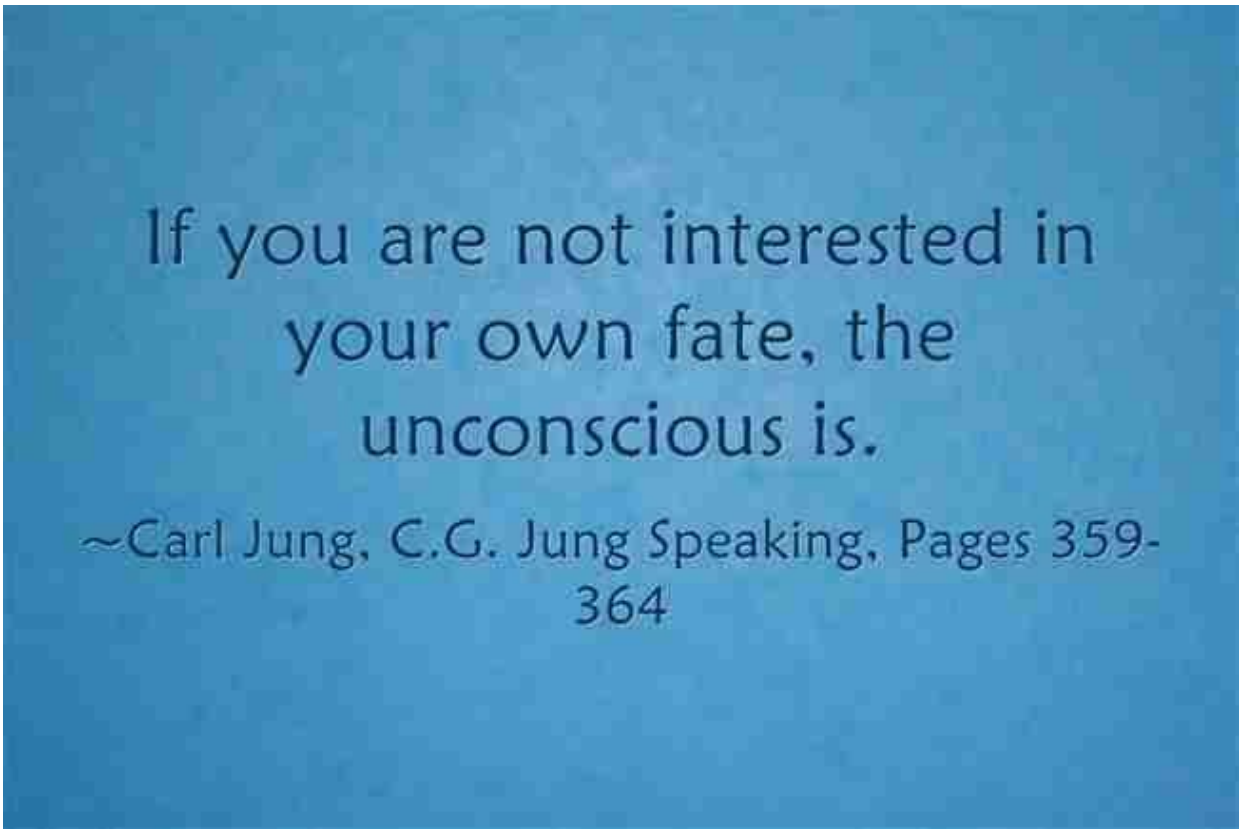

If you are not interested in your own fate, the unconscious is. Carl Jung, C.G. Jung Speaking: Interviews and Encoun- ters, Pages 359-364

Carl Jung: A Talk With Students at the Institute (2016-03-05 05:03)

Introduction: During May 1958, Jung came and talked with students at the C. G. Jung

Institute of Zurich. Notes were taken by one of them, Marian Bayes, and published

only twelve years later, in Spring, 1970.

Mrs. Bayes's transcript has been edited to eliminate brackets around some phrases, supplied by the transcriber for tentative readings.

Question: What is man to do with his passionate, primitive, chthonic nature?

Dr. Jung: We tend to identify our chthonic nature with evil and our spiritual

nature with good. We must accept the dark forces and stop projecting them.

Question: What is acceptance?

Dr. Jung: Some things cannot be accepted.

If the analysis is honest it will come to an impossible problem—a problem

that has no issue. A lot of instinctive nature is repressed, and it wells up.

And now what? Nobody can deal with it; nobody knows

what to do. Go to bed.

Think of your
problem.

See what you
dream.

Perhaps the Great Man, the 2,000,000-year-old man,

will speak. In a cul-de-sac, then only do you hear his

voice.

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

If you are not interested in your own fate, the

unconscious is. There is a mountain of symbolism.

It is not designed to prove a theory, as people think.

I have amassed symbols in order to give the analyst a chance to know about symbolism so that he can inter- pret dreams.

As if we know
nature!

Or about the
psyche!

The 2,000,000-year-old man may know something.

I have no trouble talking to primitives.

When I talk of the Great Man, or the equivalent, they

understand. The Great Man is something that reacts.

The analyst needs knowledge in order to interpret what the unconscious says, and he must give credit to his own interpretation.

He must have courage, he must help; it is as if a man is bleeding to death, and you ponder!

You can only say, "My God, I don't know, but if it is an error, the unconscious will correct it. It seems to me it is like this."—And stand for it! It must be the best you can do.

No cheating, no flippancy or routine; then the devil is

after you. You must be honest about whether it is

really the best you can do.

If it is the best before God that you can do, then you can count on things

going the right way. But it may be the wrong way.

We go through difficult things; that is

fate. Man goes through analysis so

that he can die.

I have analyzed to the end with the end in sight—to accompany the individual in

order that he may die. The analyst must help life as long as he can.

There is a prejudice that analysis is the art of letting out the unconscious, like opening

the cages in a zoo. That is part of analysis, but it must not be done in an irresponsible

and foolish way.

This is only the preparatory part.

The main analysis is what to do with the things that have emerged from

the unconscious. One must see what the underlying trend is—what the

will of God is.

You are damned if you don't

follow it. It will ruin your life,

your health.

You have sold part of your soul, or

have lost it. To the primitives it is

death to lose the soul.

Analysis is a long discussion with the Great Man—an unintelligent attempt to understand him.

Nevertheless, it is an attempt, as both patient and analyst understand it.

(The Naskapi' would have a great advantage, because he would realize that it is a discussion with the Great Man.)

Work until the patient can see this.

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

In that way you learn about the peculiar intelligence of the background; you learn the nature of the Great Man.

You learn about yourself against the Great Man—against his postulates.

This is the way through things, things that look desperate and

unanswerable. The point is, how are you yourself going to

answer this?

There one is alone, as one should be, with the highest ethical

distinctions. Ethics is not convention; ethics is between myself

and the Great Man.

During this process, you learn about ethics versus morality.'

The unconscious gives you that peculiar twist that makes the

way possible. The way is ineffable.

One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a ser- pent.

One needs faith, courage, and no end of honesty and patience.

Question: Does the cycle of this dialogue continue permanently, or has man a special role in it?

Dr. Jung: That is what you learn: what your role is, where you are in the divine economy, in the order of things you see yourself in a new light because you have added the information
of the unconscious.

You have added things you didn't dream of—a new aspect of yourself

and of the world. This you cannot regulate, or it would be misused.

To clarify your mind you draw a mandala, and it is

legitimate. Another says, "Oh, that's how to do it!"

and draws a mandala. And that is a mistake; that is cheating, because he is copying.

Never say no or yes on principle.

Say it only when you feel it is really yes. If it is

really no, it is no. If you say yes for any outer

reason, you are sunk.

Question: What is the result of an attitude of free decision?

Dr. Jung: The result is that you are always in the game; you are included, you

are taken for real. If you are dishonest, you are excluded from the

individuation process.

If you are dishonest, you are nothing for your unconscious.

The Great Man will spit on you, and you will be left far behind in your muddle—stuck, stupid, and idiotic.

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

If you take the unconscious intellectually,

you are lost. It is not a conviction, not an

assumption.

It is a Presence.

It is a fact. It is
there.

It happens.

Question: How can we know it?

Dr. Jung: By a certain amount of self-criticism,

When you have an idea, you have not thought

about that thing. It came to you.

When you realize this, then you are honest.

A certain amount of modesty is absolutely necessary.

You have got to accept what the unconscious produces, and you have to

understand its language. It is Nature, and it has to be translated into human

forms.

That is the reason for the dignity of man, that he has the

ability to do this. There is no reflection in creation.

To reflect is man’s task, and he can do it when he is not sterilized.

When he puts himself above it, he is

sterile. The attitude is

incommensurable with science.

What scientist will observe and say that what he observes

does not exist? When you observe, then you are scientific.

People don’t know whether a thought is theirs or whether they unhooked it

in another house. The naivete of the white man—that he identifies the ego

with the Great Man!

Question: Is not the human bond a central vital link in analysis?

Dr. Jung: The thing you are is so much stronger than your feeble words.

The patient is permeated by what you are—by your real being—and pays little

attention to what you say. The analyst has unsolved problems because he is alive—life

is a problem daily.

Otherwise he is dead.

In the shortest time each puts his foot into it.

If you take your mistake the right way, it is the way of analysis.

The analyst must know about his complexes, because they will be touched during the

work with the patient. When I dream of a patient, it is usually a sign that one of my

complexes has been touched.

Each step ahead that the patient makes can be a step for the analyst.

You cannot be with someone without being permeated by that personality, but the chances are you do not notice it; a certain feeling-atmosphere will take hold of you.

If you are not a feeling type you may have to ask a feeling type about your own "weather" because you are unconscious of your own feelings.

Doesn’t stress on the transference obviate . . . ?

One of the greatest hindrances to understanding is the projection of the

shaman—the savior. As soon as you are elevated to such a rank, you are

powerless, lost in a sea of mist.

When signs of this inflation appear, this is a serious warning, and the inflation must be discouraged as soon as possible.

You are just as unable to perform miracles as a shaman as a rule is.

The father complex is at the bottom of it, and when this is analyzed, it is

reduced to human size. But there is still the human being.

The father transference, the Christ transference, etc., each is a mistake, a deviation, produced by the patient's perplexity.

If the patient were a Naskapi, he would say that the transference

is his Great Man. The analytic conversation is between two Great

Men.

(The Naskapi would have a great advantage because he would

understand this.) Work until the patient can see that.

That is the point of the transference.

It is vital to the patient to find out about this, and the analyst must be able to

answer these questions. He can only say, "I am this," when he knows what this is.

The patient may come to the end of his perplexity and still have a

transference. Awkward.

Then it is something else—the archetypes are in play; that is the Great Man, or

whatever he calls it. At bottom, the transference is by no means a personal

fantasy.

You lose an enormous value when you reduce it to the personal, and you must teach the patient about this double possibility: that there is the personal and there is something more in the personality, namely the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on “Shamanism.” (2016-03-06 04:59)

From Dr. Jung 28 January 1913

With regard to your question concerning the applicability of the cathartic procedure, I can say that I adopt the following standpoint: every procedure is good if it helps.

I therefore acknowledge every method of suggestion including Christian Science, mental healing, etc. "A truth is a truth, when it works."

It is another question, though, whether a scientifically trained doctor can square it with his conscience to sell little bottles of Lourdes water because this suggestion is at times very helpful.

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exor- cising shaman.

And why not?

The public is not much more advanced either and continues to expect miraculous cures from the doctor.

And indeed, we must rate those doctors wise—worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man.

They have not only the biggest practices but also get the best results.

This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree.

The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor.

In this way he wins the sick man’s mind, which from then on helps him to restore his body to health.

The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Pages 255-256

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Carl Jung and “The Last One” 6. Nov. 1915 (2016-03-07 04:33)

Dear Friend,

Your letter strengthens my conviction that reaching an agreement on the fundamental principles is impossible, because the point seems to be precisely that we do not agree.

To this end the ucs. uses every means, and be it ever so hair-raisingly stupid.

For instance, I have gone to the most stupid trouble to explain my viewpoint to you, while all the time you have been under a wrong impression in that you did not notice that that

sentence in my first letter, in which I talked about the purification of thinking, was purely hypothetical and referred exclusively to the ideally oriented introvert.

It is on precisely this sentence that he is riding, right now, toward the perfection of his type, and thus into hell.

But in my last letter I consistently differentiated between the ideally oriented and the compensated types.

So when you say that the introvert would have to evaluate his thinking by feeling, this is precisely and abso- lutely correct, and does in no way contradict what I said.

And, by the way, you have of course understood everything quite correctly, but suddenly your ucs. reminds you again of that misunderstood sentence and confuses everything anew.

But this is a comedy, meant to prevent the feared union.

This union, which should not come about, is the union of the pairs of

opposites in ourselves. This is what the devil wants to prevent at any cost.

But it shall be nevertheless.

You constantly keep describing to me how the extravert achieves the

perfection of his type. Well, I've known that for ages.

What I am talking about, however, is how he can get out of his type.

I have given you detailed arguments for why the process of realization is a process of gaining knowledge, and nothing else.

You do not offer the slightest evidence that realization might be something different.

On the contrary, your example of the realization of values shows that this is a process of evaluation.

As already stated, it is only by underestimating the thinking process that you can conceive of evaluation as do- ing and put the accent on it.

But that's not where the accent should be.

It has long been a known fact that the extravert realizes his mistrust to a much

too little extent. That's why I'm talking of it.

As far as the last passage is concerned, well, reread your letter carefully— I haven't got it with me here— and you will understand my conclusion.

That you had something else in mind I could not know.

It strikes me that, when speaking of knowledge, you always seem to have only the concept of "scientific" knowledge

in mind.

That is why I spoke of “living” knowledge as opposed to

“scientific” knowledge. This distinction seems to have escaped

you.

If, as you think, life can be a substitute for this knowledge, we wouldn’t need it.

But then— how really stupid of life to create that knowledge which it does not need at all.

In that case we need no longer bother about knowledge at all but simply go on living without racking our brains.

You are again forgetting that life stands on two legs, doing and thinking.

So, if life can be a substitute for the Christian doctrine, what’s the point

of the doctrine? But how can I come to live a Christian life, if not

through the doctrine?

Even Christ taught, and did not simply live.

If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.

If you feel like calling your thinking “feeling,” you should tell me, for then I will also turn the thing around and call my feeling “thinking.”

You would be the first person to protest, because then I would simply foist my feelings on you, making them your thoughts.

You would be flabbergasted by that, because then we would be right in the middle of a

neurotic state of mind. If you conceive of your thinking as feeling, you will leave the

door wide open for hysterical projections.

Then talking is no longer possible.

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.

So one could well risk trying to give the introvert at least that much credit, namely, that his thinking could be more or less correct.

You are right insofar as the process of realization is a feeling process in the extravert— well, certainly, so long as he is not compensated.

We have just established, however, that we are now speaking of the compensated, and not of the “ideal,” type.

So long as even the realization process is a feeling process, there remains no room for thinking at all. And if the introvert mistakes even his feeling for thinking, well, what will become of his feeling?

There reigns a terrible confusion about the realization of thoughts and feelings.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking.

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

I call the realization of thoughts hidden in feeling an act of thinking, and the realization of feelings hidden in thinking an act of feeling.

Turning things around again only foolishly confuses matters and leads to nothing.

Moreover, such a reversion leads to reversed results: for if I call my realizing act of feeling an act of thinking, I will again think my feelings as I did before, which is precisely the crazy thing to do, and the extravert will feel his thoughts, thus committing the same blunder as before.

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

For starters, he must learn that thinking cannot be replaced at will by feeling, and that a thinking process can- not arbitrarily be seen as feeling.

This is exactly the nonsense from which he suffers.

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with.

His thinking has long since become refined enough, but the feelings therein are not yet realized; feelings can, in God's name, only be felt, but they can't— and that's the devil of it— ever be thought.

It is true that it seems to him as if the realization of his feeling muddied and smudged his thinking, just as it seems to the extravert as if he killed his feelings.

These evil things apply only to the hopelessly rationalistic slant in our thinking and feeling, however—in other words, to our so highly praised reason, into which we have advanced too far.

I won't say anything more about the "famous extravert," because I realize that all of a sudden he has now transferred onto the introvert what he had formerly claimed to have taken over from that other extravert.

Here one has to wait until matters have cleared up in him.

I believe you when you say that the feelings of the extravert are not cooled off by the knowledge of the ob- ject as it really is, but he himself cools off the object because, contrary to before,
he treats it badly, and again disproportionately so.

I do not give the object credit for cooling off, because for the object this is

quasi unavoidable. For the object made the same mistake, by taking the

other’s fantasy at face value.

Humans are close to one another only in the collective; in the individual sphere, they are separated by a huge distance, more so because they have to strive for separation and differentiation
than because of being actually different.

That the introvert need not be careful with his thinking toward another introvert, but must, on the contrary, help him perfect his own thinking, is certainly true for the beginning of an analysis, provided the other introvert is not someone who has already carried his thinking to extremes (ideal type).

Once the ideal type is reached, a quasi- total blocking of thinking takes place, which is lifted only momentarily when the introvert has realized a feeling.

Vice versa, the same may be true for the extravert.

When I speak of the “intentions” of the extravert, I am well aware that it is just this that the extravert realizes to a much too little extent.

He simply has these intentions (power tendency) in the ucs.

And that is also why the extravert violates his object, for the ucs.

takes effect. The more unconscious, the worse.

Regarding terminology, I must remark that the ideally oriented extravert is always archaic.

He merely has differentiation on the one side, and archaism on the other, just

like the introvert. It is necessary to reach the ideal type.

It seems we agree on that.

Now the question is how to get out of it.

This is possible only through self-communion, and this is true for both types, for both of them are too extraverted, because we are too extraverted in general.

This is the task of our time, which still has a monastery or desert of the

soul in store for us. This is what is so damned bitter and difficult.

Contact in the “human” and “civil” spheres, but anything to do with the “soul” cut off and kept ready for the development of individuality.

“Understanding” is a way toward a collective flattening of the individual and is discarded by fate.

It seems to me that scientifcally it is possible to come to an understanding about the general principles of the types but not about the finer nuances.

This is simply beyond what language can do.

After all, everyone conceives of the linguistic signs for the various concepts in terms of what they have under- stood.

Now I would like to arrange the terms in question schematically:

I. Introverted

Conscious Thinking as the logical rational function (adapted and universally valid).

Feeling as tones of feelings subordinate to thinking, and as an emotional reaction to what had been cognized by thinking; weak as far as the outward effect is concerned.

Unconscious

Feeling as a sporadic act of intuition = a complex of emotion, with an undeveloped thought-content.

Undeveloped, therefore archaic, symbolic, ambiguous, phenomenal, irrational, actus purus naturae, can only imperfectly be formulated and grasped intellectually, projected.

II. Extravert

ed

Conscious

Feeling as the logical (logic of feeling) rational function (adapted and universally valid).

Thinking as intellectual processes subordinate to feeling, and as a reaction to what had been felt (what had been comprehended by feeling).

Weak as far as the outward effect is concerned.

Sensation, subordinate to feeling, a not very distinctive (or even disturbed) organ function.

Thinking as a sporadic act of intuition = a complex of thoughts, with an undeveloped content of feeling and sensation.

The other attributes as

above. III.

The general task is the assimilation of

the ucs. The content of the ucs.

contains dispositions

1. for outer life = concrete actions,

2. for inner life = subjective thinking and feeling.

IV.

Therefore, the assimilation of the ucs. (experience via the object)239 is achieved by both 1. acting and 2.

thinking, feeling as purely inner experience, or experience

via the subject. V.

It is not determined a priori what must be done in a concrete way, and what must

be inwardly lived. This is decided by what is possible (subjectively and

objectively).

VI.

α. The ucs. content is collective, that is, subjective and objective, exopsychic and endopsychic, irrational, hence interfering with adaptation. (I.e., adaptation to the world and to the subjective condition, insofar as we have rationally cognized and felt it. I am referring only to the analyzed person here.)

β. The ucs. content is a unity of outer and inner meaning.

γ. It is not exclusively valid either (1) for the outer or (2) for the inner realm, but for both together, that is, for their operating together.

VII.

The ucs. content is symbolic, that is, encompassing the outside and the inside, because the symbol is (1) an act, but not in the sense of an act pure and simple, and (2) a thought, but not
in the sense of a rational

concept. VIII.

The symbol is thought and act combined into a unity, collectively and individually,

socially and egoistically. IX.

The general analytical task is accomplished by the assimilation of the ucs. content.

Therefore the ucs. content is the object at which the analytically educated libido aims (The way of education is via the object and the subject.)

X.
The general object at which the libido aims has the significance of a cultural ideal.

It is the dearest and the highest (the treasure hard to obtain), hence a religious goal, thus hinting at bringing together all the strongest strivings.

XI.

Company of like types eases things, and holds fast to what is already given, thus serving the extension and consolidation of what had been taken [from the other].

Balance and understanding are possible, desirable, and absolutely to be

strived for. (Being.) XII.

Company of unlike types complicates things, as it is an obstacle, and for that very reason an absolute necessity of development, hence also a temptation to regression.

He who does not win in this process, loses.

Balance and understanding are impossible, neither desirable nor

to be strived for. The disparity can be obscured only by deceit and

violence.

The only thing in common is the goal. (Becoming.)

In the meantime, and after long deliberation, the problem of resistance against understanding and coming to an agreement has become clear to me.

73) who helped me to gain that insight.242

She saw the devil in a vision; he spoke to God, and said the following about the psychology of devils: "Her belly is so swollen, because her greed was boundless, for she filled herself and was not sated, and so great was her greed that, had she been able to gain the whole world for herself, she would gladly have made the effort and, moreover, would have liked to reign also in the heavens.

I have the same greed.

Could I win all the souls in heaven and earth and in the purgatory, I would

gladly capture them." So the devil is the devourer.

To understand = comprendere = katasyllambanein, and

also to devour. Understanding and agreement are an act

of swallowing.

One should not let oneself be swallowed, however, unless one is really someone who can overpower the monster from within.

Provided, too, that the other accepts the role of Fafnir and devours indigestible heroes.

So it is better not to "understand" people who might be heroes, because this will not agree at all with one- self.

One can go under through them. In the wish to understand, which seems to be so ethical and all human, there lurks a devil's will, which, though I myself may not notice it at first, definitely
makes itself felt to the other.

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences.

The core of the individual is a mystery of life, which dies when it is "grasped."

That is also why symbols want to keep their secrets; they are mysterious not only because we are unable to clearly see what is at their bottom.

For the symbol wants to prevent Freudian interpretations, which are indeed so pseudo- correct that they never fail to have an effect. For ill people, “analytical” understanding is as healingly destructive as cauterization or thermocautery, but
healthy tissue is banefully destroyed by it.

After all, it is a technique we learned from the devil, always destructive, but useful where destruction is neces- sary.

We can commit no greater error, however, than to apply the principles of this technique to an analyzed psy- chology.

But there’s still more to this!

All understanding as such, being an integration into general viewpoints, contains the devil’s element, and kills.

It tears another life out from its own peculiar course, and forces it into something foreign in which it cannot live.

That is why, in the later stages of analysis, we must help the other to come to those hidden and unopenable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell.

Actually, there must not be any understanding and agreement on this, even if it were possible, as it were.

But if understanding and agreement on this have become generally and obviously possible, the symbol is then ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell.

Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water, which gushed forth mightily.

Then I had to dig a trench and a deep hole, in which I collected all the water and let it flow back into the depths of the earth again.

In this way salvation is given to us in the unopenable and unsayable symbol, for it protects us by preventing the devil from swallowing the seed of life.

The threatening and dangerous thing about analysis is that the individual appears to be understood: the devil takes away and eats up his soul, which had been born into the light as a naked and exposed child, robbed of its protective cover.

This is the dragon, the murder, which always threatens the

newborn Son of God. He must be hidden once again from the

“understanding” of men.

True understanding, however, seems to be what is not understood, yet still is and is effective.

When Ludwig the Saint once visited St. Giles incognito, and when the two, who did

not know each other, caught sight of each other, they both fell to their knees before the other, and embraced and kissed— but did not talk.

Their gods knew each other, and their humanness followed.

We must understand the divine within us, but not the other, insofar as he is able to go

and stand on his own. We have to understand the ill person, however, for he is in need

of the cauterizing remedy.

We should bless our blindness for the other's mysteries, because it prevents us from devilish deeds of violence.

We should be confi dants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need "understanding" because of his own incapability.

A story told in The Little Flowers of Saint Francis of Assisi (1340; English edition 1905), the most popular biog- raphy of St. Francis, written by an anonymous Italian friar: Ludwig of Thuringia (1214– 70), king of France, having heard of the sanctity of Brother Giles (in German: Aegidius), one of the first companions of St. Francis, went to meet him.

They had never met before in their lives, but knelt down and embraced each other, without speaking a word.

When asked why he had not spoken to the King, St. Giles answered that nothing had needed to be said be- cause "the light of divine wisdom revealed his heart to me and mine to him" (ibid., p. 111). Carl Jung, Han Guisan Schmid, Pages 131-142.

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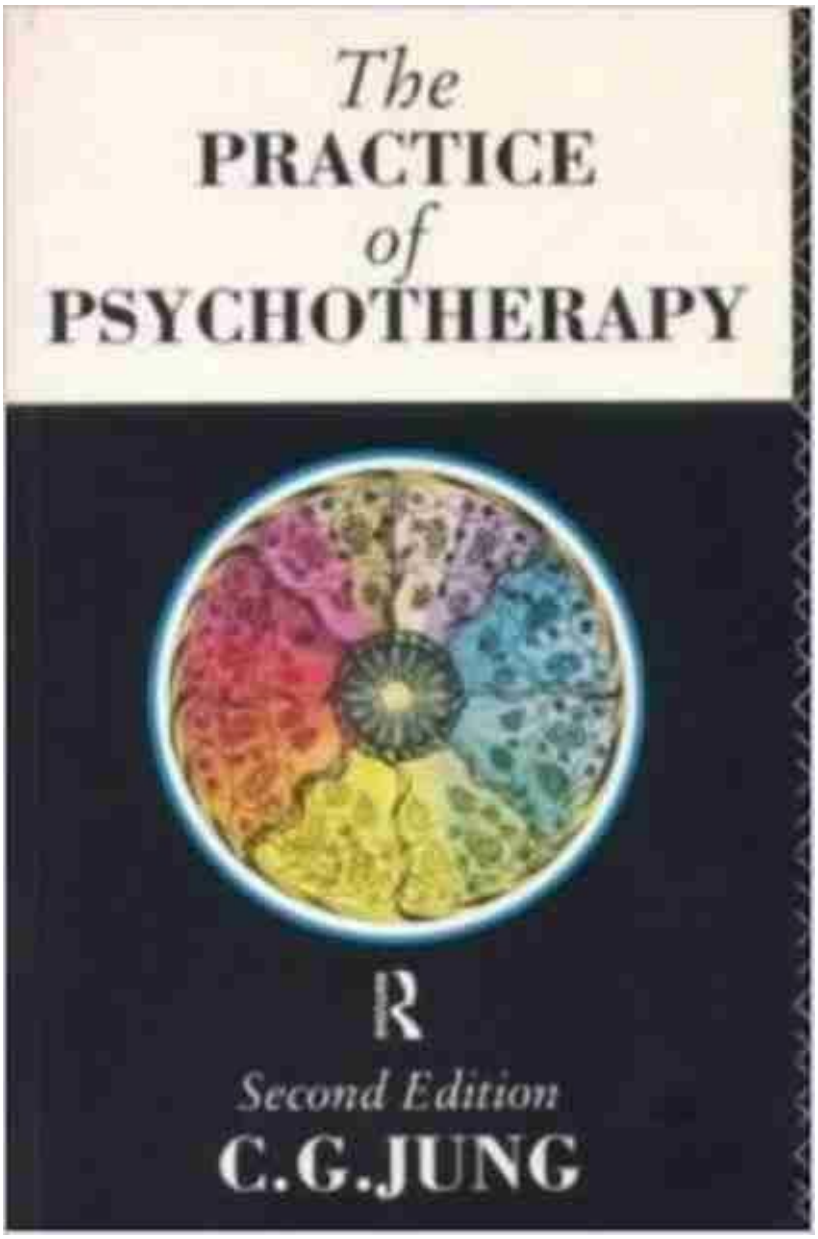
Carl Jung and “The Practice of Psychotherapy” – Anthology (2016-03-07 11:32)



[Carl Jung and “The Practice of Psychotherapy” – Anthology]

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the thresh- old of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 304.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung; "The Practical Use of Dream Analysis"

(1934). In CW 16: The Practice of Psychotherapy; Page 317.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adap- tation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Prac- tice of Psychotherapy, Para 181.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adap- tation. Carl Jung, The Practice of Psychotherapy, Page 69.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, The Practice of Psychotherapy, Page 75.

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, The Practice of Psychotherapy, Page 316.

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Carl Jung on if: “thought of the East is in any way more advanced than the thought in the West?”

(2016-03-08 04:35)

Stephen Black: Do you feel that the thought of the East is in any way more advanced than the thought in the West?

Dr. Jung: Well, you see, the thought of the East cannot be compared with the thought in the West; it is in- commensurable.

It is something else.

Stephen Black: In what way does it differ, then?

Dr. Jung: Well, they are far more influenced by the basic facts about psychology than we are.

Stephen Black: That sounds more like your

philosophy. Dr. Jung: Oh, yes; quite.

That is my particular understanding of the East, and the East can appreciate my ideas better, because they are better prepared to see the truth of the psyche.

Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet.

It is there as a potentiality.

Now, the East is chiefly based upon that potentiality.

Stephen Black: Does this contribute to the happiness of people one way or the other? Are people happier in themselves in the East?

Dr. Jung: I don't think that they are happier than we are.

You see, they have no end of problems, of diseases and conflicts; that is the human lot.

Stephen Black: Is their unhappiness based upon their psychological difficulties, like ours, or it is more based upon their physical environment, their economics?

Dr. Jung: Well, you see, there is no difference between, say, unfavorable social conditions and unfavorable psychological conditions.

We may be, in the West, in very favorable social conditions, and we are as miserable

as possible—inside. We have the trouble from the inside.

They have it perhaps more from the outside.

Stephen Black: And have you any views on the reason for this misery

we suffer here? Dr. Jung: Oh, yes; there are plenty of reasons.

Wrong values—we believe in things which are not really worthwhile.

For instance, when a man has only one automobile and his neighbor has two, then that is a very sad fact and he is apt to get neurotic about it.

Stephen Black: In what other ways are our values at fault?

Well, all ambitions and all sorts of things—illusions, you know, of any description.

It is impossible to name all those things. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Carl Jung across the web:

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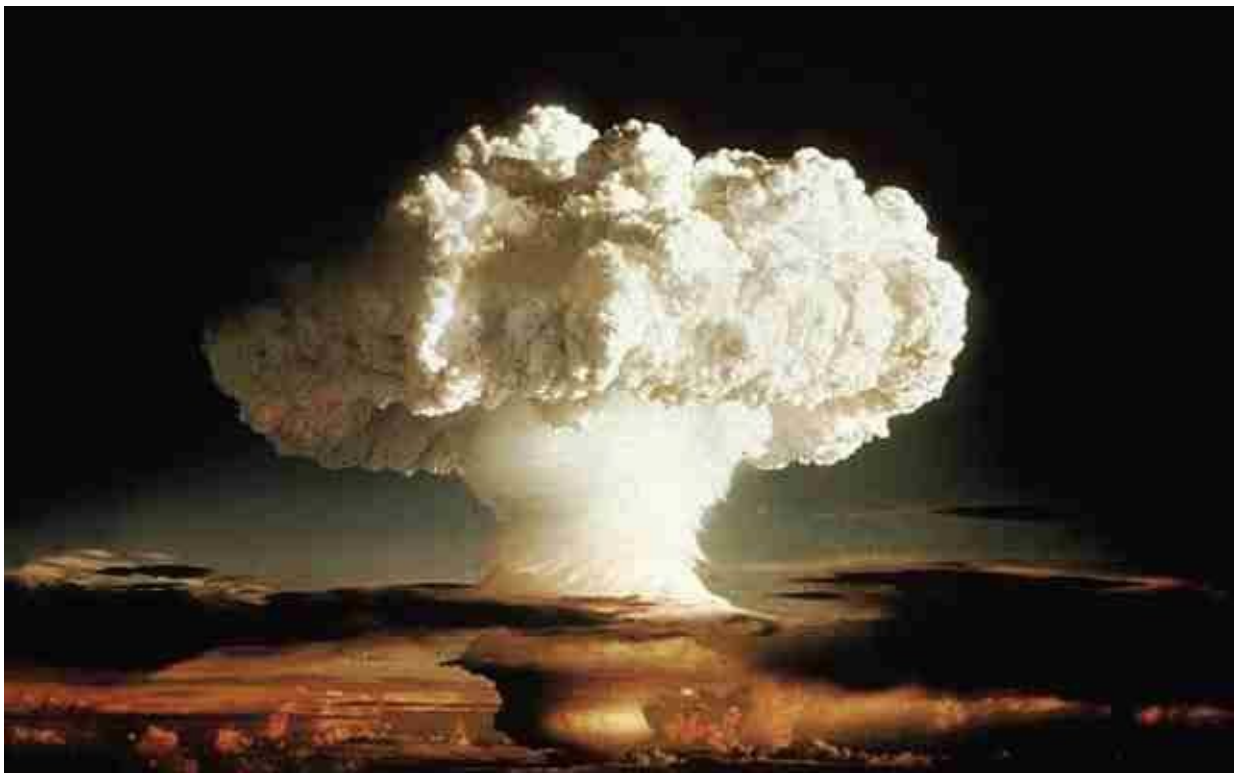
Carl Jung on living under the threat of the Hydrogen Bomb (2016-03-08 04:52)



Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen bomb?

Dr. Jung: Well, that's a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn't matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it,

it isn't so bad. And if you hope for a further life, well, you have

untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possi- bility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn't even believe in immortality anymore and so, once de- stroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and

Encounters, Pages 252-267. Carl Jung across the web:

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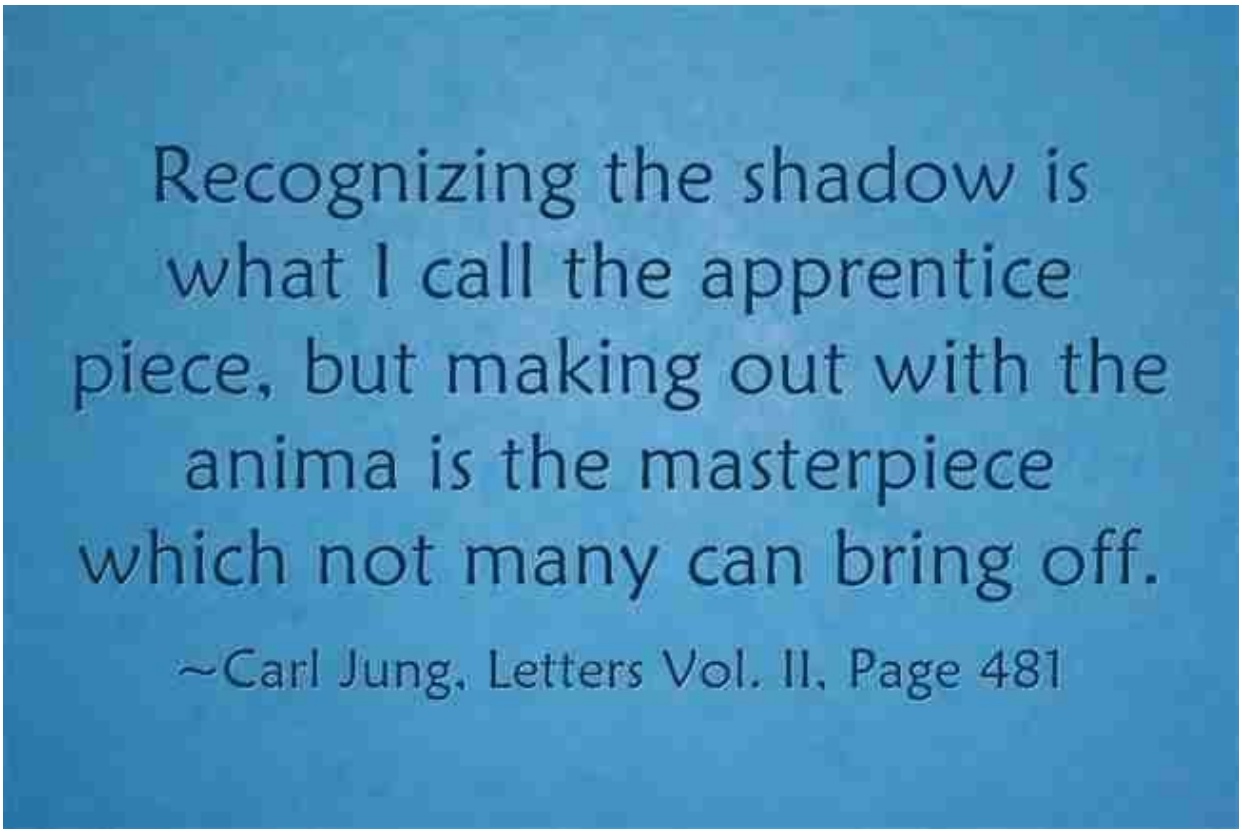
Some Carl Jung Quotations **(2016-03-08 11:16)**


Recognizing the shadow is
what I call the apprentice
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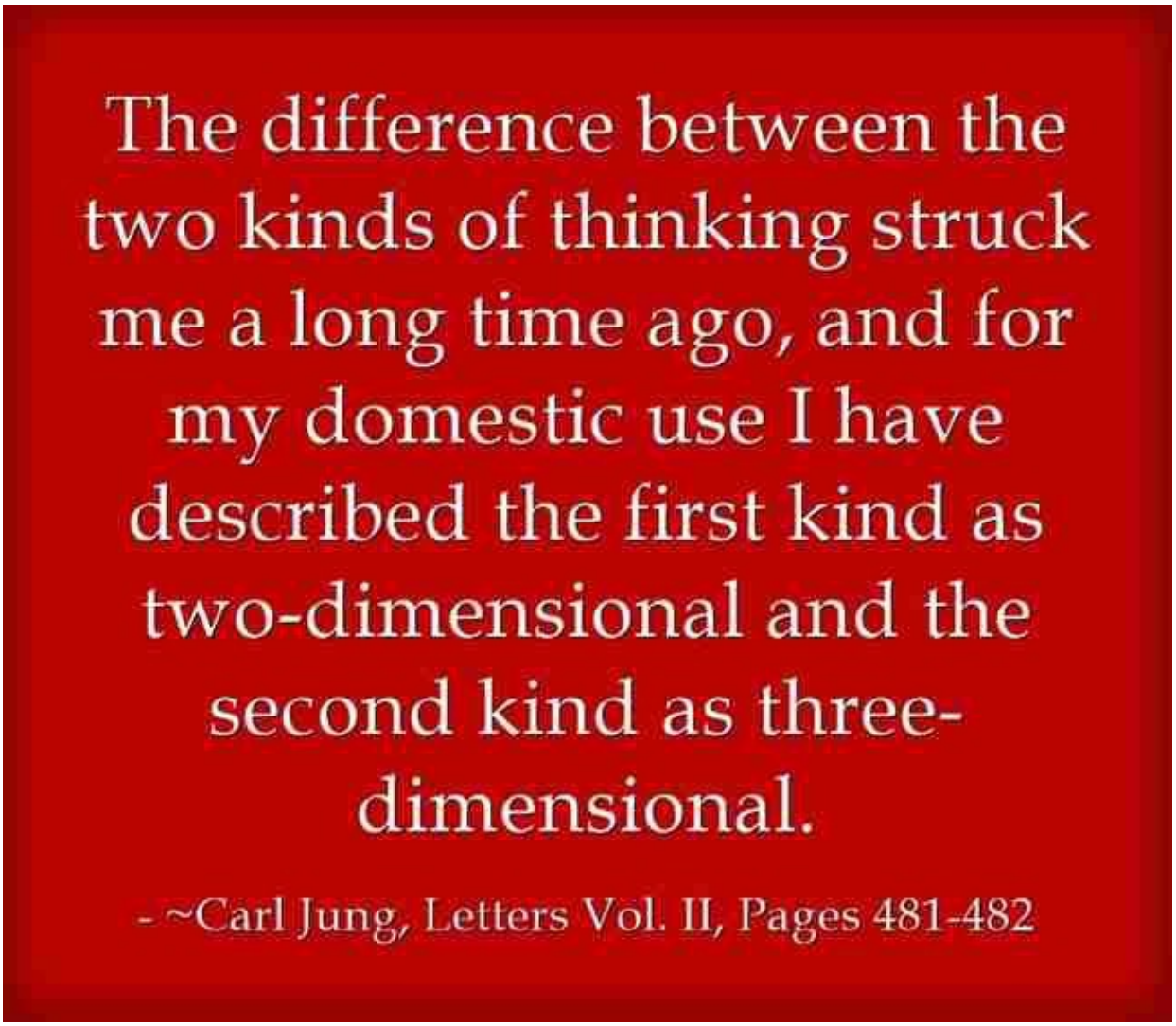
The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.
- ~Carl Jung, Letters Vol. II, Pages 481-482

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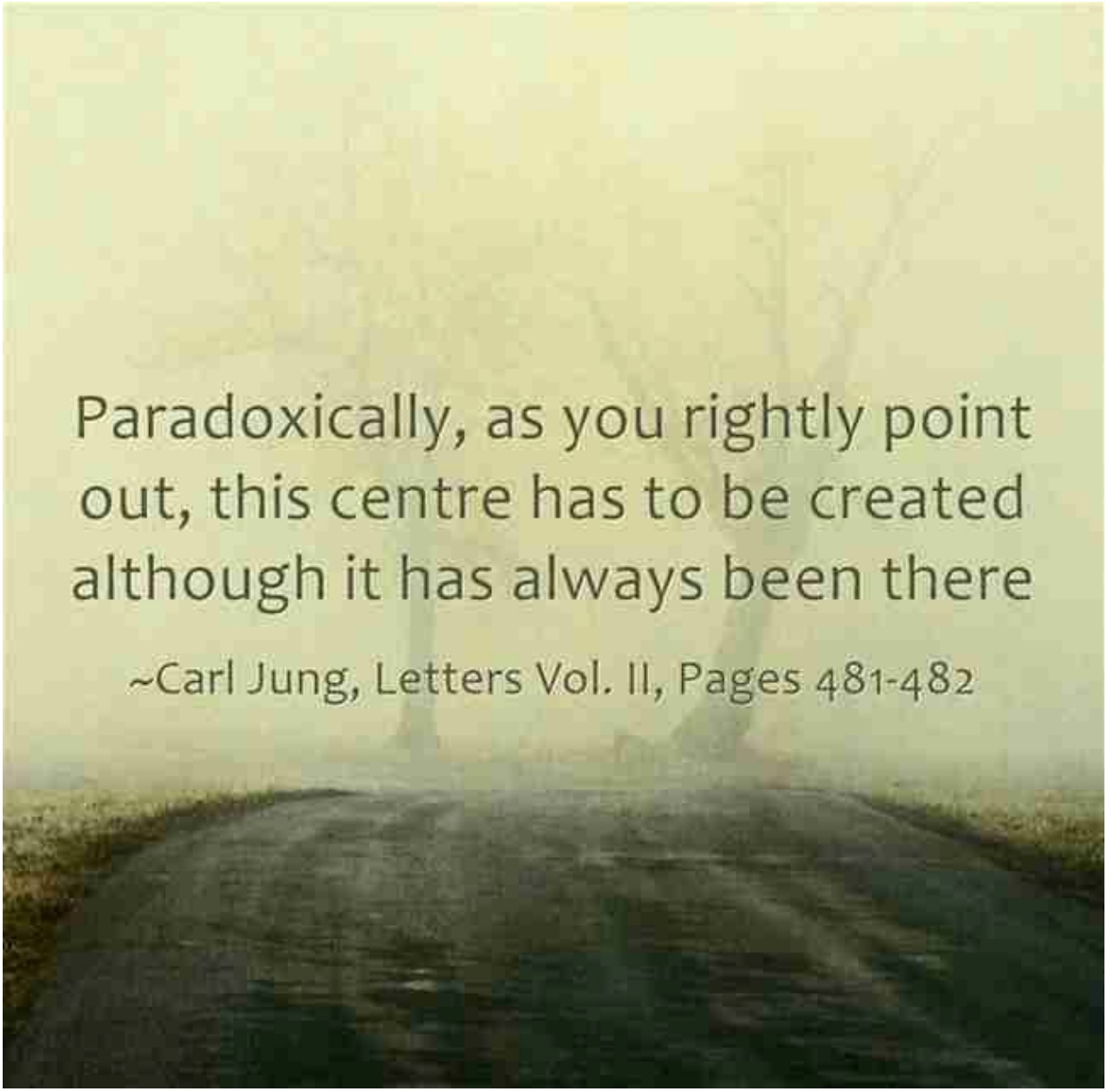
Paradoxically, as you rightly point out, this centre has to be created although it has always been there
~Carl Jung, Letters Vol. II, Pages 481-482

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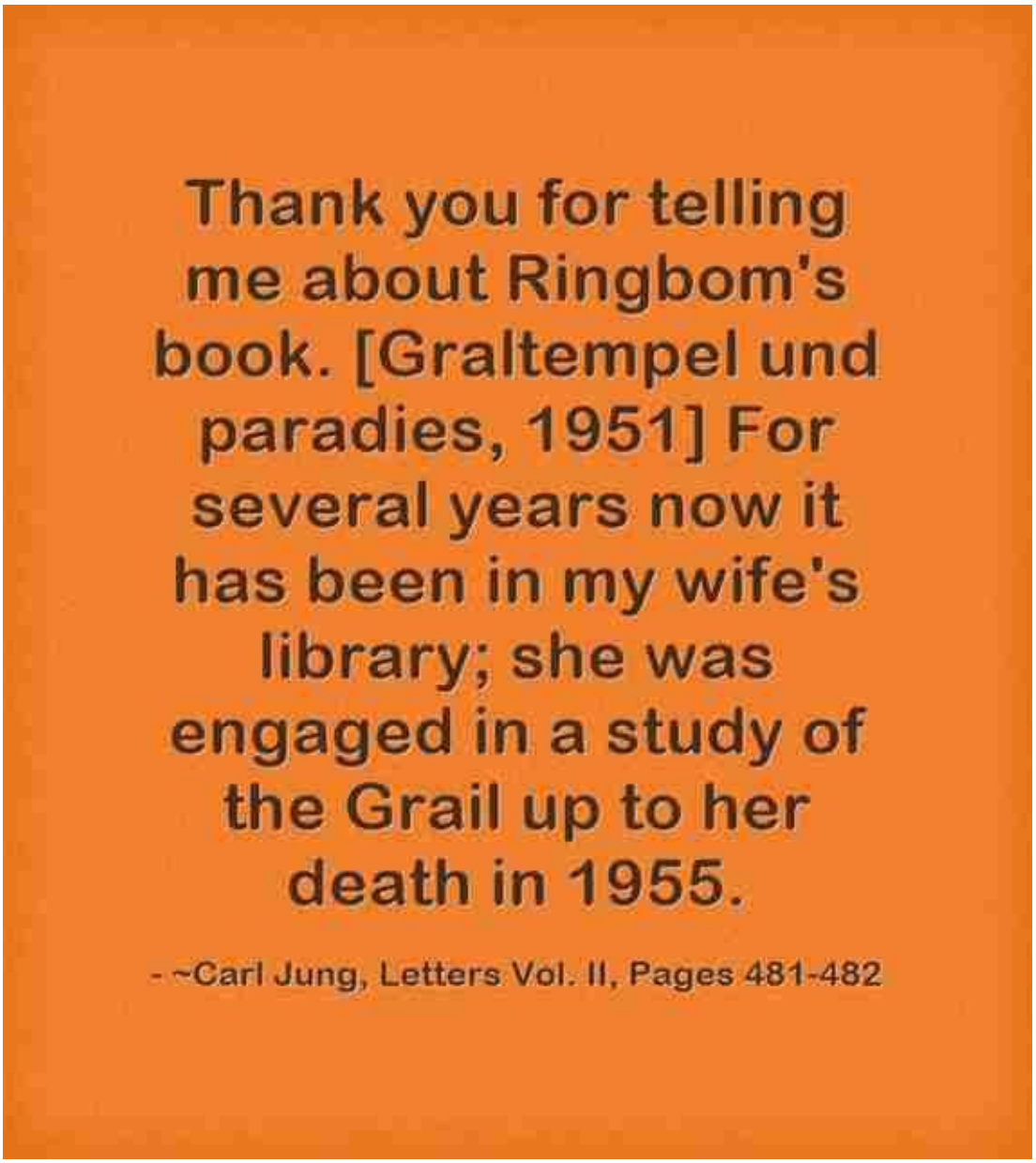
Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.
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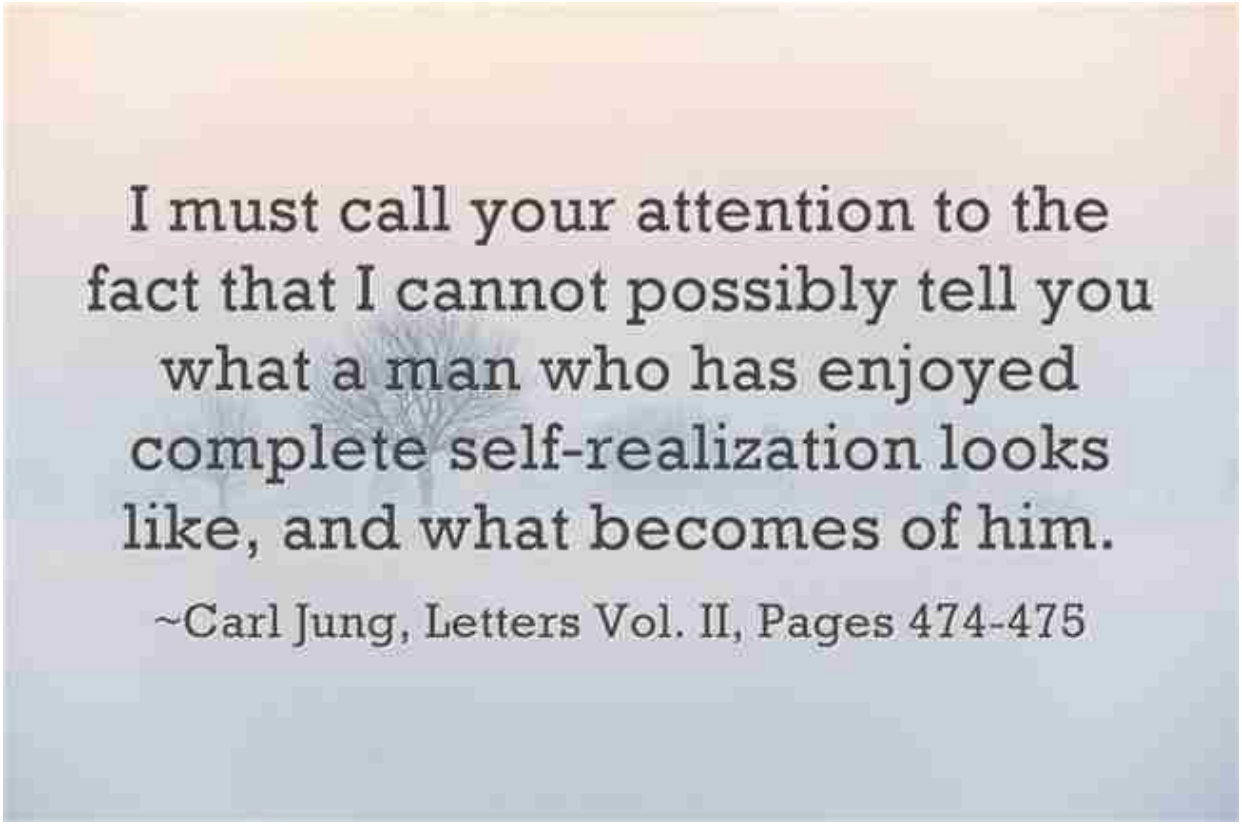
I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.
~Carl Jung, Letters Vol. II, Pages 474-475

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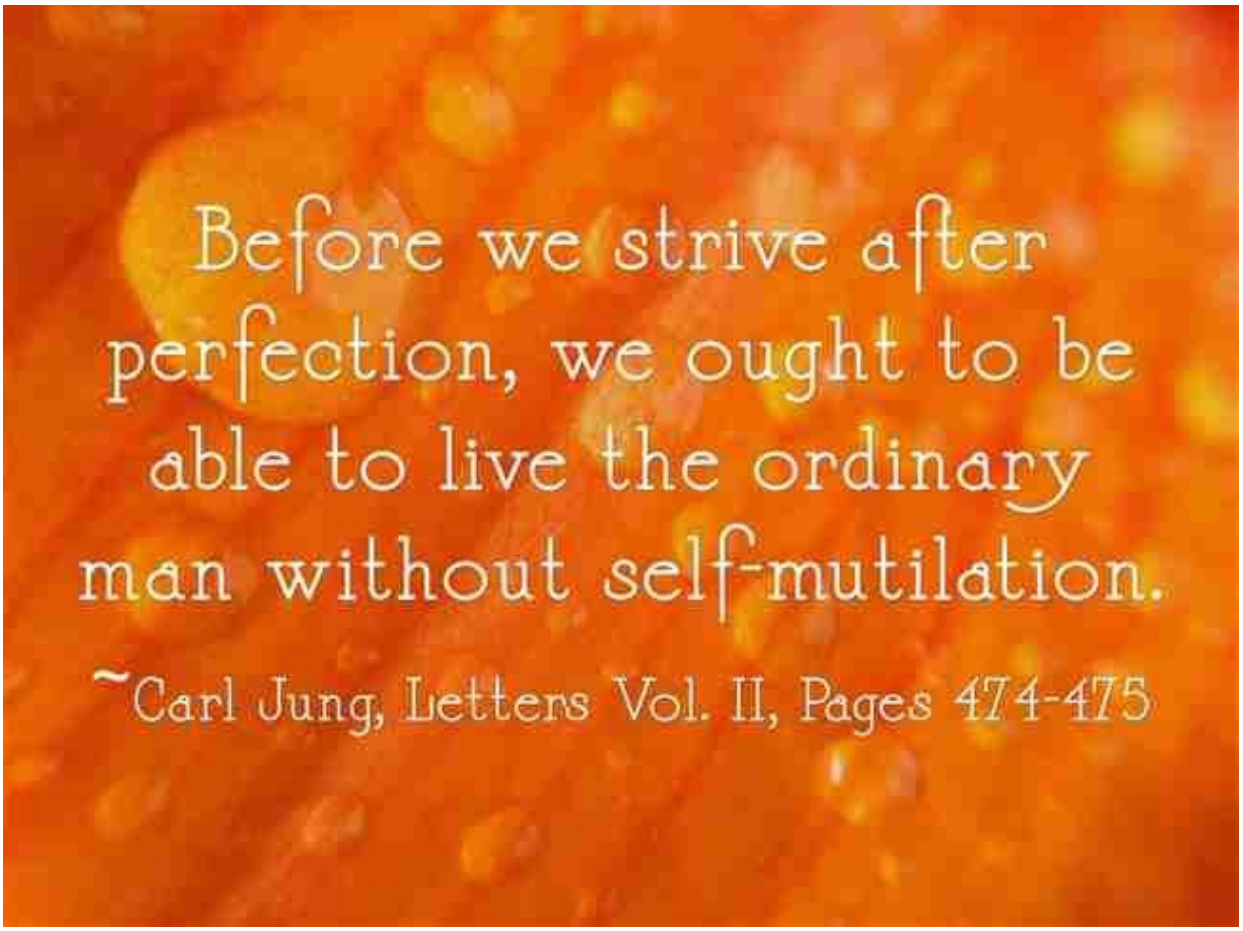
Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation.
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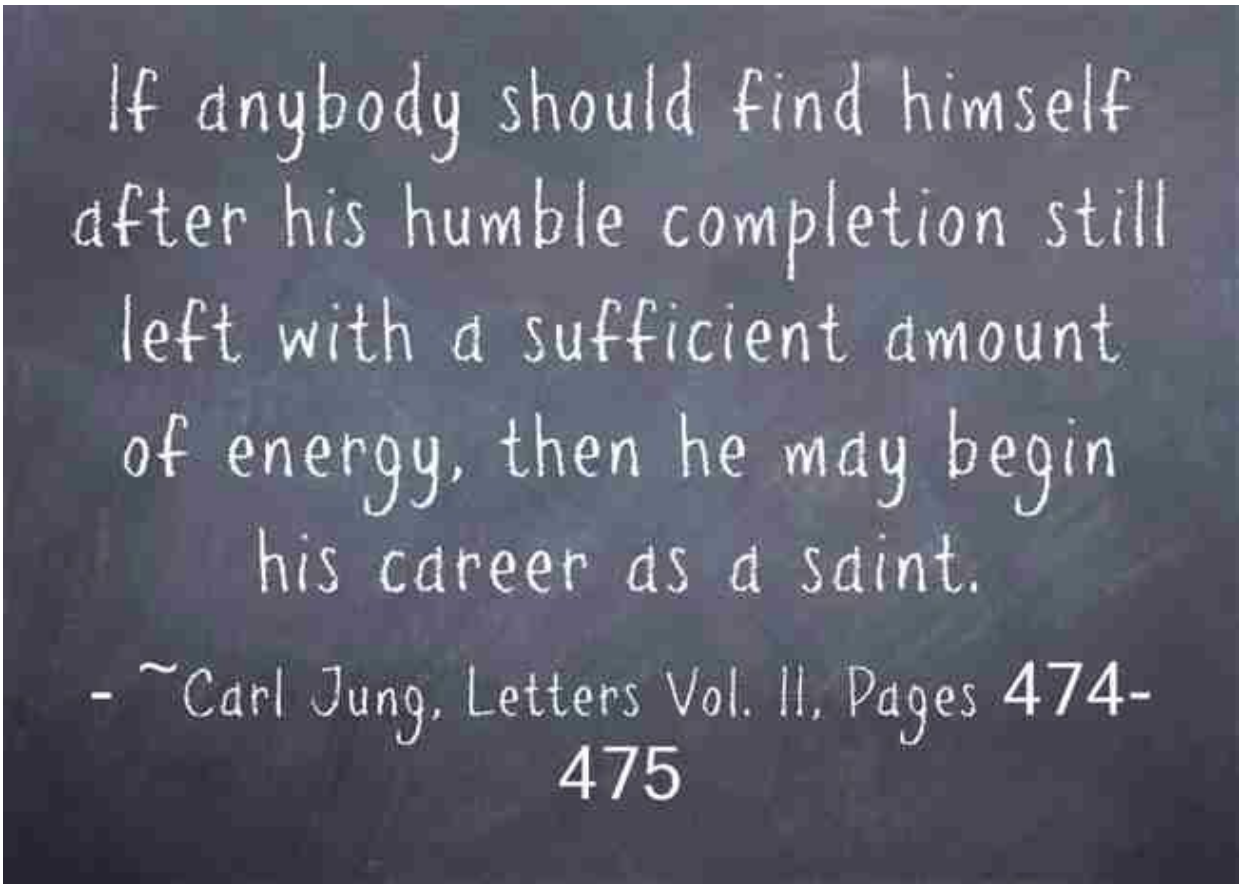
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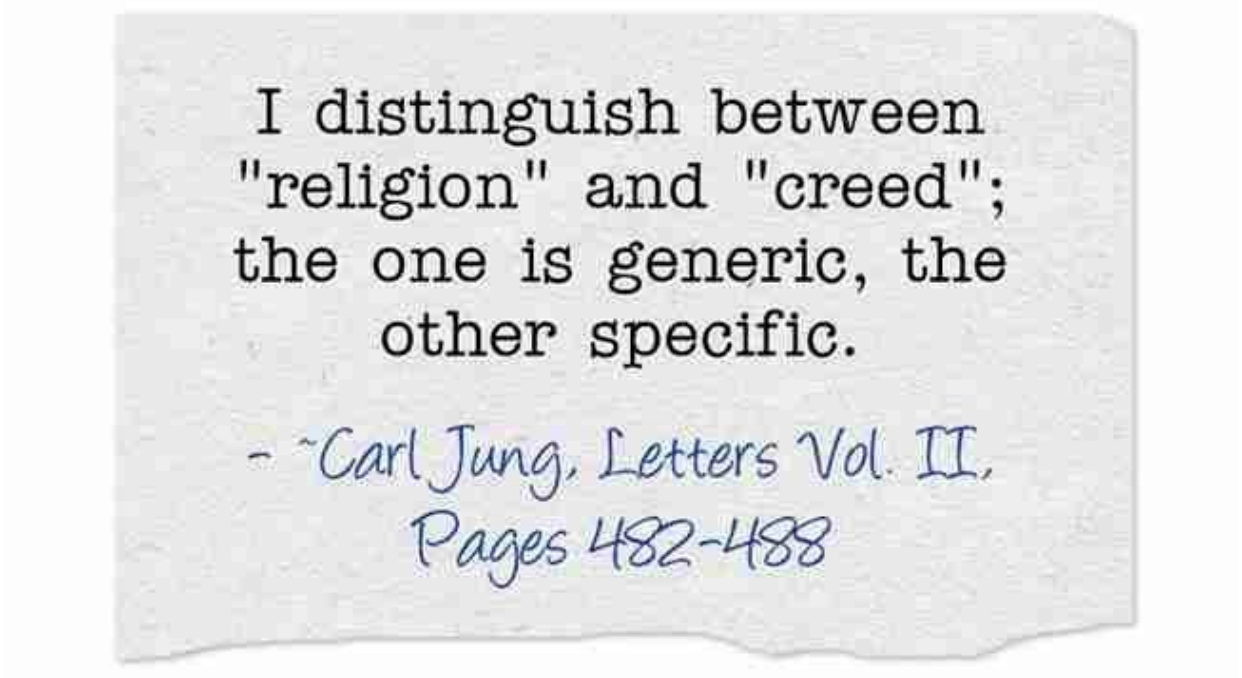
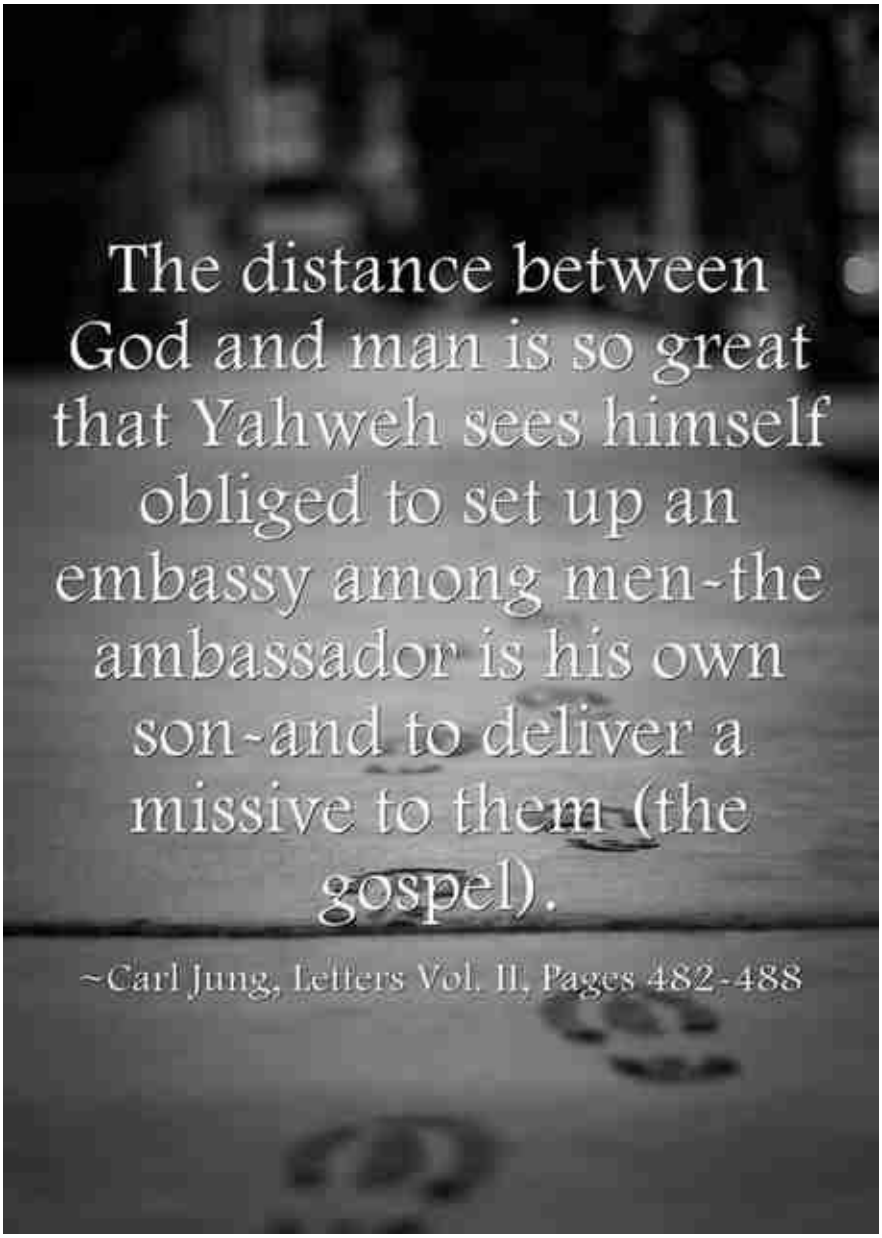


I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung,

Letters Vol. II, Pages


The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel).
~Carl Jung, Letters Vol. II, Pages 482-488

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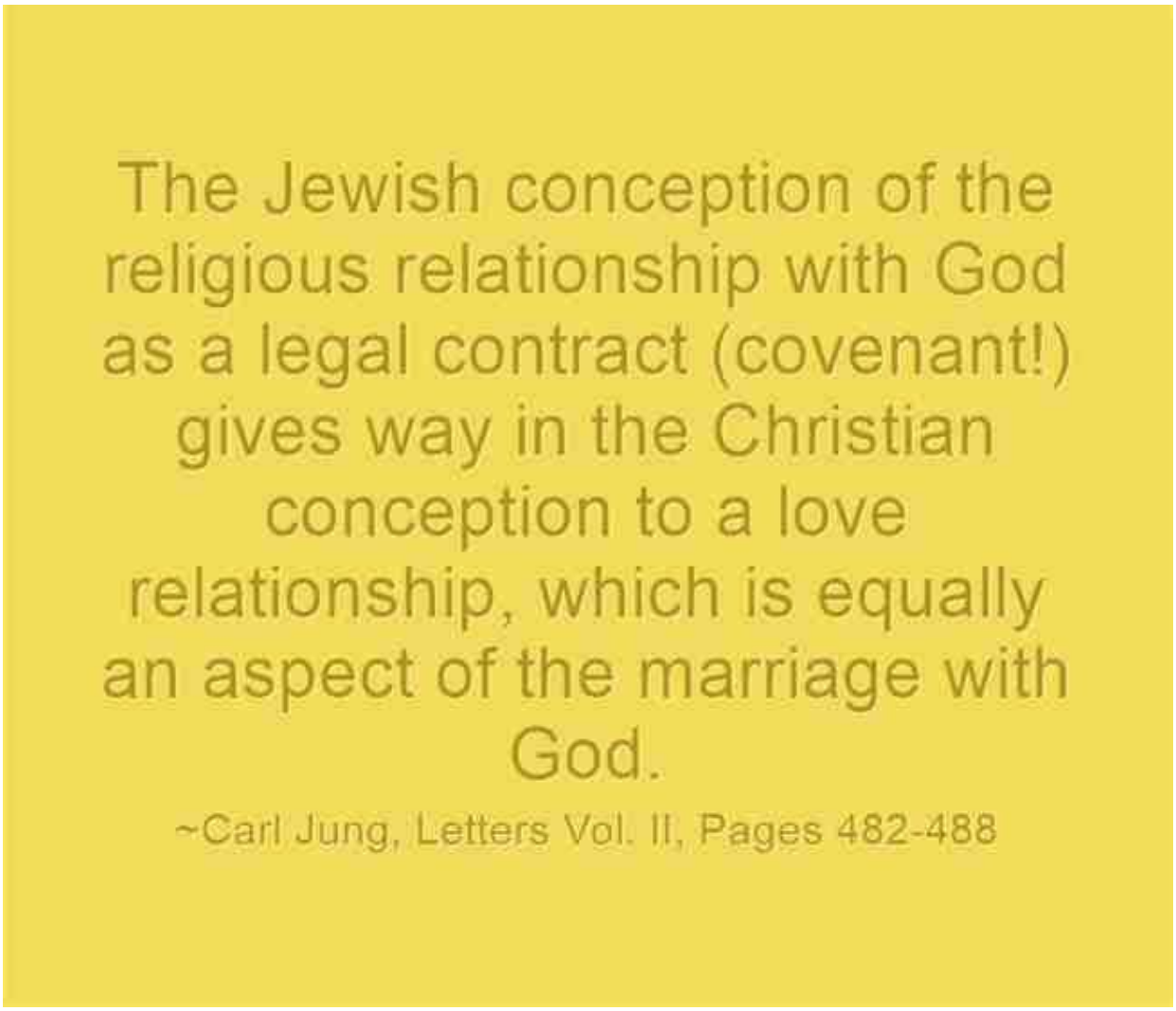
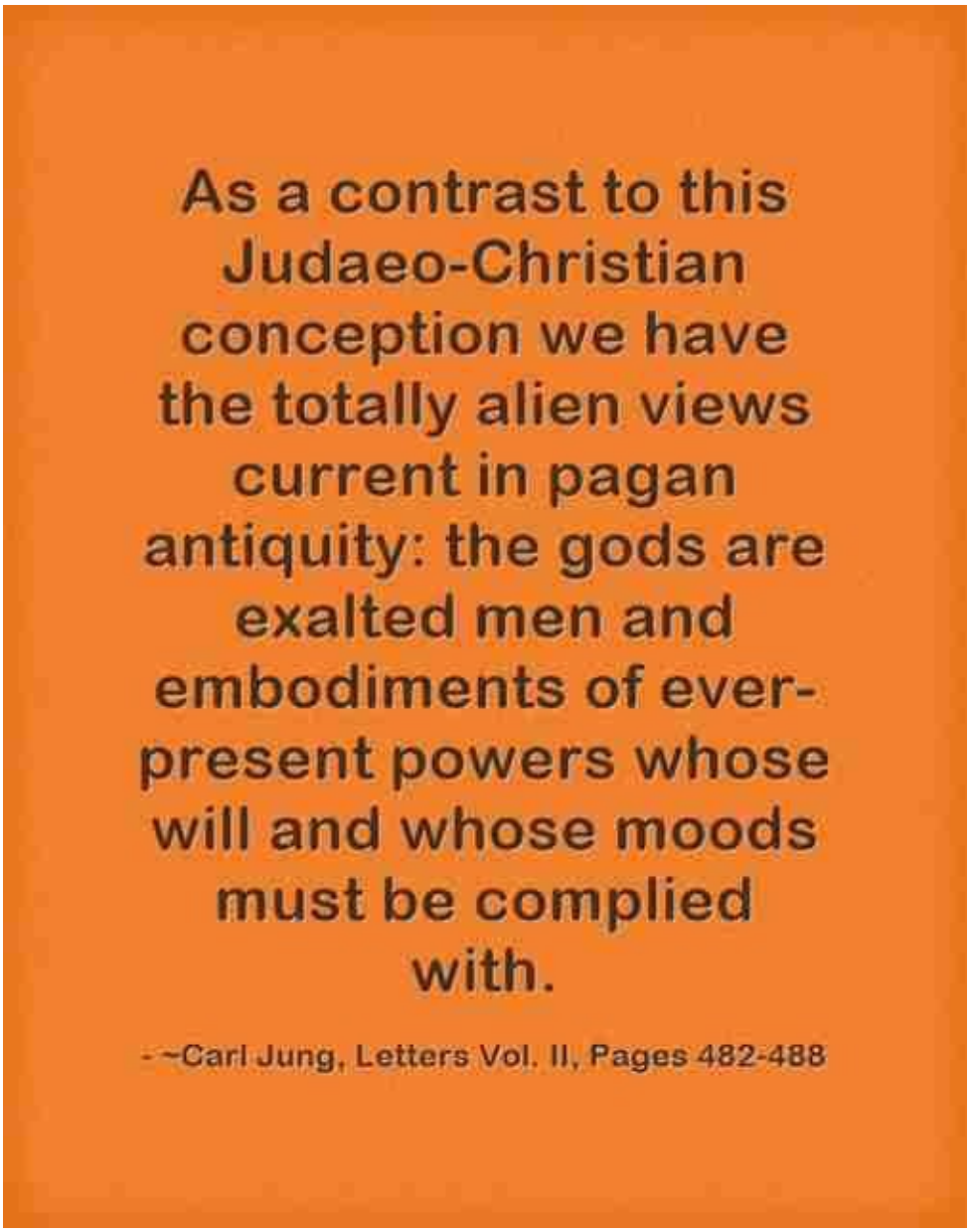

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God.
~Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488


As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with.
- ~Carl Jung, Letters Vol. II, Pages 482-488

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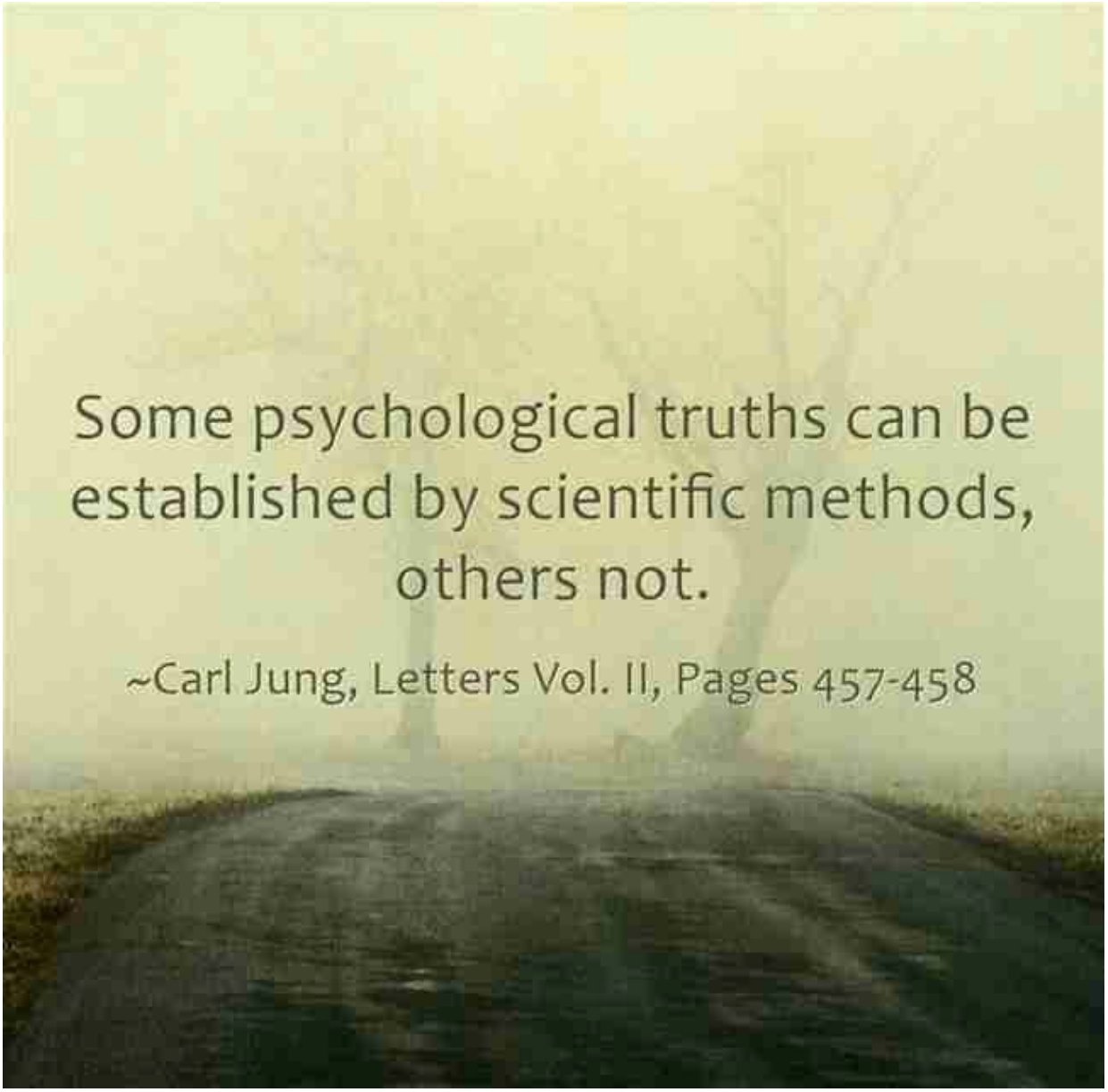
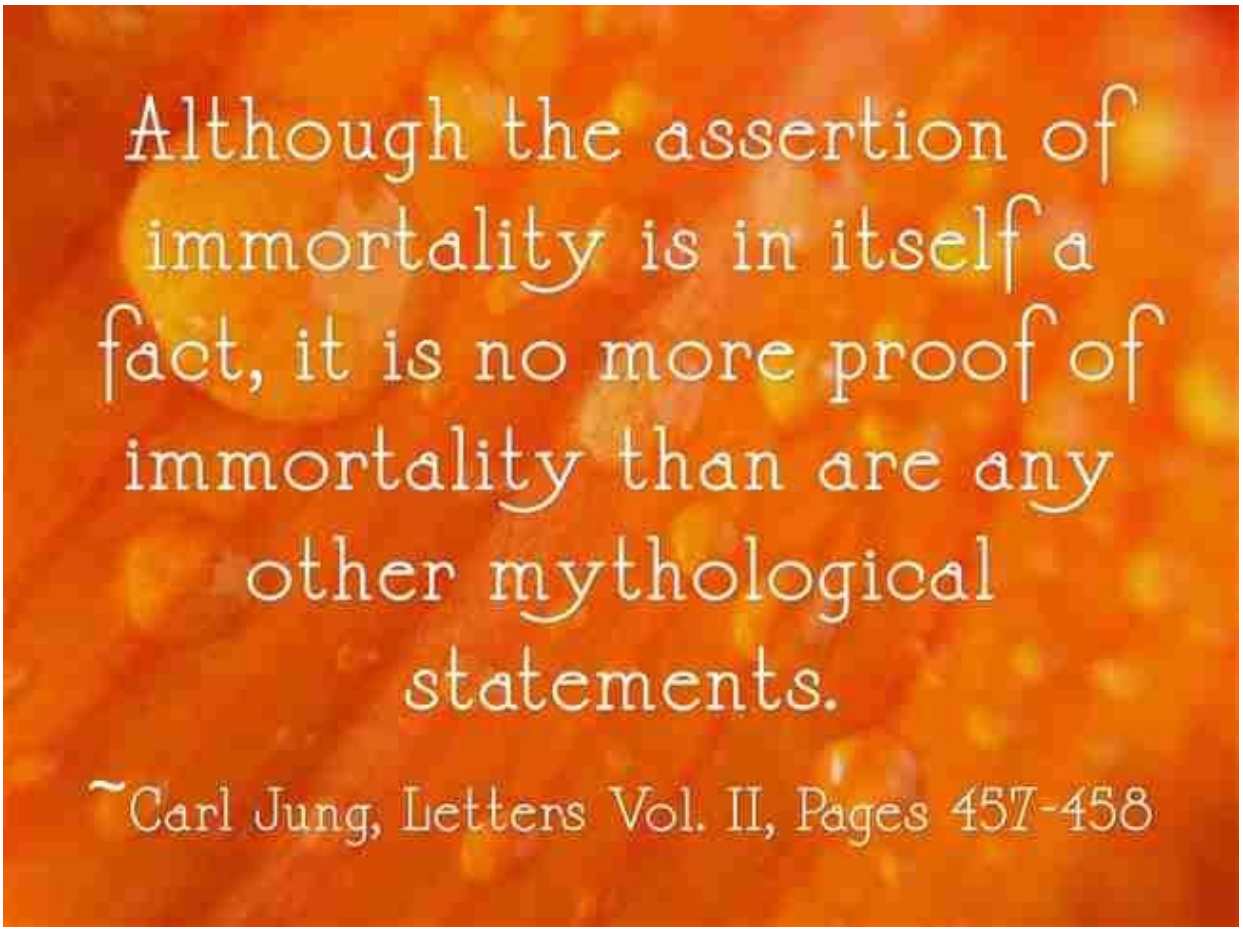


Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458


Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements.
~Carl Jung, Letters Vol. II, Pages 457-458

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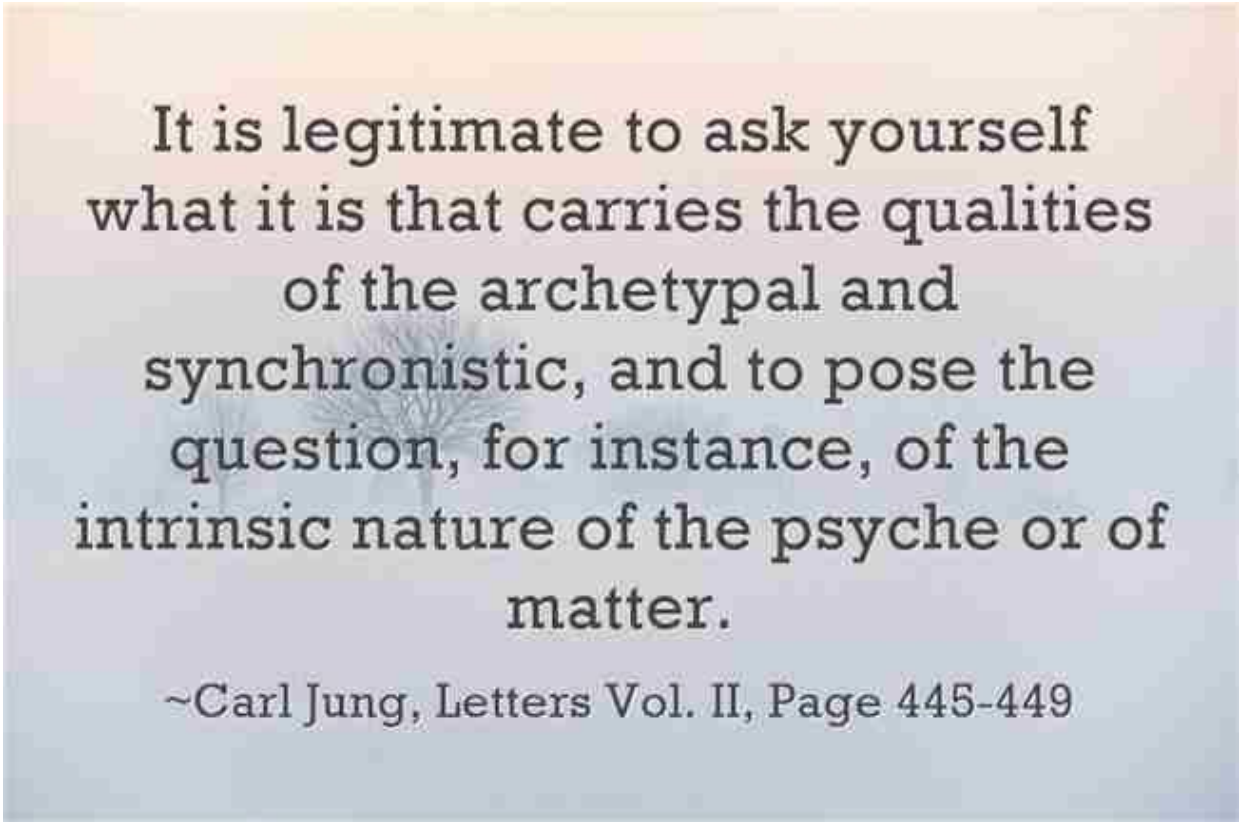
It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter.
~Carl Jung, Letters Vol. II, Page 445-449

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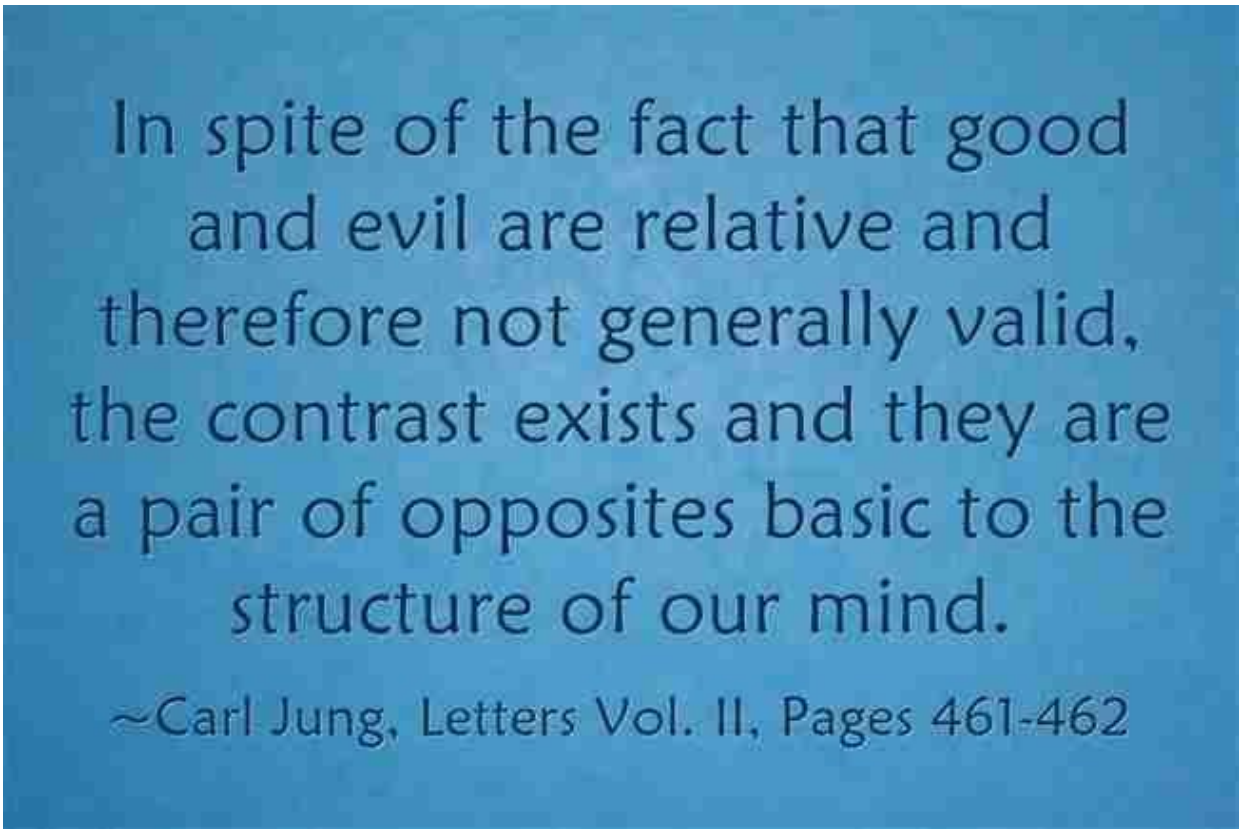
In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind.
~Carl Jung, Letters Vol. II, Pages 461-462

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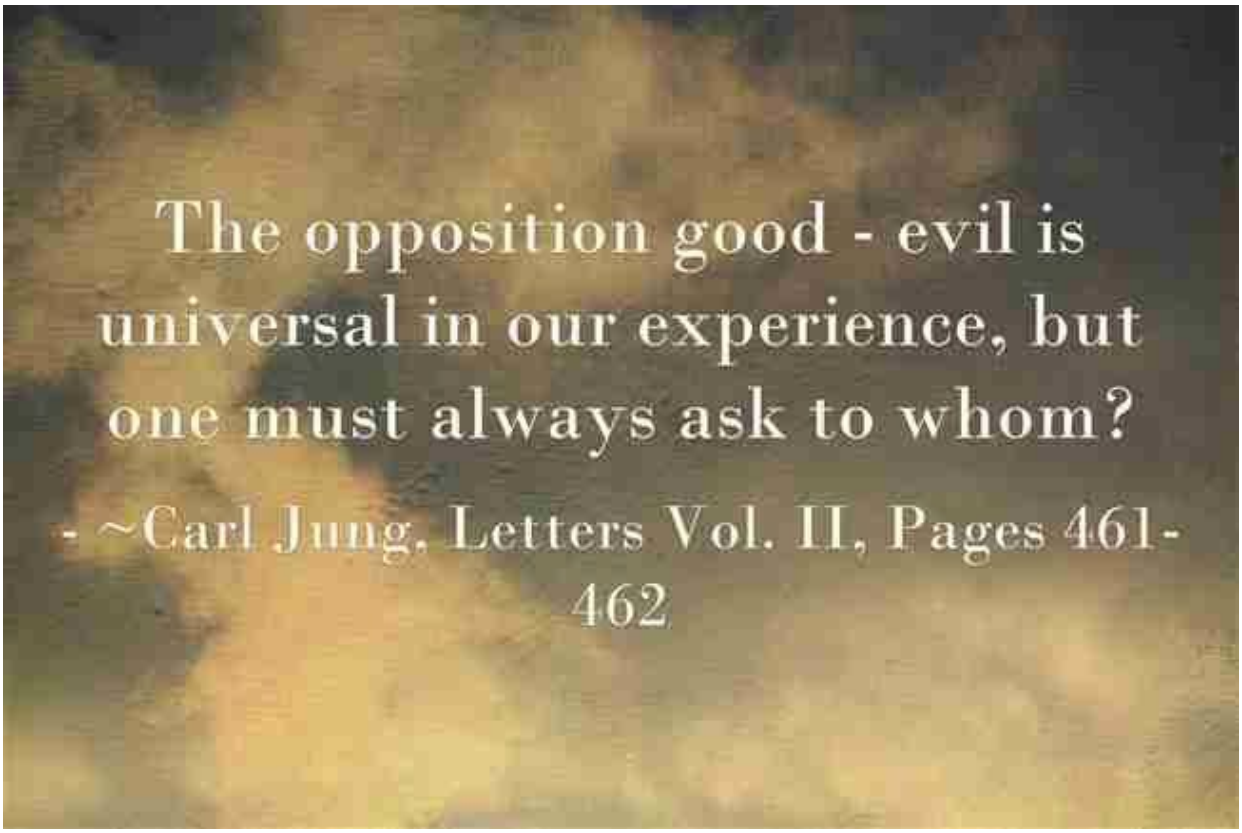
The opposition good - evil is universal in our experience, but one must always ask to whom?
- ~Carl Jung, Letters Vol. II, Pages 461-462

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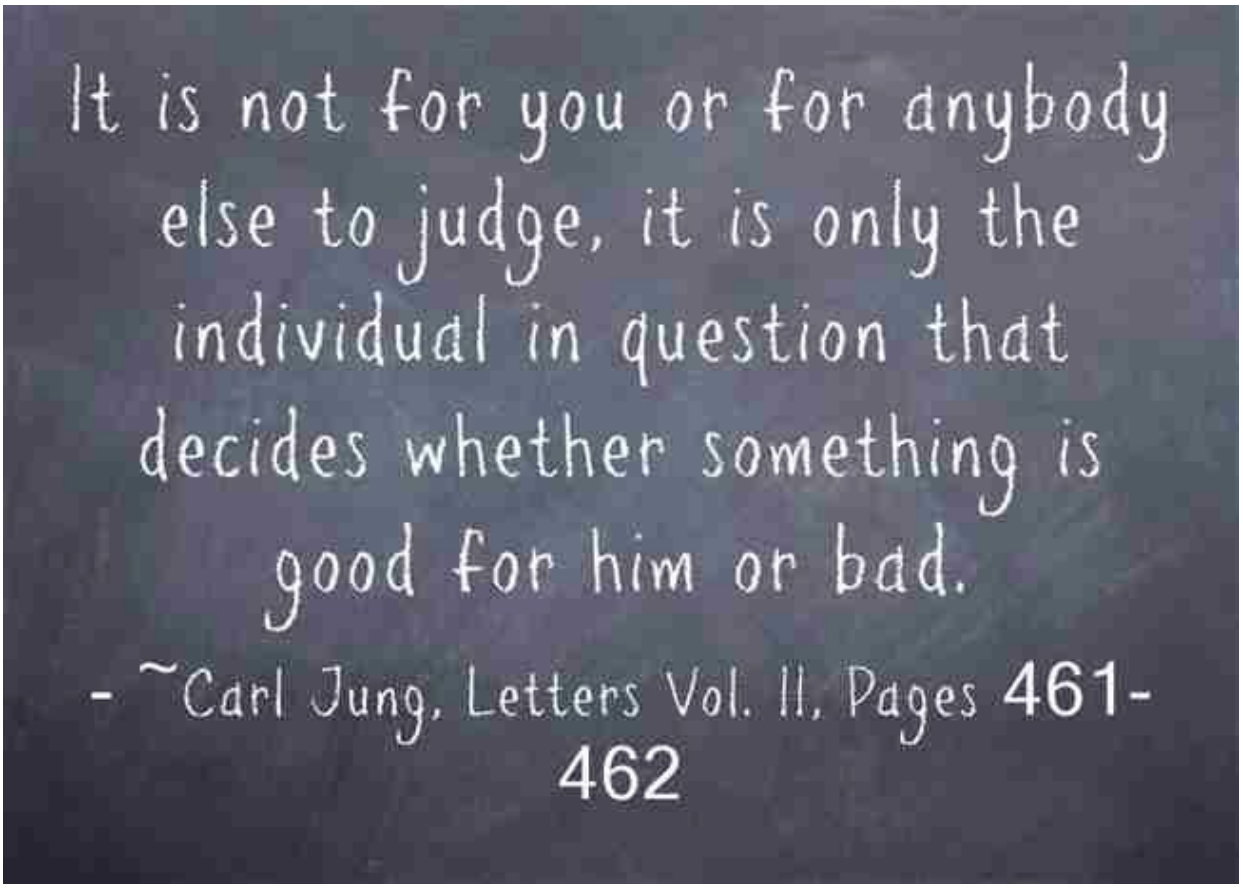
It is not for you or for anybody else to judge, it is only the individual in question that decides whether something is good for him or bad.
- ~Carl Jung, Letters Vol. II, Pages 461-462

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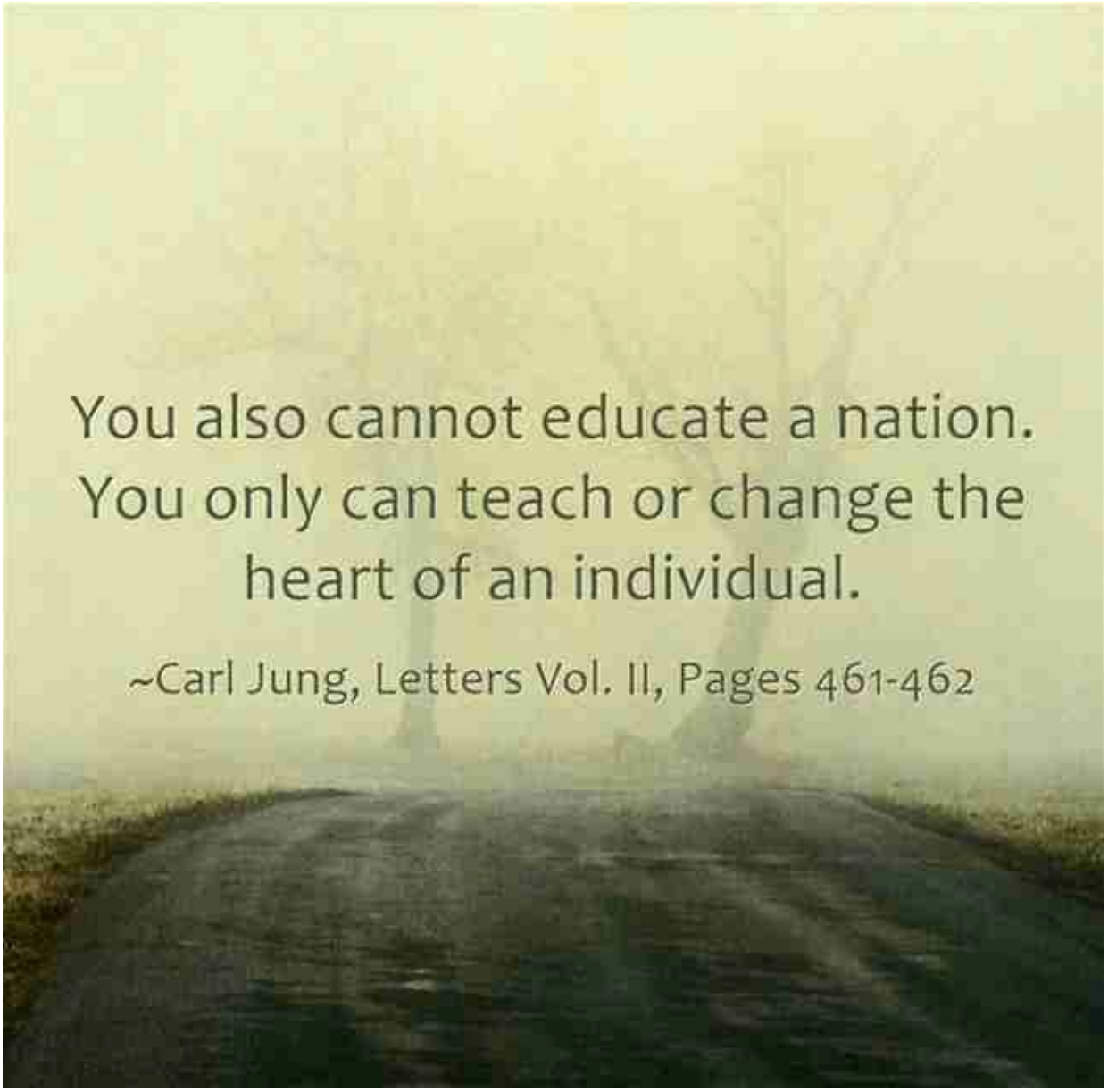
You also cannot educate a nation.
You only can teach or change the
heart of an individual.
~Carl Jung, Letters Vol. II, Pages 461-462

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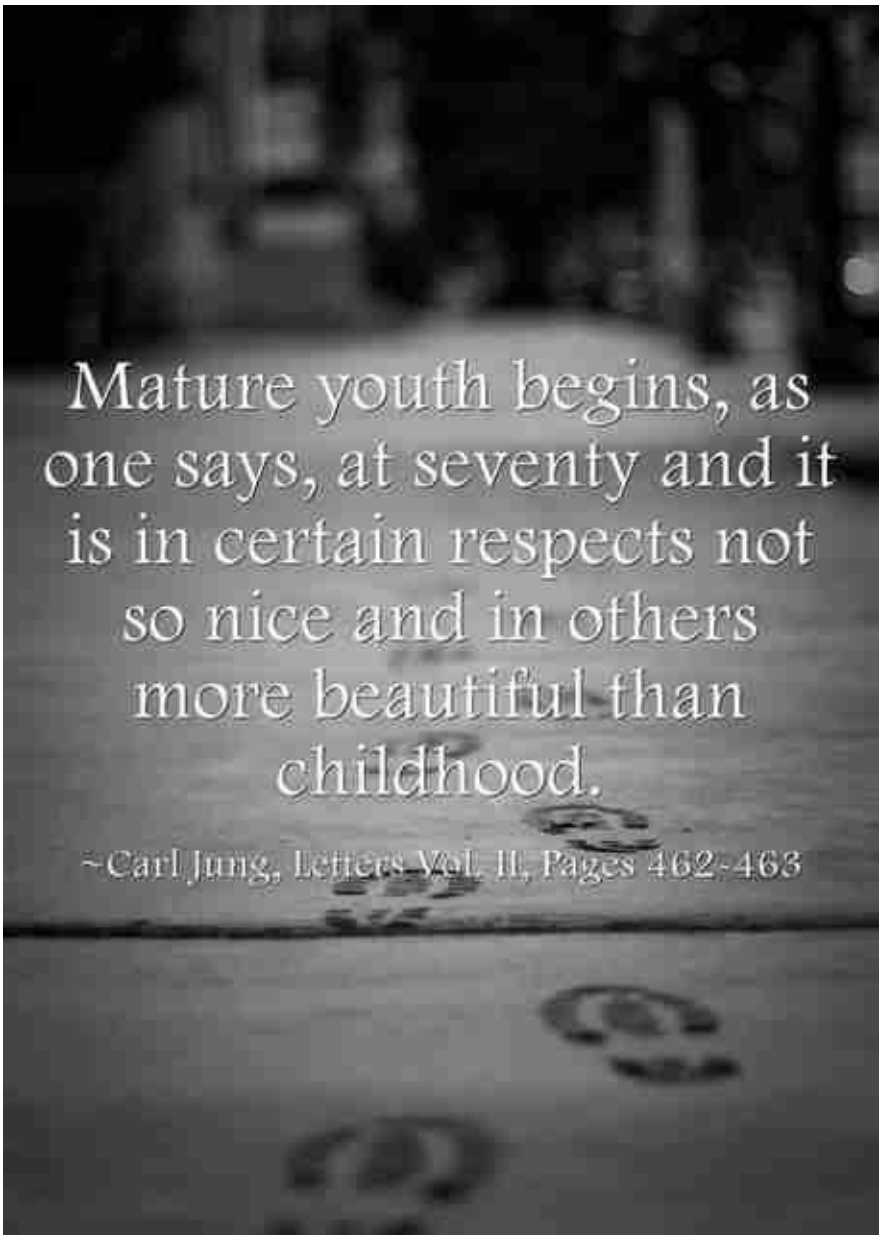

Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood.
~Carl Jung, Letters Vol. II, Pages 462-463

Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood. Carl Jung, Letters Vol. II, Pages 462-463

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung and the swaying of Chaos (2016-03-08 11:20)

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means.

He has seen the order and the disorder of the endless, he knows the

unlawful laws. He knows the sea and can never forget it.

The chaos is terrible: days full of lead, nights full of horror. Carl Jung, Liber Novus, Page 299.

The spirit of this time sways between yes and no like a drunkard ["since he is the uncertainty of the present general consciousness"].

¥on ["One," throughout] can only overcome the old God through becoming him yourself and experiencing his suffering and dying yourself You overcome him and become yourself as one who seeks himself and no longer imitates heroes. You free yoursel£ when you free yourself from the old God and his model.

When you have become the model, then you no

longer need his. Carl Jung, Liber Novus, Footnote

238, Pages 254-255.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/ Pinterest: https://www.pinterest.com/purrington104/

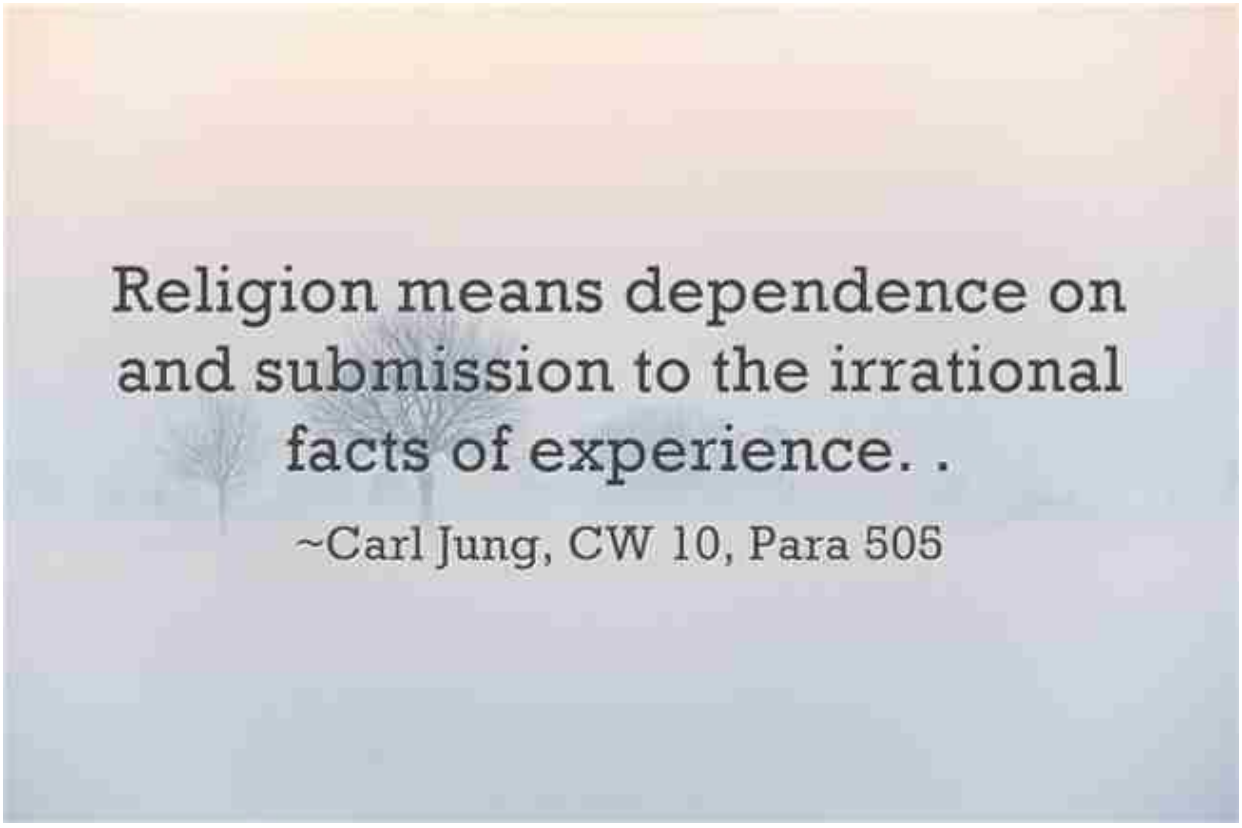
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

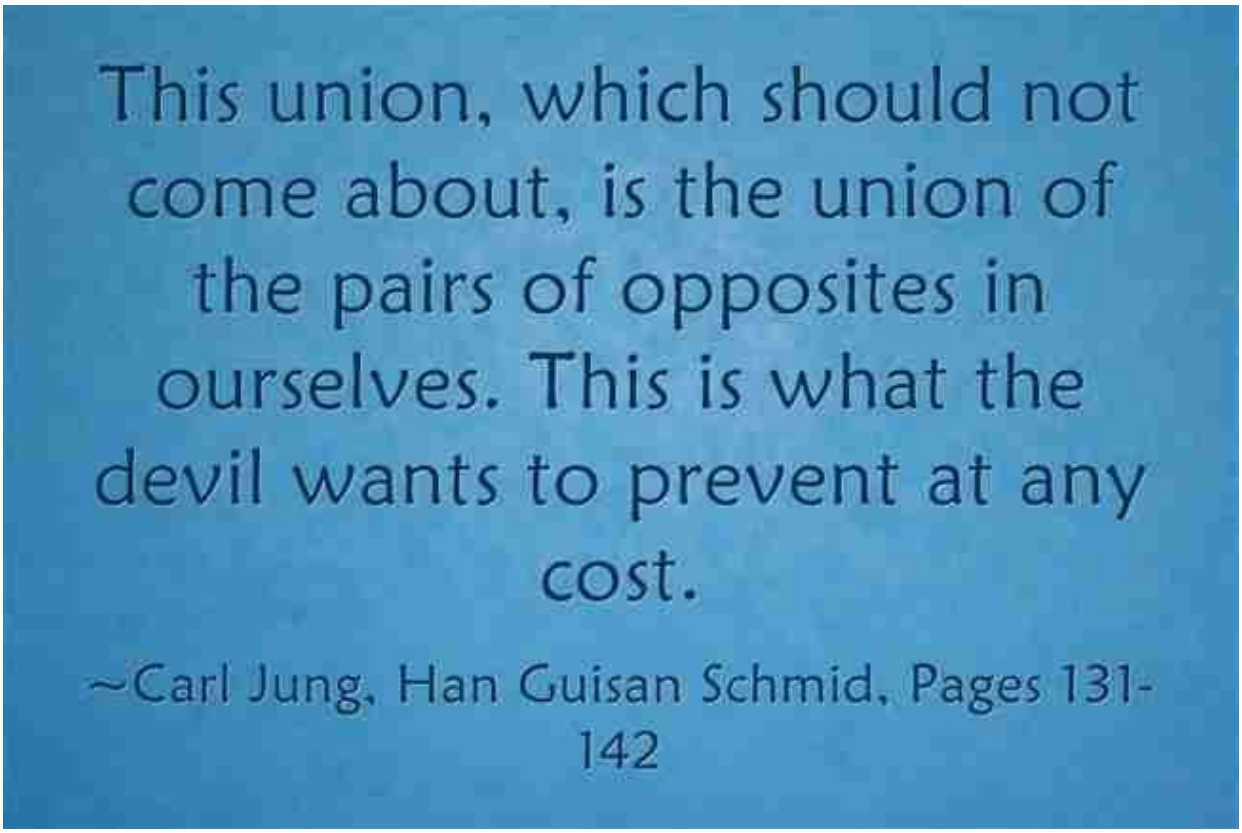
Some Carl Jung Quotations XXIV (2016-03-08 11:43)



Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW

10, Para 505.

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Pages 131-142


This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost.
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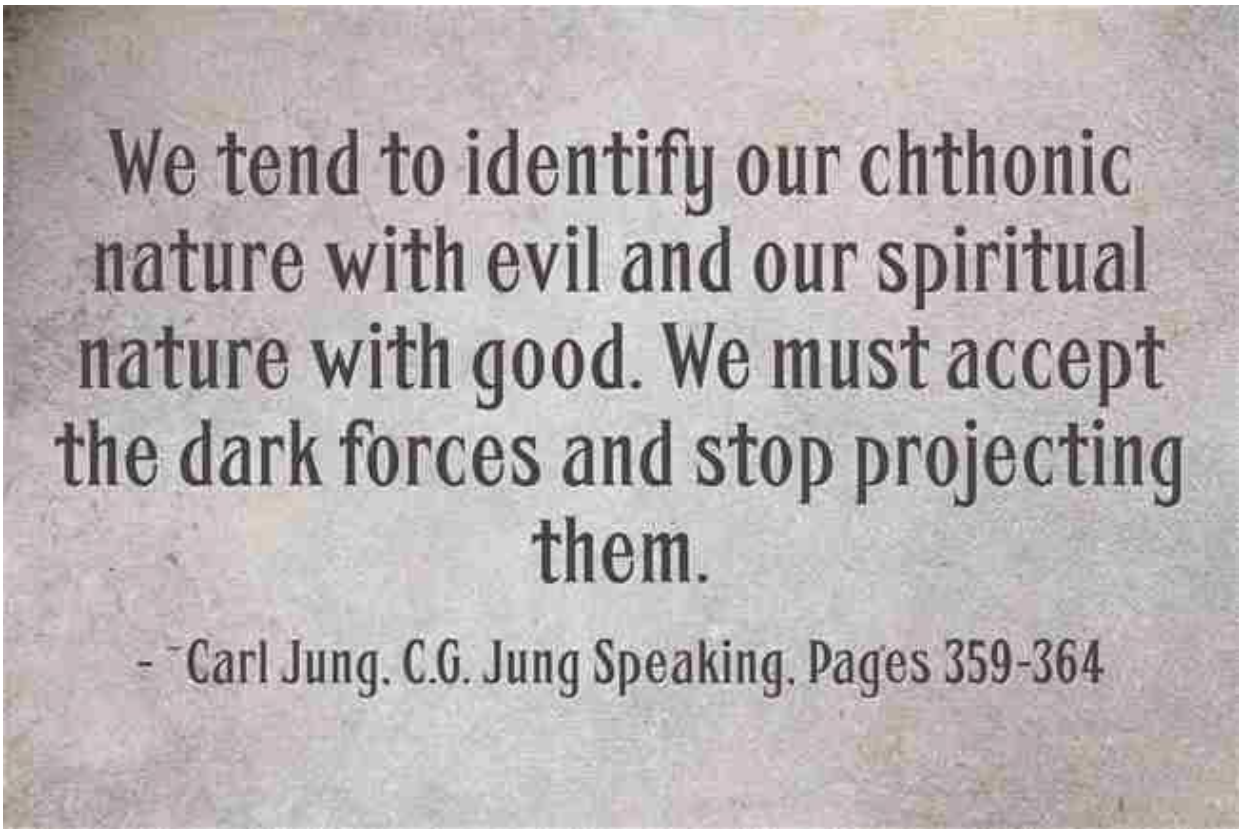
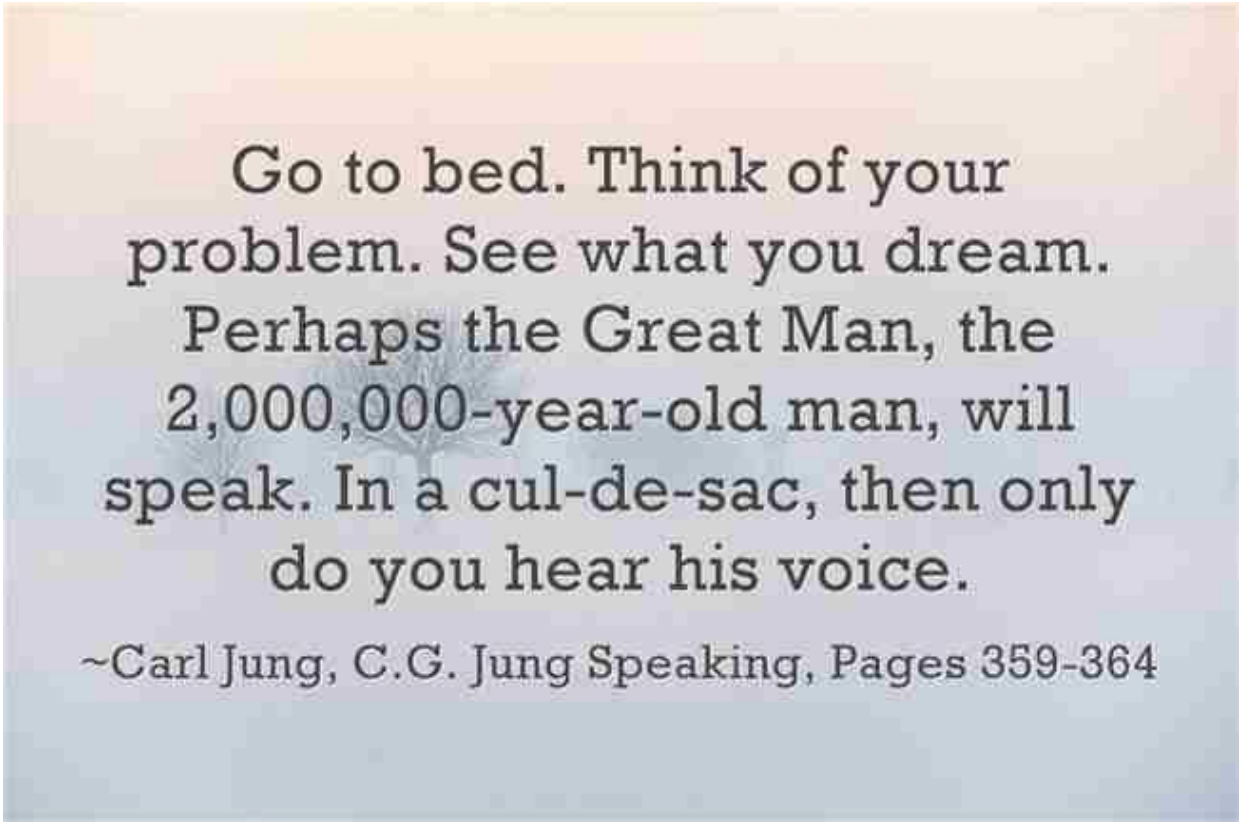

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them.
- Carl Jung. C.G. Jung Speaking. Pages 359-364

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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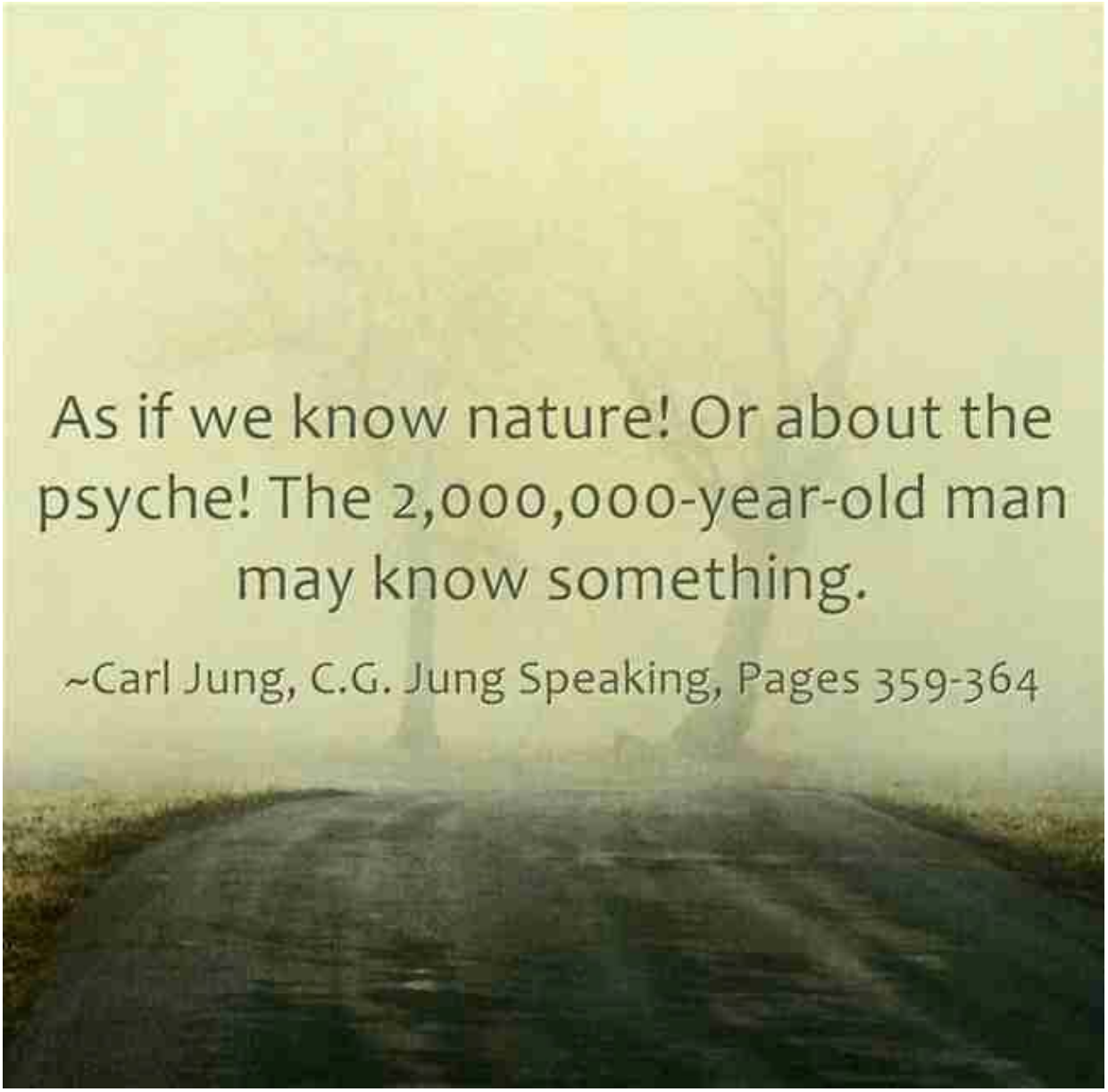
As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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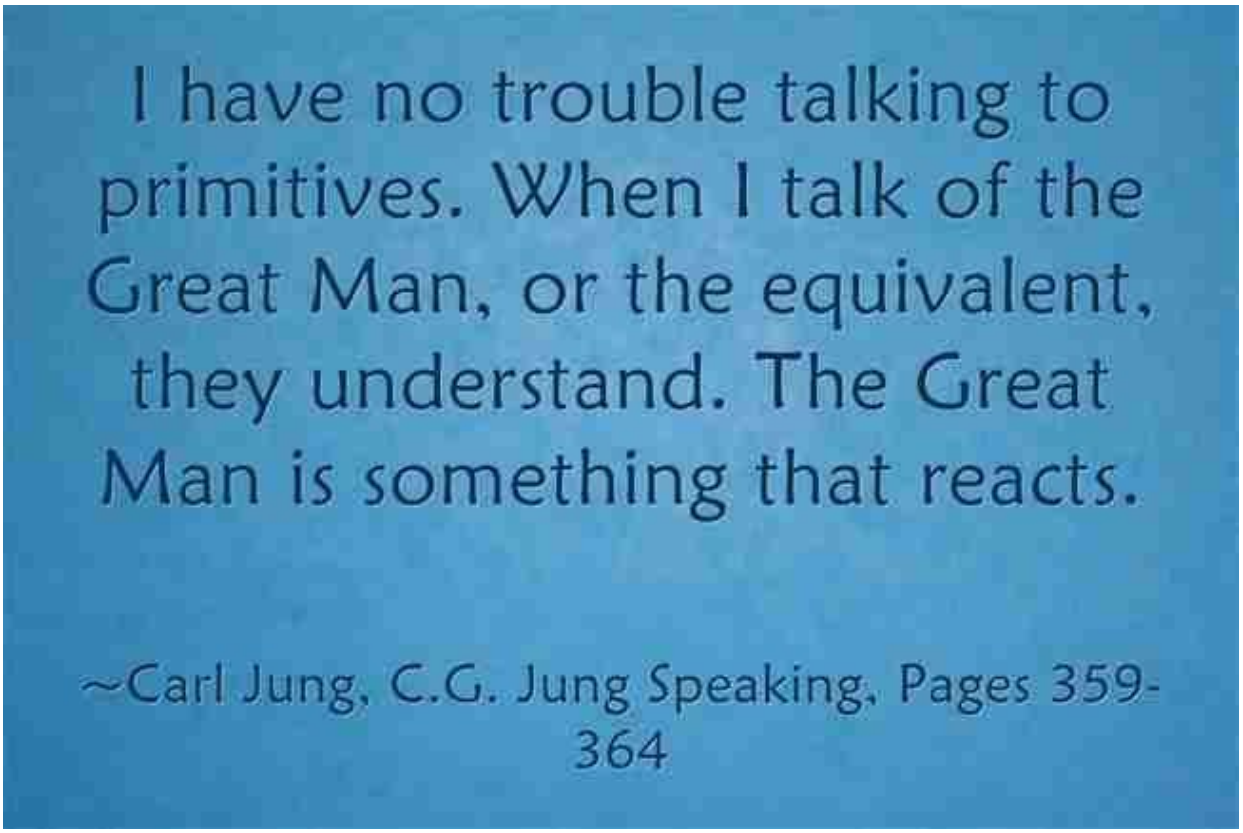
I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts.
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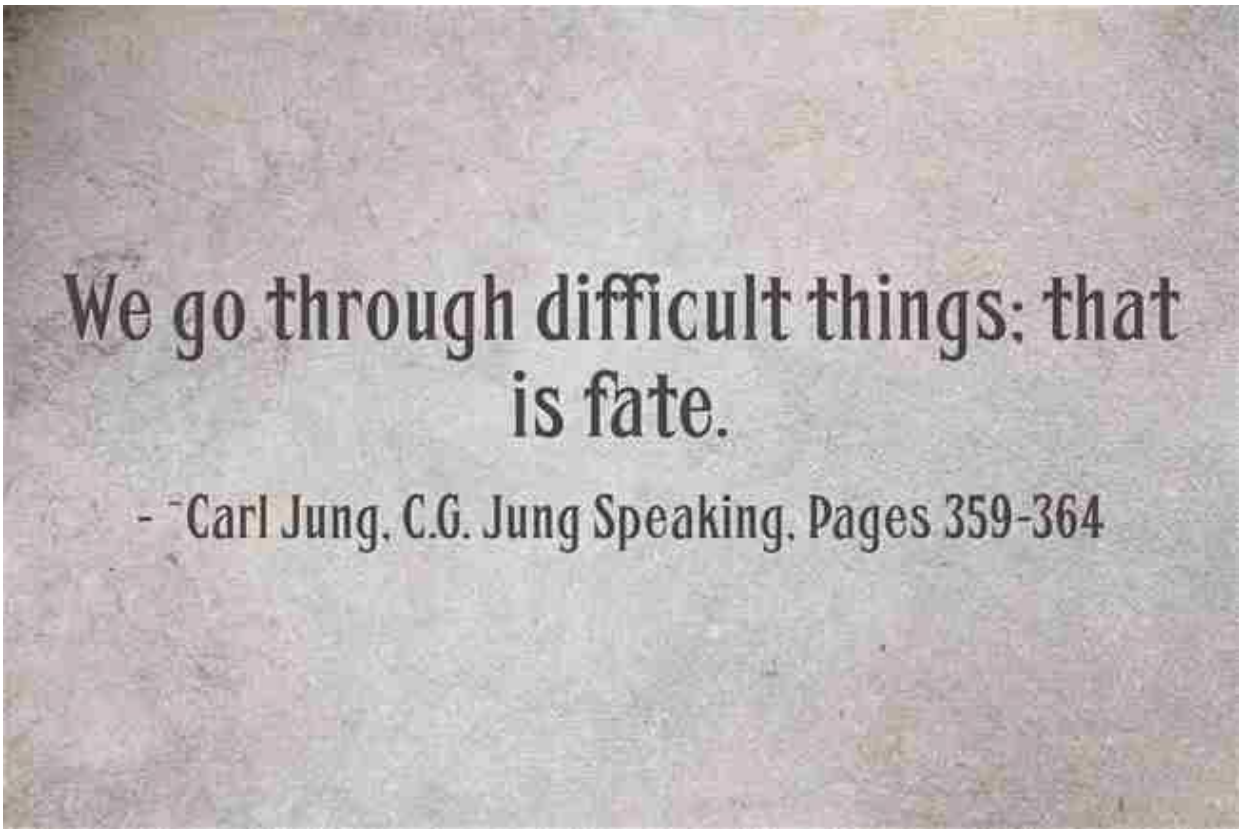
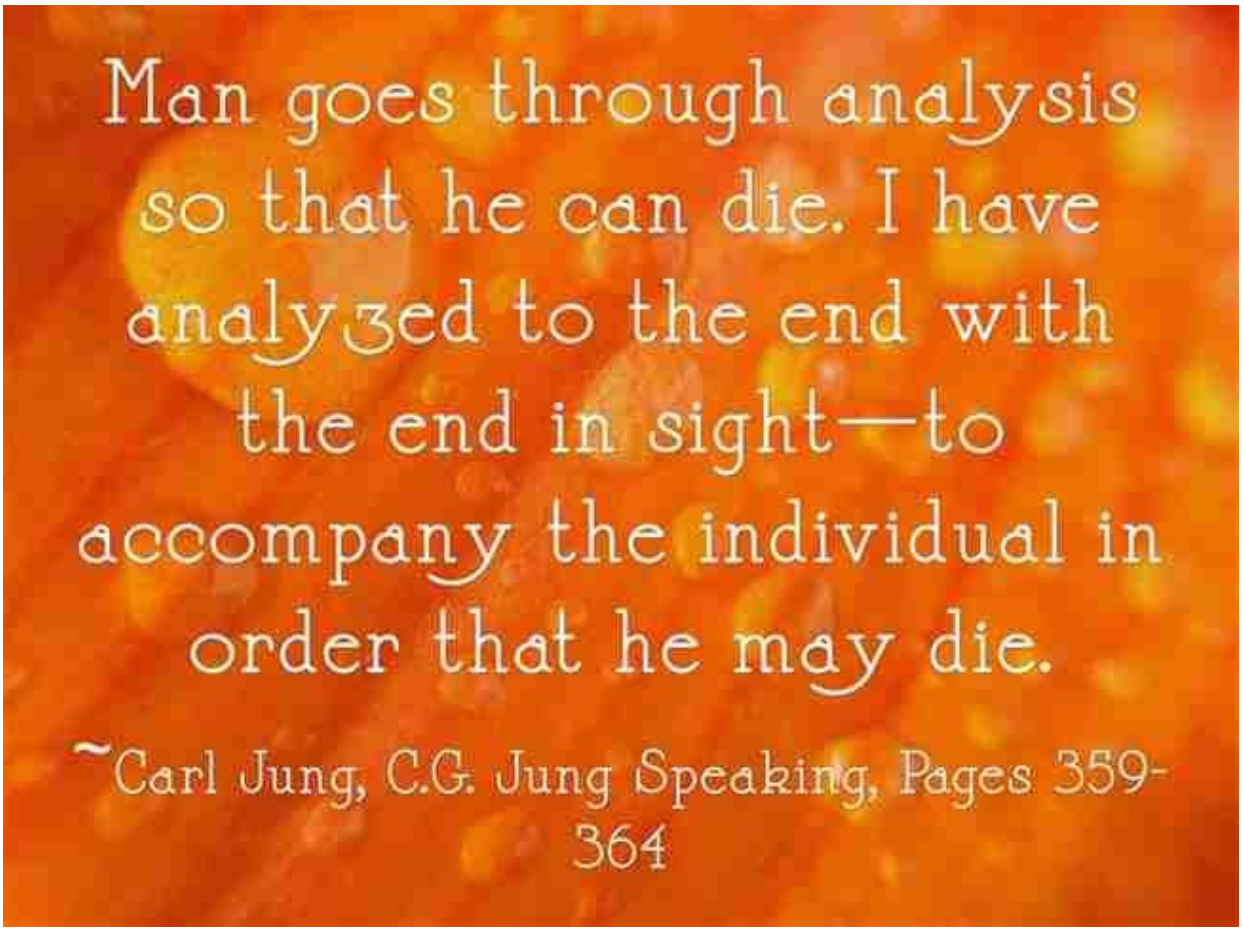


We go through difficult things; that is fate. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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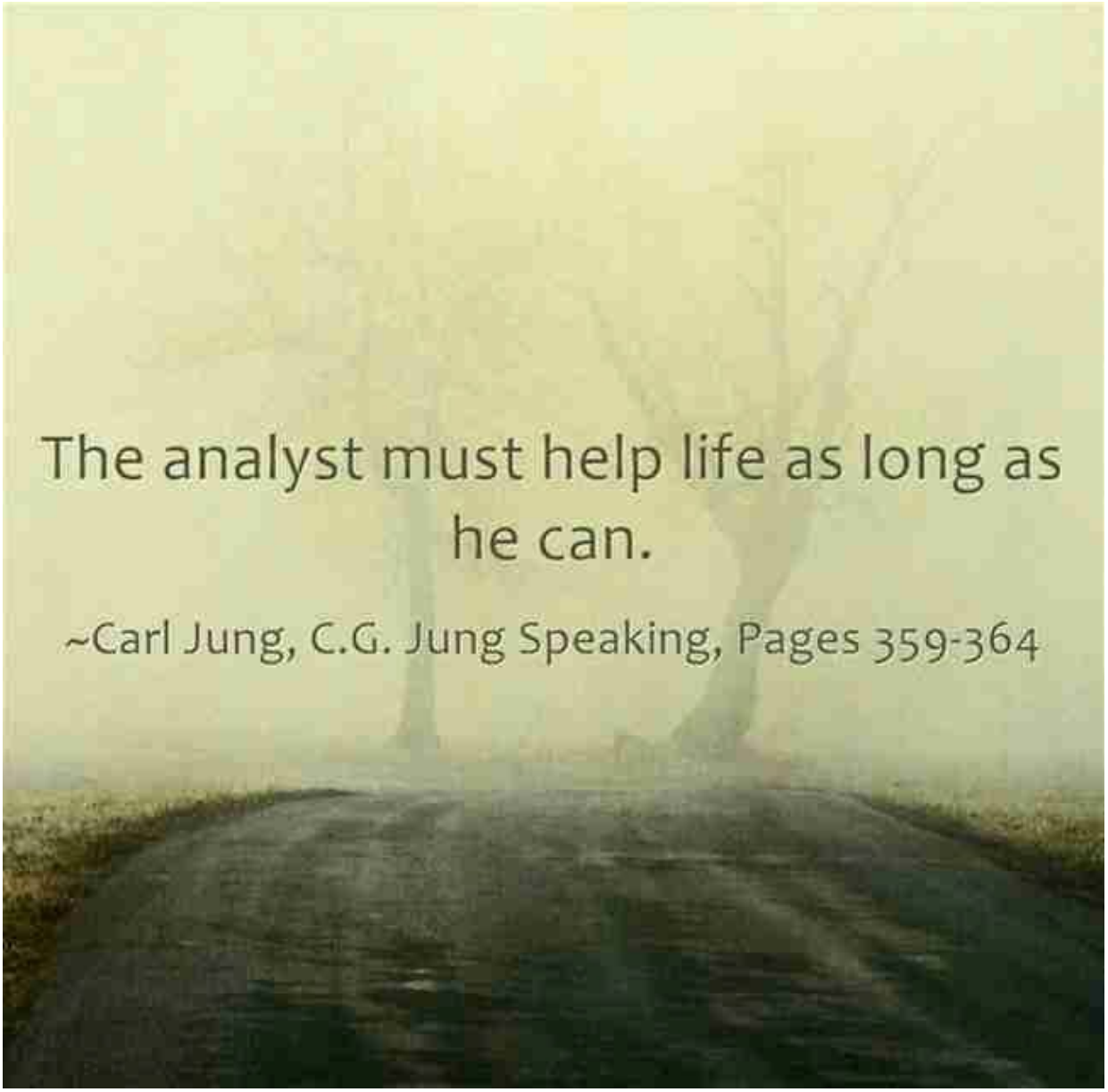
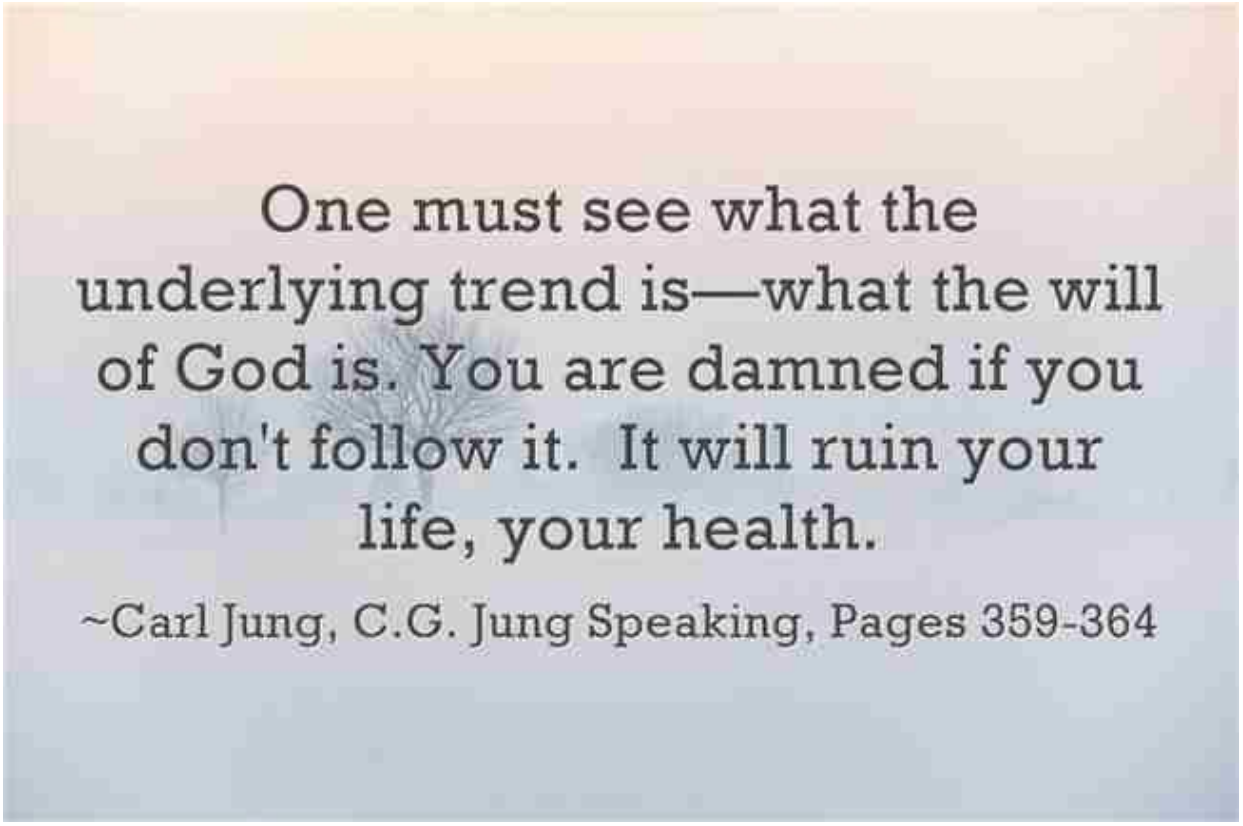


The analyst must help life as long as he can. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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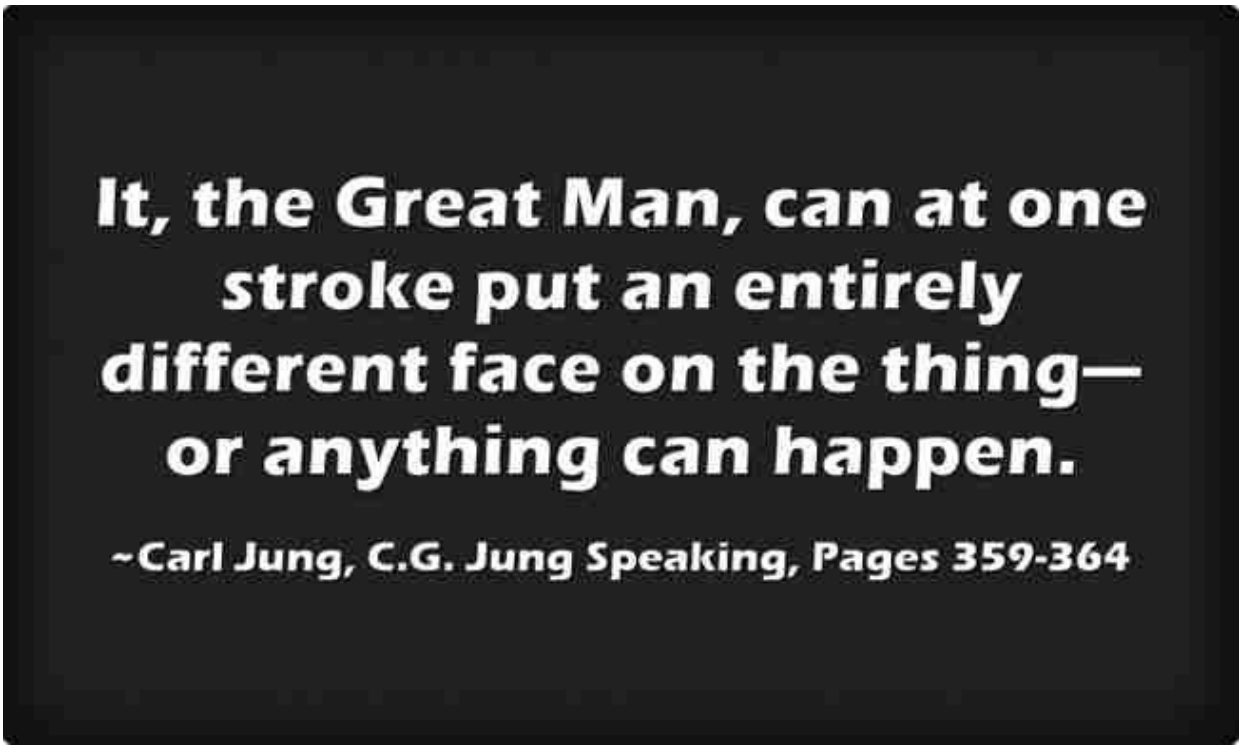
It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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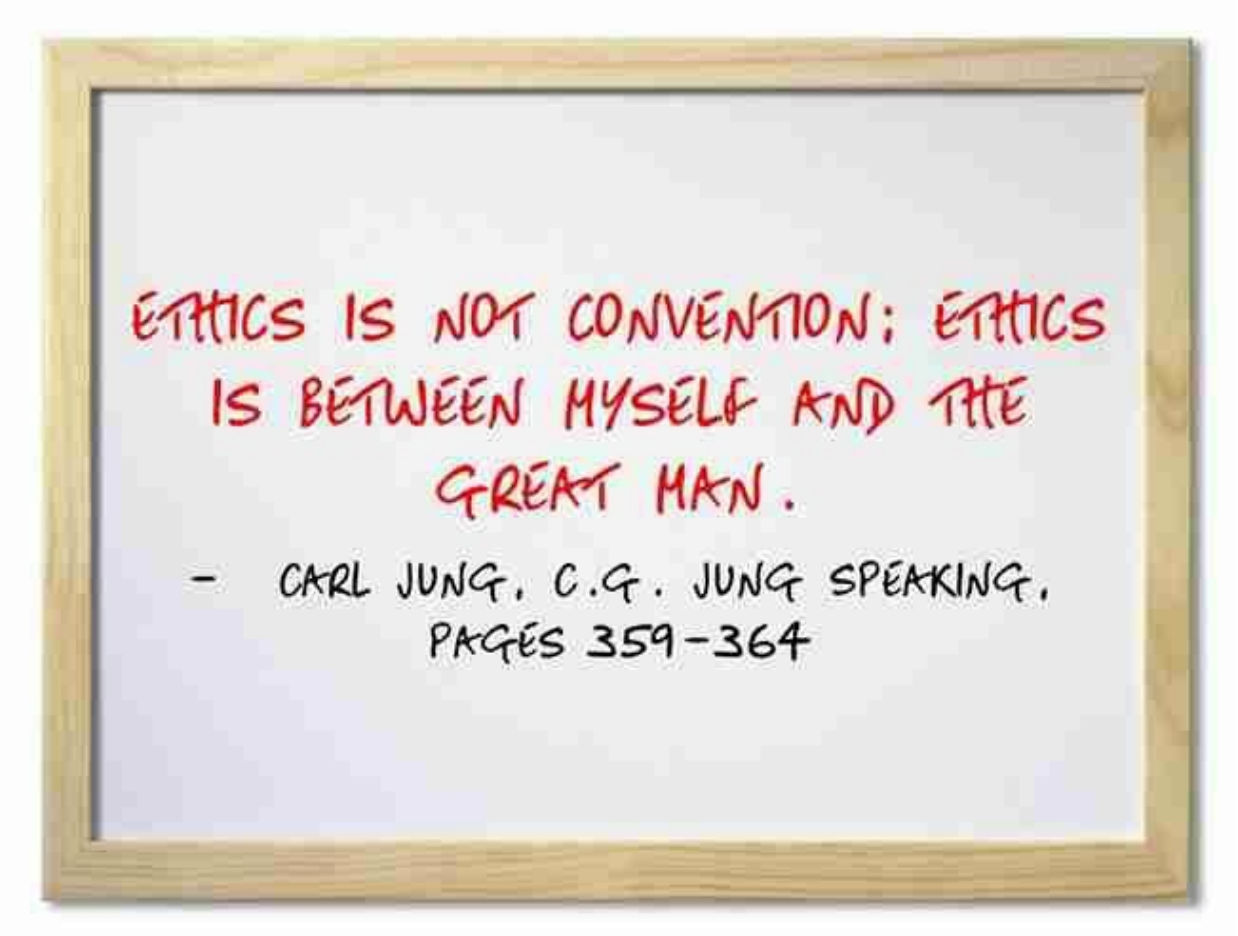
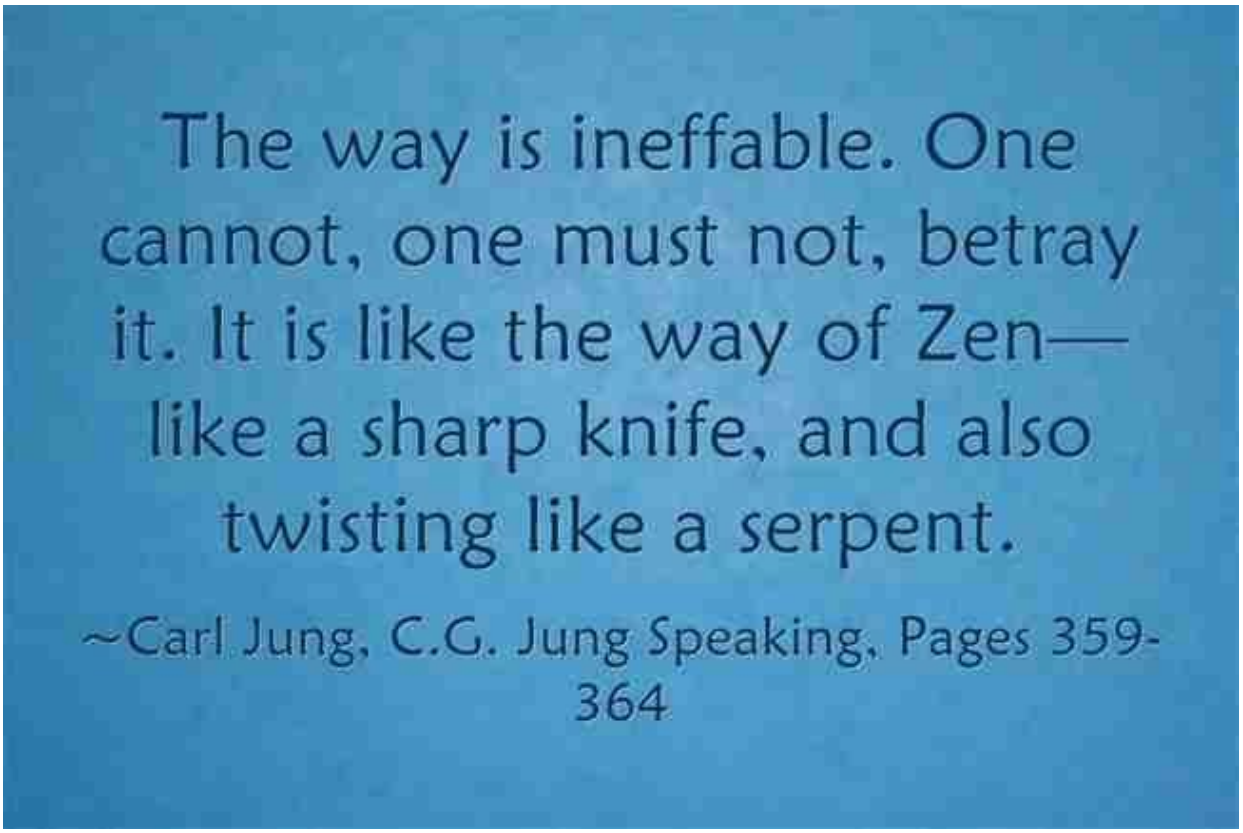
C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



Ethics is not convention; ethics is between myself and the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen— like a sharp knife, and also twisting like a serpent.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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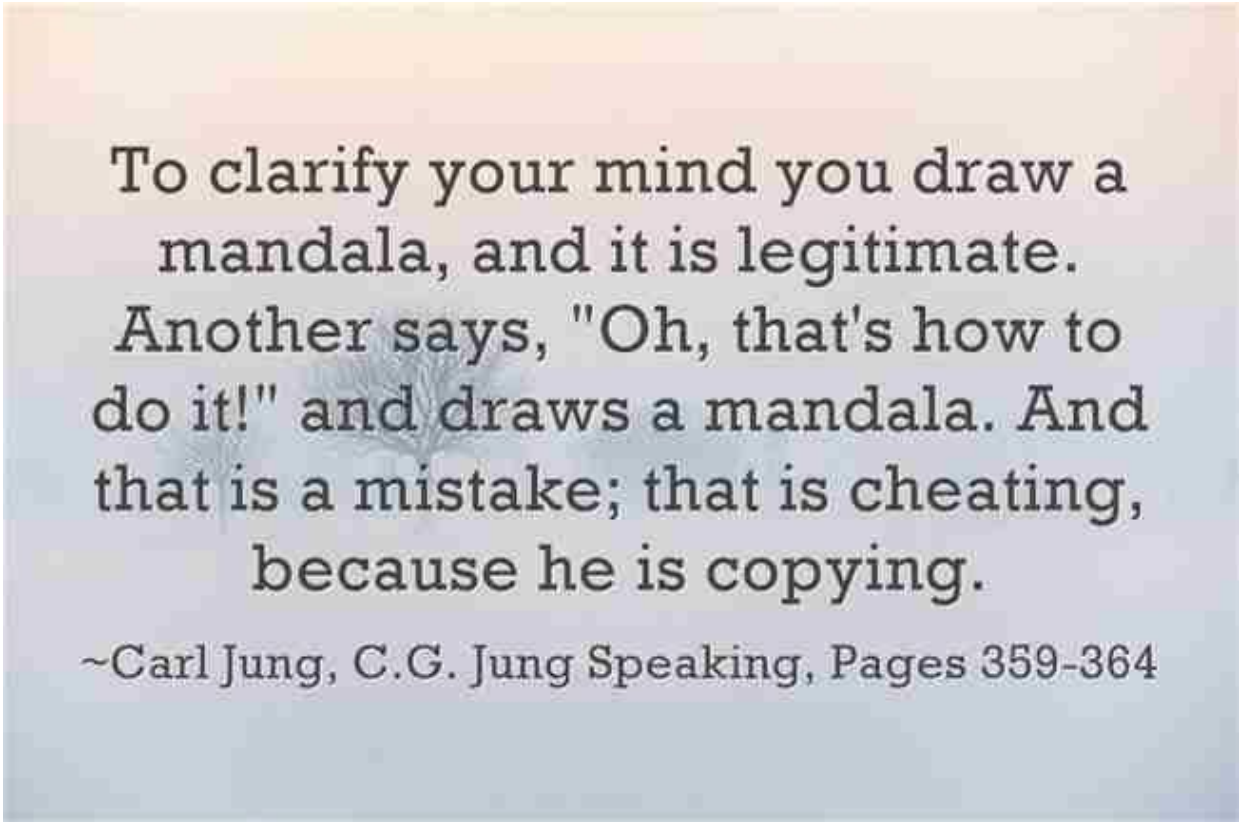
To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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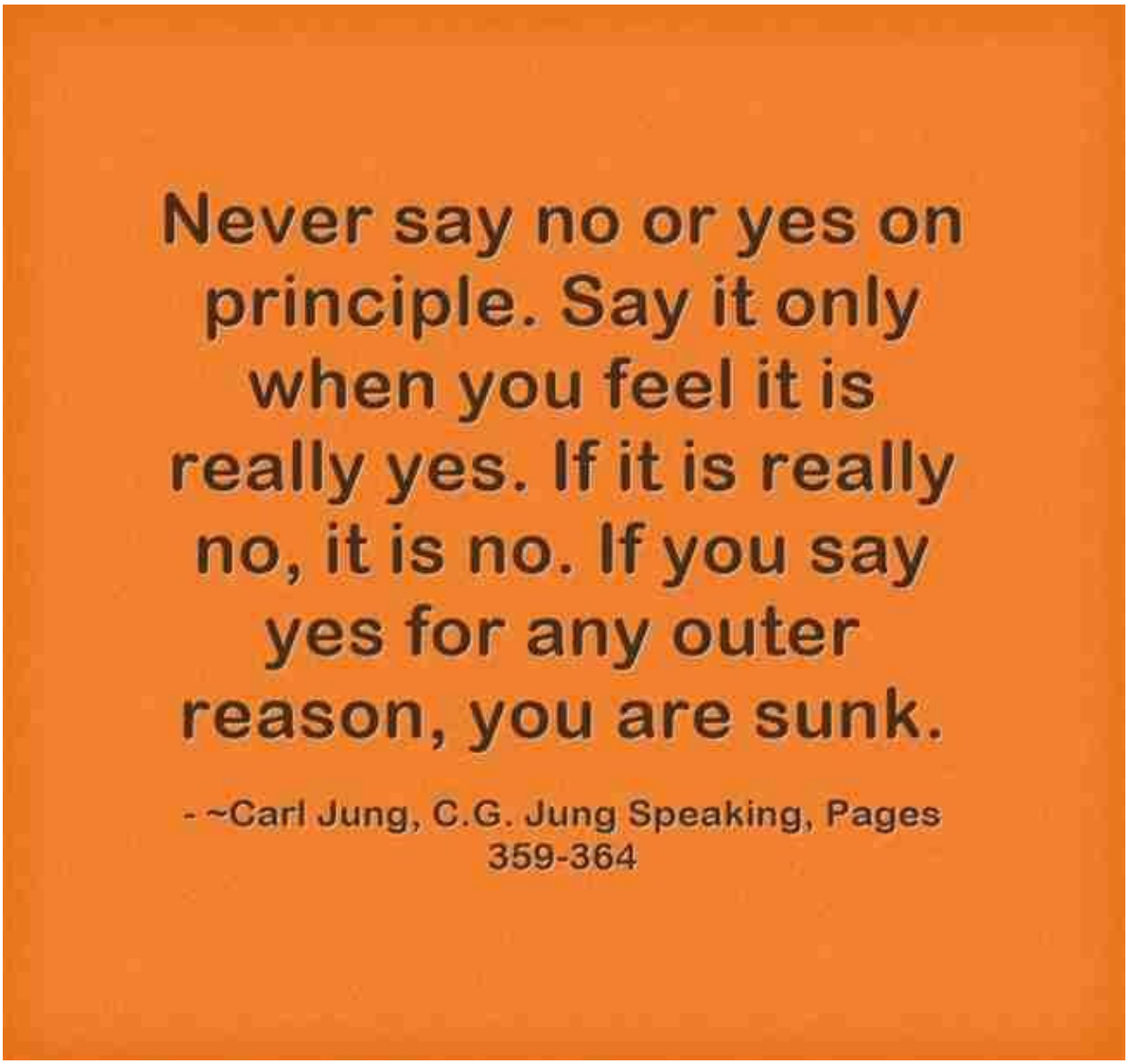
Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk.
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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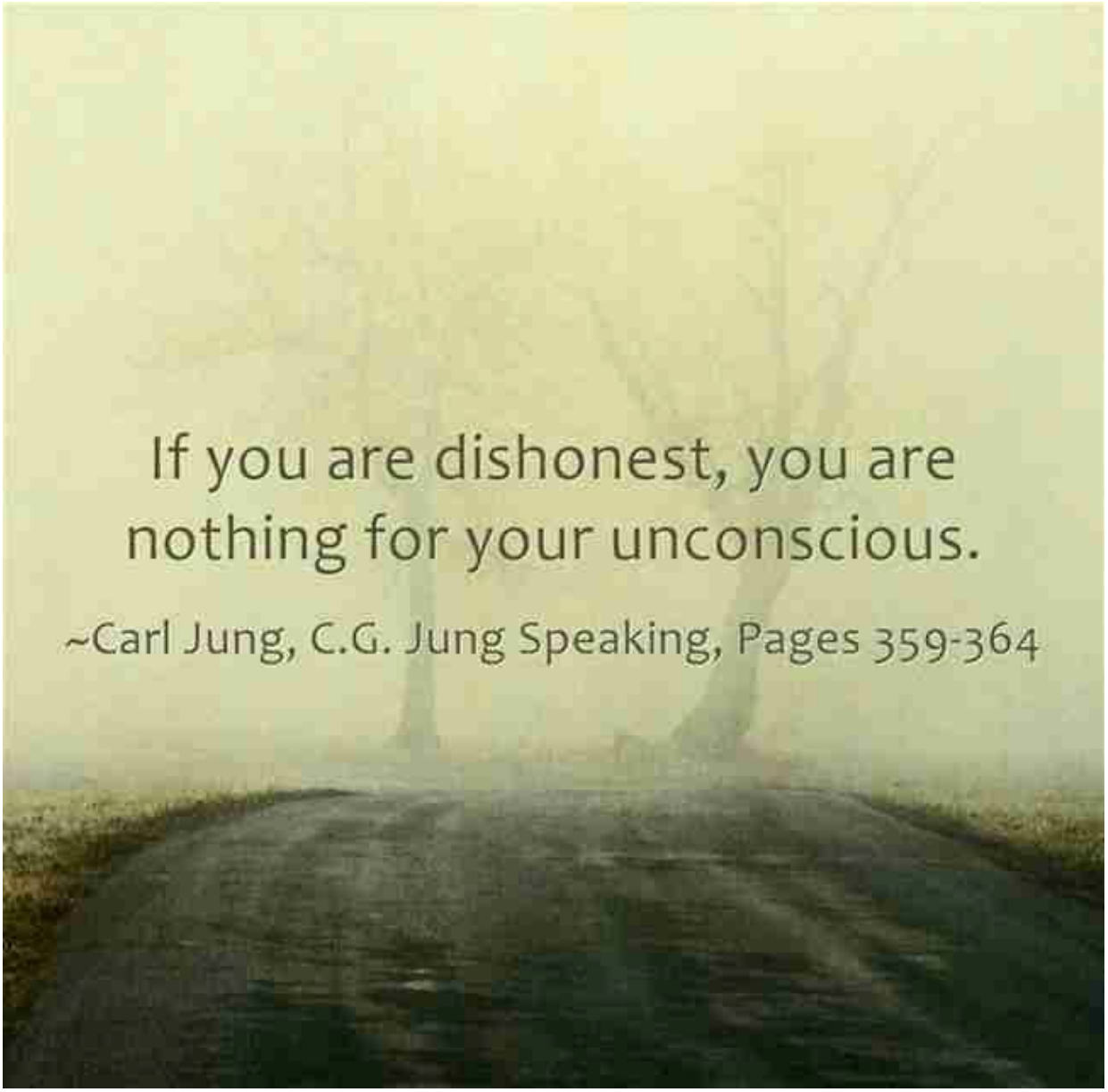
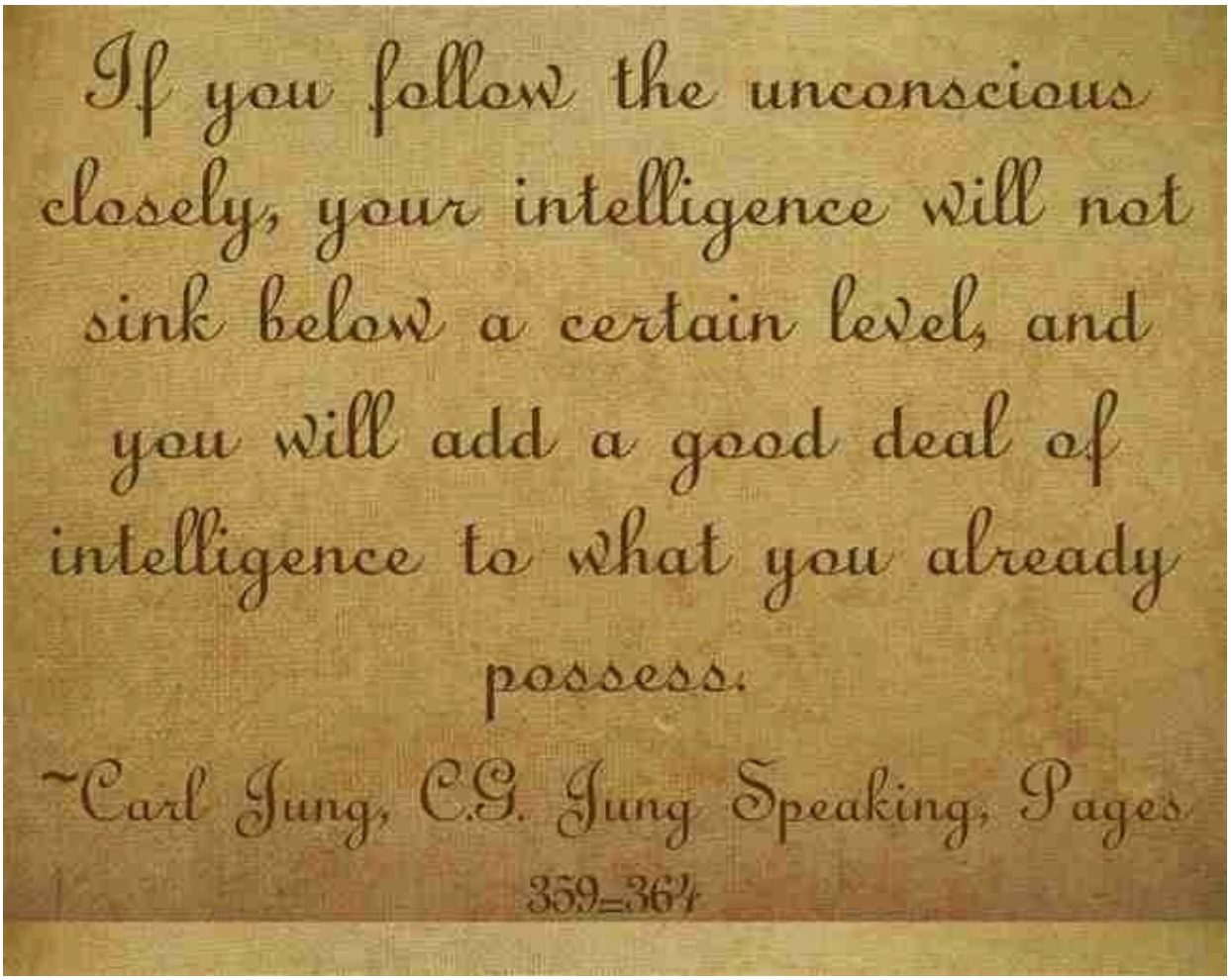


If you are dishonest, you are nothing for your unconscious. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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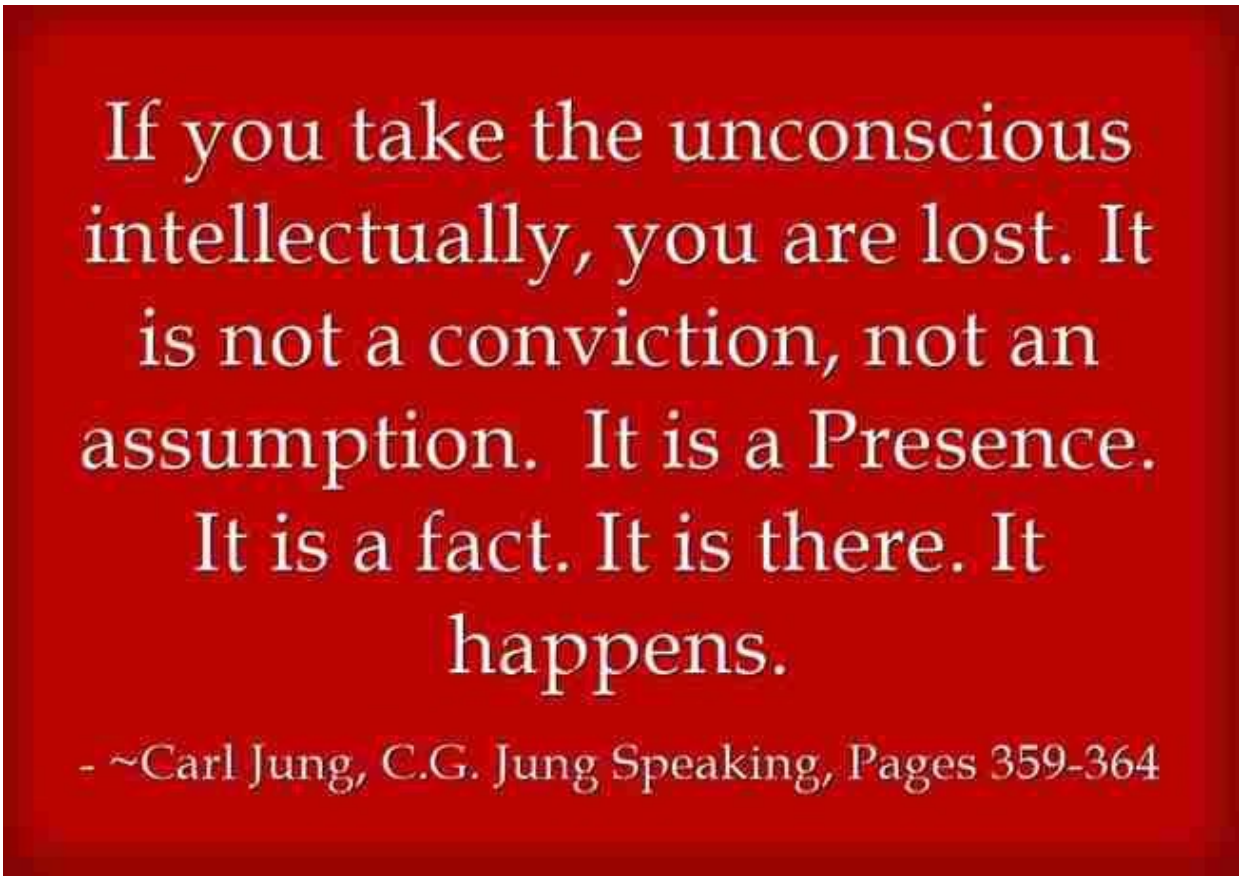
If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens.
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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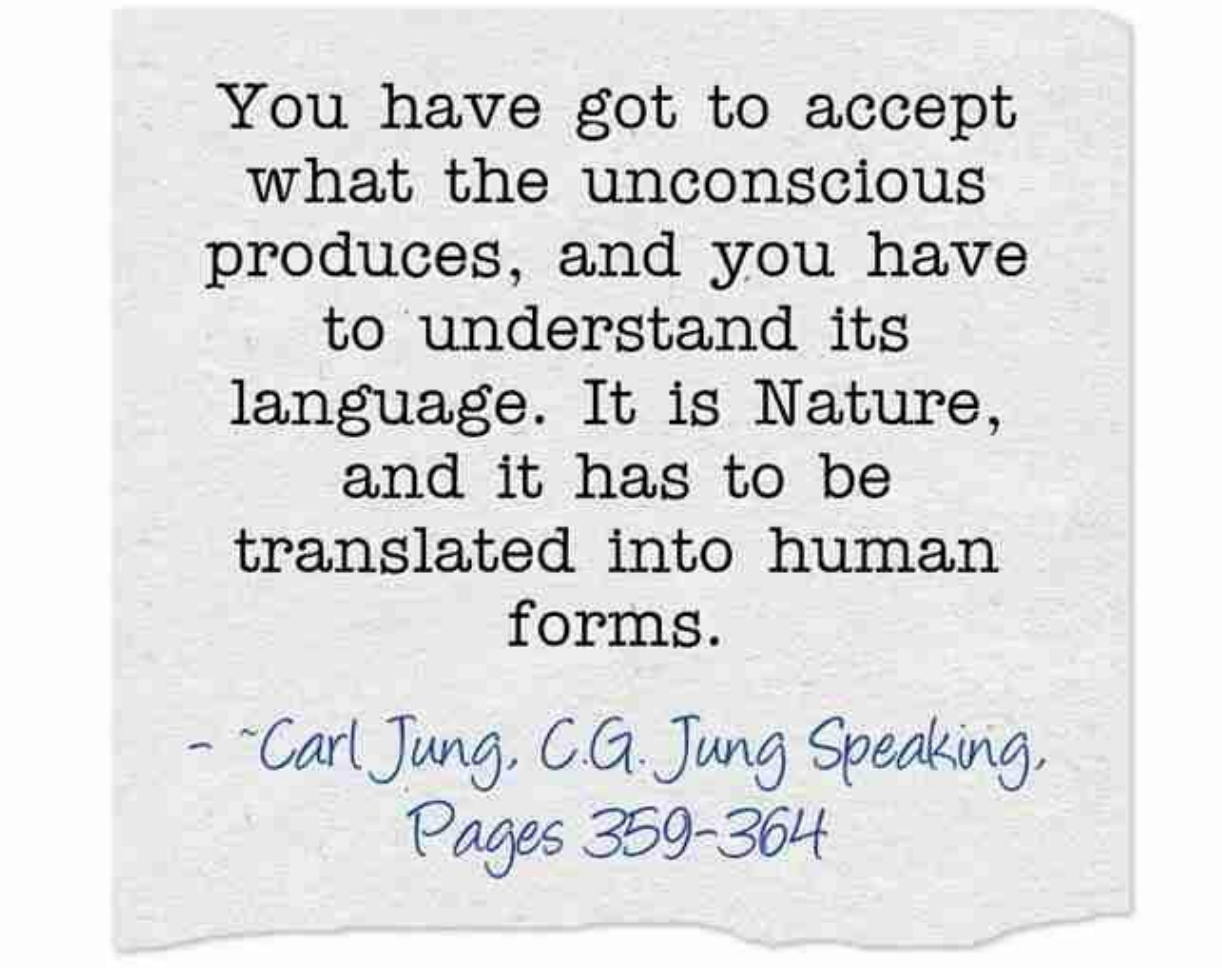
You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms.
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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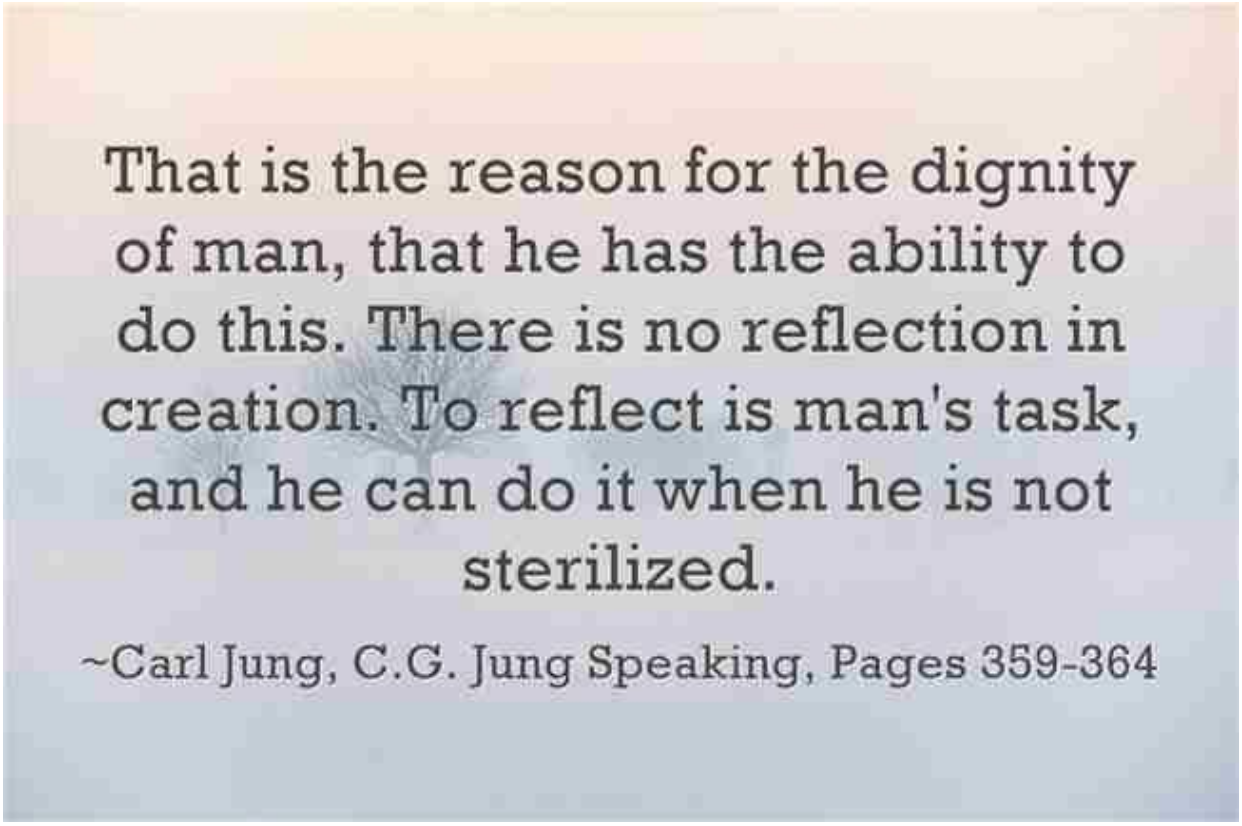
That is the reason for the dignity of man, that he has the ability to do this. There is no reflection in creation. To reflect is man's task, and he can do it when he is not sterilized.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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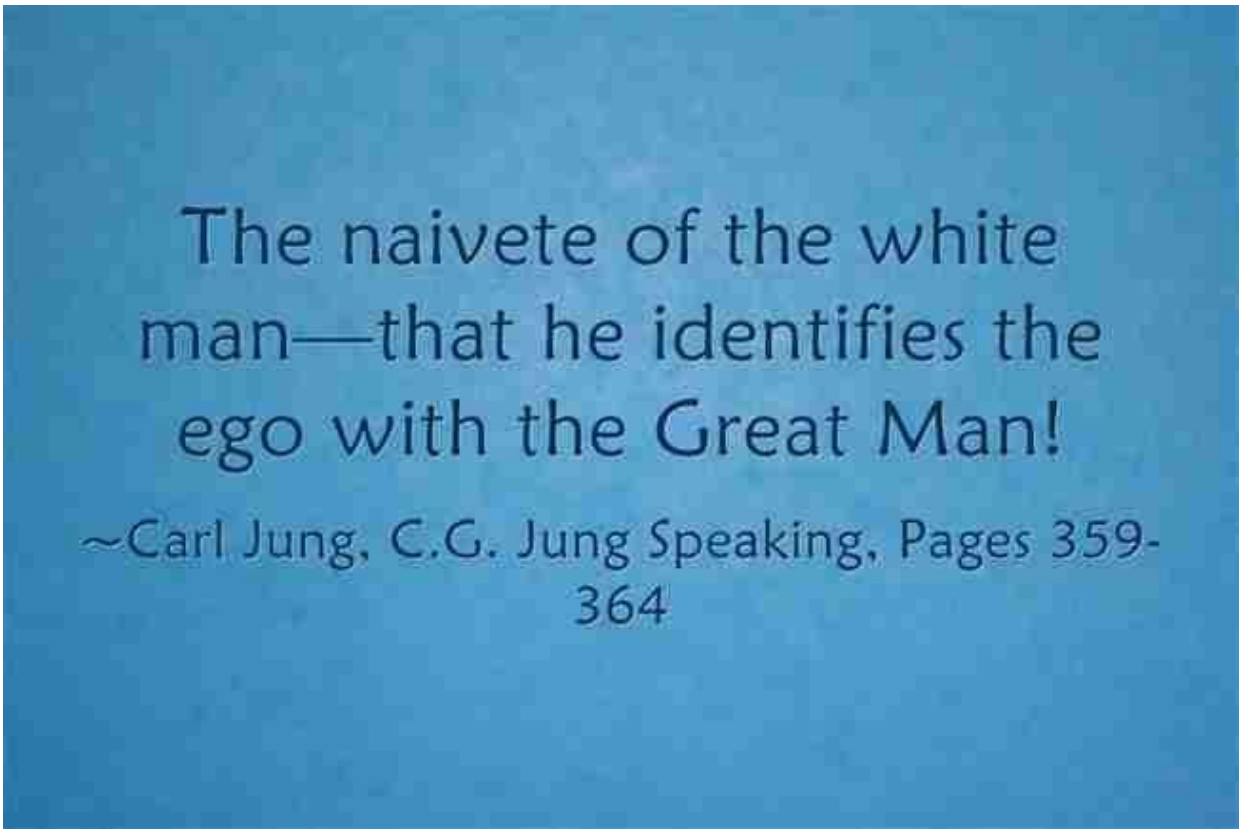
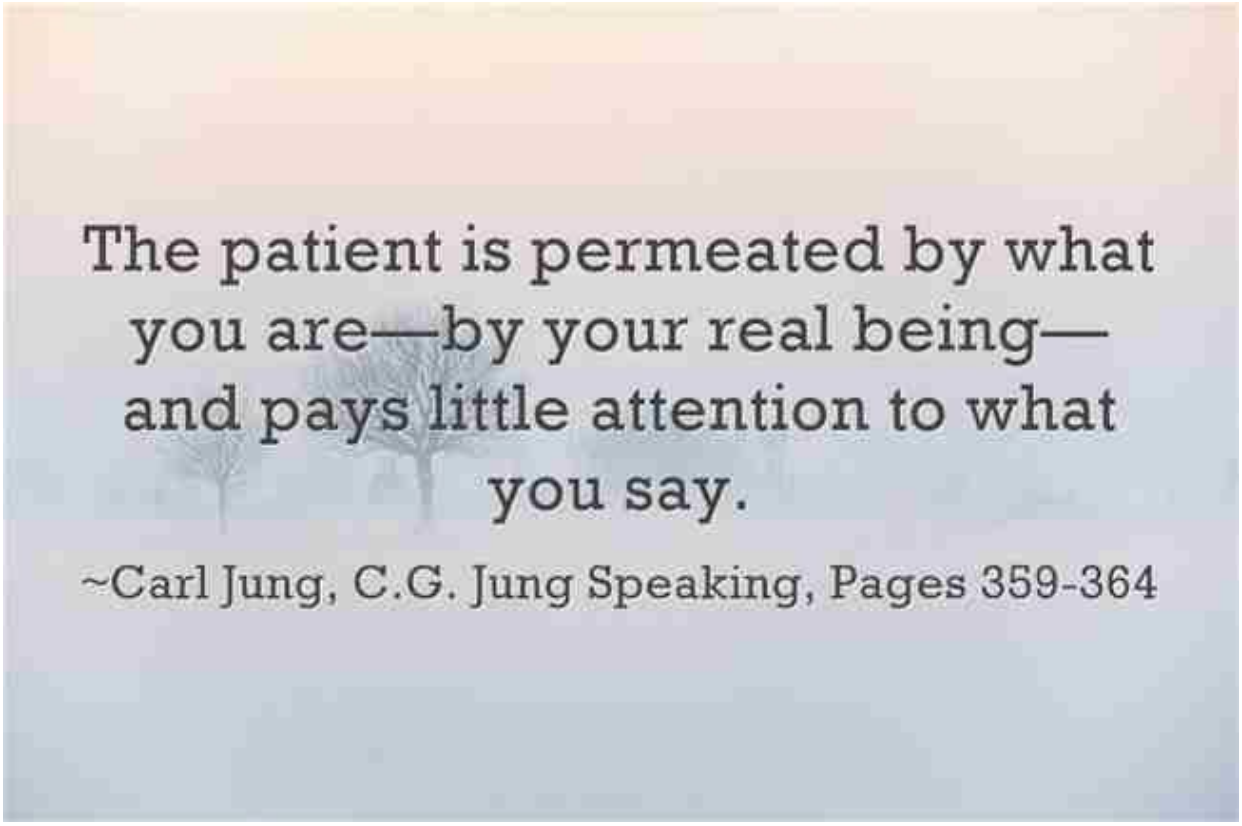
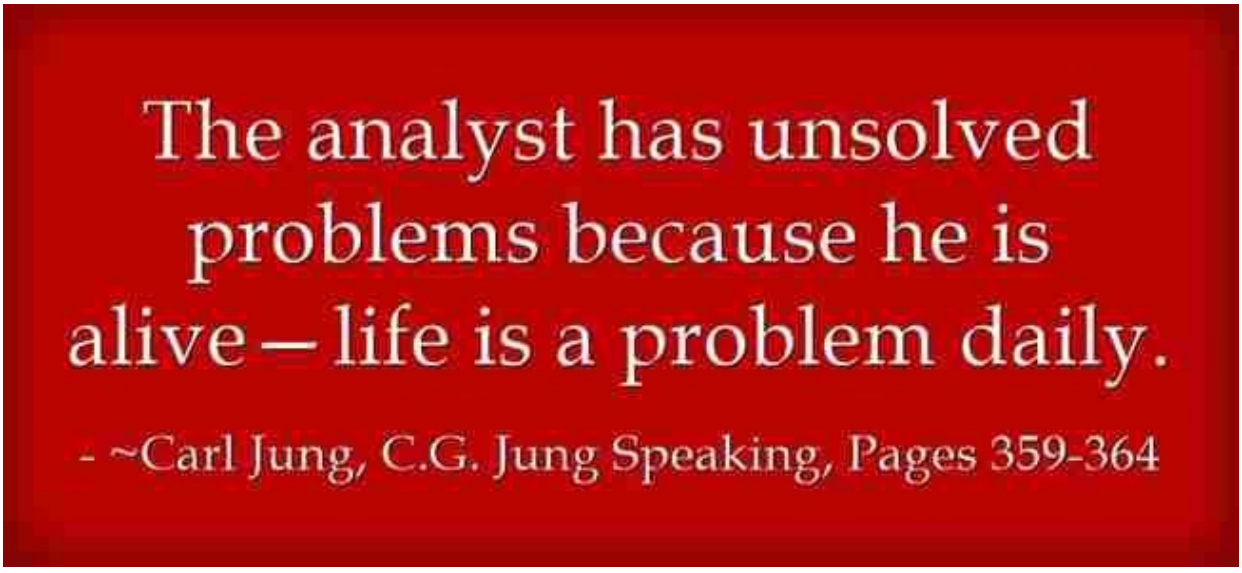


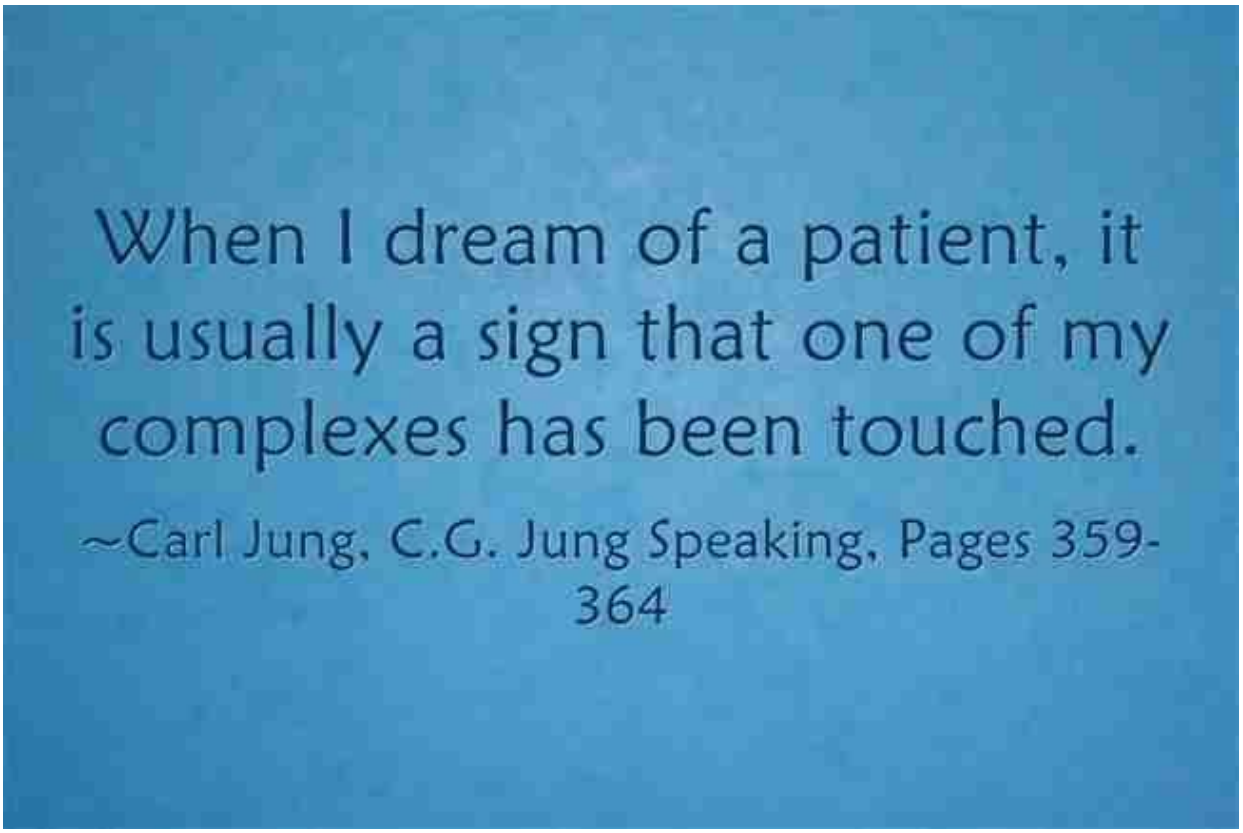
The naivete of the white man—that he identifies the ego with the Great Man! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


The patient is permeated by what you are—by your real being—and pays little attention to what you say.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

The patient is permeated by what you are—by your real being—and pays little attention to what you say. Carl Jung,
C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



The analyst has unsolved problems because he is alive—life is a problem daily. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


When I dream of a patient, it is usually a sign that one of my complexes has been touched.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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Carl Jung on his interest in Architecture (2016-03-09 04:53)

Stephen Black: Were you interested in architecture at all?

Dr. Jung: Oh, yes; very much so. I have built with my own hands; I learned

the work of a mason. I went to a quarry to learn how to split stones—big

rocks.

Stephen Black: And actually laying bricks, laying

the stones? Dr. Jung: Oh, well, in Europe we

work with stone.

I did actually lay stones and built part of my house up in

Bollingen. Stephen Black: Why did you do that?

Dr. Jung: I wanted to handle and get the feeling of the stone and to touch the earth—I worked a lot in the garden, I have chopped wood, felled trees, and all that. I liked sailing and rowing and mountain climbing when I was young.

Stephen Black: Could you explain what you think are the origins of this desire

to touch the earth? We in England have it very much; every Englishman has his little garden.

We all love the earth.

Dr. Jung: Of course. Well, you know, that is—how can we explain it?—you love the earth and the earth loves you.

And therefore the earth brings forth.

That is so even with the peasant who wants to make his field fertile, and in the night of the full moon he sleeps with his wife in the furrow.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters,

Pages 252-267. Carl Jung across the web:

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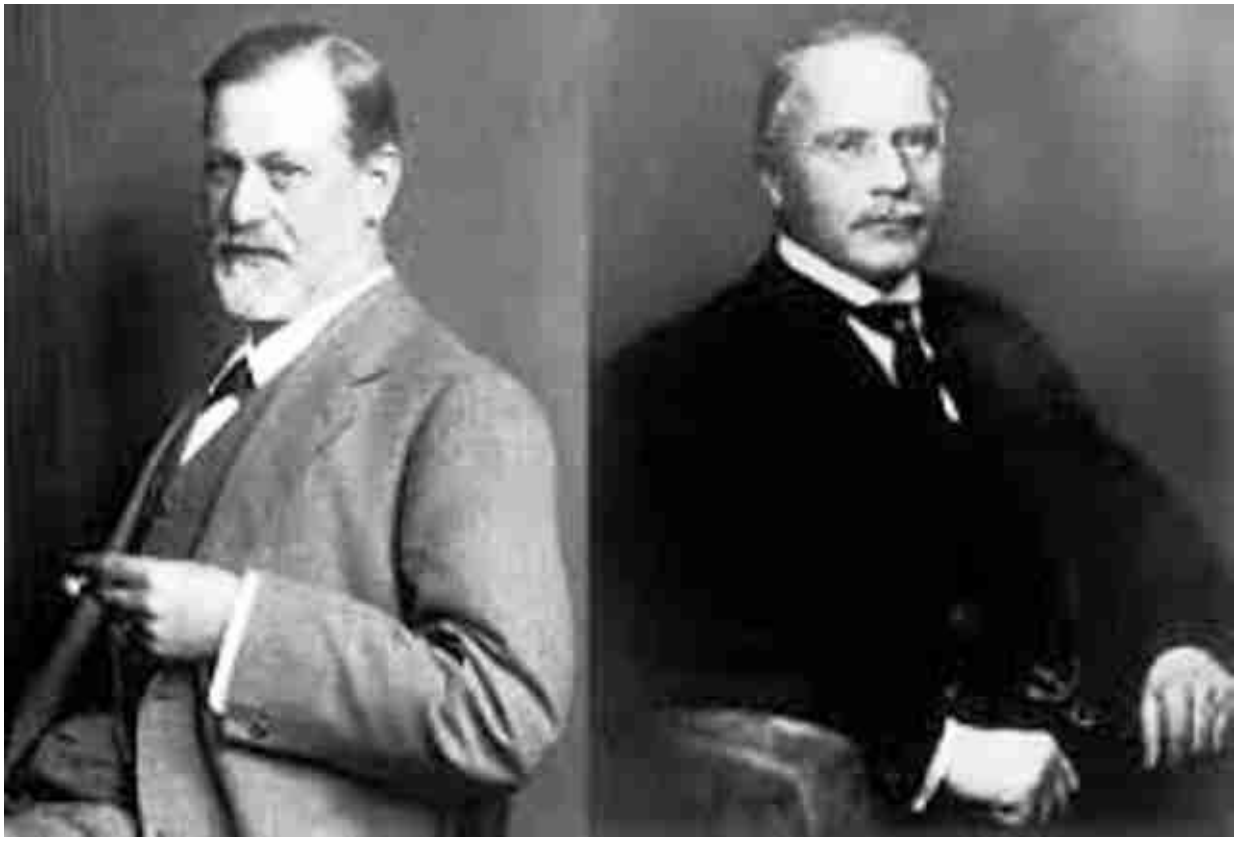
Carl Jung on how he got interested in psychological medicine and first meeting with Freud (2016-03-09 09:30)



Professor Jung, how did you, as a doctor, become interested in psychological medicine?

Dr. Jung: Well, when I was a student of medicine I already then became interested in the psychological aspect—chiefly of mental diseases.

I studied, besides my medical work, also philosophy—chiefly Kant, Schopenhauer and others.

I found it very difficult in those days of scientific materialism to find a middle line between natural science or medicine and my philosophical interests.

And in the last of my medical studies, just before my final exam, I discovered the short introduction that Krafft- Ebing had written to his textbook of psychiatry, and suddenly I understood the connection between psychology or philosophy and medical science.

Stephen Black: This was due to Krafft-Ebing's introduction to

his textbook? Carl Jung: Yes; and it caused me tremendous

emotion then.

I was quite overwhelmed by a sudden sort of intuitive understanding.

I wouldn't have been able to formulate it clearly then, but I felt I had touched a focus.

And then on the spot I made up my mind to become a psychiatrist, because there was a

chance to unite my philosophical interests with natural science and medical science; that was my chief interest from then on.

Stephen Black: Would you say that your sudden intuitive interest in something like that, your intuitive under- standing, had to some extent been explained by your work during all the years
since?

Dr. Jung: Oh, yes; absolutely.

But, as you know, such an intuitive moment contains the whole thing in nucleo.

It is not clearly formulated; it's an indescribable totality; but this moment had been the real origin of my ca- reer as a medical psychological scientist.

Stephen Black: So it was in fact Krafft-Ebing and not Freud that

started you oft. Dr. Jung: Oh, yes, I became acquainted with

Freud much later on.

Stephen Black: And when did you

meet Freud? Dr. Jung: That was only

in 1907.

I had some correspondence with him before that date, but I met him only in 1907 after I had written my book on The Psychology of Dementia Praecox.'

Stephen Black: That was your first

book? Dr. Jung: That wasn't really

my first book.

The book on dementia praecox came after my doctor's thesis in 1904.

And then my subsequent studies on the association experiment' paved the way to Freud, because I saw that the behavior of the complex provided the experimental basis for Freud's ideas on repression.

And that was the reason and the possibility of our

relationship. Stephen Black: Would you like to describe

to me that meeting?

Dr. Jung: Well, I went to Vienna and paid a visit to him, and our first meeting lasted

thirteen hours. Stephen Black: Thirteen hours?

For thirteen uninterrupted hours we talked and talked and talked.

It was a tour d'horizon, in which I tried to make out Freud's peculiar mentality.

He was a pretty strange phenomenon to me then, as he was to everybody in those days, and then I saw very clearly what his point of view was, and I also caught some glimpses already where I wouldn’t join in.

Stephen Black: In what way was Freud a peculiar

personality? Dr. Jung: Well, that’s difficult to say,

you know.

He was a very impressive man and obviously a genius.

Yet you must know the peculiar atmosphere of Vienna in those days: it was the last days of the old Empire, and Vienna was always spiritually and in every way a place of a very specific character.

And particularly the Jewish intelligentsia was an impressive and peculiar phenomenon—particularly to us Swiss, you know.

We were, of course, very different and it took me quite a while until I got it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

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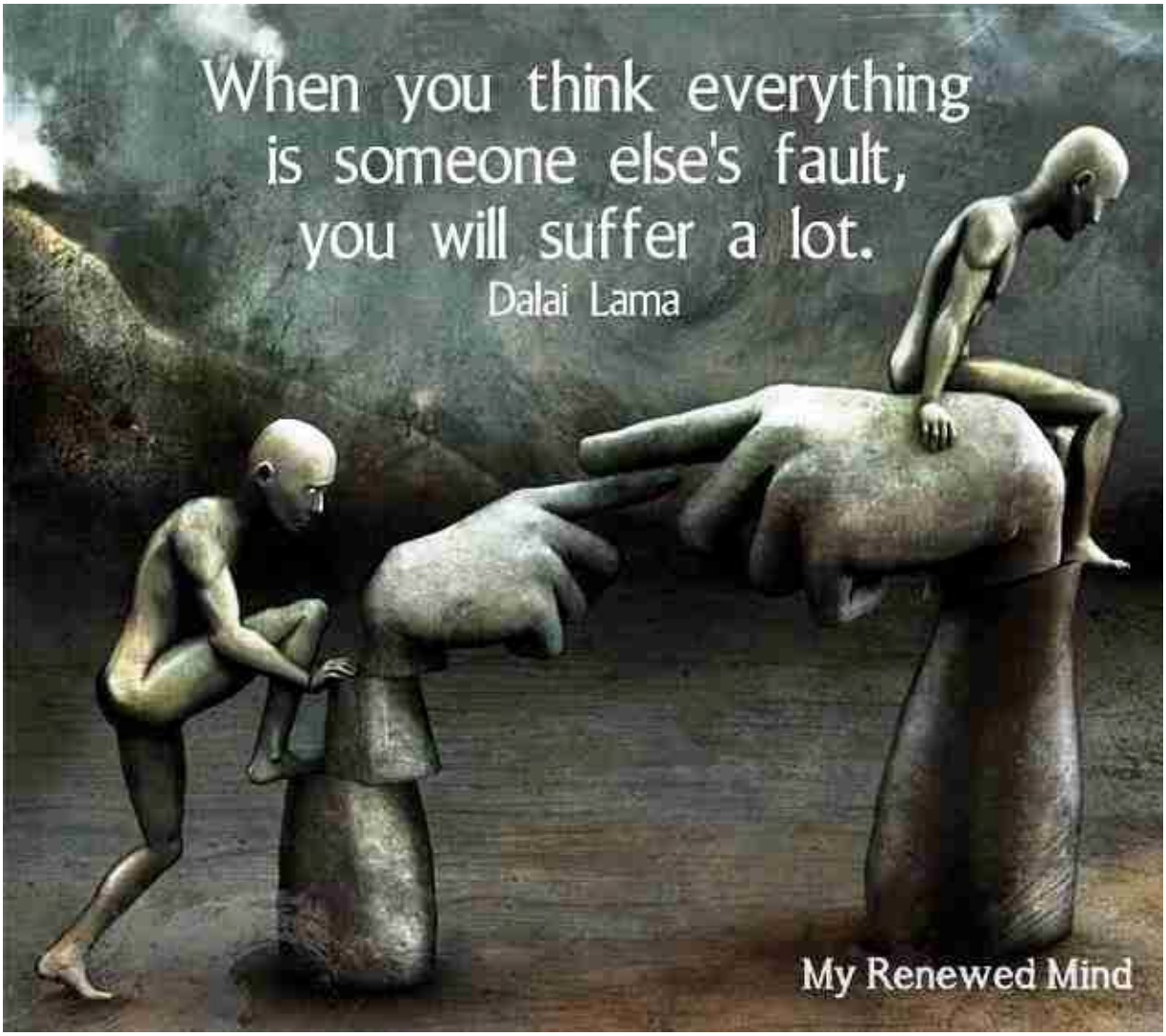
Carl Jung on "Projection" - Anthology (2016-03-09 15:00)



Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung; The Psychology of the Transference," CW 16, par.

420.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral con- flict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illu- sions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, Modern Psychology, Vol. 1, Page 40.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections. Carl Jung, Modern Psychology, Vol. 2, Page 174.

The dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II,

Pages 440-442

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Pages 504-506

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually real- ity, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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Carl Jung on “Laws” – Anthology (2016-03-10 04:48)

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Here the soul drew near to my ear and whispered, The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung; The Red Book; Scrutinies; Page 359.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book,

Page 359.

"The Bhagavad-Gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and in- complete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spiritual- ity and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the un- conscious. There are indeed many strange and extraordinary natural laws. Carl Jung, Conversations with C.G. Jung, Page 51.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape.
. . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psy- chology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1, Page 46.

We constantly forget how far we have got from our own inner law and this revenges itself upon

us with a neu- rosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host". It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains

alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Pages 178-181, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experi- ence of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

One man will chiefly take what comes to him from without, and the other what comes from within, and, ac- cording to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies re- union with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

''A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone." Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral na- ture without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

Modern physics shattered the absolute validity of natural law and made it relative. . . . But if cause and ef- fect turns out to be only statistically valid and relatively true we have to look for other factors of explanation in explaining natural processes. Carl Jung, Interpretation of Nature and Psyche, Page 7.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-

Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this pur- pose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant. Carl Jung, Letters Vol. II, Pages 163-174

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abol- ish individual existence as being merely exceptional. Carl Jung, Letters Vol. II, Pages 201-208

The individuation process is the experience of a natural law and may or may not be perceived by conscious- ness. Carl Jung, Letters Vol. II, Pages 292-294.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Pages 398-400

Although we cannot conceive of a causal law and hence necessary connection between an event and its deter- mination in time (horoscope) , it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 428-430.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses

which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise

by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

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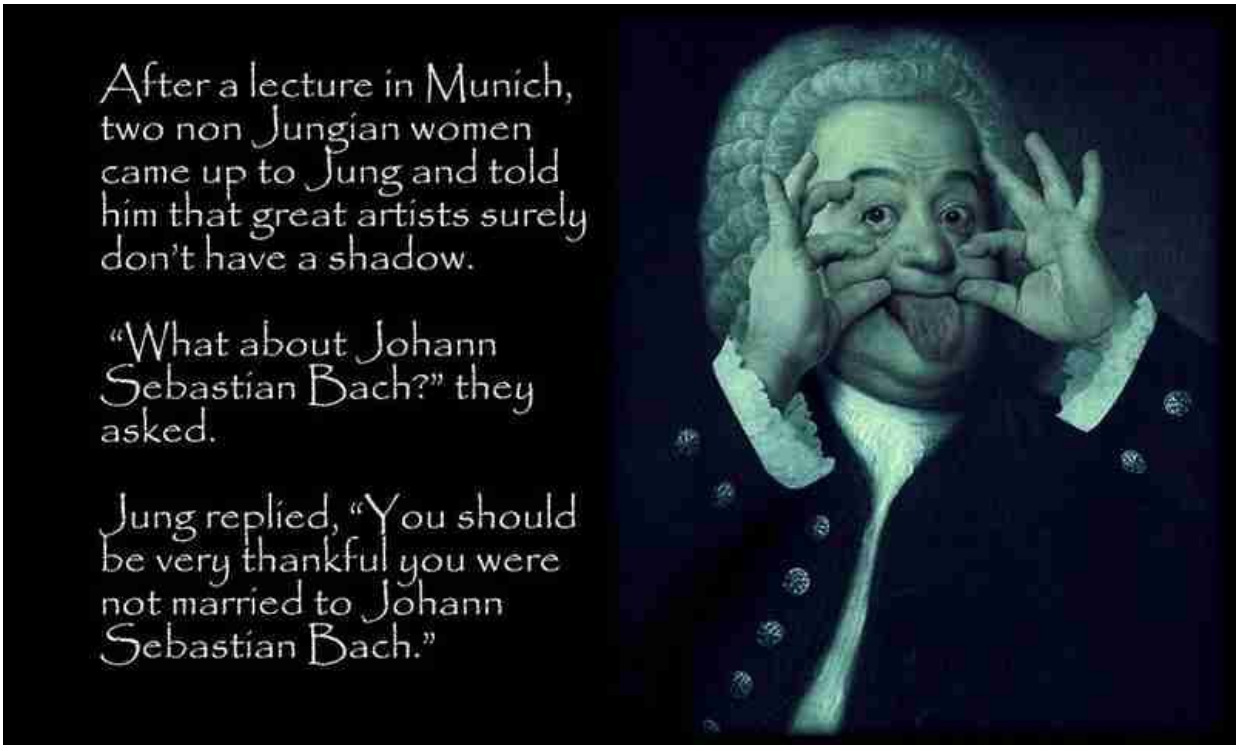
Carl Jung on Johann Sebastian Bach (2016-03-10 05:13)


After a lecture in Munich, two non Jungian women came up to Jung and told him that great artists surely don't have a shadow.
"What about Johann Sebastian Bach?" they asked.
Jung replied, "You should be very thankful you were not married to Johann Sebastian Bach."

After a lecture in Munich, two non-Jungian women came up to Jung and told him that great artists surely don't have a shadow.

"What about Johann Sebastian Bach?" they asked.

Jung replied "You should be very thankful you were not married to Johann Sebastian Bach. [Note: A citation is needed]

[Image and Passage courtesy of Craig Nelson]

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quar- tet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

one of five music renditions played at Dr. Jung's

Funeral:

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Many an old craftsman who produced a marvelous piece of art was utterly unconscious of the fact.

I am rather convinced that the great composer Bach was such a fellow. He did not know what he was really producing.
He composed nice chants for the church and other things, but I am very doubtful if he knew that he was the composer Bach. Carl Jung, Zarathustra Seminar, Page 668.

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Carl Jung on "Limits." (2016-03-10 05:26)

…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Pages 398-400

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go be- yond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

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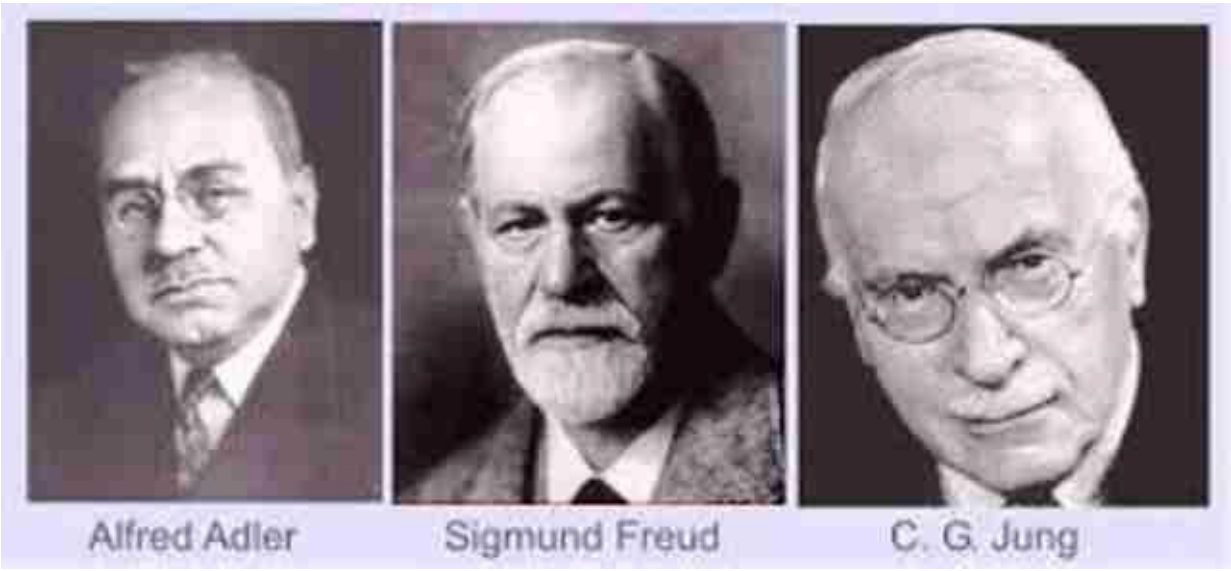
Carl Jung on the creation and future of Freudian, Adlerian and Jungian philosophies. (2016-03-11 04:37)



Stephen Black: Professor Jung, could you tell me how it came about that psychological medicine came to be divided so sharply in the first half of this century into Freudian and

Adlerian and Jungian philosophies?

Dr. Jung: Well, that is so.

Always in the beginning of a new science, or when a new problem is tackled in science, there are necessarily many different aspects, particularly in a science like psychology, and particularly so when an absolutely new factor

has been brought into the

discussion. Stephen Black:

Which was that?

Dr. Jung: In this case, it was the unconscious—the concept of the unconscious.

It has been a philosophical concept before—in the philosophy of Carl Gustav Carus and then his follower Ed- uard von Hartmann.

But it was a mere speculative concept.

The unconscious was a kind of philosophical concept at first, but through the discoveries by Freud it became a practical medical concept, because he discovered these mechanisms or connections. . . . He made of it a medical

science. This is empirical.

An empirical medical science.

That was an entirely new proposition.

And naturally quite a number of opinions are possible in the beginning, where one is insufficiently acquainted with the phenomena.

It needed many experiments and experiences until one could establish a general terminology, for instance, or even a doctrine.

Now, I never got as far as to produce a general doctrine, because I always felt we don't know enough.

But Freud started the theory very early and so did Adler, because that can be explained by the human need for certainty.

You feel completely lost in such an enormous field as psychology represents.

And there you must have something to cling to, some guidance as it were, and that is probably the reason why this kind of psychology set out with almost ready-made theories.

At least, the theories were conceived in a moment when one didn't know enough about the role of the psy- chology of the unconscious.

That is my private view, and so I've refrained from forming theories. Carl Jung, C.G. Jung Speaking: Inter- views and Encounters, Pages 252-267.

Stephen Black: What in your view will be the final outcome of this kind of scientific quarrel between the vari- ous schools of medical psychology?

Dr. Jung: For the time being it is certainly a sort of quarrel, but in the course of time it will be as it always has been in the history of science.

You will see that certain points will be taken from Freud's ideas, others from Adler's ideas, and something of

my ideas.

There is no question of victory of one idea, of one way of looking at things.

Such victories are only obtained where it is a matter of pretension, of convictions, for instance, philosophical or religious convictions.

In science there is nothing of the kind, there is merely the truth as one can see it. Carl Jung, C.G. Jung Speak- ing: Interviews and Encounters, Pages 252-267.

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Carl Jung on a “Star” – Anthology (2016-03-11 04:48)

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung’s Soul, The Red Book, Page 371.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her whole-

ness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an in- ward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an in- ward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Our libido certainly would go on reaching for the stars if fate didn't make it clear beyond any reasonable doubt that we shouldn't seek completion without, but within alas! Carl Jung, Letters Vol. II, Pages 177-178.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that

the astrolqgical determination of time is purely

symbolic. Carl Jung, Letters Vol. II, Page 428-430.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrolqgical determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mytholo- gems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

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Carl Jung on “Perfection.” – Anthology (2016-03-11 14:31)

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid” par. 123.]

Man’s suffering does not derive from his sins but from the maker of his imperfections,

the paradoxical God. Carl Jung, CW 18, Par. 1681

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up anal- ysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell! Carl Jung, Modern Psychology, Page 183.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, MDR, Page 32.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma.
C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychologi- cal doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. Carl Jung, Letters Vol. II, Pages 474-475

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way. In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate

being, of his reality. Carl Jung, Psychology and Alchemy,

Page 114. Carl Jung across the web:

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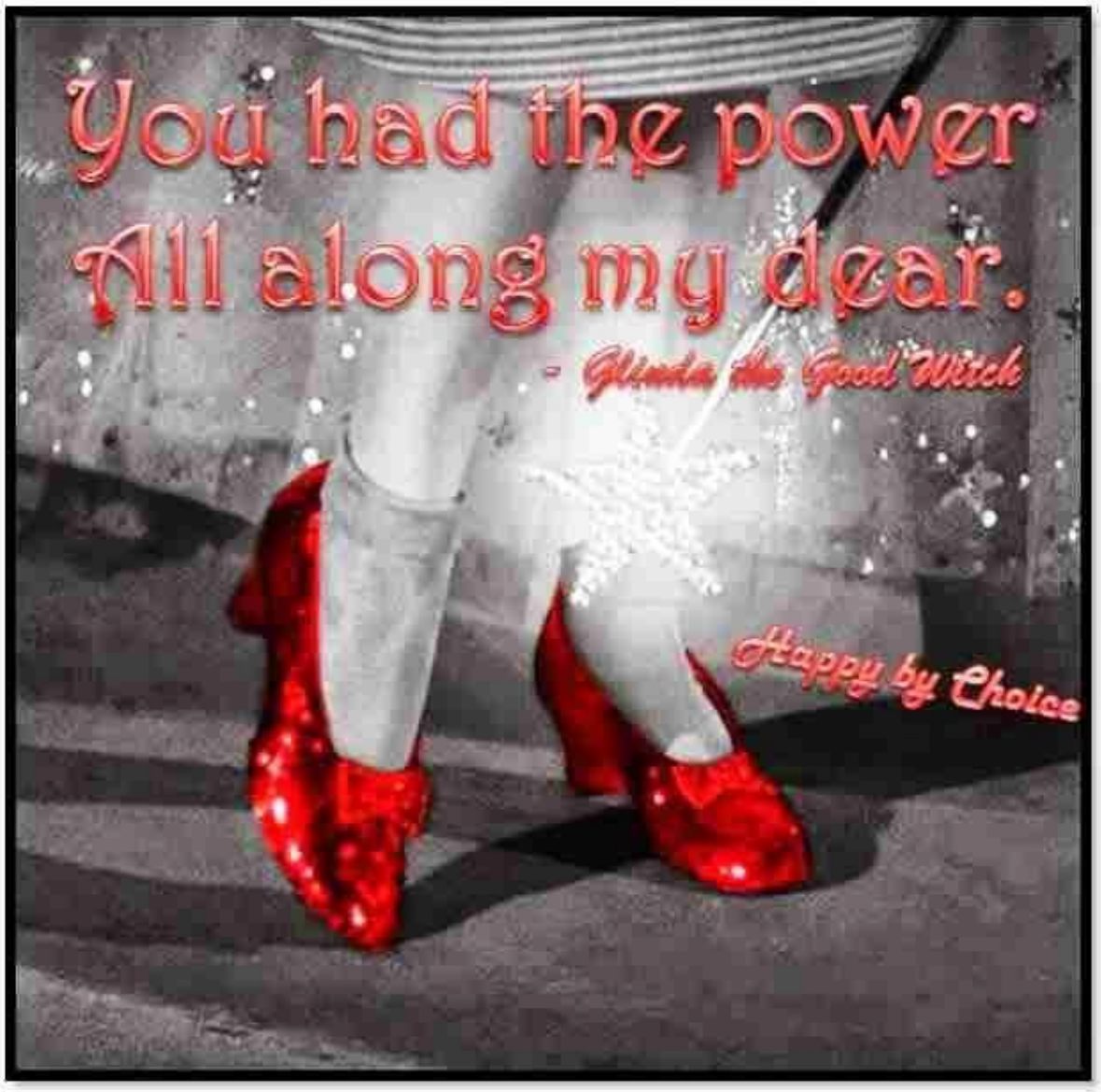
Carl Jung on “Enlightenment.” – Anthology (2016-03-12 03:24)



One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, The Philosophical Tree, Page 264.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It’s sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is bat- tered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the con- frontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlight- ened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circum- stances. Carl Jung, Letters Vol. 1, Page 371.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs be- tween the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Pages 194-196

Buddha’s insight and the Incarnation in Christ break the chain through the intervention of the enlightened hu- man consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

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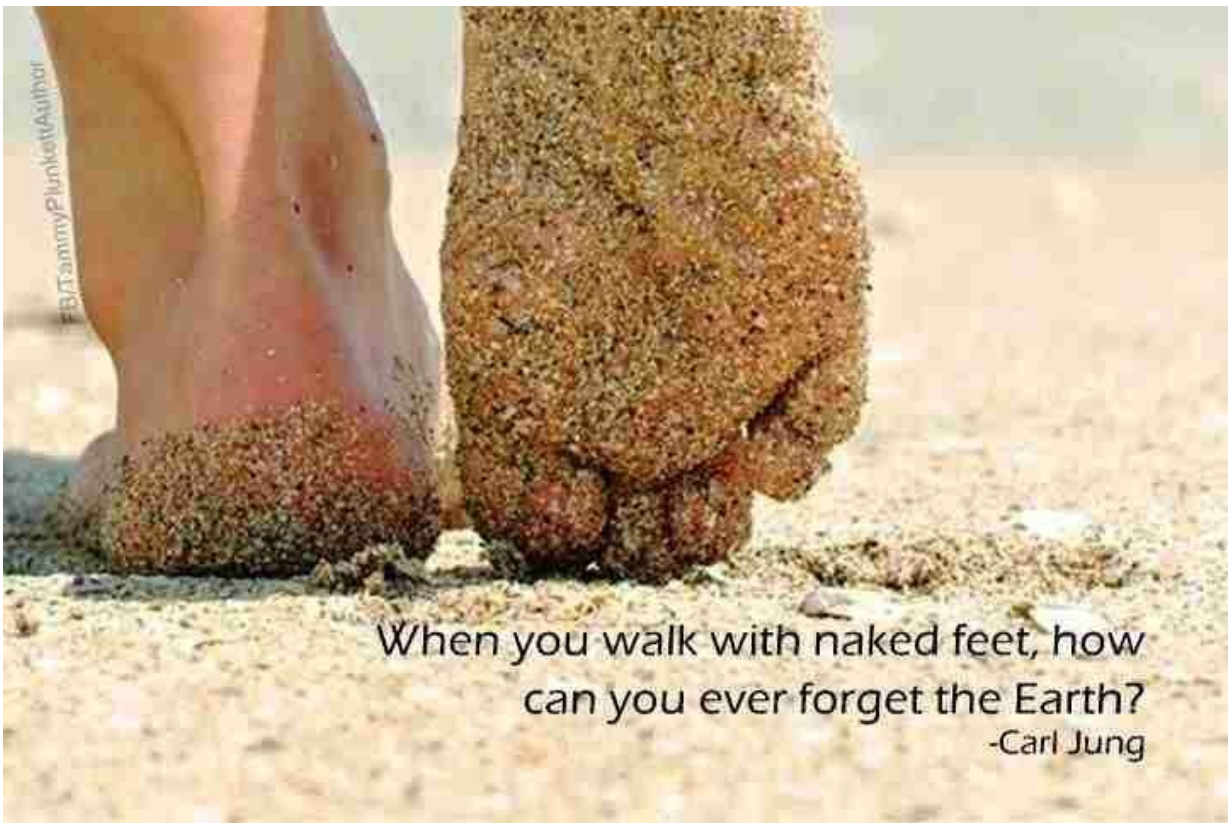
Carl Jung: When you walk with naked feet, how can you ever forget the earth? (2016-03-12 06:04)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When you walk with naked feet, how
can you ever forget the Earth?
-Carl Jung

It is quite possible that India is the real world, and that the white man lives in a madhouse of abstractions.

To be born, to die, to be sick, greedy, dirty, childish, ridiculously vain, miserable, hungry, vicious; to be mani- festly stuck in illiterate unconsciousness, to be suspended in a narrow universe of good and
evil gods and to be protected by charms and helpful mantras, that is perhaps the real life, life as it was meant to be, the life of the earth.

Life in India has not yet withdrawn into the capsule

of the head. It is still the whole body that lives.

No wonder the European feels dreamlike: the complete life of India is something of which

he merely dreams. When you walk with naked feet, how can you ever forget the earth?

It needs all the acrobatics of the higher yoga to make you

unconscious of the earth. One would need some sort of yoga if one

tried seriously to live in India.

But I did not see one European in India who really lived there.

They were all living in Europe, that is, in a sort of bottle filled with European air.

One would surely go under without the insulating glass wall; one would be drowned in all the things which we Europeans have conquered in our imagination. Carl Jung, CW 10, Page 518, Para 988

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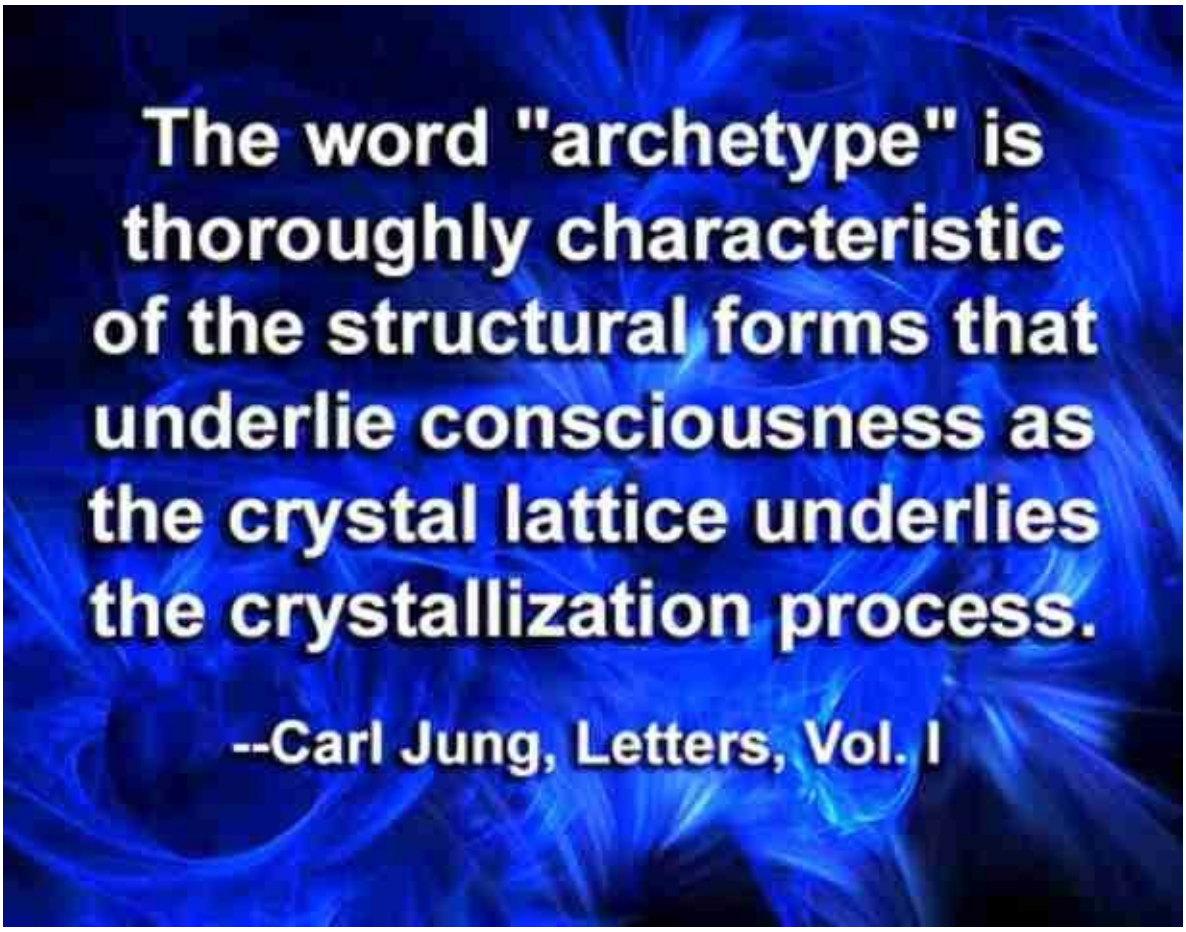
Carl Jung on the Archetype of the Self (2016-03-12 17:37)


The word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.
--Carl Jung, Letters, Vol. I

o Bernhard Milt

Dear Colleague, 13 April 1946

Very tardily I am at last getting down to answering your kind letter of 28 November 45.

By way of excuse I can only plead that I have not yet regained my former

working capacity. I beg you, therefore, to pardon my negligence.

You raise in your letter the question of the archetype of the self.

As you rightly suppose, this archetype is not so much a working hypothesis as something that is found.

There are, as I have shown for instance in Psychology and Alchemy with the help of empirical material, typical symbols in dreams which, faute de mieux, I have called symbols of wholeness or of the self.

I have also gone into the reasons for this nomenclature.

I have often asked myself whether the term "archetype" (primordial

image) is a happy one. In general I find it most disadvantageous to let

neologisms run riot in any science.

The science then becomes too specialized in an unjustifiable way and loses contact with the world.

I therefore prefer to use terms that are also current in other fields, at the risk of provoking occasional misun- derstandings.

For instance, Jakob Burckhardt applied the term "primordial image" to Faust and with every conceivable psy- chological justification.

Equally, I believe, the word "archetype" is thoroughly characteristic of the structural forms that underlie con- sciousness as the crystal lattice underlies the crystallization process.

I must leave it to the philosopher to hypostatize the archetype as

the Platonic eidos. He wouldn't be so far from the truth anyway.

The expression is much older than Augustine.

It is found with a philosophical stamp as far back as the Corpus Hermeticum, where God is called the "archety- pal light."

In Augustine, who was still a Platonist, the archetype has absolutely the connotation of a primordial image, and so far as it is meant Platonically it does not agree at all badly with the psychological version.

The old Platonic term differs from the psychological one only in that it was hypostatized, whereas our "hypo- statization" is simply an empirical statement of fact without any metaphysical colouring.

Frischknecht is wrangling with me badly.

I get a letter from him from time to time. Recently I had to spell it out to him that the theologian looks at the world through the good Lord's eyes, but the scientist only through human eyes.

In his essay on Brother Klaus he has not even noticed that he has tacitly imputed to me Freud's personalistic standpoint, without remarking that this is just what I have been criticizing Freud for these last 30 years.

Basically I have every sympathy with the difficulties of the theologian.

It is no small matter to have to admit that in the end all dogmatic assertions are human statements-with, as I always emphasize, quite definite psychic experiences underlying them.

Considering the extraordinary difficulty of epistemological self-limitation it is really not surprising that any number of misunderstandings come about.

I am quite sure that if I had chosen any other term for the archetype,

misunderstandings of another colour would have cropped up, but they would have cropped up anyhow.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 418-419

Carl Jung on “Enlightenment.” – Anthology (2016-03-13 04:49)

One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, The Philosophical Tree, Page 264.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It’s sad but unfortunately true, that man learns nothing from history. This fact will cause

us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is bat- tered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the con- frontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlight- ened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circum- stances. Carl Jung, Letters Vol. 1, Page 371.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs be- tween the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Pages 194-196

Buddha’s insight and the Incarnation in Christ break the chain through the intervention of the enlightened hu- man consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to

nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II,

Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

Carl Jung across the web:

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WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: Somnambulism is an exceptional psychic condition;„„ (2016-03-13 09:38)

There are people who can read the past,
the present and the future
by gazing into a crystal,
a glass of water or a mirror;
in reality they are seeing processes
out of their own unconscious.
~Jung, Modern Psychology, Vol. 1, pg. 33
lo 15

Today we come to Frau Hauffe ’s symptoms: peculiar mediumistic phenomena which really do not belong to the province of medicine, but rather to that of parapsychology.

I mention these phenomena, however, because they are part of the picture and therefore of psychological im- portance.

Although we should have a certain critical attitude towards such things, the facts ought to be respected and we should keep an open mind instead of closing it with theoretical prejudices.

The conditions of which I am about to speak are of a somnambulistic nature.

Somnambulism is an exceptional psychic condition; in the Clairvoyante it brought ab out a heightening of con- sciousness and Kerner tells us that she even became a poet.

She liked this living so to say on a higher story, it seemed •to her more normal than the usual waking condi- tion.

Perhaps it really is more normal than the everyday point of view, but it cannot be held for any length of time, for it requires a great deal of energy.

If the Clairvoyante had been able to maintain this living on a higher level as a permanent condition, she would have been a super-woman.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body.

Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person.

The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experi- enced by neurotics but also by people who are very ill or dying.

The eye symptoms which appeared at the beginning returned again later, the outer light was painful to her, so she concentrated on the inner light; she no longer looked out of the front door of the house but out of the back door, into the subjective world, and this led also to more positive manifestations of the unconscious.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people.

The ghosts represent their spiritual bodies, she sees people's twofold nature, double so to speak, being aware not only of the side which is perceived through the senses, but also of their psychic personality. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Carl Jung across the web:

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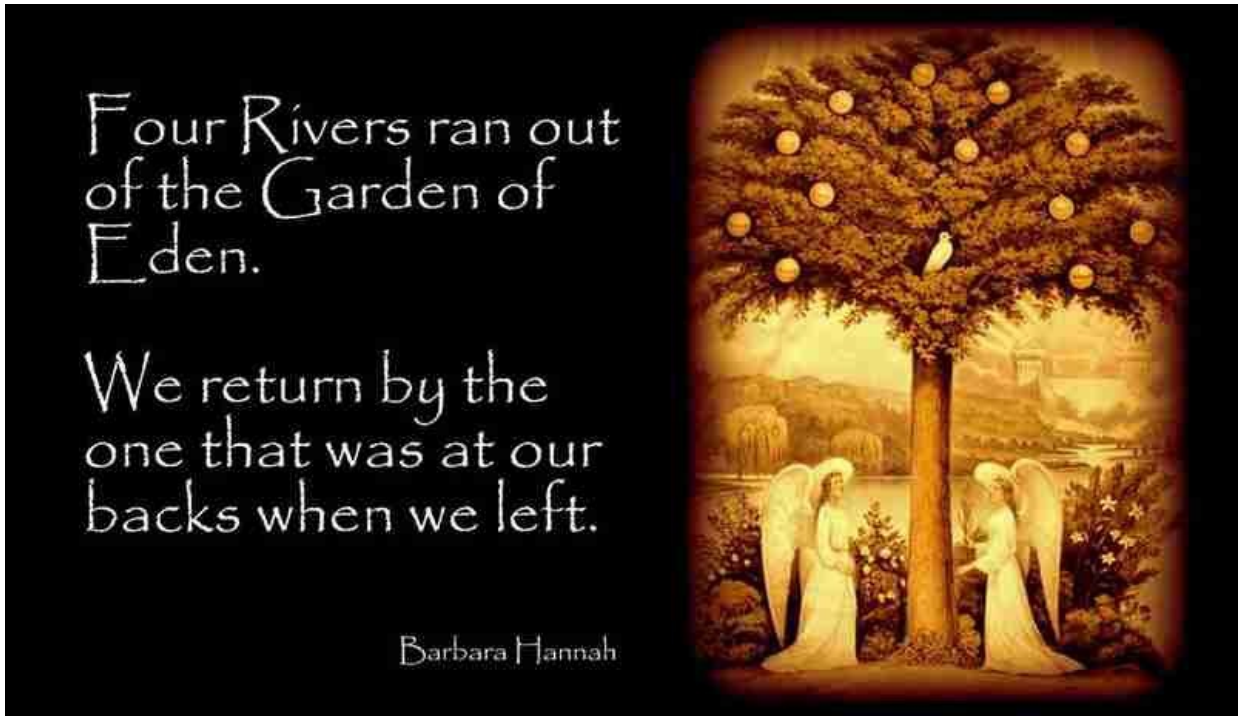
Four Rivers of the Garden of Eden. **(2016-03-13 11:33)**



Four Rivers ran out of the Garden of Eden.

We return by the one that was at our backs when we left. Barbara Hannah. [Complete

Citation is Needed.] Note:

“In the legend of paradise, the river that flows out of the Garden of Eden parts and

becomes four riverheads. This image has been taken up by the Gnostics to illustrate the

development of the inner human being.

According to Simon Magus, paradise is the uterus, and the Garden of Eden the navel

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma.” Carl Jung, Children’s Dreams Seminar, Pages 365-367.

Carl Jung across the web:

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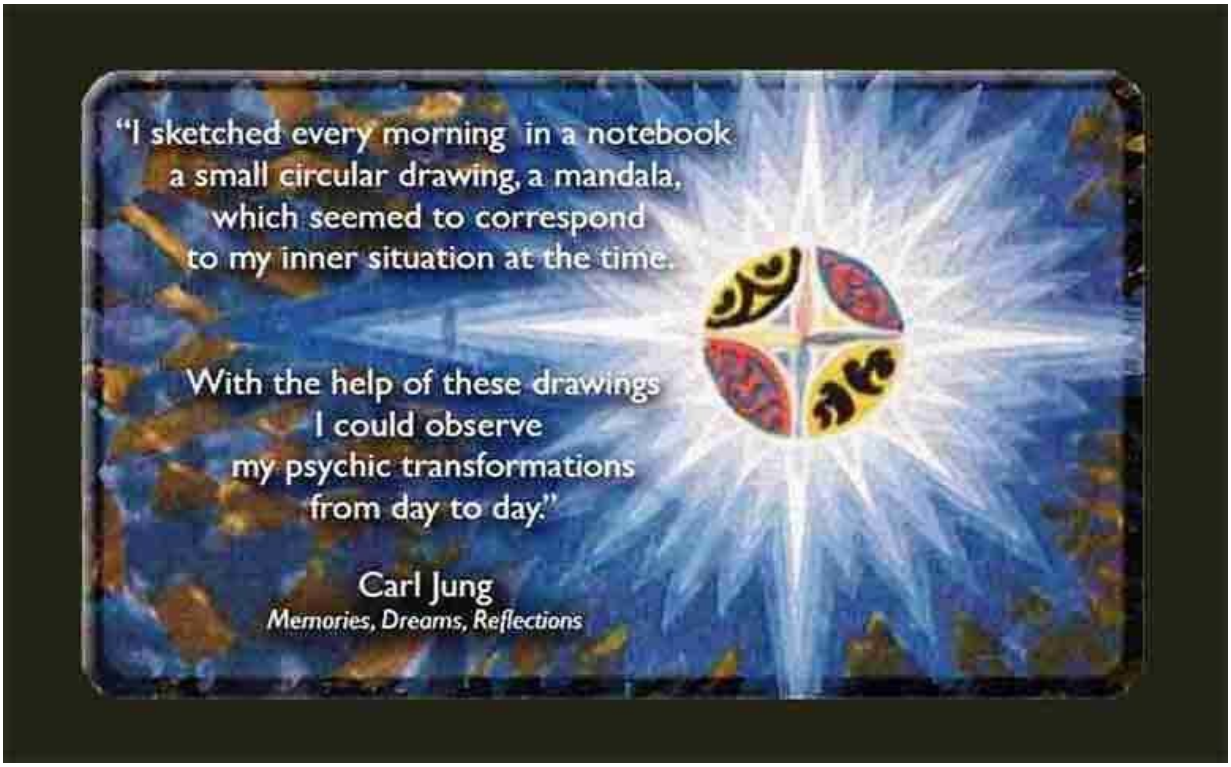
Carl Jung on "Mandala." – Anthology (2016-03-14 04:41)


"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.
With the help of these drawings
I could observe
my psychic transformations
from day to day."
Carl Jung
Memories, Dreams, Reflections

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

One might almost say that man himself, or his innermost soul, is the prisoner or the

protected inhabitant of the mandala Carl Jung, CW 11, par. 157

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate.

Perhaps someone else knows more, but not I. Carl Jung; Memories Dreams and Reflections, Carl Jung; Memories Dreams and Reflections, Page 197.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448- 449.

Among my patients I have come across cases of women who did not draw mandalas but who danced them in- stead. Carl Jung, Secret of the Golden Flower, Page 97.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for pur- pose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

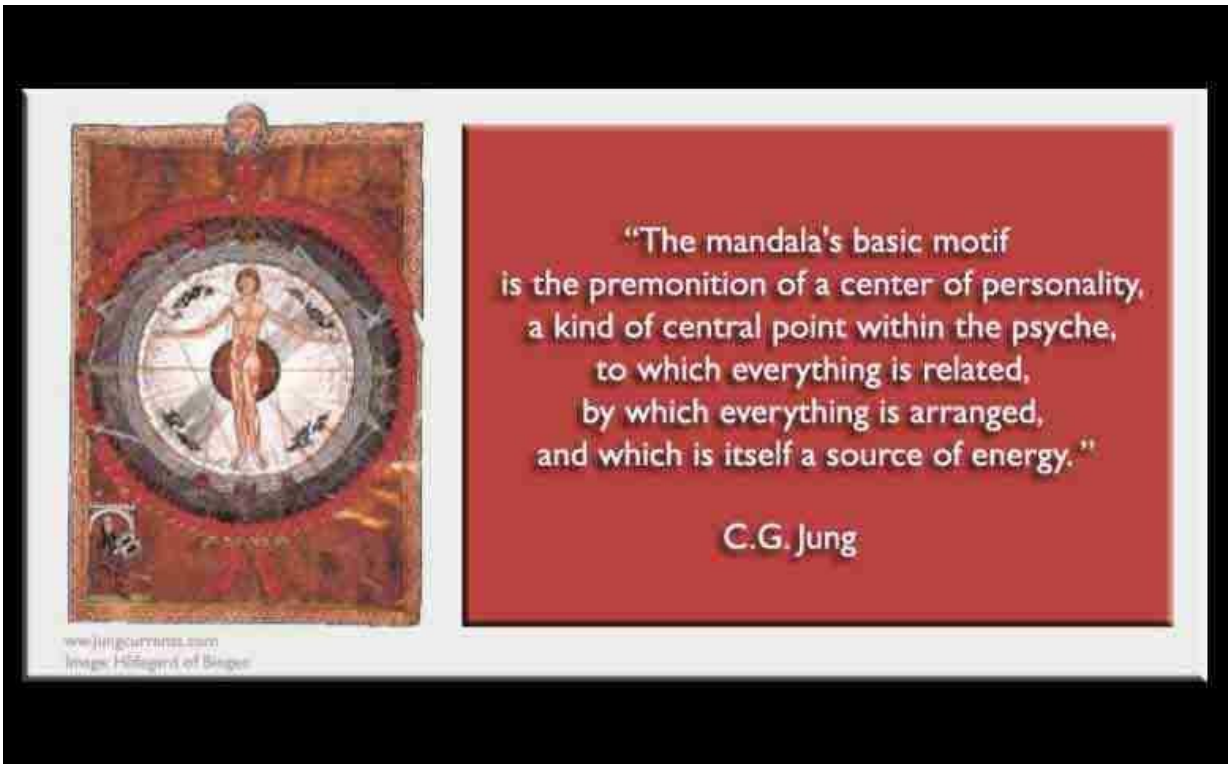
Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrange- ments of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

A mandala spontaneously appears as a compensatory archetype during times of disorder. Carl Jung, Evans Conversations, Page 21.

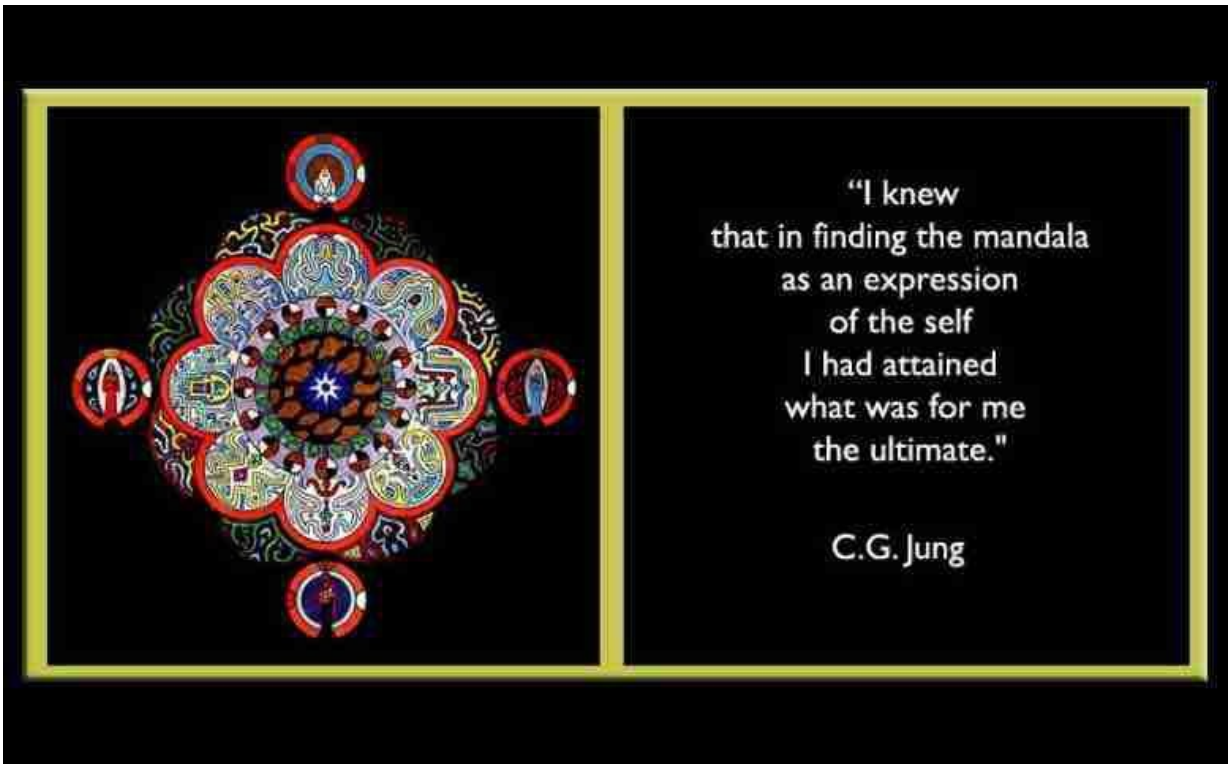
I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego. Carl Jung, Evans Conversations, Page 21.


"The mandala's basic motif
is the premonition of a center of personality,
a kind of central point within the psyche,
to which everything is related,
by which everything is arranged,
and which is itself a source of energy."
C.G. Jung

In the Middle Ages it [The Mandala] played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. Carl Jung, Evans Conversations, Page 21.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the whole- ness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388



When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking:
Interviews and Encounters, Pages 359-364

http://jungcurrents.com/carl-jung-ten-quotations-about-

mandalas Carl Jung across the web:

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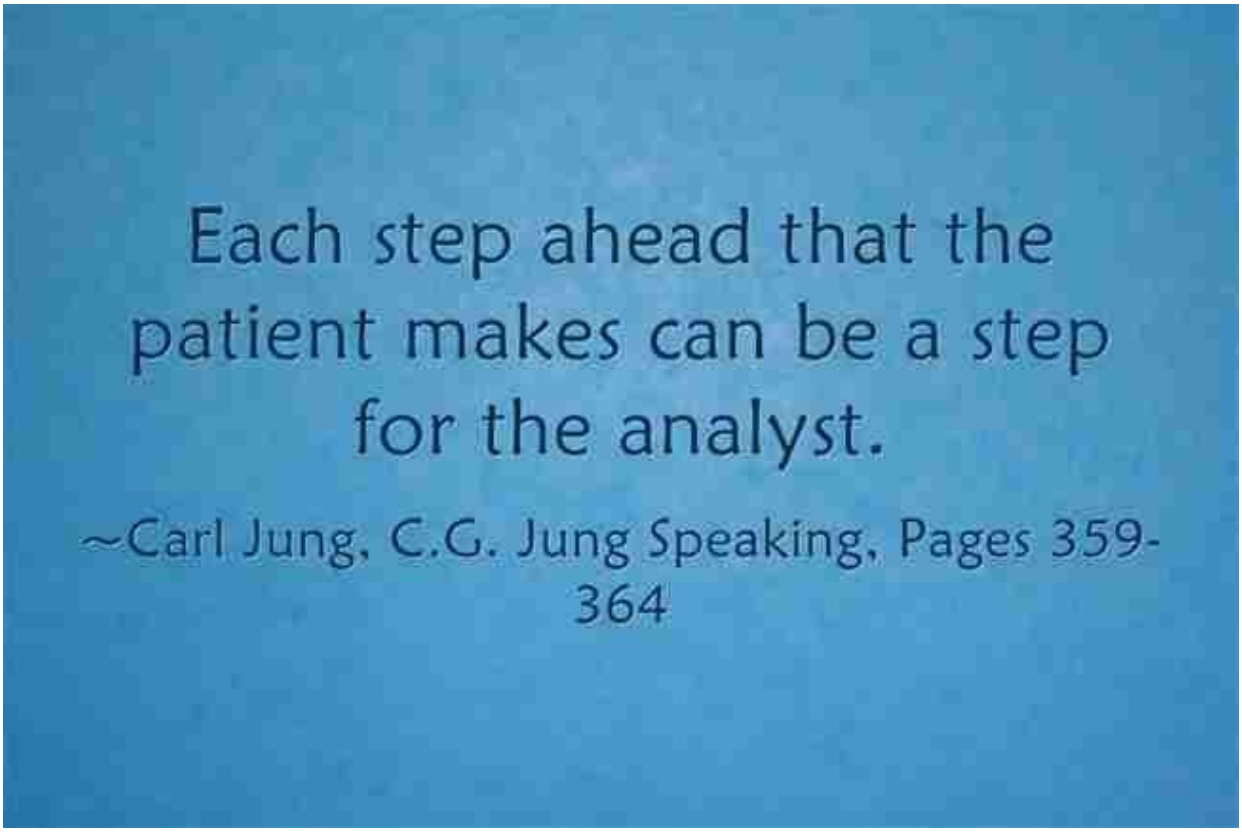
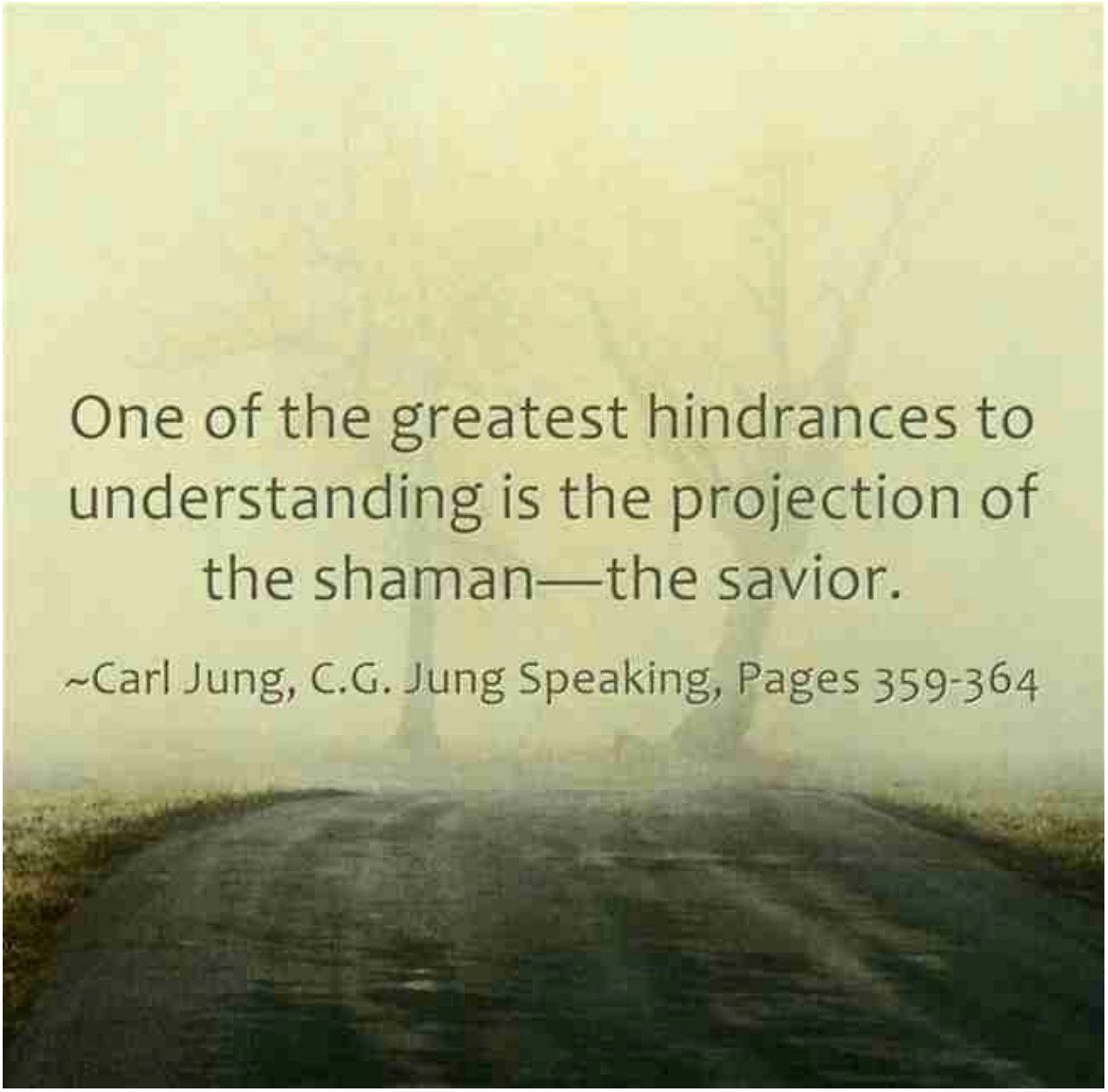
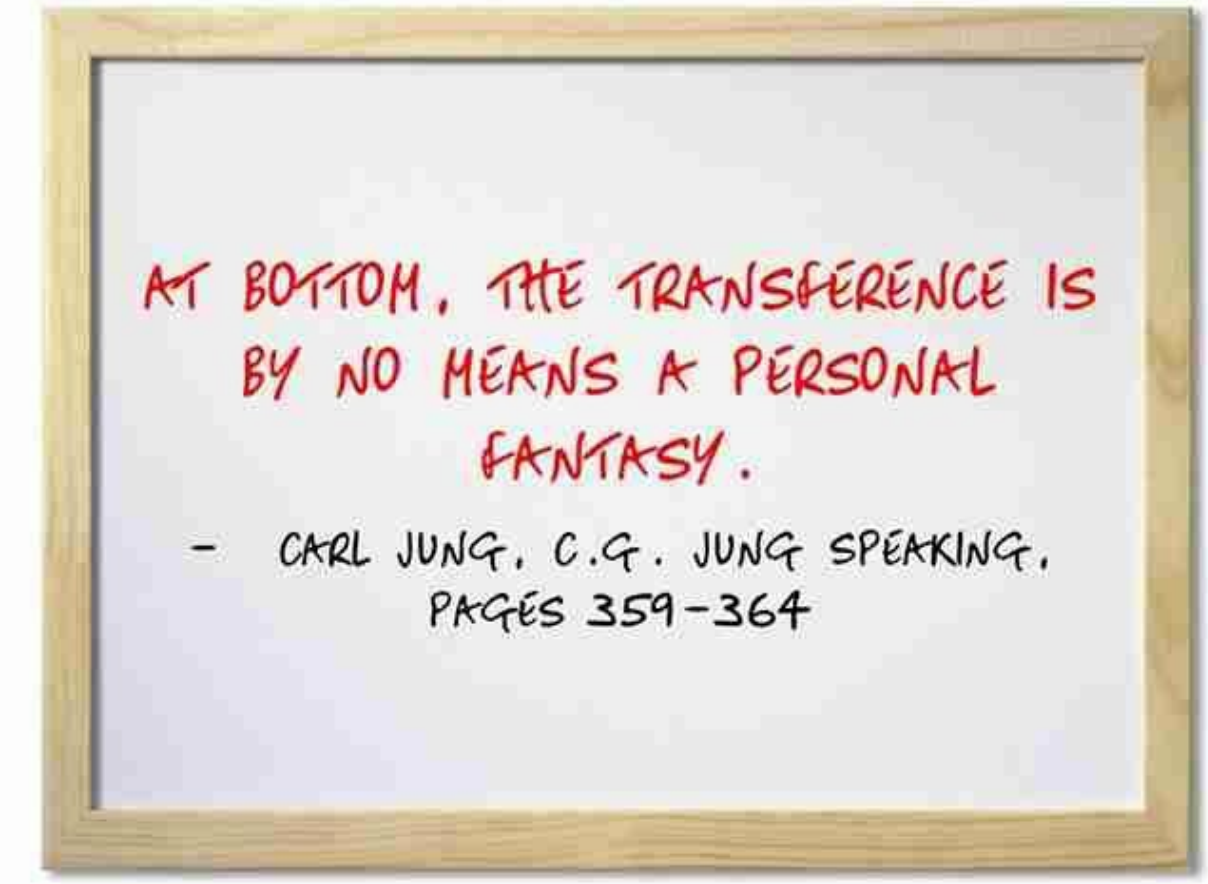
Some Carl Jung Quotations XXV (2016-03-14 12:53)



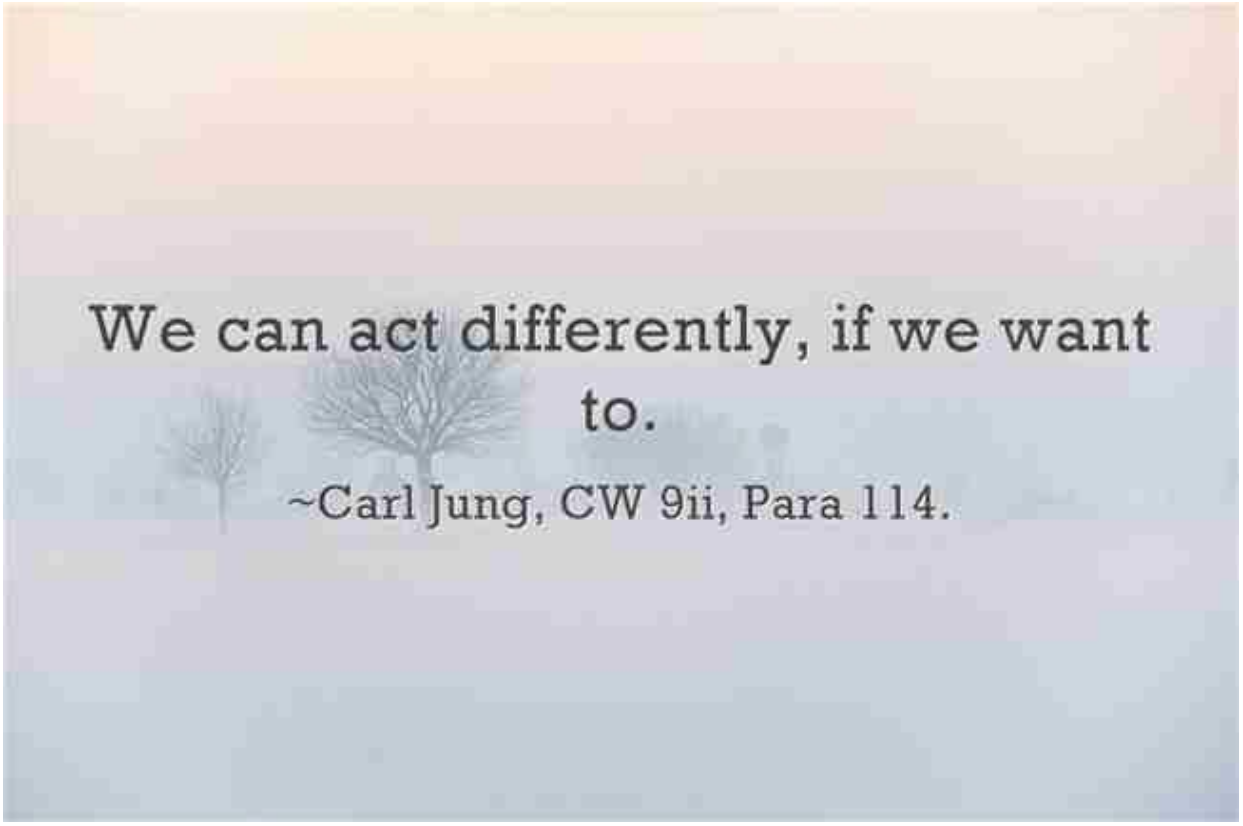
Each step ahead that the patient makes can be a step for the analyst. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


One of the greatest hindrances to understanding is the projection of the shaman—the savior.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

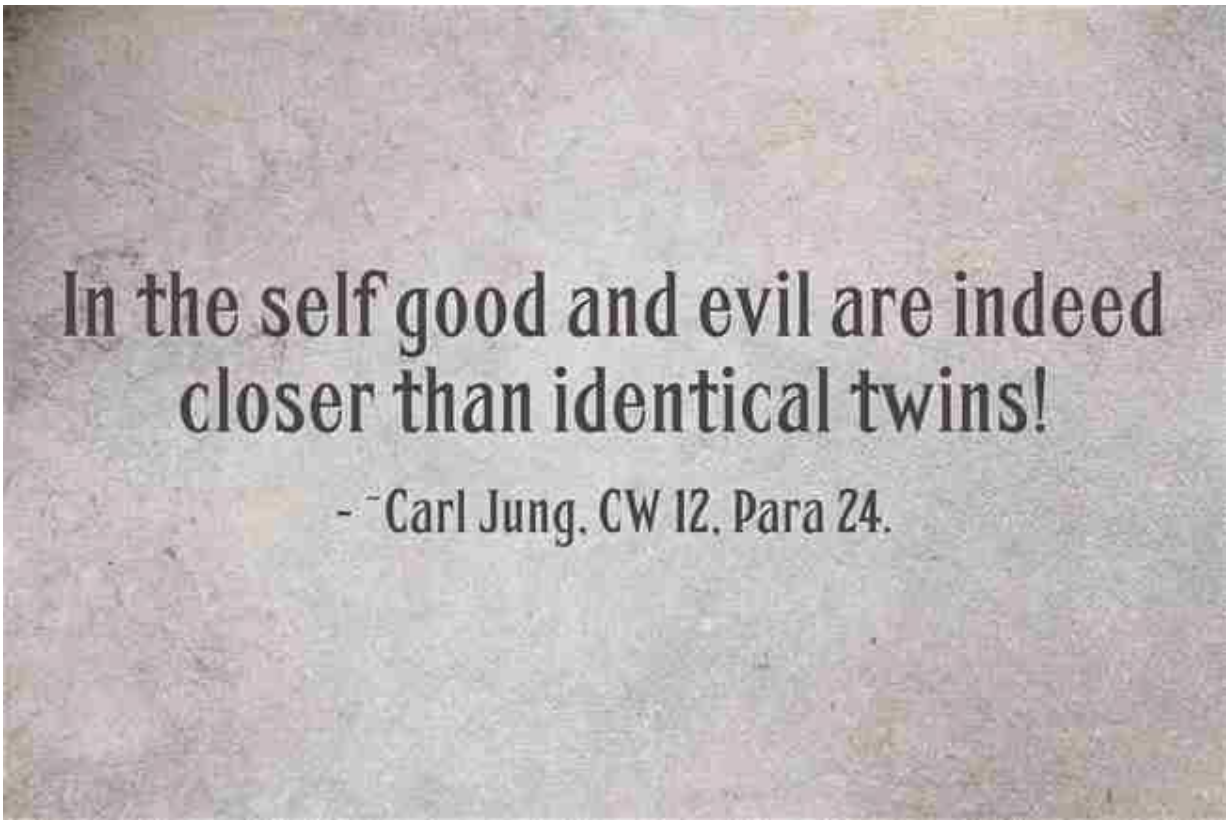
One of the greatest hindrances to understanding is the projection of the shaman—the savior. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



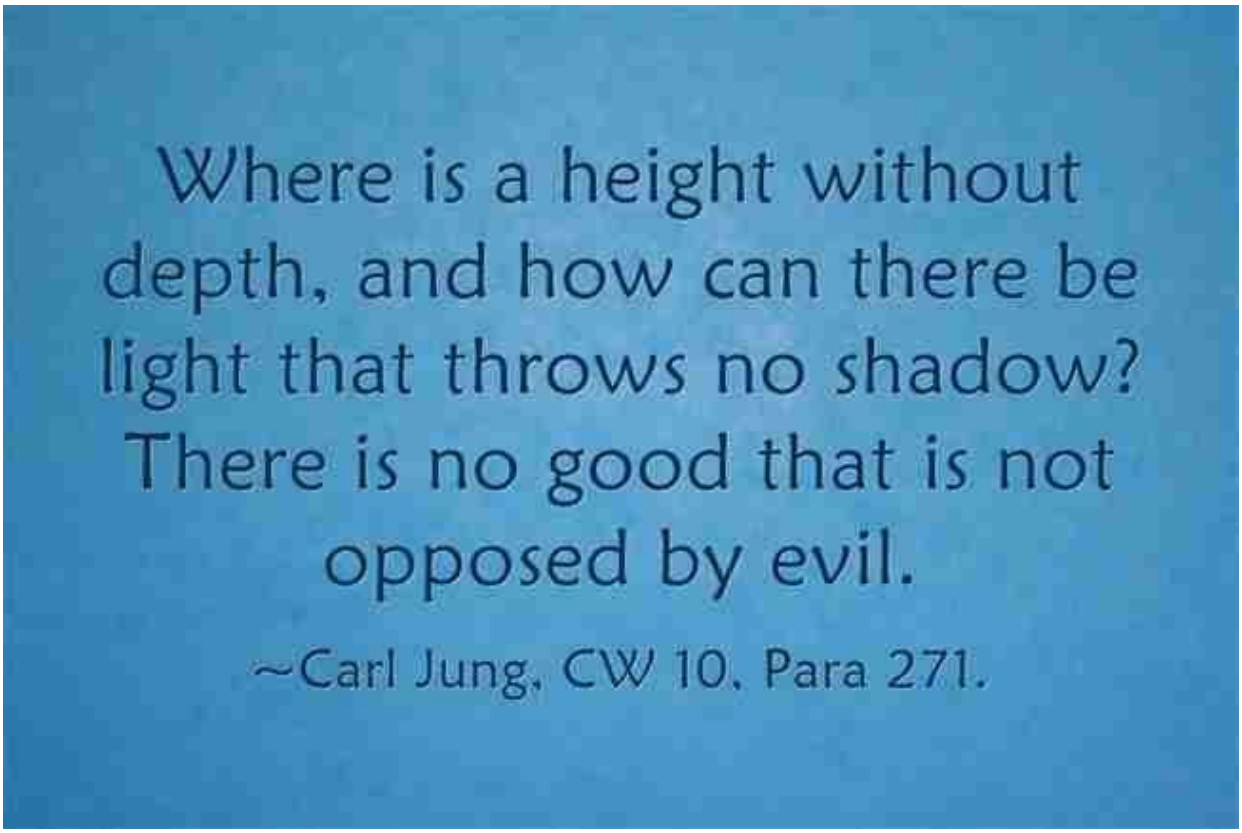
At bottom, the transference is by no means a personal fantasy. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



We can act differently, if we want to. Carl Jung, CW 9ii, Para 114.



In the self good and evil are indeed closer than identical twins! Carl Jung, CW 12, Para 24.


Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil.
~Carl Jung, CW 10, Para 271.

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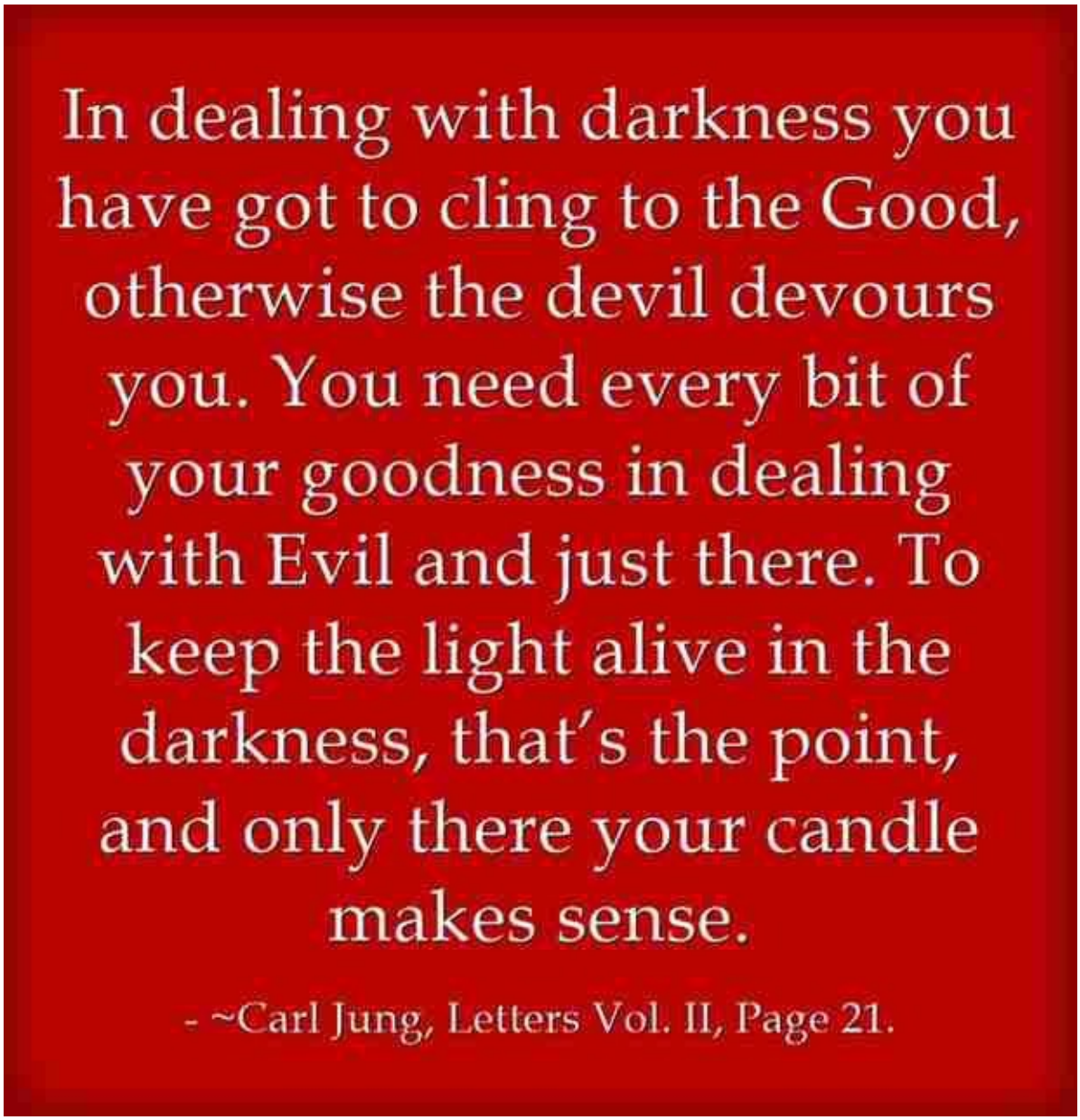
In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that's the point, and only there your candle makes sense.
- ~Carl Jung, Letters Vol. II, Page 21.

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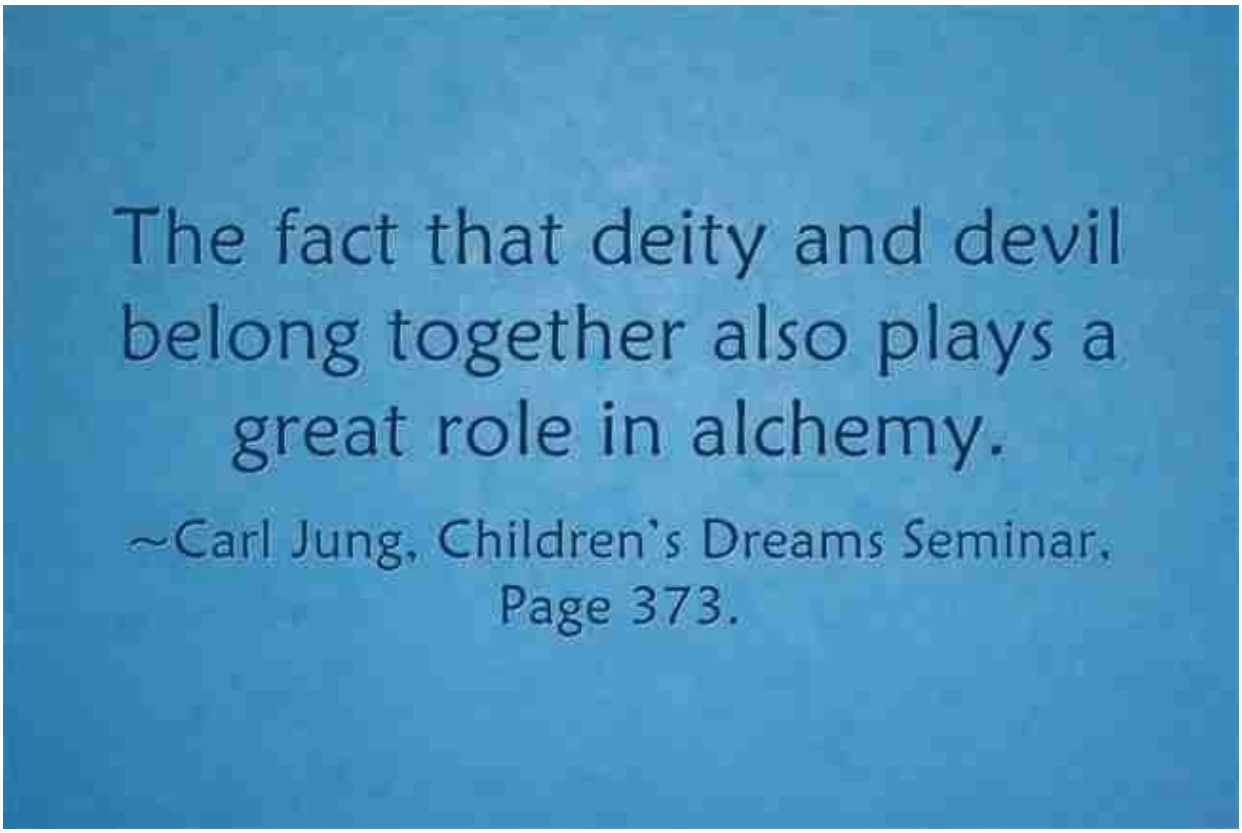
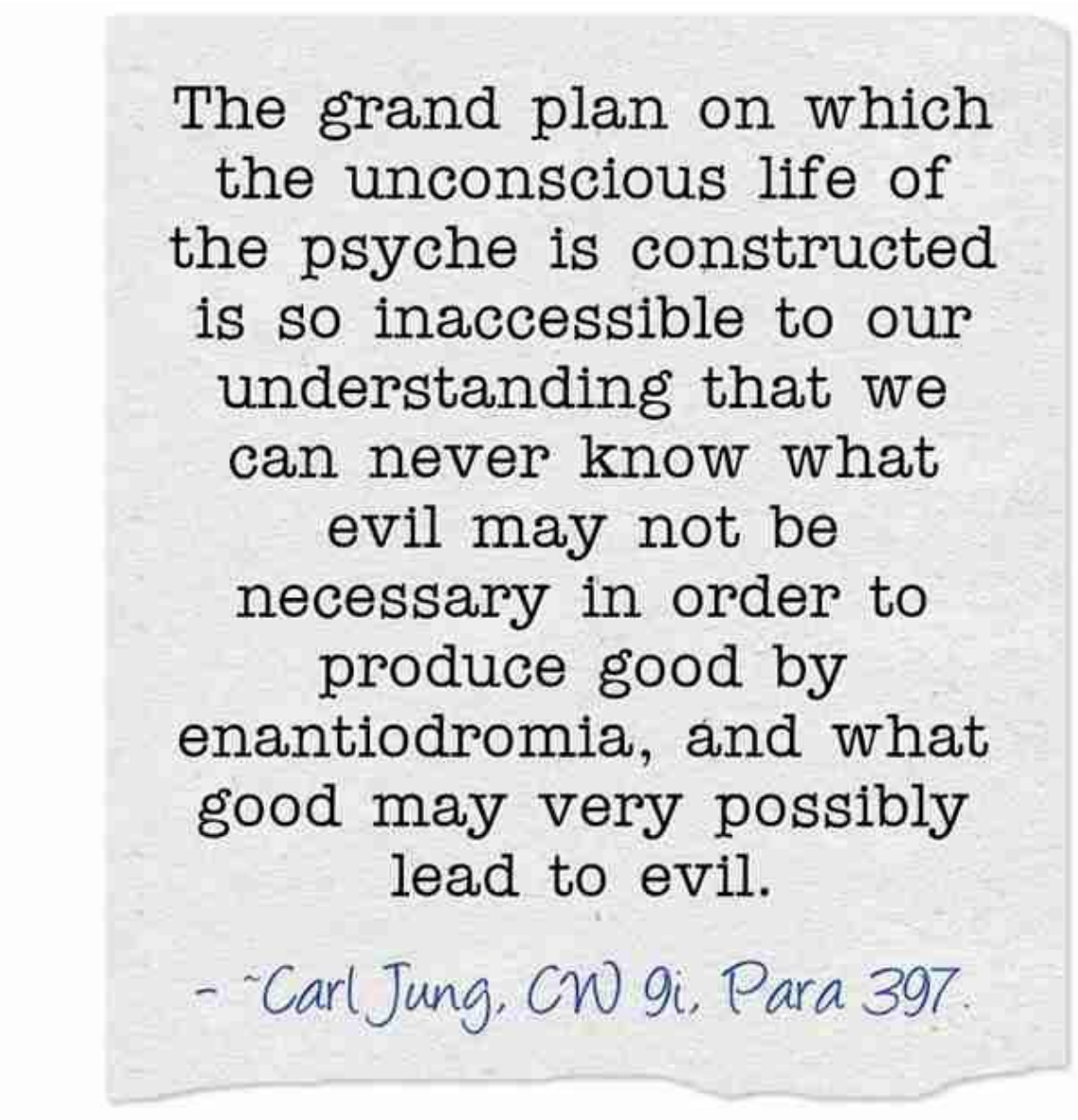
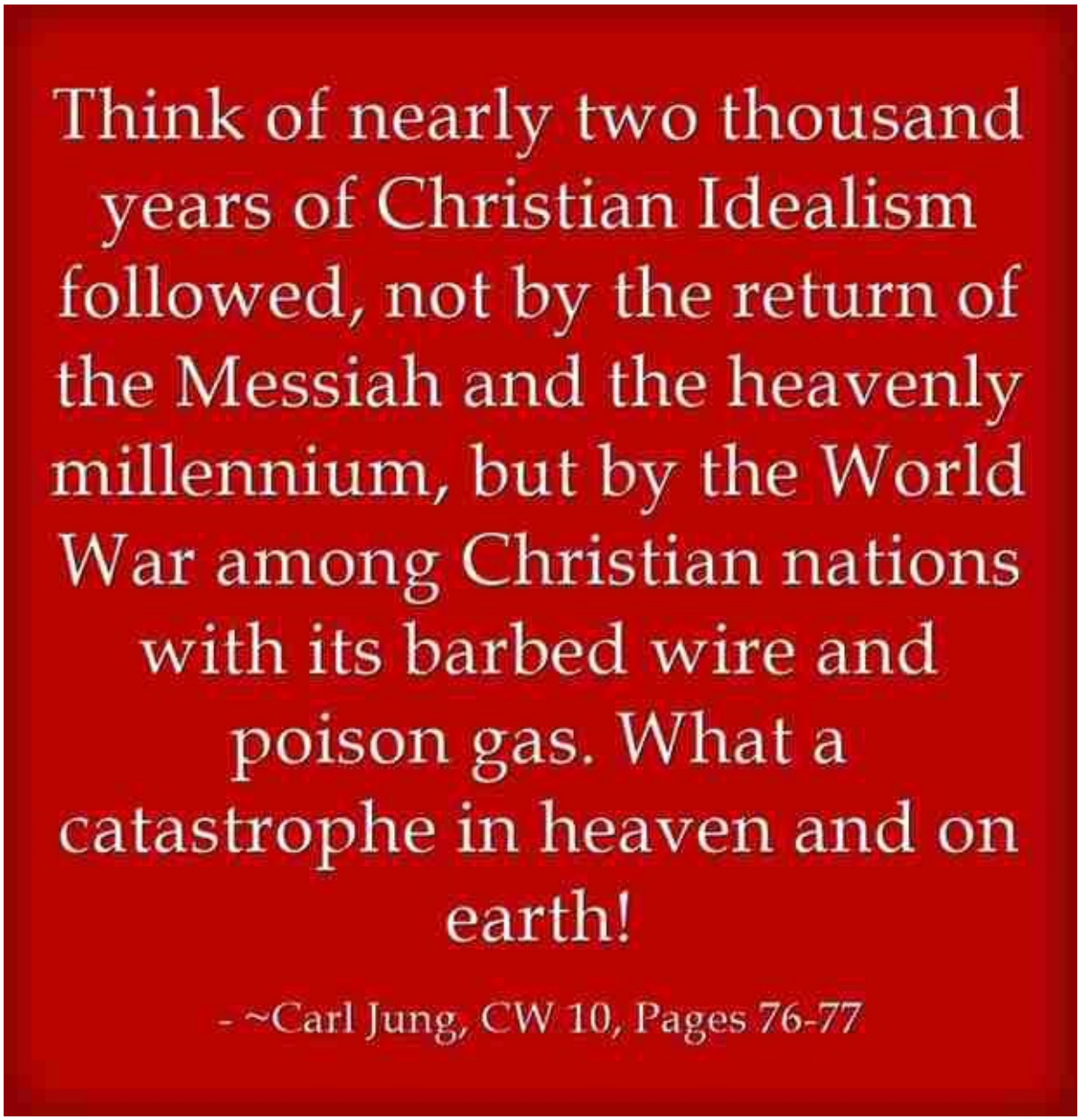

The fact that deity and devil belong together also plays a great role in alchemy.
~Carl Jung, Children's Dreams Seminar, Page 373.

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children's Dreams Seminar, Page 373.


The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.
- ~Carl Jung, CW 9i, Para 397.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397.


Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!
- ~Carl Jung, CW 10, Pages 76-77

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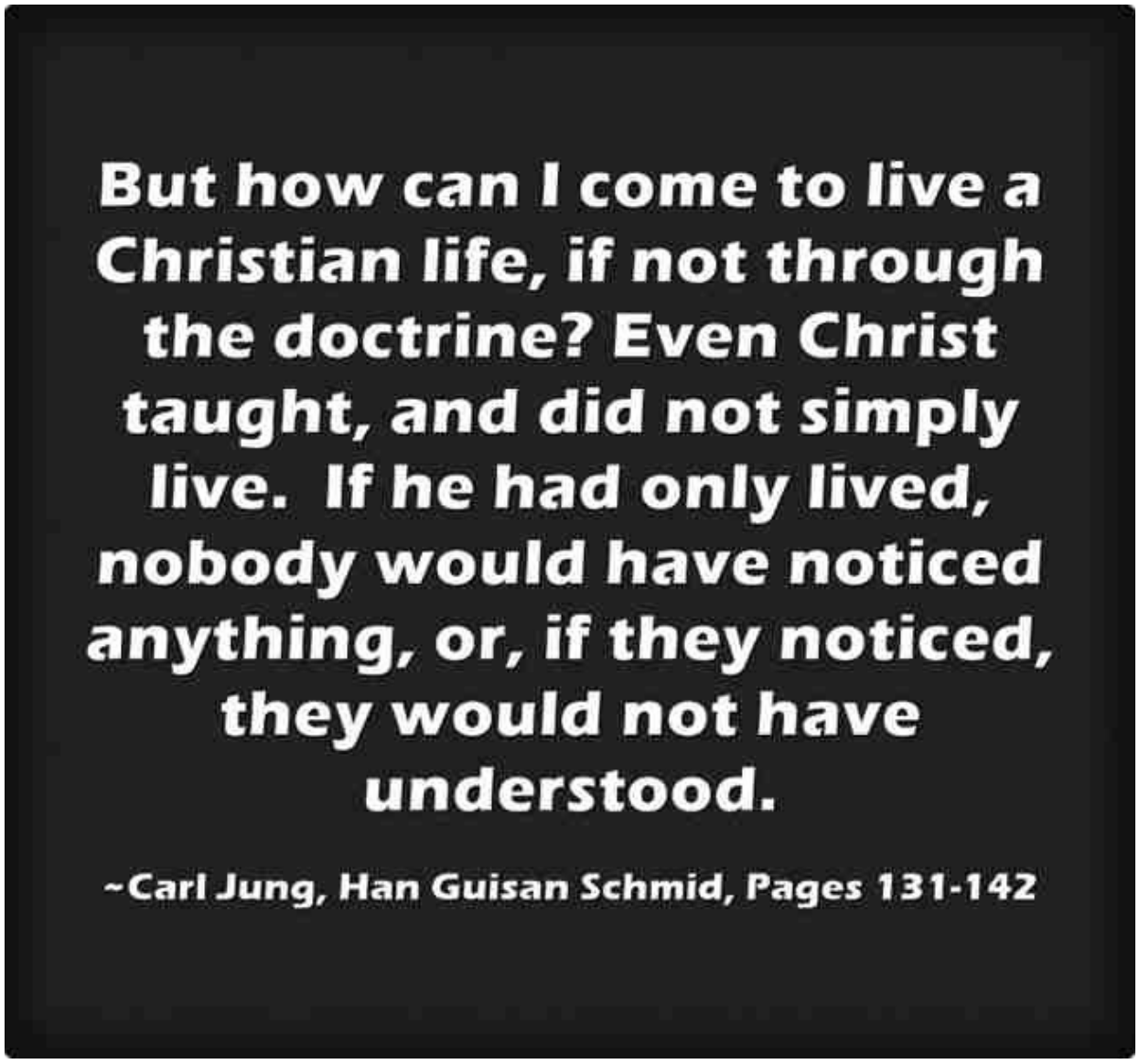
But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.
~Carl Jung, Han Guisan Schmid, Pages 131-142

But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood. Carl Jung, Han Guisan Schmid, Pages 131-142

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.
~Carl Jung, Han Guisan Schmid, Pages 131-142

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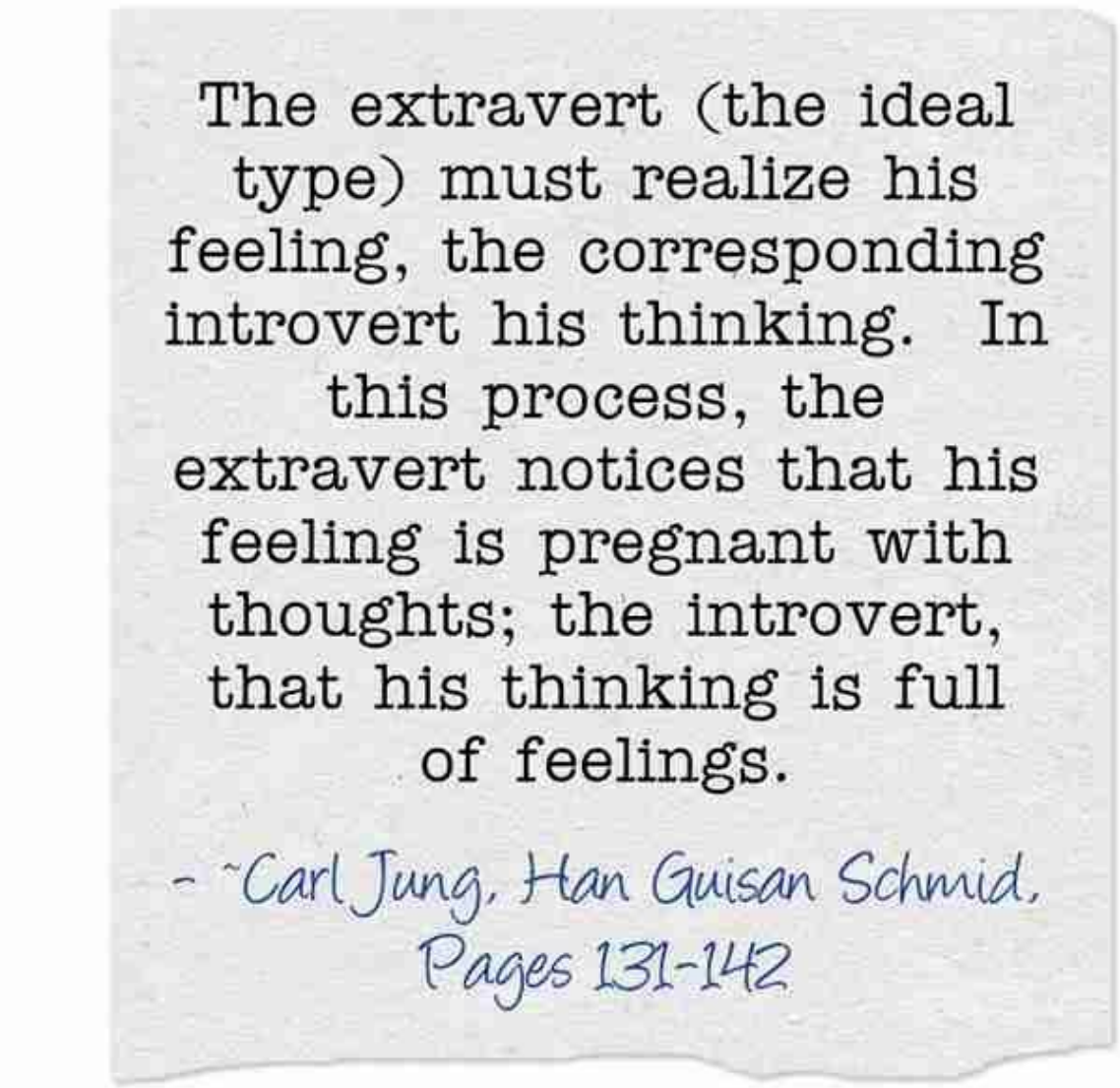
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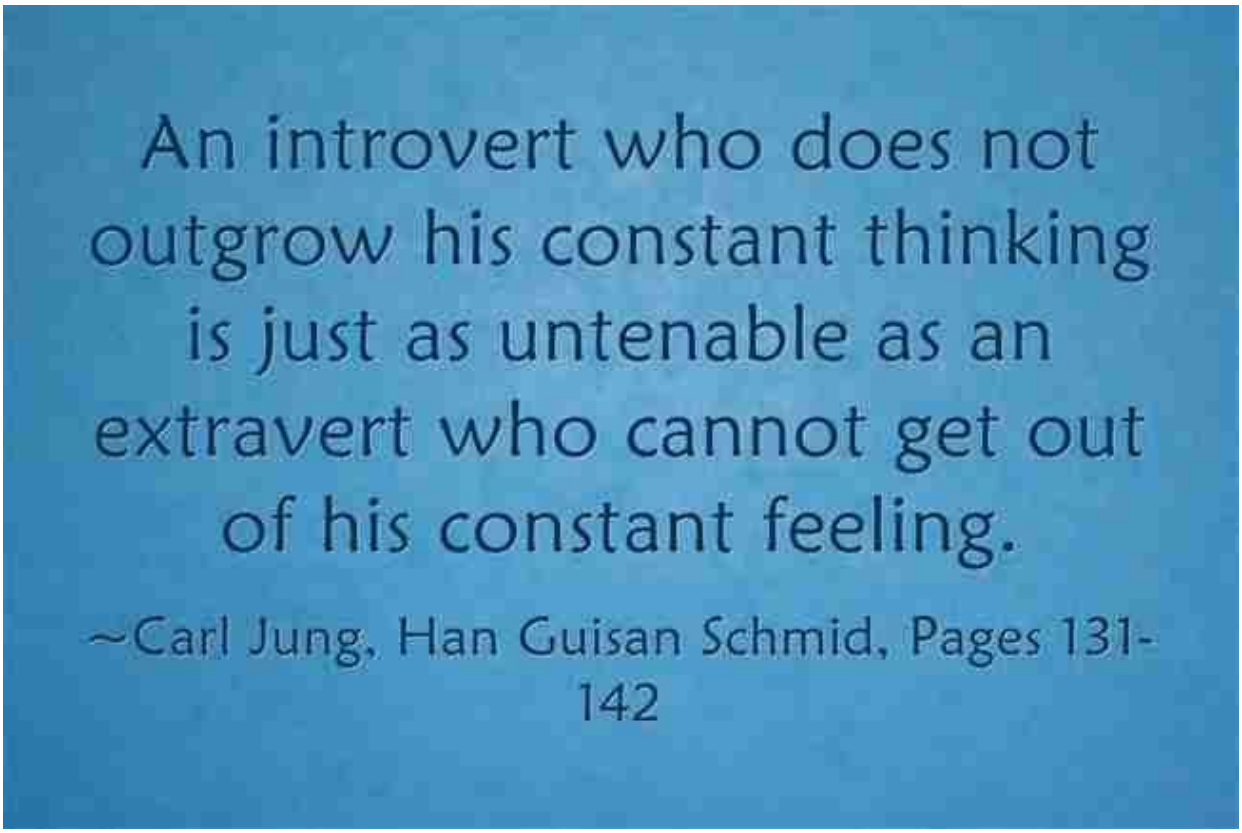
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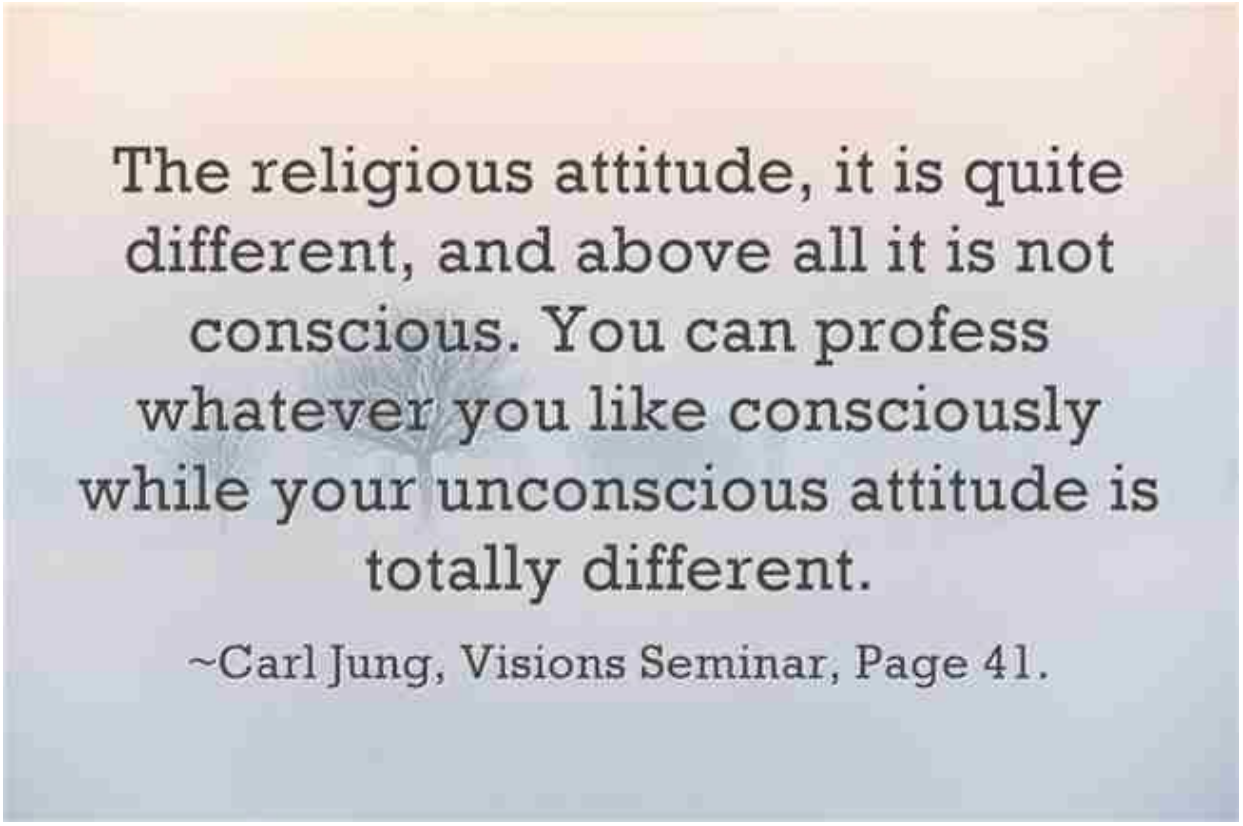
The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different.
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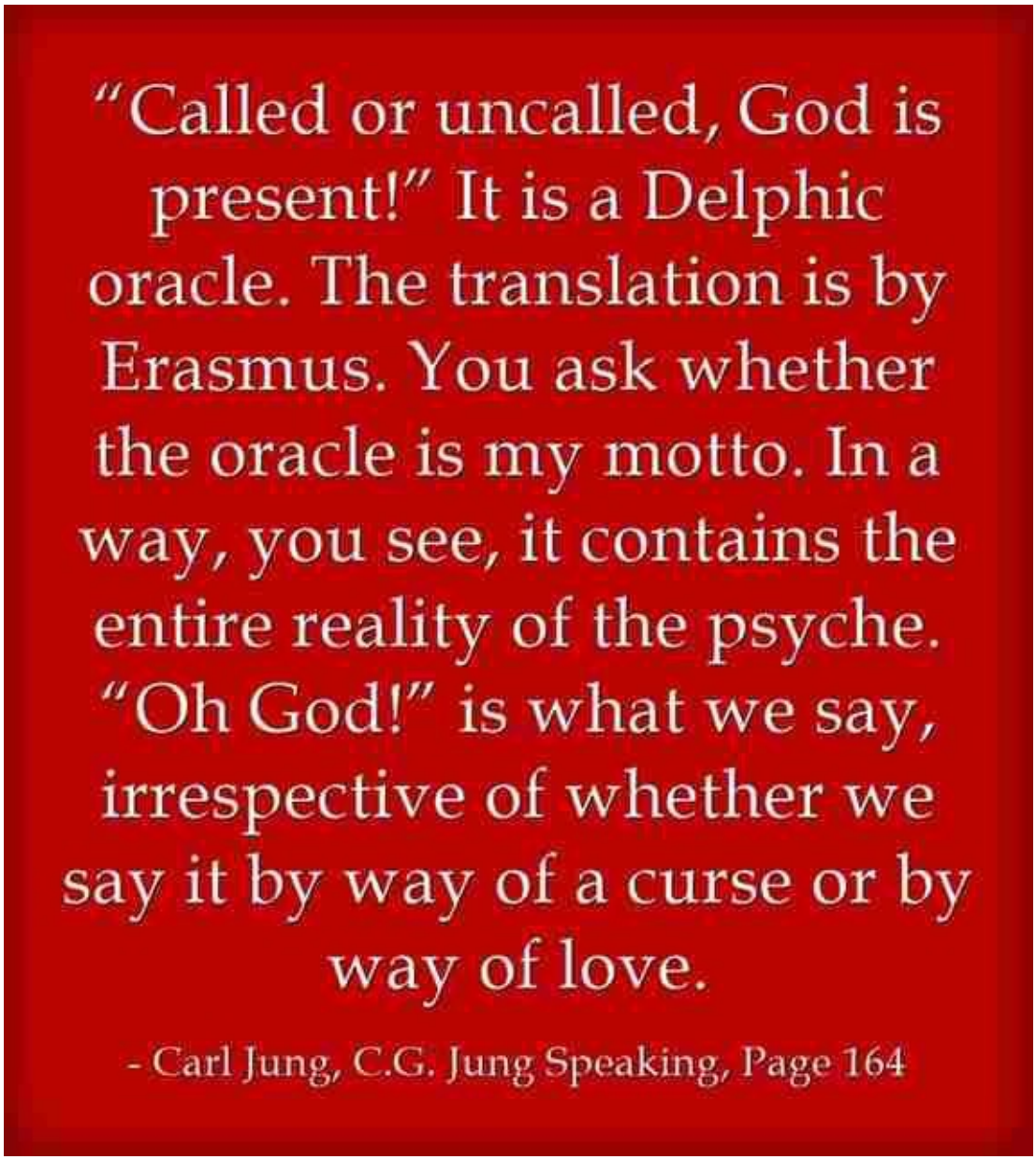
"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.
- Carl Jung, C.G. Jung Speaking, Page 164

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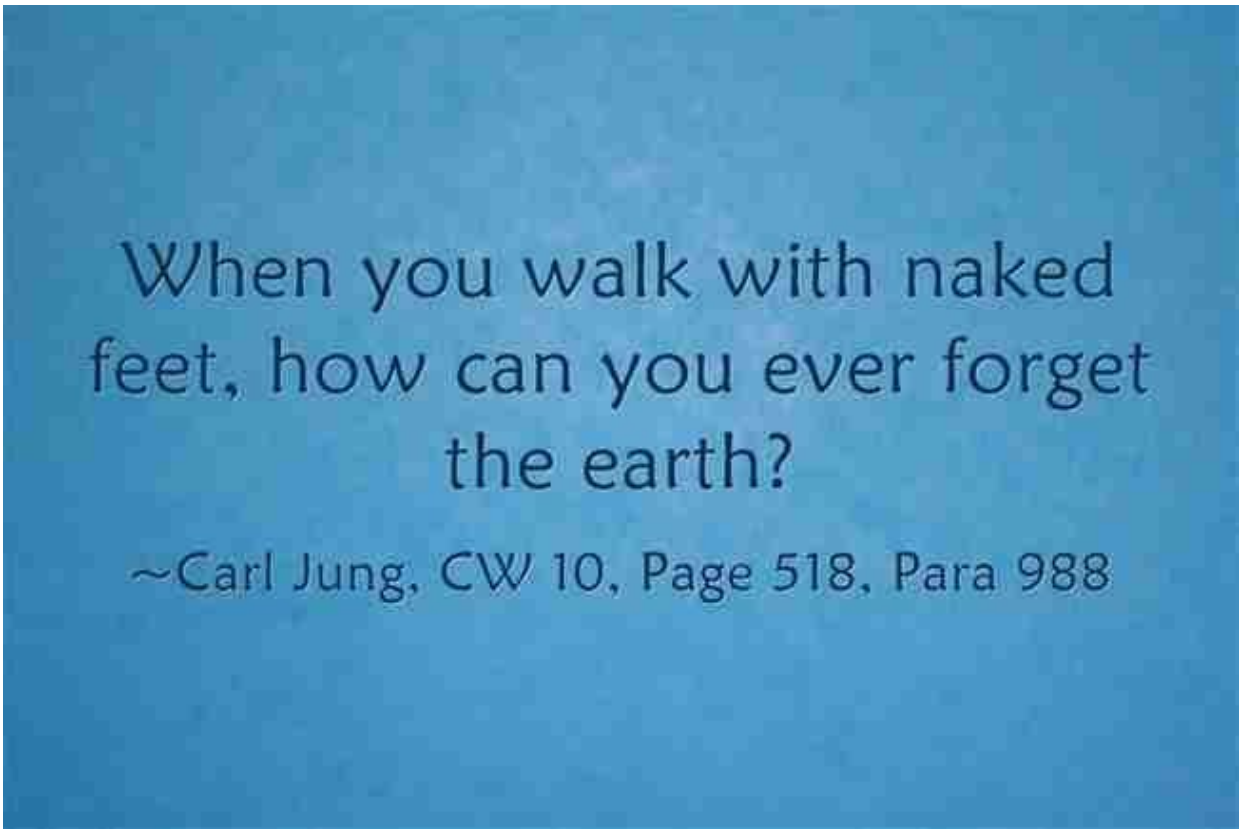
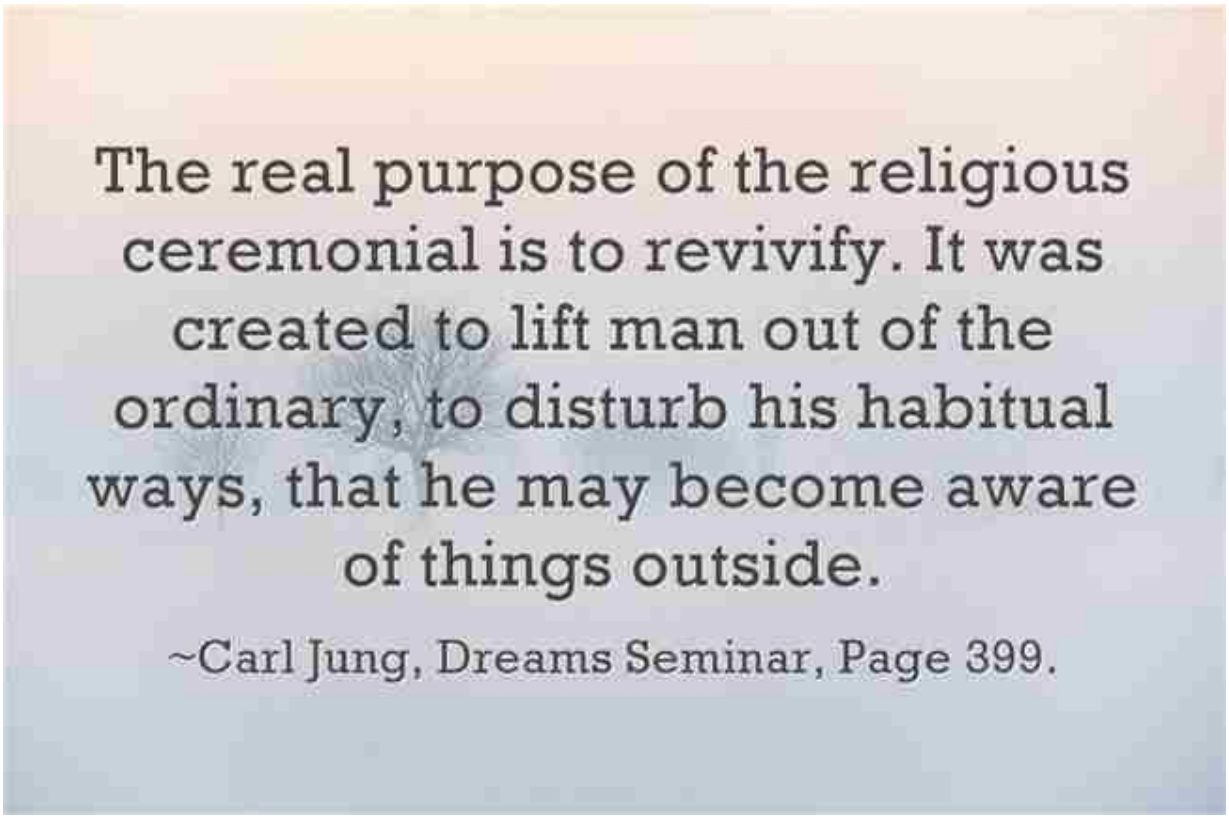


When you walk with naked feet, how can you ever forget the earth? Carl Jung, CW 10, Page 518, Para 988


The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside.
~Carl Jung, Dreams Seminar, Page 399.

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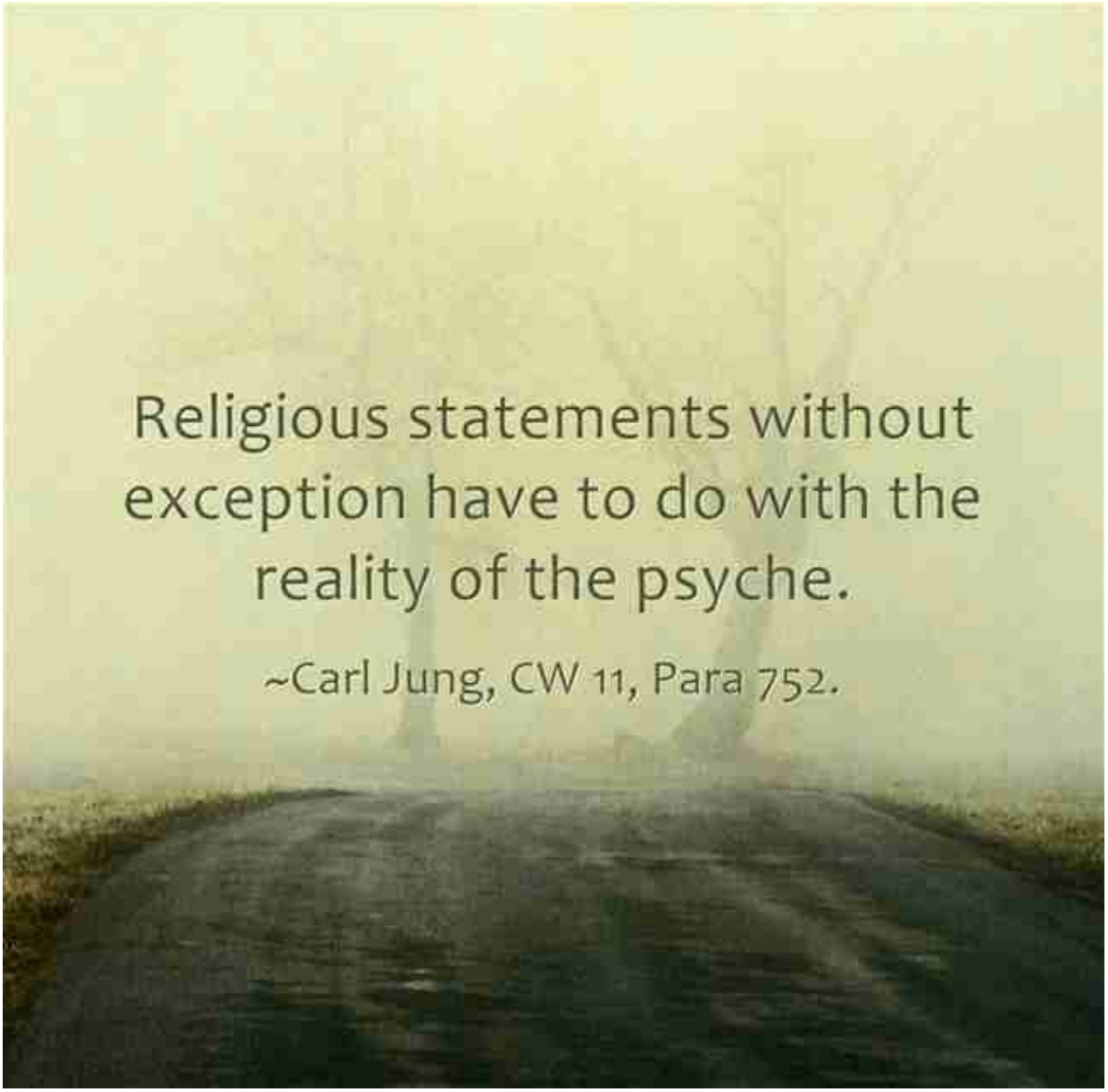
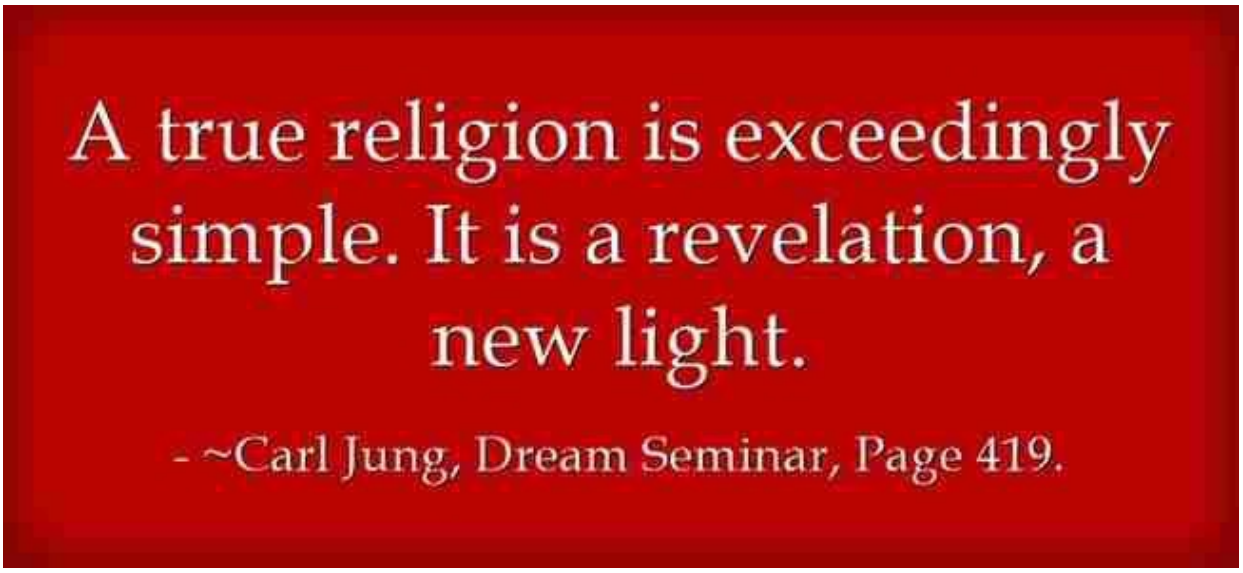
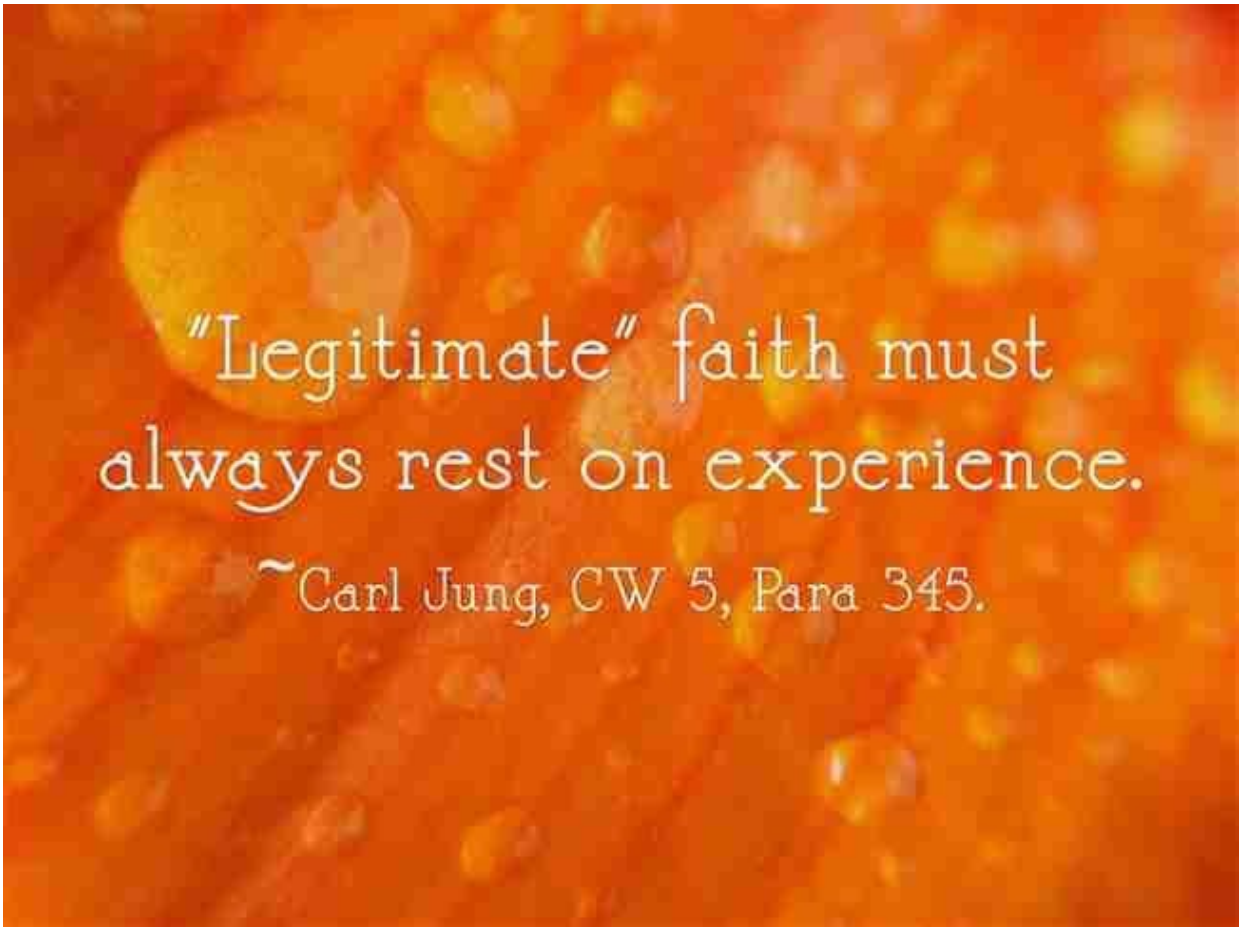


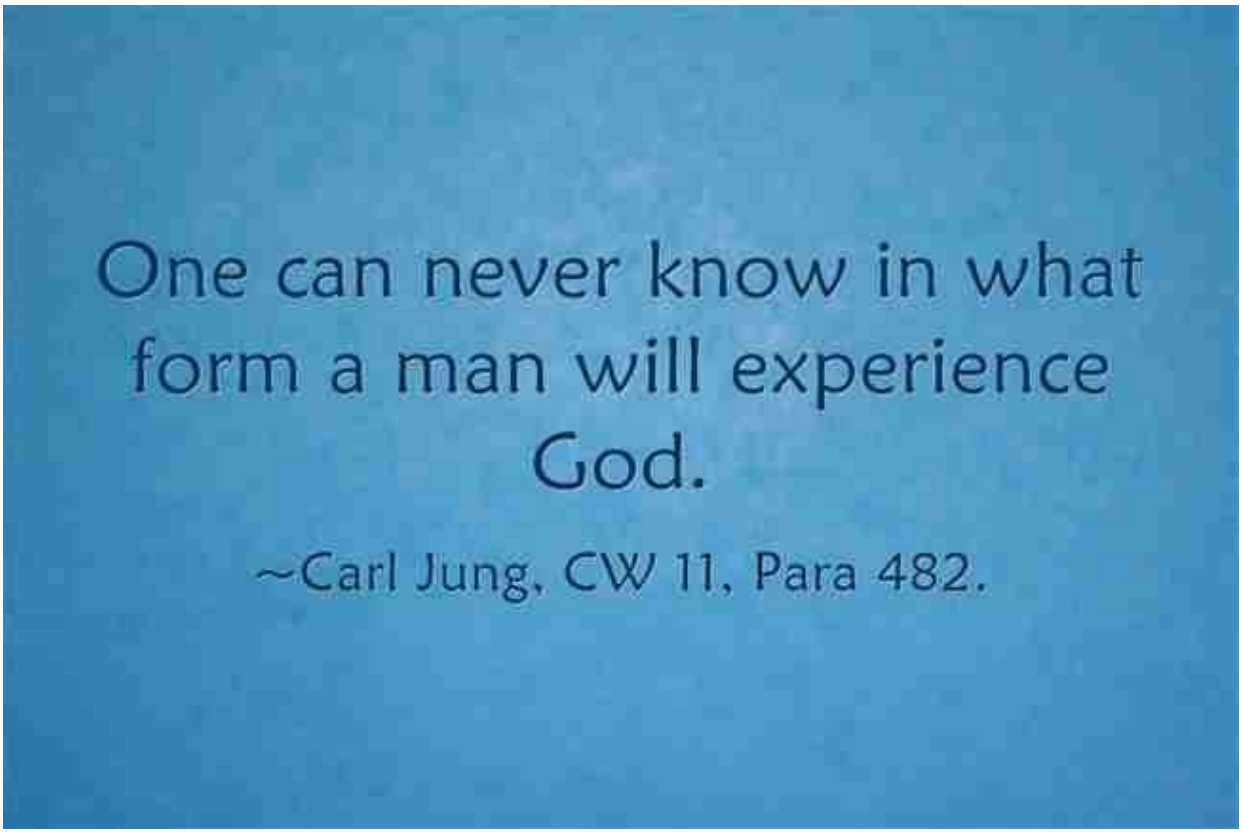
Religious statements without exception have to do with the reality of the psyche. Carl Jung, CW 11, Para 752.



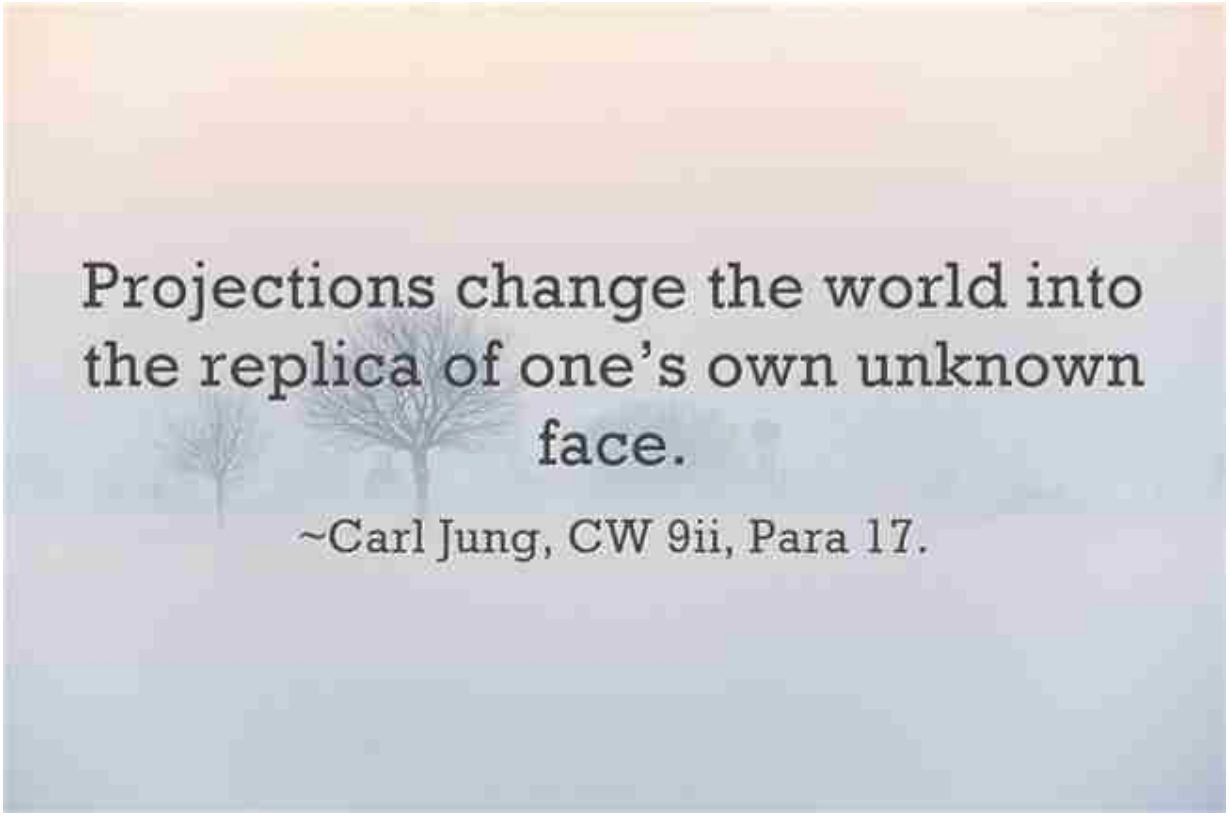
A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Seminar, Page 419.



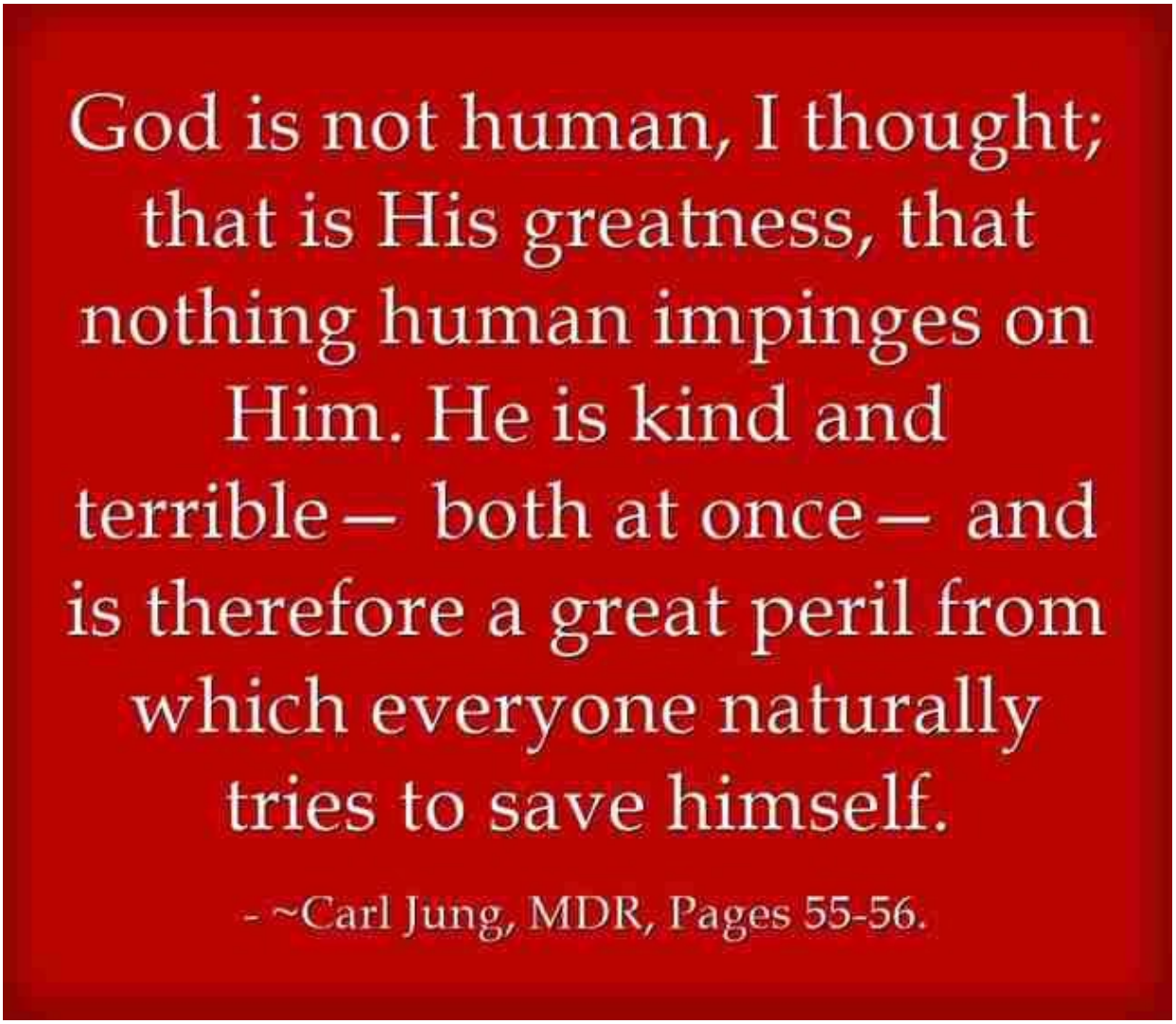
“Legitimate” faith must always rest on experience. Carl Jung, CW 5, Para 345.



One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.



Projections change the world into the replica of one's own unknown face. Carl Jung, CW 9ii, Para 17.


God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself.
- ~Carl Jung, MDR, Pages 55-56.

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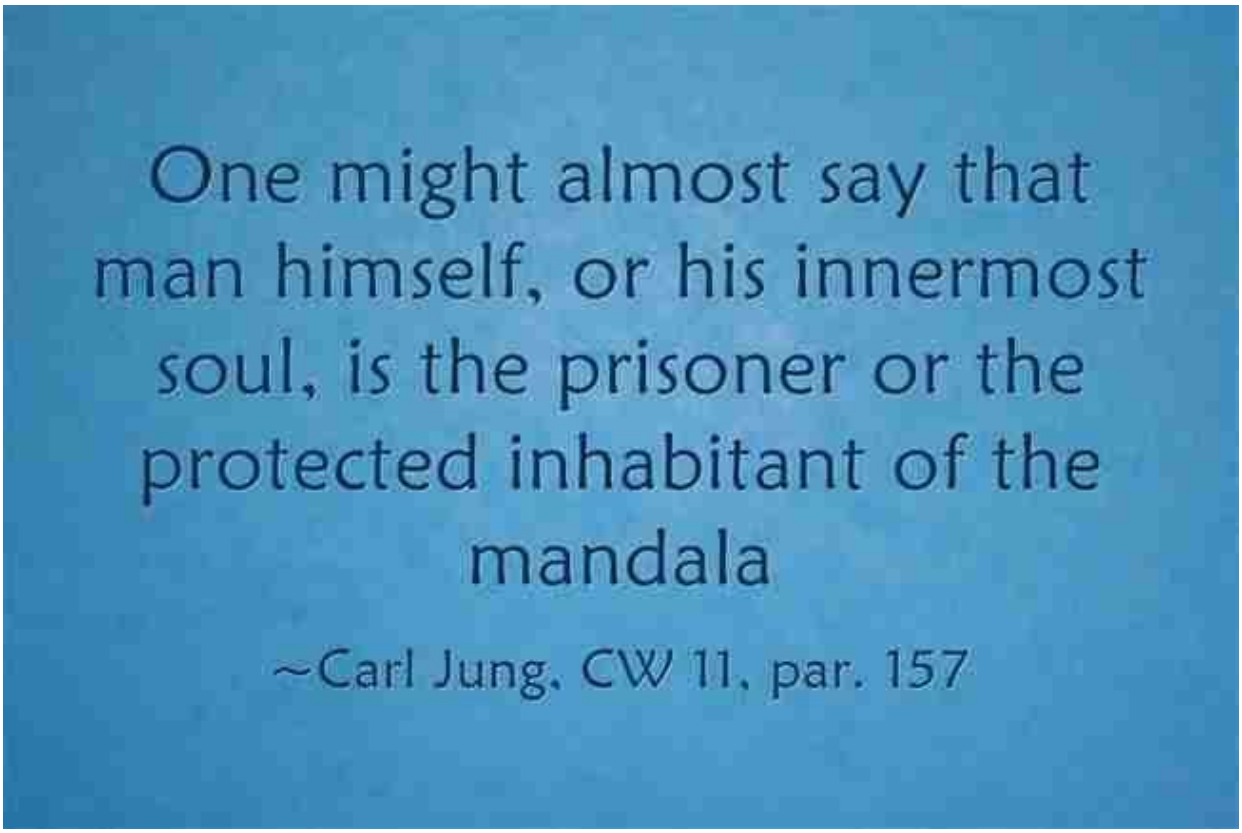
One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala
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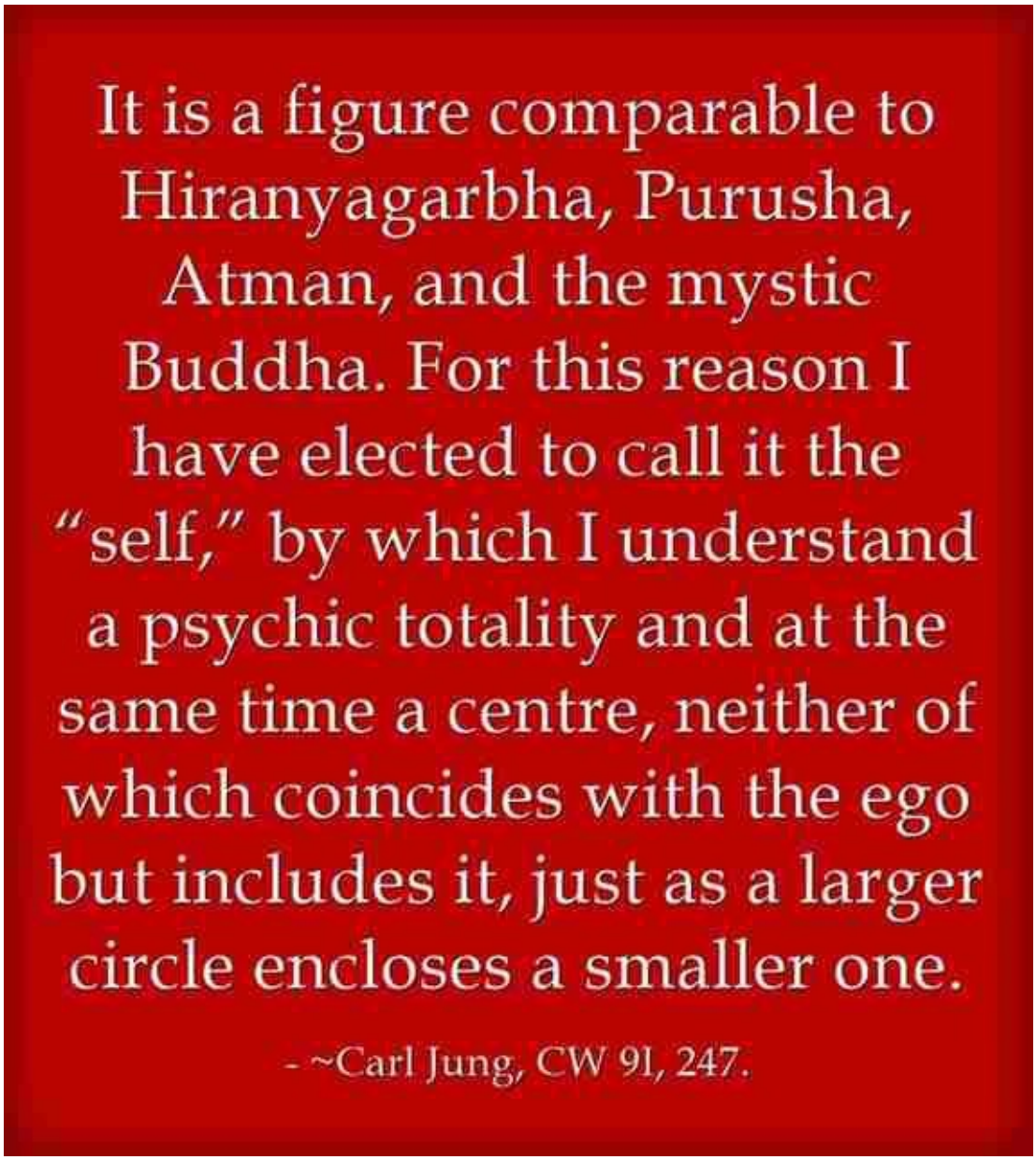
It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.
- ~Carl Jung, CW 9I, 247.

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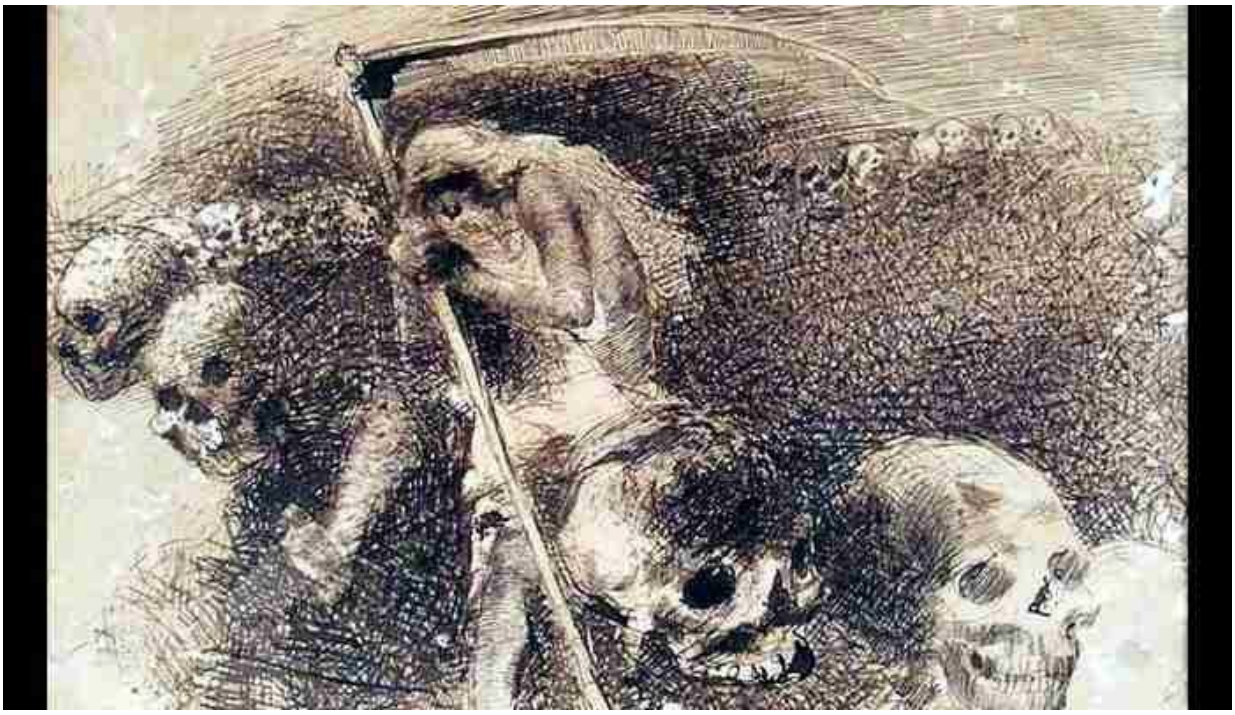
Carl Jung on “Terror.” (2016-03-15 04:49)



Carl Jung on “Terror.”

Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units. Carl Jung; "The Undiscovered Self", 1957.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is bat- tered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn’t realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

No charity in all the world can take away the divine terror. It could not even do away with the H-Bomb! Carl Jung, Letters Vol. II, Pages 362-363.

One can only say that somehow one has to reach the rim of the world or get to the end of one’s tether in or- der to partake of the terror or grace of such an experience at all. Carl Jung, Letters Vol. II, Pages 423-424

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation. Carl Jung, Letters Vol. II, Pages 496-497

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to

endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

Carl Jung on “Normal.” - Anthology (2016-03-16 03:46)

If I get another perfectly normal adult malingering as a sick patient I’ll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one’s attention has been deflected. Carl Jung; Man and His symbols; P. 20

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adap- tation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161

…therefore I always feel very suspicious when somebody assures me that he is very normal, too

many normal

people are just compensated madmen. Carl Jung, Modern Psychology, Vol. 1, Page 41.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became per- fectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, Modern Psychology, Vol. 1, Page 132.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, Modern Psychology, Vol. 2, Page 146.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

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qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

But in the world it is not what is usual or general that is essential, but the exceptional and the individual;

there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Pages 333-334.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have vi- sions in certain moments. Carl Jung, Letters Vol. II, Page 380.

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Pages 409-410.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Pages 533-534

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts,
but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, The Symbolic Life, Page 310.

Aside from normal forgetting . . . several cases that involve the "forgetting" of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.

It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a

continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

[Carl Jung and “The Last One” 6. Nov. 1915 (2016-03-17 03:56)

Dear Friend,

Your letter strengthens my conviction that reaching an agreement on the fundamental principles is impossible, because the point seems to be precisely that we do not agree.

To this end the ucs. uses every means, and be it ever so hair-raisingly stupid.

For instance, I have gone to the most stupid trouble to explain my viewpoint to you, while all the time you have been under a wrong impression in that you did not notice that that sentence in my first letter, in which I talked about the purification of thinking, was purely hypothetical and referred exclusively to the ideally oriented introvert.

It is on precisely this sentence that he is riding, right now, toward the perfection of his type, and thus into hell.

But in my last letter I consistently differentiated between the ideally oriented and the compensated types.

So when you say that the introvert would have to evaluate his thinking by feeling, this is precisely and abso- lutely correct, and does in no way contradict what I said.

And, by the way, you have of course understood everything quite correctly, but suddenly your ucs. reminds you again of that misunderstood sentence and confuses everything anew.

But this is a comedy, meant to prevent the feared union.

This union, which should not come about, is the union of the pairs of

opposites in ourselves. This is what the devil wants to prevent at any cost.

But it shall be nevertheless.

You constantly keep describing to me how the extravert achieves the perfection of his type.

Well, I've known that for ages.

What I am talking about, however, is how he can get out of his type.

I have given you detailed arguments for why the process of realization is a process of gaining knowledge, and nothing else.

You do not offer the slightest evidence that realization might be something different.

On the contrary, your example of the realization of values shows that this is a process of evaluation.

As already stated, it is only by underestimating the thinking process that you can conceive of evaluation as do- ing and put the accent on it.

But that's not where the accent should be.

It has long been a known fact that the extravert realizes his mistrust to a much

too little extent. That's why I'm talking of it.

As far as the last passage is concerned, well, reread your letter carefully— I haven't got it with me here— and you will understand my conclusion.

That you had something else in mind I could not know.

It strikes me that, when speaking of knowledge, you always seem to have only the concept of "scientific" knowledge in mind.

That is why I spoke of "living" knowledge as opposed to

"scientific" knowledge. This distinction seems to have escaped

you.

If, as you think, life can be a substitute for this knowledge, we wouldn't need it.

But then— how really stupid of life to create that knowledge which it does not need at all.

In that case we need no longer bother about knowledge at all but simply go on living without racking our brains.

You are again forgetting that life stands on two legs, doing and thinking.

So, if life can be a substitute for the Christian doctrine, what's the point

of the doctrine? But how can I come to live a Christian life, if not

through the doctrine?

Even Christ taught, and did not simply live.

If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have

understood.

If you feel like calling your thinking “feeling,” you should tell me, for then I will also turn the thing around and call my feeling “thinking.”

You would be the first person to protest, because then I would simply foist my feelings on you, making them your thoughts.

You would be flabbergasted by that, because then we would be right in the middle of a

neurotic state of mind. If you conceive of your thinking as feeling, you will leave the

door wide open for hysterical projections.

Then talking is no longer possible.

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.

So one could well risk trying to give the introvert at least that much credit, namely, that his thinking could be more or less correct.

You are right insofar as the process of realization is a feeling process in the extravert—well, certainly, so long as he is not compensated.

We have just established, however, that we are now speaking of the compensated, and not of the “ideal,” type.

So long as even the realization process is a feeling process, there remains no

room for thinking at all. And if the introvert mistakes even his feeling for thinking,

well, what will become of his feeling?

There reigns a terrible confusion about the realization of thoughts and feelings.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking.

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

I call the realization of thoughts hidden in feeling an act of thinking, and the realization of feelings hidden in thinking an act of feeling.

Turning things around again only foolishly confuses matters and leads to nothing.

Moreover, such a reversion leads to reversed results: for if I call my realizing act of feeling an act of thinking, I will again think my feelings as I did before, which is precisely the crazy thing to do, and the extravert will feel his thoughts, thus committing the same blunder as before.

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

For starters, he must learn that thinking cannot be replaced at will by feeling, and that a thinking process can- not arbitrarily be seen as feeling.

This is exactly the nonsense from which he suffers.

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with.

His thinking has long since become refined enough, but the feelings therein are not yet realized; feelings can, in God's name, only be felt, but they can't— and that's the devil of it— ever be thought.

It is true that it seems to him as if the realization of his feeling muddied and smudged his thinking, just as it seems to the extravert as if he killed his feelings.

These evil things apply only to the hopelessly rationalistic slant in our thinking and feeling, however—in other words, to our so highly praised reason, into which we have advanced too far.

I won't say anything more about the "famous extravert," because I realize that all of a sudden he has now transferred onto the introvert what he had formerly claimed to have taken over from that other extravert.

Here one has to wait until matters have cleared up in him.

I believe you when you say that the feelings of the extravert are not cooled off by the knowledge of the ob- ject as it really is, but he himself cools off the object because, contrary to before,
he treats it badly, and again disproportionately so.

I do not give the object credit for cooling off, because for the object this is

quasi unavoidable. For the object made the same mistake, by taking the

other's fantasy at face value.

Humans are close to one another only in the collective; in the individual sphere, they are separated by a huge distance, more so because they have to strive for separation and differentiation
than because of being actually different.

That the introvert need not be careful with his thinking toward another introvert, but must, on the contrary, help him perfect his own thinking, is certainly true for the beginning of an analysis, provided the other introvert is not someone who has already carried his thinking to extremes (ideal type).

Once the ideal type is reached, a quasi- total blocking of thinking takes place, which is lifted only momentarily when the introvert has realized a feeling.

Vice versa, the same may be true for the extravert.

When I speak of the "intentions" of the extravert, I am well aware that it is just this that the extravert realizes to a much too little extent.

He simply has these intentions (power tendency) in the ucs.

And that is also why the extravert violates his object, for the

ucs. takes effect. The more unconscious, the worse.

Regarding terminology, I must remark that the ideally oriented extravert is always archaic.

He merely has differentiation on the one side, and archaism on the other, just

like the introvert. It is necessary to reach the ideal type.

It seems we agree on that.

Now the question is how to get out of it.

This is possible only through self-communion, and this is true for both types, for both of them are too extraverted, because we are too extraverted in general.

This is the task of our time, which still has a monastery or desert of the

soul in store for us. This is what is so damned bitter and difficult.

Contact in the “human” and “civil” spheres, but anything to do with the “soul” cut off and kept ready for the development of individuality.

“Understanding” is a way toward a collective flattening of the individual and is discarded by fate.

It seems to me that scientifcally it is possible to come to an understanding about the general principles of the types but not about the finer nuances.

This is simply beyond what language can do.

After all, everyone conceives of the linguistic signs for the various concepts in terms of what they have under- stood.

Now I would like to arrange the terms in question schematically:

I. Introverted

Conscious Thinking as the logical rational function (adapted and universally valid).

Feeling as tones of feelings subordinate to thinking, and as an emotional reaction to what had been cognized by thinking; weak as far as the outward effect is concerned.

Unconscious

Feeling as a sporadic act of intuition = a complex of emotion, with an undeveloped thought-content.

Undeveloped, therefore archaic, symbolic, ambiguous, phenomenal, irrational, actus purus naturae, can only imperfectly be formulated and grasped intellectually, projected.

II. Extravert

ed

Conscious

Feeling as the logical (logic of feeling) rational function (adapted and universally valid).

Thinking as intellectual processes subordinate to feeling, and as a reaction to what had been felt (what had been comprehended by feeling).

Weak as far as the outward effect is concerned.

Sensation, subordinate to feeling, a not very distinctive (or even disturbed) organ function.

Thinking as a sporadic act of intuition = a complex of thoughts, with an undeveloped content of feeling and sensation.

The other attributes as

above. III.

The general task is the assimilation of

the ucs. The content of the ucs.

contains dispositions

1. for outer life = concrete actions,

2. for inner life = subjective thinking and feeling.

IV.

Therefore, the assimilation of the ucs. is achieved by both 1. acting (experience via the object)239 and 2. thinking, feeling as purely inner experience, or experience via the subject.

V.

It is not determined a priori what must be done in a concrete way, and what must

be inwardly lived. This is decided by what is possible (subjectively and

objectively).

VI.

α. The ucs. content is collective, that is, subjective and objective, exopsychic and endopsychic, irrational, hence interfering with adaptation. (I.e., adaptation to the world and to the subjective condition, insofar as we have rationally cognized and felt it. I am referring only to the analyzed person here.)

β. The ucs. content is a unity of outer and inner meaning.

γ. It is not exclusively valid either (1) for the outer or (2) for the inner realm, but for both together, that is, for their operating together.

VII.

The ucs. content is symbolic, that is, encompassing the outside and the inside, because the symbol is (1) an act, but not in the sense of an act pure and simple, and (2) a thought, but not

in the sense of a rational

concept. VIII.

The symbol is thought and act combined into a unity, collectively and individually,

socially and egoistically. IX.

The general analytical task is accomplished by the assimilation of the ucs. content.

Therefore the ucs. content is the object at which the analytically educated libido aims (The way of education is via the object and the subject.)

X.
The general object at which the libido aims has the significance of a cultural ideal.

It is the dearest and the highest (the treasure hard to obtain), hence a religious goal, thus hinting at bringing together all the strongest strivings.

XI.

Company of like types eases things, and holds fast to what is already given, thus serving the extension and consolidation of what had been taken [from the other].

Balance and understanding are possible, desirable, and absolutely to be

strived for. (Being.) XII.
Company of unlike types complicates things, as it is an obstacle, and for that very reason an absolute necessity of
development, hence also a temptation to

regression. He who does not win in this

process, loses.

Balance and understanding are impossible, neither desirable nor

to be strived for. The disparity can be obscured only by deceit and

violence.

The only thing in common is the goal. (Becoming.)

In the meantime, and after long deliberation, the problem of resistance against understanding and coming to an agreement has become clear to me.

73) who helped me to gain that insight.242

She saw the devil in a vision; he spoke to God, and said the following about the psychology of devils: “Her belly is so swollen, because her greed was boundless, for she filled herself and was not sated, and so great was her greed that, had she been able to gain the whole world for herself, she would gladly have made the effort and, moreover, would have liked to reign also in the heavens.

I have the same greed.

Could I win all the souls in heaven and earth and in the purgatory, I would

gladly capture them." So the devil is the devourer.

To understand = comprendere = katasyllambanein, and

also to devour. Understanding and agreement are an act

of swallowing.

One should not let oneself be swallowed, however, unless one is really someone who can overpower the monster from within.

Provided, too, that the other accepts the role of Fafnir and devours indigestible heroes.

So it is better not to "understand" people who might be heroes, because this will not agree at all with one- self.

One can go under through them. In the wish to understand, which seems to be so ethical and all human, there lurks a devil's will, which, though I myself may not notice it at first, definitely
makes itself felt to the other.

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences.

The core of the individual is a mystery of life, which dies when it is "grasped."

That is also why symbols want to keep their secrets; they are mysterious not only because we are unable to clearly see what is at their bottom.

For the symbol wants to prevent Freudian interpretations, which are indeed so pseudo- correct that they never fail to have an effect. For ill people, "analytical" understanding is as healingly destructive as cauterization or thermocautery, but
healthy tissue is banefully destroyed by it.

After all, it is a technique we learned from the devil, always destructive, but useful where destruction is neces- sary.

We can commit no greater error, however, than to apply the principles of this technique to an analyzed psy- chology.

But there's still more to this!

All understanding as such, being an integration into general viewpoints, contains the devil's element, and kills.

It tears another life out from its own peculiar course, and forces it into something foreign in which it cannot live.

That is why, in the later stages of analysis, we must help the other to come to those hidden and unopenable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell.

Actually, there must not be any understanding and agreement on this, even if it were possible, as it were.

But if understanding and agreement on this have become generally and obviously possible, the symbol is then ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell.

Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water, which gushed forth mightily.

Then I had to dig a trench and a deep hole, in which I collected all the water and let it flow back into the depths of the earth again.

In this way salvation is given to us in the unopenable and unsayable symbol, for it protects us by preventing the devil from swallowing the seed of life.

The threatening and dangerous thing about analysis is that the individual appears to be understood: the devil takes away and eats up his soul, which had been born into the light as a naked and exposed child, robbed of its protective cover.

This is the dragon, the murder, which always threatens the

newborn Son of God. He must be hidden once again from the

“understanding” of men.

True understanding, however, seems to be what is not understood, yet still is and is effective.

When Ludwig the Saint once visited St. Giles incognito, and when the two, who did not know each other, caught sight of each other, they both fell to their knees before the other, and embraced and kissed— but did not talk.

Their gods knew each other, and their humanness followed.

We must understand the divine within us, but not the other, insofar as he is able to go

and stand on his own. We have to understand the ill person, however, for he is in need

of the cauterizing remedy.

We should bless our blindness for the other’s mysteries, because it prevents us from devilish deeds of violence.

We should be confi dants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need “understanding” because of his own incapability.

A story told in The Little Flowers of Saint Francis of Assisi (1340; English edition 1905), the most popular biog- raphy of St. Francis, written by an anonymous Italian friar: Ludwig of Thuringia (1214– 70), king of France, having heard of the sanctity of Brother Giles (in German: Aegidius), one of the first companions of St. Francis, went to meet him.

They had never met before in their lives, but knelt down and embraced each other, without speaking a word.

When asked why he had not spoken to the King, St. Giles answered that nothing had needed to be said be- cause “the light of divine wisdom revealed his heart to me and mine to him” (ibid., p. 111). Carl Jung, Han Guisan Schmid, Pages 131-142

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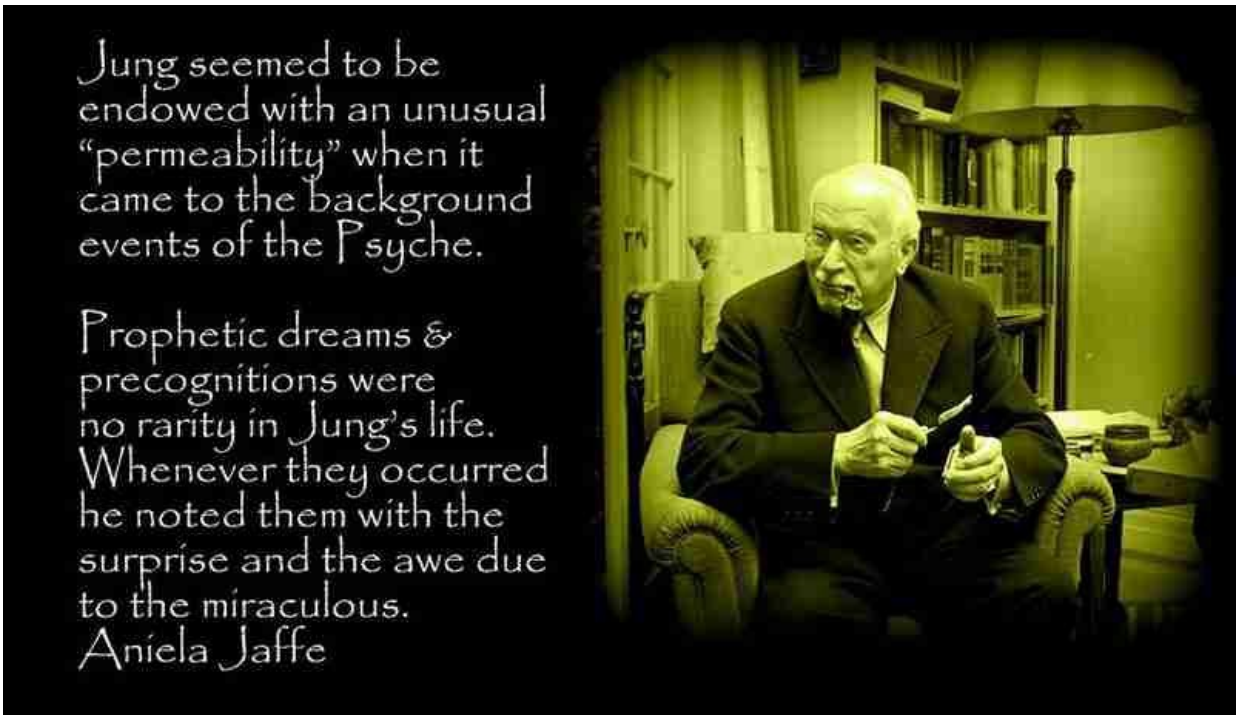
Prophetic dreams and precognitions were no rarity in Jung's life. ˜Aneila Jaffe (2016-03-17 09:26)


Jung seemed to be endowed with an unusual "permeability" when it came to the background events of the Psyche.
Prophetic dreams & precognitions were no rarity in Jung's life. Whenever they occurred he noted them with the surprise and the awe due to the miraculous.
Aniela Jaffe

To Carl Gustave Jung parapsychology was more than a subject for scientific research, experiment, and theory.

His life was rich in personal experiences of spontaneous, acausal, or-to use the common term-paranormal phe- nomena.

Jung seemed to be endowed with an unusual “permeability” when it came to the background events of the psyche.

Prophetic dreams and precognitions were no rarity in Jung’s life.

But that alone does not explain the scope of his experiences; his sensitivity to manifestations of the uncon- scious was supplemented by constant observation of nature, of objects and of people.

Given his close attention to the worlds of the psyche and of external reality, it is not surprising that he per- ceived meaningful connections between the two which would have been overlooked by a les sharp observer.

Prophetic dreams and precognitions were no rarity in Jung’s life, though far from habitual.

Whenever they occurred he noted them with surprise-one is tempted to say, with awe due to the miraculous. Aniela Jaffe, The Life and Work of C.G. Jung, Page 1

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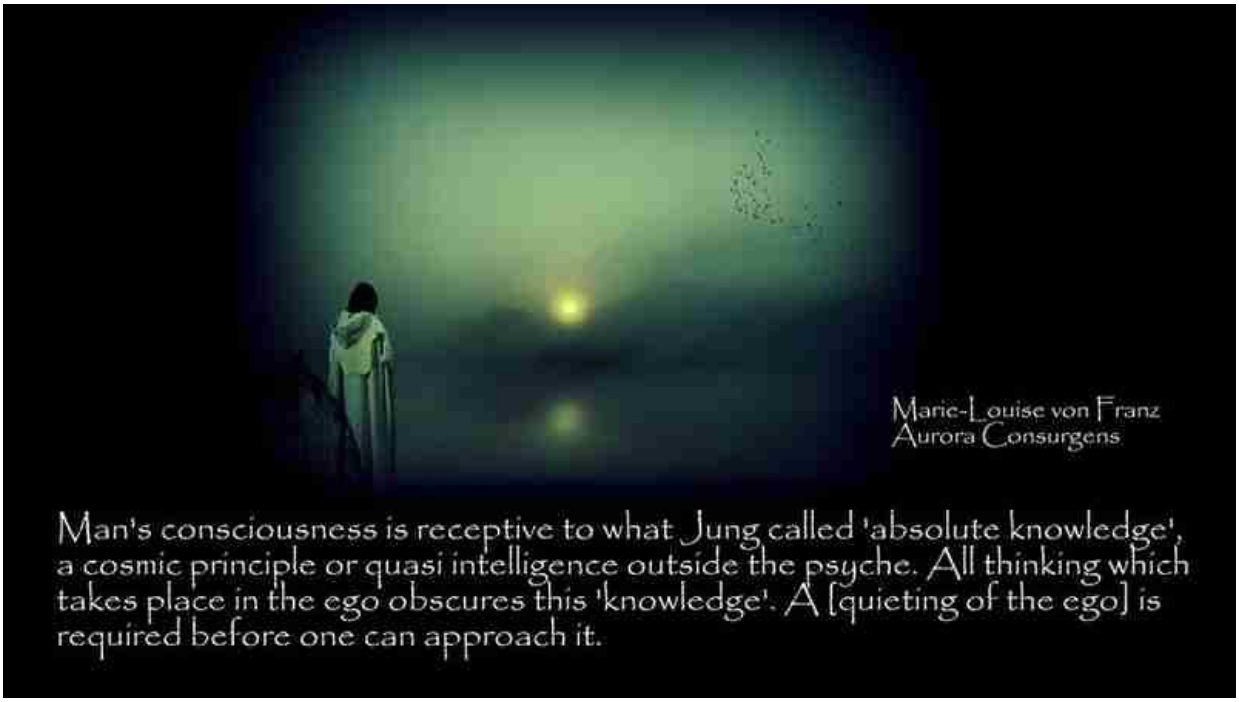
Carl Jung and "Absolute Knowledge" (2016-03-17 13:37)


Marie-Louise von Franz
Aurora Consurgens
Man's consciousness is receptive to what Jung called 'absolute knowledge', a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this 'knowledge'. A [quieting of the ego] is required before one can approach it.

Man’s consciousness is receptive to what Jung called ‘absolute knowledge’ a cosmic principle or quasi intelligence outside the psyche.

All thinking which takes place in the ego obscures this ‘knowledge”.

A quieting of the ego is required before one can approach it. Marie Louise von Franz, Aurora Consurgens, (Page number needed)

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense or- gans.

This quality of knowledge is what Jung calls ’absolute knowledge,’ since it seems to be detached from our con- sciousness. [CW 8, par. 148] Marie Louise Von Franz, Number and Time, Page 35.

The ’absolute knowledge’ which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

The lowering of consciousness means on the other hand an approach to the unconscious, and because the un- conscious seems to have access to this "absolute knowledge," information can be mediated which can no longer be explained rationally and causally. Carl Jung letter to S. Wieser, 6July151

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental. Carl Jung, Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

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Carl Jung on the “Kingdom of Heaven” – Anthology (2016-03-18 03:32)

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Conversations with C.G. Jung, Page 39.

He said "My kingdom is not of this world." But "kingdom" it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Pages 523-524.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christian- ity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Pages 476-477

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christian- ity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

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Carl Jung: Salvation is a long road that leads through many gates. (2016-03-18 03:55)

My word will go forth
from my mouth,
and it shall not return to me void,
but it will achieve
the end for which I sent it.
Isaiah 55:10-11

The symbol is the word that goes out of the mouth, that one that does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself unexpectedly on the tongue.

It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know.

But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external.

But the soul suffers great need, since outer freedom is of no

use to it. Salvation is a long road that leads through many

gates.

These gates are symbols.

Each new gate is at first invisible; indeed it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol. Carl Jung, Liber Novus, Page 311.

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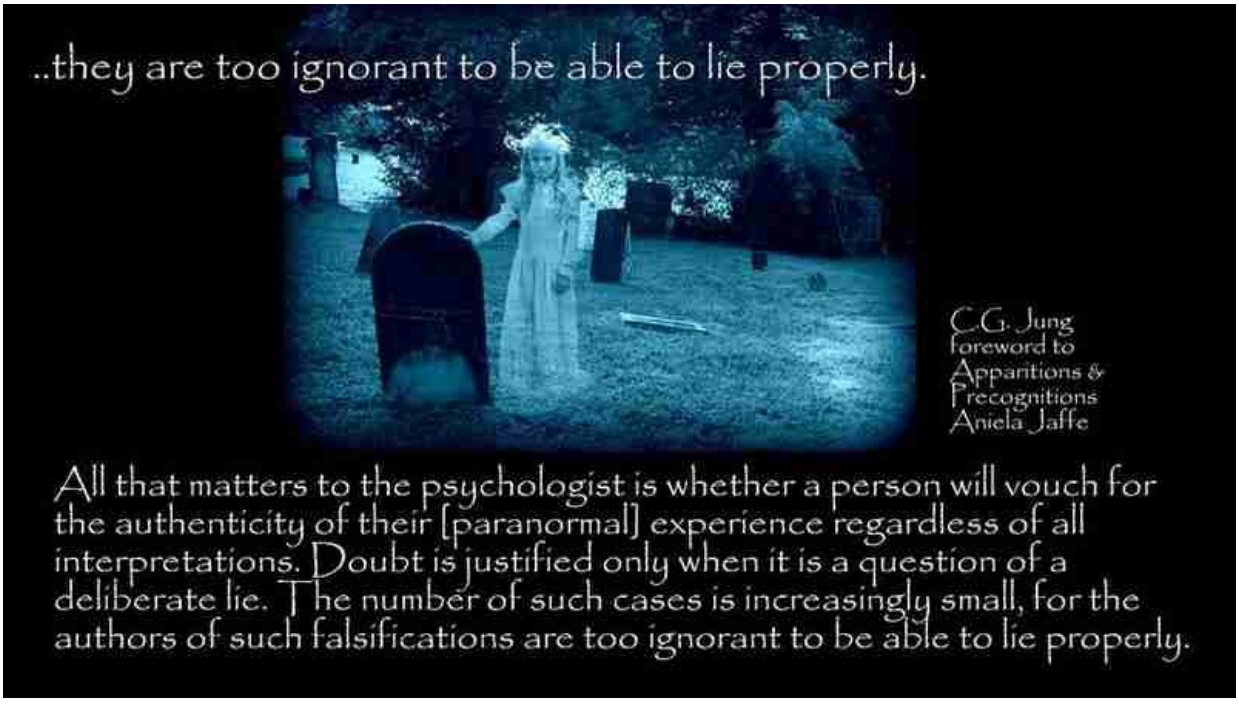
Carl Jung: Doubt is justified only where it is a question of a deliberate lie.
(2016-03-18 07:50)


..they are too ignorant to be able to lie properly.
C.G. Jung
foreword to
Apparitions &
Precognitions
Aniela Jaffe
All that matters to the psychologist is whether a person will vouch for the authenticity of their [paranormal] experience regardless of all interpretations. Doubt is justified only when it is a question of a deliberate lie. The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly.

The psychologist is little concerned here with what kind of facts can be established in the conventional sense; all that matters to him is whether a person will vouch for the authenticity of his experience regardless of all interpretations.

The reports leave no doubt about this; moreover in most cases their authenticity is confirmed not only by the freedom with which they were reported, but also by independent parallel stories.

Since it cannot be doubted that such reports are found at all times and places, there is no sufficient reason for doubting the veracity of individual reports.

Doubt is justified only where it is a question of a deliberate lie.

The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly. Aniela Jaffe, Apparitions and Precognitions, Pages vii – viii.

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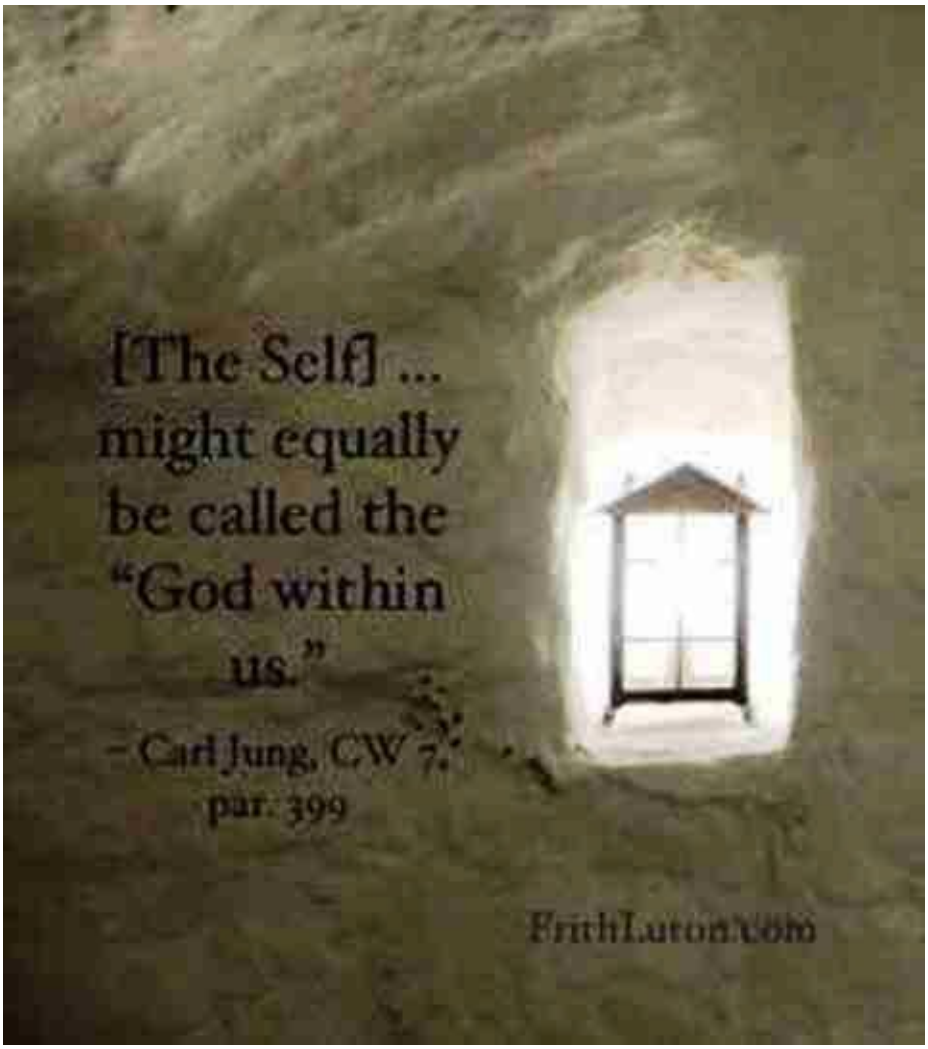
Carl Jung: Did you ever think of the evil in you? (2016-03-20 04:33)



Did you ever think of the evil in you?

Oh, you spoke of it, you mentioned it, and you confessed it smilingly, as a generally human vice, or a recur- ring misunderstanding.

But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance?

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale.

But if the dreadful great one raises his head, the world winces.

The most extreme coldness draws near. Carl Jung, Liber

Novus, Page 274. Carl Jung across the web:

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Carl Jung and The Stephen Black Interviews (2016-03-20 14:07)

Introduction: Stephen Black interviewed Jung in July 1955, in order to record material for broadcast in connection with Jung's Both birthday, 26 July.

Besides a radio interview (no. 3, below), Black conducted an interview for the BBC television feature "Panorama," of which a segment of about six minutes (no. 2, below) was broadcast.

The conversation took place on the terrace of Jung's house at Kusnacht; the sounds of a motorboat on the lake and music at the beach resort next door are sometimes audible.

Emma Jung sat beside her husband—one sees her in the film—but did not take part in

the interview. Subsequently, Stephen Black left broadcasting, became a physician, and

emigrated to New Zealand.

Stephen Black: Professor Jung, could you tell me how it came about that psychological medicine came to be divided so sharply in the first half of this century into Freudian and Adlerian and Jungian philosophies?

Dr. Jung: Well, that is so.

Always in the beginning of a new science, or when a new problem is tackled in science, there are necessarily many different aspects, particularly in a science like psychology, and particularly so when an absolutely new factor has been brought into the discussion.

Stephen Black: Which was that?

Dr. Jung: In this case, it was the unconscious—the concept of the unconscious.

It has been a philosophical concept before—in the philosophy of Carl Gustav Carus and then his follower Ed- uard von Hartmann.

But it was a mere speculative concept.

The unconscious was a kind of philosophical concept at first, but through the discoveries by Freud it became a practical medical concept, because he discovered these mechanisms or connections. . . . He made of it a medical

science. This is empirical.

An empirical medical science.

That was an entirely new proposition.

And naturally quite a number of opinions are possible in the beginning, where one is insufficiently acquainted with the phenomena.

It needed many experiments and experiences until one could establish a general terminology, for instance, or even a doctrine.

Now, I never got as far as to produce a general doctrine, because I always felt we don’t know enough.

But Freud started the theory very early and so did Adler, because that can be explained by the human need for certainty.

You feel completely lost in such an enormous field as psychology represents.

And there you must have something to cling to, some guidance as it were, and that is probably the reason why this kind of psychology set out with almost ready-made theories.

At least, the theories were conceived in a moment when one didn’t know enough about the role of the psy- chology of the unconscious.

That is my private view, and so I’ve refrained from

forming theories. Stephen Black: When you first met

Freud—when was that, 1906?

Dr. Jung: That was 1907.

Stephen Black: Will you describe that meeting to me?

Dr. Jung: Oh, well, I just made a visit to him in Vienna and then we talked for thirteen hours without interrup- tion.

Dr. Black: Thirteen hours without

interruption? Dr. Jung: Thirteen hours

without interruption!

We didn’t realize that we were almost dead at the end of it, but it was

tremendously interesting. Stephen Black: Did you argue?

Carl Jung: Yes, I did, to a certain extent.

Of course, seeing him for the first time I had to get my

bearings first. I had naturally also to listen to what he

had to say.

And I was then a very young man still, and he was the old man and had great experience and he was of course way ahead of me and so I settled down to learn something first.

Stephen Black: And then in 1912 you published "The Psychology of the Unconscious."

Dr. Jung: Well, by 1912 I had acquired a lot of my own experience and I had learned a great deal from Freud and then I saw certain things in a different light.

Stephen Black: So you dissociated yourself from Freud.

Dr. Jung: Yes, because I couldn’t share his opinions of his convictions anymore with

reference to certain things. I mean in certain points I have no argument against him,

but in other respects I disagree with him.

Stephen Black: What was it you disagreed most over at that time?

Dr. Jung: Well, that was chiefly the interpretation of psychological facts.

You know, he was on the standpoint of scientific materialism, which I consider as a prejudice, a sort of meta- physical presupposition, which I exclude.

Stephen Black: What in your view will be the final outcome of this kind of scientific quarrel between the vari- ous schools of medical psychology?

Dr. Jung: For the time being it is certainly a sort of quarrel, but in the course of time it will be as it always has been in the history of science.

You will see that certain points will be taken from Freud’s ideas, others from Adler’s ideas, and something of

my ideas.

There is no question of victory of one idea, of one way of looking at things.

Such victories are only obtained where it is a matter of pretension, of convictions, for instance, philosophical or religious convictions.

In science there is nothing of the kind, there is merely the truth as one can see it.

Stephen Black: Thank you. Professor Jung, there's a body of opinion in the world today that all is not well with the technique of psychoanalysis, that it takes too long, it uses up too many
medical man-hours, it costs too much money.

Have you felt that about your technique of analytical psychology?

Dr. Jung: That is perfectly true. It takes time, it costs money, it takes the right people

and there are too few. But that is foreseen.

That is in the nature of the thing.

Man's soul is a complicated thing and it takes sometimes half a lifetime to get somewhere in one's psychologi- cal development.

You know it is by no means always a matter of psychotherapy or

treatment of neuroses. Psychology has also the aspect of a pedagogical

method in the widest sense of the word. It is something-A system of

education.

It is an education. It is something like antique

philosophy. And not what we understand by a

technique.

It is something that touches upon the whole of man and which challenges also the whole of man—in the pa- tient or whatever the receiving party is as well as in the doctor.

Stephen Black: But it's a therapeutic process also.

Dr. Jung: Yes, you know, this procedure has many stages or levels.

If you take an ordinary case of neurosis, it may only go as far as healing the symptoms or giving the patient such an attitude that he can deal with his neurosis.

Sometimes it takes him a week, sometimes a few days, sometimes it is just one consultation in

which I clean up a case. It is of course a question of knowing where, or what—it needs a good

deal of experience.

But other cases take very long, and you couldn’t send them away because they wouldn’t go.

They want to know more, to make the whole process of development, which goes from stage to stage, a widening out of the mental horizon.

You cannot imagine how one-sided people are nowadays.

And so it needs no end of work to get people rounded out, or mentally more

developed, more conscious. And they are so keen on it that for nothing in the world

would they quit.

And they are not shy of spending money on it.

Stephen Black: Professor Jung, how does this compare with religion, with

religious practice? Dr. Jung: I rather would prefer to say, how does it

compare with antique philosophy.

You see, our religions are known as confessions. One confesses a

certain creed. Now, of course, this has nothing to do with a creed.

It has only to do with the natural individuation process, namely, the process that sets in with birth, as it were.

As each plant, each tree grows from a seed and becomes in the end, say, an oak tree, so man becomes what he is meant to be.

At least, he ought to get there.

But most get stuck by unfavorable external conditions, by all sorts of hindrances or pathological distortions, wrong education—no end of reasons why one shouldn't get there where one belongs.

Stephen Black: Do more people get stuck today than fifty years ago

when you started? Dr. Jung: There are no statistics, and I wouldn't

have an opinion about it.

But I only know that there is an uncanny amount of people that get stuck unnecessarily.

They could get much further if they had heard the proper things or if they had spent the necessary time on themselves.

But this is not popular, you know, to spend time on oneself, because our point of view is entirely extraverted.

Stephen Black: One last question. You have defined these personality types of extravert and introvert. Which are you?

Dr. Jung: Oh well. [Laughs.] Everybody would call me an

introvert. Stephen Black: You’re an introvert. And what was Freud?

Dr. Jung: Now, that is a very difficult question.

You know, Freud is—and he doesn't conceal it—he's a

neurotic type. And there it is very difficult to make out

what the real type is.

For a long time you have to observe which mental contents are conscious and

which are unconscious. And then only you can say this must be the original type.

I will say Freud's point of view is an extraverted

point of view. But as to his personal type I wouldn't

speculate.

Stephen Black: And Adler?

Dr. Jung: He is equally introverted.

Stephen Black: He extended your definition of the complex to the inferiority complex. What are your views on this all important inferiority complex?

Dr. Jung: Well, that is a thing that surely plays a very great role, almost just as great as the sex complex.

You see, the sex complex belongs to a hedonistic type of man who thinks in terms of his pleasure and displea- sure, while there is another class of man, chiefly the man who has not arrived, who thinks in terms of power and defeat, and to him it is far more important to win out somewhere than his whole sex problem.

Stephen Black: What should we think in terms of, in your view?

Dr. Jung: Obviously, life has the two aspects, namely, self-preservation and the

preservation of species. There you have the two things.

Nobody in his senses dismisses the one or the other thing.

We always have both aspects, because we are meant to be balanced.

Introduction: During his visit to Kiisnacht, Stephen Black also conducted an interview for BBC radio. According to the BBC transcript, it was recorded on July 29, 1955, and broadcast as part of a series, "Personal Call," on October
3. The text was printed as an appendix to E. A. Bennet's book C. G. Jung (London, 1961), and Dr. Bennet dated it July
24. He had been given the
copyright in the transcript by the BBC and kindly permitted its publication here.

Stephen Black: "Vocatus atque non vocatus deus aderit" is a Latin translation of the Greek oracle, and, trans- lated into English, it might read, "Invoked or not invoked the god will be present," and in many ways this expresses the philosophy of Carl Jung.

I am sitting now in a room in his house at Kusnacht, near Zurich, in Switzerland.

And as I came in through the front door, I read this Latin translation of the Greek, carved in stone over the door.

For this house was built by Professor

Jung. How many years ago,

Professor Jung?

Dr. Jung: Oh, almost fifty years ago.

Stephen Black: Why did you choose to put this over your front door?

Dr. Jung: Because I wanted to express the fact that I always feel unsafe, as if I'm in the presence of superior possibilities.

Stephen Black: Professor Jung is sitting opposite to me now.

He is a large man, a tall man, and this summer reached his eightieth birthday.

He has white hair, a very powerful face, with a small white mustache and

deep brown eyes. He reminds me, with all respect, Professor Jung, of a

typical peasant of Switzerland.

What do you feel about that, Professor Jung?

Dr. Jung: Well, I think you are not just beside the mark. That is what I often have been called.

Stephen Black: And yet Professor Jung is a man whose reputation far transcends the frontiers of this little country.

It's a reputation which isn't only European; it is world-wide and has made itself felt considerably in the Far East.

Professor Jung, how did you, as a doctor, become interested in psychological medicine?

Dr. Jung: Well, when I was a student of medicine I already then became interested in the psychological aspect—chiefly of mental diseases.

I studied, besides my medical work, also philosophy—chiefly Kant, Schopenhauer and others.

I found it very difficult in those days of scientific materialism to find a middle line between natural science or medicine and my philosophical interests.

And in the last of my medical studies, just before my final exam, I discovered the short introduction that Krafft- Ebing had written to his textbook of psychiatry, and suddenly I understood the connection between psychology or philosophy and medical science.

Stephen Black: This was due to Krafft-Ebing's introduction to

his textbook? Carl Jung: Yes; and it caused me tremendous

emotion then.

I was quite overwhelmed by a sudden sort of intuitive understanding.

I wouldn’t have been able to formulate it clearly then, but I felt I had touched a focus.

And then on the spot I made up my mind to become a psychiatrist, because there was a chance to unite my philosophical interests with natural science and medical science; that was my chief interest from then on.

Stephen Black: Would you say that your sudden intuitive interest in something like that, your intuitive under- standing, had to some extent been explained by your work during all the years
since?

Dr. Jung: Oh, yes; absolutely.

But, as you know, such an intuitive moment contains the whole thing in nucleo.

It is not clearly formulated; it’s an indescribable totality; but this moment had been the real origin of my ca- reer as a medical psychological scientist.

Stephen Black: So it was in fact Krafft-Ebing and not Freud that

started you oft. Dr. Jung: Oh, yes, I became acquainted with

Freud much later on.

Stephen Black: And when did you

meet Freud? Dr. Jung: That was only

in 1907.

I had some correspondence with him before that date, but I met him only in 1907 after I had written my book on The Psychology of Dementia Praecox.’

Stephen Black: That was your first

book? Dr. Jung: That wasn’t really

my first book.

The book on dementia praecox came after my doctor’s thesis in 1904.

And then my subsequent studies on the association experiment’ paved the way to Freud, because I saw that the behavior of the complex provided the experimental basis for Freud’s ideas on repression.

And that was the reason and the possibility of our

relationship. Stephen Black: Would you like to describe

to me that meeting?

Dr. Jung: Well, I went to Vienna and paid a visit to him, and our first meeting lasted

thirteen hours. Stephen Black: Thirteen hours?

For thirteen uninterrupted hours we talked and talked and talked.

It was a tour d'horizon, in which I tried to make out Freud's peculiar mentality.

He was a pretty strange phenomenon to me then, as he was to everybody in those days, and then I saw very clearly what his point of view was, and I also caught some glimpses already where I wouldn't join in.

Stephen Black: In what way was Freud a peculiar

personality? Dr. Jung: Well, that's difficult to say,

you know.

He was a very impressive man and obviously a genius.

Yet you must know the peculiar atmosphere of Vienna in those days: it was the last days of the old Empire, and Vienna was always spiritually and in every way a place of a very specific character.

And particularly the Jewish intelligentsia was an impressive and peculiar phenomenon—particularly to us Swiss, you know.

We were, of course, very different and it took me quite a while until I got it.

Stephen Black: Would you say, then, that the ideas and the philosophy which you have expressed have in their root something peculiarly Swiss?

Dr. Jung: Presumably.

You know, our political neutrality has much to do with it.

We were always surrounded by the great powers—those four powers, Germany, Austria, Italy, and France— and we had to defend our independence, so the Swiss is characterized by that peculiar spirit of independence, and he always reserves his judgment.

He doesn't easily imitate, and so he doesn't take things for

granted. Stephen Black: You are a man, Professor Jung,

who reserves his judgment? Dr. Jung: Always.

Stephen Black: In 1912 you wrote a book called Psychology of the Unconscious,' and it was at that time that you, as it were, dissociated yourself from Freud?

Dr. Jung: Well, that came about quite automatically because I developed certain ideas in that book which I knew Freud couldn't approve.

Knowing his scientific materialism I knew that this was the sort of philosophy I couldn't

subscribe to. Stephen Black: Yours was the introvert, to use your own terminology?

Dr. Jung: No. Mine was merely the empirical point of view.

I didn't pretend to know anything, I wanted just to make the experience of the world to see

what things are. Stephen Black: Would you accuse Freud of having become involved in the

mysticism of terms?

Dr. Jung: No; I wouldn't accuse him; it was just a style of the time.

Thought, in a way, about psychological things was just, as it seems to me,

impossible—too simple. In those days one talked of psychiatric illness as a

sort of by-product of the brain.

Joking with my pupils, I told them of an old textbook for the Medical Corps in the Swiss Army which gave a description of the brain, saying it looked like a dish of macaroni, and the steam from the macaroni was the psyche.

That is the old view, and it is far too simple.

So I said: "Psychology is the science of psychic phenomena."

We can observe whether these phenomena are produced by the brain, or whether they are there in their own right—they are just what they are.

I have no theory about the origin of the psyche.

I take phenomena as they are and I try to describe them and to classify them, and my terminology is an em- pirical terminology, like the terminology in botany or zoology.

Stephen Black: You've travelled a

great deal? Dr. Jung: Yes; a lot.

I have been with Navaho Indians in North America, and in North Africa, in East and Central Africa, the Sudan and Egypt, and in India.

Stephen Black: Do you feel that the thought of the East is in any way more advanced than the thought in the West?

Dr. Jung: Well, you see, the thought of the East cannot be compared with the thought in the West; it is in- commensurable.

It is something else.

Stephen Black: In what way does it differ, then?

Dr. Jung: Well, they are far more influenced by the basic facts about psychology

than we are. Stephen Black: That sounds more like your philosophy.

Dr. Jung: Oh, yes; quite.

That is my particular understanding of the East, and the East can appreciate my ideas better, because they are better prepared to see the truth of the psyche.

Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet.

It is there as a potentiality.

Now, the East is chiefly based upon that potentiality.

Stephen Black: Does this contribute to the happiness of people one way or the other? Are people happier in themselves in the East?

Dr. Jung: I don't think that they are happier than we are.

You see, they have no end of problems, of diseases and conflicts; that is the human lot.

Stephen Black: Is their unhappiness based upon their psychological difficulties, like ours, or it is more based upon their physical environment, their economics?

Dr. Jung: Well, you see, there is no difference between, say, unfavorable social conditions and unfavorable psychological conditions.

We may be, in the West, in very favorable social conditions, and we are as miserable

as possible—inside. We have the trouble from the inside.

They have it perhaps more from the outside.

Stephen Black: And have you any views on the reason for this misery

we suffer here? Dr. Jung: Oh, yes; there are plenty of reasons.

Wrong values—we believe in things which are not really worthwhile.

For instance, when a man has only one automobile and his neighbor has two, then that is a very sad fact and he is apt to get neurotic about it.

Stephen Black: In what other ways are our values at fault?

Well, all ambitions and all sorts of things—illusions, you know, of

any description. It is impossible to name all those things.

Stephen Black: What is your view, Professor Jung, on the place of women in society in

the Western world? Dr. Jung: In what way ? The question is a bit vague.

Stephen Black: You said just now, Professor Jung, that some of our difficulties arose out of wrong values, and I'm trying to find out whether you feel those wrong values arise in men as a
result of the demands of women.

Dr. Jung: Sometimes, of course, they do, but very often it is the female in a man that is misleading him.

The anima in man, his feminine side, of which he is truly unaware, is causing his moods, his resentments, his prejudices.

Stephen Black: So that the woman who wants two cars because a neighbor has two cars, is only stimulating ...

?

Dr. Jung: No, perhaps she simply voices what he has felt for a long time.

He wouldn't dare to express it, but she voices it—she is, perhaps, naïve

enough to say so. Stephen Black: And what does the man express of the

woman's animus?

Dr. Jung: Well, he is definitely against it, because the animus always gets his goat, it calls forth his anima af- fects and anima moods; they get on each other's nerves.

Listen to a conversation between a man and wife when there is a certain amount of emotion about them.

You hear all the wonderful arguments of an anima in the man; he talks then like a woman, and she talks like a man, with very definite opinions and knows all about it.

Stephen Black: Do you feel that there's any hope of adjusting this between a man and a woman, if they un- derstand it in your terms?

Dr. Jung: Well, you see, that is one of the main reasons why I have developed a certain psychology of relationship—for instance, the relationship in marriage, and how a man and his wife
should understand each other or how they misunderstand each

other practically. That's a whole chapter of psychology and not an

unimportant one.

Stephen Black: Which is the basic behavior?

The Eastern? Dr. Jung: Neither.

The East is just as one-sided in its way as the West is in its way.

I wouldn't say that the position of the woman in the East is more natural or better than with us.

Civilizations have developed styles. For instance, a Frenchman or an Italian or an Englishman show very differ- ent and very characteristic ways in dealing with their respective wives.

I suppose you have seen English marriages, and you know how an English gentleman would deal with his wife in the event of trouble, for instance; and if you compare this with an Italian, you will see all the difference in the world.

You know, Italy cultivates its emotions.

Italians like emotions and they dramatize their

emotions. Not so the English.

Stephen Black: And in India or Malaya?

Dr. Jung: In India, presumably the same; I had no chance to assist in a domestic problem in India, happily

enough.

It was a holiday from Europe, where I had had almost too much to do with domestic problems of my patients—that sort of thing was my daily bread.

Dr. Jung: Would you say, then, as a scientific observation that there is, in fact, less domestic trouble in the East than in the West?

Dr. Jung: I couldn’t say that.

There is another kind of domestic problem, you know.

They live in crowds together in one house, twenty-five people in one little house, and the grandmother on top of the show, which is a terrific problem.

Happily enough, we have no such things over here.

Stephen Black: At the end of his life, Freud, one feels, had some dissatisfaction with the nature of psychoanal- ysis, the length of time involved in the treatment of mental illness and so on.

Have you, now you’re eighty years old, felt any dissatisfaction

with your work? Dr. Jung: No; I couldn’t say so.

I know I’m not dissatisfied at all, but I have no illusions about the difficulty

of human nature. You see, Freud was always a bit impatient; he always

hoped to find some short-cut.

And I knew that is just the thing we would not find, because anything that is

good is expensive. It takes time, it requires your patience and no end of it.

I can’t say I am dissatisfied.

And so I always thought anything, if it is something good, will take time, will demand all your patience, it will be expensive.

You can’t get around it.

Stephen Black: How did you meet your wife? Is she connected with your work?

Dr. Jung: Well, I met her when she was quite a young girl, about fifteen or sixteen, and I just happened to see her, and I said to a friend of mine—I was twenty-one then—I said, "That
girl is my wife."

Stephen Black: Before you’d spoken to her?

Dr. Jung: Yes. "That’s my wife." I knew it. I saw her on top of a staircase, and I knew:

"That is my wife." Stephen Black: How many children have you got?

Dr. Jung: Five children, nineteen grandchildren, and two

greatgrandchildren. Stephen Black: Has any of this large

family followed in your footsteps?

Dr. Jung: Well, My son is an architect and an uncle of mine was an architect.

None has studied medicine—all my daughters married—but they are very interested and they "got it" at home, you see, through the atmosphere.

One nephew is a doctor.

Stephen Black: Were you interested in architecture at all?

Dr. Jung: Oh, yes; very much so. I have built with my own hands; I learned

the work of a mason. I went to a quarry to learn how to split stones—big

rocks.

Stephen Black: And actually laying bricks, laying

the stones? Dr. Jung: Oh, well, in Europe we

work with stone.

I did actually lay stones and built part of my house up in

Bollingen. Stephen Black: Why did you do that?

Dr. Jung: I wanted to handle and get the feeling of the stone and to touch the earth—I worked a lot in the garden, I have chopped wood, felled trees, and all that. I liked sailing and rowing and mountain climbing when I was young.

Stephen Black: Could you explain what you think are the origins of this desire

to touch the earth? We in England have it very much; every Englishman has his

little garden.

We all love the earth.

Dr. Jung: Of course. Well, you know, that is—how can we explain it?—you love the earth and the earth loves you.

And therefore the earth brings forth.

That is so even with the peasant who wants to make his field fertile, and in the night of the full moon he sleeps with his wife in the furrow.

Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen

bomb?

Dr. Jung: Well, that’s a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death

and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn’t matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it,

it isn’t so bad. And if you hope for a further life, well, you have

untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possi- bility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn’t even believe in immortality anymore and so, once de- stroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and

Encounters, Pages 252-267. Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://thiwitter.com/MaxwellPurringt

Carl Jung: A Talk With Students at the Institute (2016-03-21 03:43)

Introduction: During May 1958, Jung came and talked with students at the C. G. Jung Institute of Zurich. Notes were taken by one of them, Marian Bayes, and published only twelve years later, in Spring, 1970.

Mrs. Bayes's transcript has been edited to eliminate brackets around some phrases, supplied by the transcriber for tentative readings.

Question: What is man to do with his passionate, primitive, chthonic nature?

Dr. Jung: We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them.

Question: What is acceptance?

Dr. Jung: Some things cannot be accepted.

If the analysis is honest it will come to an impossible problem—a problem that has no issue. A lot of instinctive nature is repressed, and it wells up.

And now what? Nobody can deal with it; nobody knows what to do. Go to bed.

Think of your problem.

See what you dream.

Perhaps the Great Man, the 2,000,000-year-old man,

will speak. In a cul-de-sac, then only do you hear his

voice.

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

If you are not interested in your own fate, the

unconscious is. There is a mountain of symbolism.

It is not designed to prove a theory, as people think.

I have amassed symbols in order to give the analyst a chance to know about symbolism so that he can inter- pret dreams.

As if we know
nature!

Or about the
psyche!

The 2,000,000-year-old man may know

something. I have no trouble talking to

primitives.

When I talk of the Great Man, or the equivalent, they

understand. The Great Man is something that reacts.

The analyst needs knowledge in order to interpret what the unconscious says, and he must give credit to his own interpretation.

He must have courage, he must help; it is as if a man is bleeding to death, and you ponder!

You can only say, "My God, I don’t know, but if it is an error, the unconscious will correct it. It seems to me it is like this."—And stand for it! It must be the best you can do.

No cheating, no flippancy or routine; then the devil is

after you. You must be honest about whether it is

really the best you can do.

If it is the best before God that you can do, then you can count on things

going the right way. But it may be the wrong way.

We go through difficult things; that is fate. Man goes through analysis so that he can die.

I have analyzed to the end with the end in sight—to accompany the individual in order that he may die. The analyst must help life as long as he can.

There is a prejudice that analysis is the art of letting out the unconscious, like opening the cages in a zoo. That is part of analysis, but it must not be done in an irresponsible and foolish way.

This is only the preparatory part.

The main analysis is what to do with the things that have emerged from the unconscious. One must see what the underlying trend is—what the will of God is.

You are damned if you don't follow it. It will ruin your life, your health.

You have sold part of your soul, or have lost it. To the primitives it is death to lose the soul.

Analysis is a long discussion with the Great Man—an unintelligent attempt to understand him. Nevertheless, it is an attempt, as both patient and analyst understand it.

(The Naskapi' would have a great advantage, because he would realize that it is a discussion with the Great Man.)

Work until the patient can see this.

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

In that way you learn about the peculiar intelligence of the background; you learn the nature of the Great Man.

You learn about yourself against the Great Man—against his postulates.

This is the way through things, things that look desperate and unanswerable. The point is, how are you yourself going to answer this?

There one is alone, as one should be, with the highest ethical distinctions. Ethics is not convention; ethics is between myself and the Great Man.

During this process, you learn about ethics versus morality.’

The unconscious gives you that peculiar twist that makes the way possible.

The way is ineffable.

One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a ser- pent.

One needs faith, courage, and no end of honesty and patience.

Question: Does the cycle of this dialogue continue permanently, or has man a special role in it?

Dr. Jung: That is what you learn: what your role is, where you are in the divine economy, in the order of things you see yourself in a new light because you have added the information
of the unconscious.

You have added things you didn't dream of—a new aspect of yourself

and of the world. This you cannot regulate, or it would be misused.

To clarify your mind you draw a mandala, and it is

legitimate. Another says, "Oh, that's how to do it!"

and draws a mandala. And that is a mistake; that

is cheating, because he is copying. Never say no or

yes on principle.

Say it only when you feel it is really yes. If it is

really no, it is no. If you say yes for any outer

reason, you are sunk.

Question: What is the result of an attitude of free decision?

Dr. Jung: The result is that you are always in the game; you are included, you

are taken for real. If you are dishonest, you are excluded from the

individuation process.

If you are dishonest, you are nothing for your unconscious.

The Great Man will spit on you, and you will be left far behind in your muddle—stuck, stupid, and idiotic.

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

If you take the unconscious intellectually,

you are lost. It is not a conviction, not an

assumption.

It is a Presence.

It is a fact. It is there.

It happens.

Question: How can we know it?

Dr. Jung: By a certain amount of self-criticism,

When you have an idea, you have not thought

about that thing. It came to you.

When you realize this, then you are honest.

A certain amount of modesty is absolutely necessary.

You have got to accept what the unconscious produces, and you have to

understand its language. It is Nature, and it has to be translated into human

forms.

That is the reason for the dignity of man, that he has the

ability to do this. There is no reflection in creation.

To reflect is man's task, and he can do it when he is not

sterilized. When he puts himself above it, he is sterile.

The attitude is incommensurable with science.

What scientist will observe and say that what he observes

does not exist? When you observe, then you are scientific.

People don't know whether a thought is theirs or whether they unhooked it

in another house. The naivete of the white man—that he identifies the ego

with the Great Man!

Question: Is not the human bond a central vital link in analysis?

Dr. Jung: The thing you are is so much stronger than your feeble words.

The patient is permeated by what you are—by your real being—and pays little

attention to what you say. The analyst has unsolved problems because he is alive—life

is a problem daily.

Otherwise he is dead.

In the shortest time each puts his foot into it.

If you take your mistake the right way, it is the way of analysis.

The analyst must know about his complexes, because they will be touched during the work with the patient. When I dream of a patient, it is usually a sign that one of my complexes has been touched.

Each step ahead that the patient makes can be a step for the analyst.

You cannot be with someone without being permeated by that personality, but the chances are you do not notice it; a certain feeling-atmosphere will take hold of you.

If you are not a feeling type you may have to ask a feeling type about your own "weather" because you are unconscious of your own feelings.

Doesn’t stress on the transference obviate . . . ?

One of the greatest hindrances to understanding is the projection of the shaman—the savior. As soon as you are elevated to such a rank, you are powerless, lost in a sea of mist.

When signs of this inflation appear, this is a serious warning, and the inflation must be discouraged as soon as possible.

You are just as unable to perform miracles as a shaman as a rule is.

The father complex is at the bottom of it, and when this is analyzed, it is reduced to human size. But there is still the human being.

The father transference, the Christ transference, etc., each is a mistake, a deviation, produced by the patient’s perplexity.

If the patient were a Naskapi, he would say that the transference is his Great Man. The analytic conversation is between two Great Men.

(The Naskapi would have a great advantage because he would understand this.) Work until the patient can see that.

That is the point of the transference.

It is vital to the patient to find out about this, and the analyst must be able to answer these questions. He can only say, "I am this," when he knows what this is.

The patient may come to the end of his perplexity and still have a transference. Awkward.

Then it is something else—the archetypes are in play; that is the Great Man, or whatever he calls it.

At bottom, the transference is by no means a personal fantasy.

You lose an enormous value when you reduce it to the personal, and you must teach the patient about this double possibility: that there is the personal and there is something more in the personality, namely the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Carl Jung across the web:

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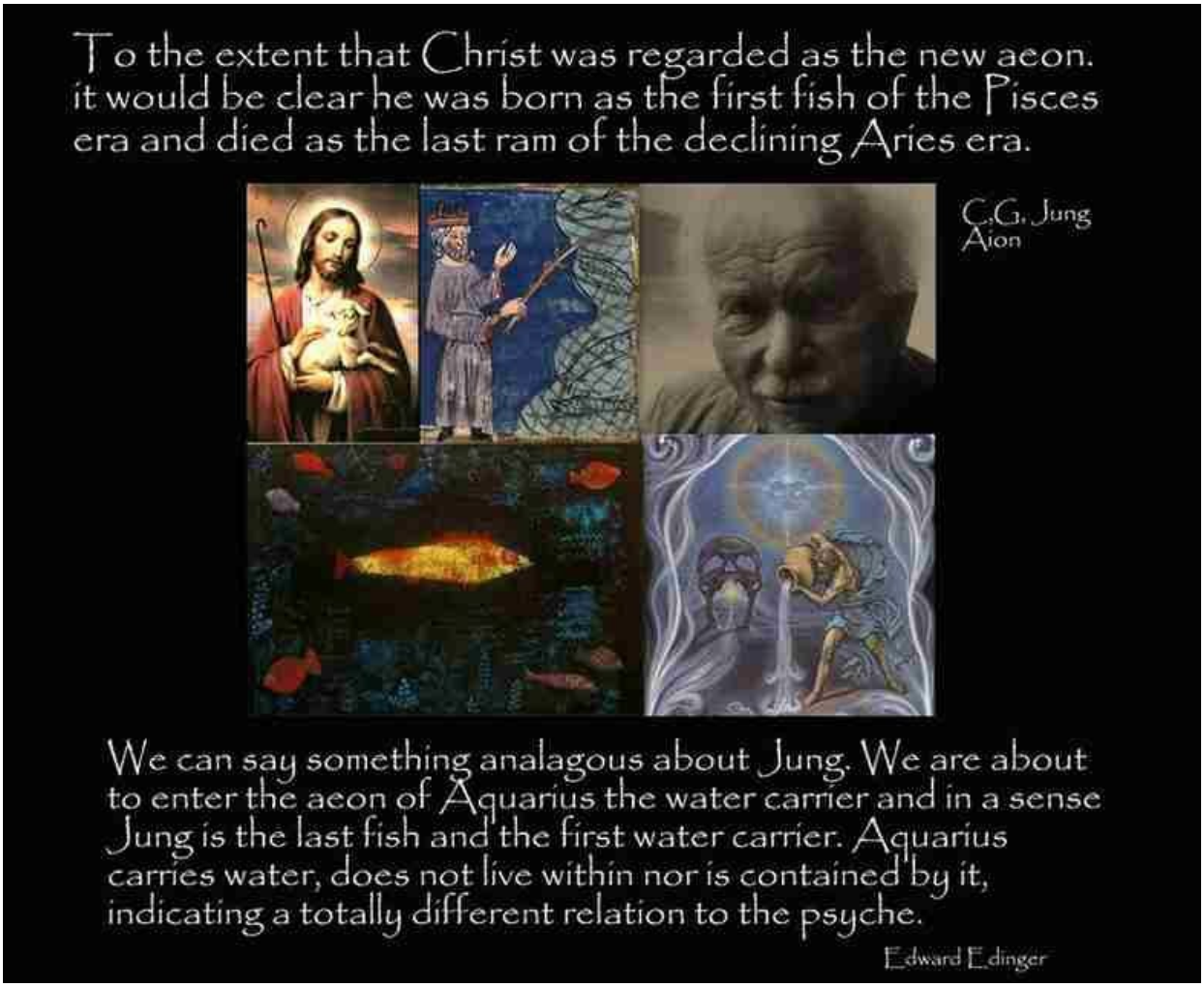
Carl Jung and the Aeon of Aquarius (2016-03-21 12:48)


To the extent that Christ was regarded as the new aeon. it would be clear he was born as the first fish of the Pisces era and died as the last ram of the declining Aries era.
C.G. Jung
Aion
We can say something analagous about Jung. We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier. Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche.
Edward Edinger

We can say something analogous about Jung.

We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier.

Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche. Edward Edinger. [Source needed]

[Image courtesy of Craig Nelson]

Above all it is the connections with the age of the Fishes which are attested by the fish symbolism, either con- temporaneously with the gospels themselves (”fishers of men," fishermen as the first disciples, miracle of loaves and fishes), or immediately afterwards in the post-apostolic era.

The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, bap- tism as immersion in a fish-pond, etc.

At first sight, all this points to no more than the fact that the fish symbols and mythologems which have al- ways existed had assimilated the figure of the Redeemer; in other words, it was a symptom of Christ’s assimilation

into the world of ideas prevailing at that time.

But, to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with as- trology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram of the declining the form of the old sacrifice of the seasonal god.

Significantly enough, Jesus's partner in the ceremony is called Barabbas, "son of the father."

There would be some justification for drawing a parallel between the tension of opposites in early Christian psychology and the fact the zodiacal sign for Pisces (K) frequently shows two fishes moving in opposite directions, but only if it could be proved that their contrary movement dates from pre-Christian times or is at least contemporary with Christ.

Unfortunately, I know of no pictorial representation from this period that would give us any information about the position of the fishes.

In the fine bas-relief of the zodia from the Little Metropolis in Athens, Pisces and Aquarius are missing.

There is one representation of the fishes, near the beginning of our era, that is certainly free from Christian influence.

This is the globe of the heavens from the Farnese Atlas in Naples.

The first fish, depicted north of the equator, is vertical, with its head pointing to the celestial Pole; the second fish, south of the equator, is horizontal, with its head pointing West.

The picture follows the astronomical configuration and is therefore naturalistic.

76 The zodiac from the temple of Hathor at Denderah (1st cent, b.c.) shows the fishes, but they both face the same way.

The planisphere of Timochares, mentioned by Hipparchus, has only one fish where Pisces should be.

On coins and gems from the time of the emperors, and also on Mithraic monuments, the fishes are shown ei- ther facing the same way or moving in opposite directions.

The polarity which the fishes later acquired may perhaps be due to the fact that the astronomical constella- tion shows the first (northerly) fish as vertical, and the second (southerly) fish as horizontal.

They move almost at right angles to one another and hence form a cross.

This countermovement, which was unknown to the majority of the oldest sources, was much emphasized in Christian times, and this leads one to suspect a certain tendentiousness. Carl Jung, Aion, Pages 90-92, Para 147.

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Carl Jung: But humankind is masculine and feminine, not just man or woman. (2016-03-22 03:44)

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world.

Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, Liber Novus, Page 253.

You seek the feminine in women and the

masculine in men. And thus there are always

only men and women.

But where are people?

You, man, should not seek the feminine in women, but seek and recognize it in yourself, as you possess it from the beginning.

It pleases you, however, to play at manliness, because it travels on a well-worn track.

You, woman, should not seek the masculine in men, but assume the masculine in yourself, since you possess it from the beginning.

But it amuses you and is easy to play at femininity, consequently man despises you because he

despises his femininity. But humankind is masculine and feminine, not just man or woman.

You can hardly say of your soul what sex it is.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

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Gems from Liber Novus aka The Red Book (2016-03-23 04:26)

I am alone, but I fill my solitariness with my life.

I am man enough. I am noise, conversation, comfort, and help

enough unto myself. And so I wander to the far East.

Not that I know anything about what my distant

goal might be. I see blue horizons before me:

they suffice as a goal.

I hurry toward the East and my rising—I will my rising. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart.

Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.

We need your light, Oh Child.

Since we go in darkness, light up our paths.

May your light shine before us, may your fire warm the

coldness of our life. We do not need your power but life. Carl

Jung, Liber Novus, Page 286.

I no longer think that you come from the blessed

Western lands. Your country must be desolate, full of

paralysis and renunciation.

I yearn for the East, where the pure source of our live-giving wisdom flows. Carl Jung, Liber Novus, Page 279

Happy am I who can recognize the multiplicity and diversity of the Gods.

But woe unto you, who replace this incompatible multiplicity with a single God.

In so doing you produce the torment of incomprehension, and mutilate the creation whose nature and aim is differentiation.

How can you be true to your own nature when you try to turn the

many into one? What you do unto the Gods is done likewise unto you.

You all become equal and thus your nature is maimed. Carl Jung, Liber

Novus, Page 351. There is no escape.

So it is that you come to know what a real God is.

Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of in- ducing forgetfulness, but it's all useless.

The fire burns right through you.

That which guides forces you onto the way. Carl Jung, Liber

Novus, Page 291. I believe we have the choice: I preferred

the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a

higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the

experience of the God. Nor can I cut myself off from this experience.

I also do not want to, since I want to live.

My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The spirit of the depths opened my vision and let me become aware of the birth of the new God.

The divine child approached me out of the terrible ambiguity, the hateful-beautiful, the evilgood, the laughable- serious, the sick-healthy, the inhuman-human and the ungodly-godly.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty and good- ness, how should he encompass the fullness of life, which is beautiful and hateful,
good and evil, laughable and serious, human and inhuman?

How can man live in the womb of the God if the Godhead himself attends only to one-half of him? Carl Jung, Liber Novus, Page 243.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally.

Because religion is precisely what the devil and I cannot agree about.

I must have it out with him, as I cannot expect that he as an independent personality would accept my stand- point without further would accept my standpoint without further ado. Carl Jung, Liber Novus, Page 261.

I want to love my God, the defenseless and hopeless one.

I want to care for him, like a child. Carl Jung, Liber Novus, Page 286

The creation of a God is a creative act of highest love. Carl Jung, Liber Novus, Page 291.

You can never deny your knowledge of good and evil to yourself, so that you could betray your good in order to live evil.

For as soon as you separate good and evil, you

recognize them. They are united only in growth.

But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is a veritable flower of life. Carl Jung, Liber Novus, Page 301.

You suffer from evil because you love it secretly and are unaware

of your love. You wish to escape your predicament, and you

begin to hate evil.

And once more you are bound to evil through your hate, since whether you love or hate it, it makes no differ- ence: you are bound to evil.

Evil is to be accepted.

What we want remains in our hands.

What we do not want, and yet is stronger than us, sweeps us away and we cannot stop it without damaging ourselves, for our force remains in evil.

Thus we probably have to accept our evil without love and hate, recognizing that it exists and must have its share in life.

In doing so, we can deprive it of the power it has to overwhelm us. Carl Jung, Liber Novus, Page 288.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness.

Once the God was there.

I understood that the new God would be in the relative.

If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?

How can man live in the womb of the God if the Godhead himself attests only to one-half of him?

If we have risen near the heights of good and evil, then our badness and hatefulness lie in the most extreme torment.

Man's torment is so great and the air of the heights so weak that he can hardly live anymore. Carl Jung, Liber Novus, Page 243

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally.

Because religion is precisely what the devil and I cannot agree about.

I must have it out with him, as I cannot expect that he as an independent personality would accept my stand- point without further ado.

I would be fleeing if I did not try to come to an understanding with him.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all serious- ness.

He is your devil after all.

The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one

becomes the devil. Rather it means coming to an understanding.

Thereby you accept your other standpoint.

With that the devil fundamentally loses ground,

and so do you. And that may be well and good.

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus,

Page 261 To give birth to the ancient in a

new time is creation. This is the creation of

the new, and that redeems me. Salvation is

the resolution of the task.

The task is to give birth to the old in a new time. Carl Jung, Liber

Novus, Page 311 The word created the world and came before the

world.

It lit up like a light in the darkness, and the darkness did not comprehend it.

And thus the word should become what the darkness can comprehend, since what use is the light if the dark- ness does not comprehend it?

But your darkness should grasp the light. Carl Jung, Liber

Novus, Page 270 What are words?

Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.

For words have meanings.

With words you pull up the

underworld. Word, the paltriest

and the mightiest.

In words the emptiness and the fullness flow

together. Hence the word is an image of

God.

The word is the greatest and the smallest that man created, just as what is created through man is the great-

est and the smallest. Carl Jung, Liber Novus, Page 299

If you are in yourself, you become aware of your incapacity.

You will see how little capable you are of imitating the heroes and of

being a hero yourself. So you will also no longer force others to become

heroes.

Like you, they suffer from incapacity.

Incapacity, too, wants to live, but it will overthrow your Gods. Carl Jung, Liber Novus, Page 245

It is no small matter to acknowledge one's yearning.

For this many need to make a particular effort at honesty.

All too many do not want to know where their yearning is, because it would seem to them impossible or too distressing.

And yet yearning is the way of life.

If you do not acknowledge your yearning, then you do not follow yourself, but go on foreign ways that others have indicated to you.

So you do not live your life but an alien one.

But who should live your life if you do not live it?

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

Fulfill that which comes to you. Carl Jung, Liber Novus, Page 300

The knowledge of your heart is how your heart is. Carl Jung, Liber Novus, Page 234.

No one can or should halt sacrifice.

Sacrifice is not destruction, sacrifice is the foundation stone of

what is to come. Have you not had monasteries?

Have not countless thousands gone into

the desert? You should carry the

monastery in yourself.

The desert is within you.

The desert calls you and draws you back, and if you were fettered to the world of this time with iron, the call of the desert would break all chains.

Truly, I prepare you for solitude. Carl Jung, Liber

Novus, Page 230. One can speak in beautiful words

about love, but about life?

And life stands above love.

But love is the inescapable mother of life.

Life should never be forced into love, but

love into life. May love be subject to

torment, but not life.

As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself, it has turned into an empty sheath and expires into transience. Carl Jung, Liber Novus, Page 327

To live oneself means: to be one's own

task. Never say it is a pleasure to live

oneself.

It will be no joy but a long suffering, since you must become your own creator.

If you want to create yourself, then you do not begin with the best and the highest, but with the worst and the deepest.

Therefore say that you are reluctant to live yourself.

The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shat- ters the sanctified. Carl Jung, Liber Novus, Pages 249-250

The tension of the future is unbearable in us.

It must break through narrow cracks, it must force new ways.

You want to cast off the burden, you want to escape the

inescapable. Running away is deception and detour.

Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempt- ing.

There is only one way and that is your way; there is only one salvation and that

is your salvation. Why are you looking around for help?

Do you believe that help will come from outside?

What is to come is created in you and

from you. Hence look into yourself.

Do not compare, do not

measure. No other way is

like yours.

All other ways deceive and tempt you.

You must fulfil the way that is in you. Carl Jung, Liber Novus, Page 308.

When thinking leads to the unthinkable, it is time to return to simple life.

What thinking cannot solve, life solves, and what action never decides is reserved for thinking. Carl Jung, Liber Novus, Page 293

Happy is he who can be a hermit in his own desert. He survives. Carl Jung,

Liber Novus, Page 327 The touchstone is being alone with oneself. This is the

way. Carl Jung, Liber Novus, Page 330

In addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary.

The spirit of this time would like to hear of use and value.

I also thought this way, and my humanity still thinks in this way.

But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment.

He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devo- tion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung, Liber Novus, Page 229

The spirit of the time whispered to me:

“This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you.”

But the spirit of the depths spoke to me: “You are an image of the unending world, all the last mysteries of becoming and passing away live in you.

If you did not possess all this, how could you know?” Carl Jung, Liber Novus, Page 230

If we still want to overcome death, then we must enliven it. Carl Jung, Liber Novus, Page 244

The spirits of those who die before their time will live, for the sake of our present incompleteness, in dark hordes in the rafters of our houses and besiege our ears with urgent laments, until we grant them redemption through restoring what has existed since ancient times under the rule of love. Carl Jung, Liber Novus, Page 297

Death is the more enduring of all things, that which can never

be canceled out. Death gives me durability and solidity. Carl

Jung, Liber Novus, Page 323.

Community with the dead is what both you and the dead need.

Do not commingle with any of the dead, but stand apart from them and

give to each his due. The dead demand your expiatory prayers. Carl Jung,

Liber Novus, Page 342.

There is one necessary but hidden and strange work—a major work —which you must do in secret, for the sake of the dead.

He who cannot attain his own visible field and vineyard is held fast by the dead, who demand the work of atonement from him.

And until he has fulfilled this, he cannot get to his outer work, since the dead do not let him.

He shall have to search his soul and act in stillness at their behest and complete the mystery, so that the dead will not let him.

Do not look forward so much, but back and into yourself, so that you will not fail to hear the dead. Carl Jung, The Red Book, Page 297

We need the coldness of death to see clearly. Life wants to live and to die, to

begin and to end. You are not forced to live eternally, but you can also die,

since there is a will in you for both.

Life and death must strike a balance in your existence.

Today’s men need a large slice of death, since too much incorrectness lives in them, and too much correctness

died in them.

What stays in balance is correct, what disturbs balance is incorrect.

But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is cor- rect.

Balance is at once life and death.

For the completion of life a balance with death is fitting.

If I accept death, then my tree greens, since dying increases life.

If I plunge into the death encompassing the world, then my

buds break open. How much our life needs death!

Joy at the smallest things comes to you only when you have accepted death.

But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy.

Therefore I behold death, since it teaches me how to live.

If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes.

You will soon take pleasure in your

wealth. Death ripens.

One needs death to be able to harvest the fruit.

Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning.

To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, Liber Novus, Pages 274-275

This star is the God and the goal of man.

This is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

To this one God man shall pray.

Prayer increases the light of the star, it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.

When the greater world turns cold, the star shines. Carl Jung, Liber Novus, Page 354.

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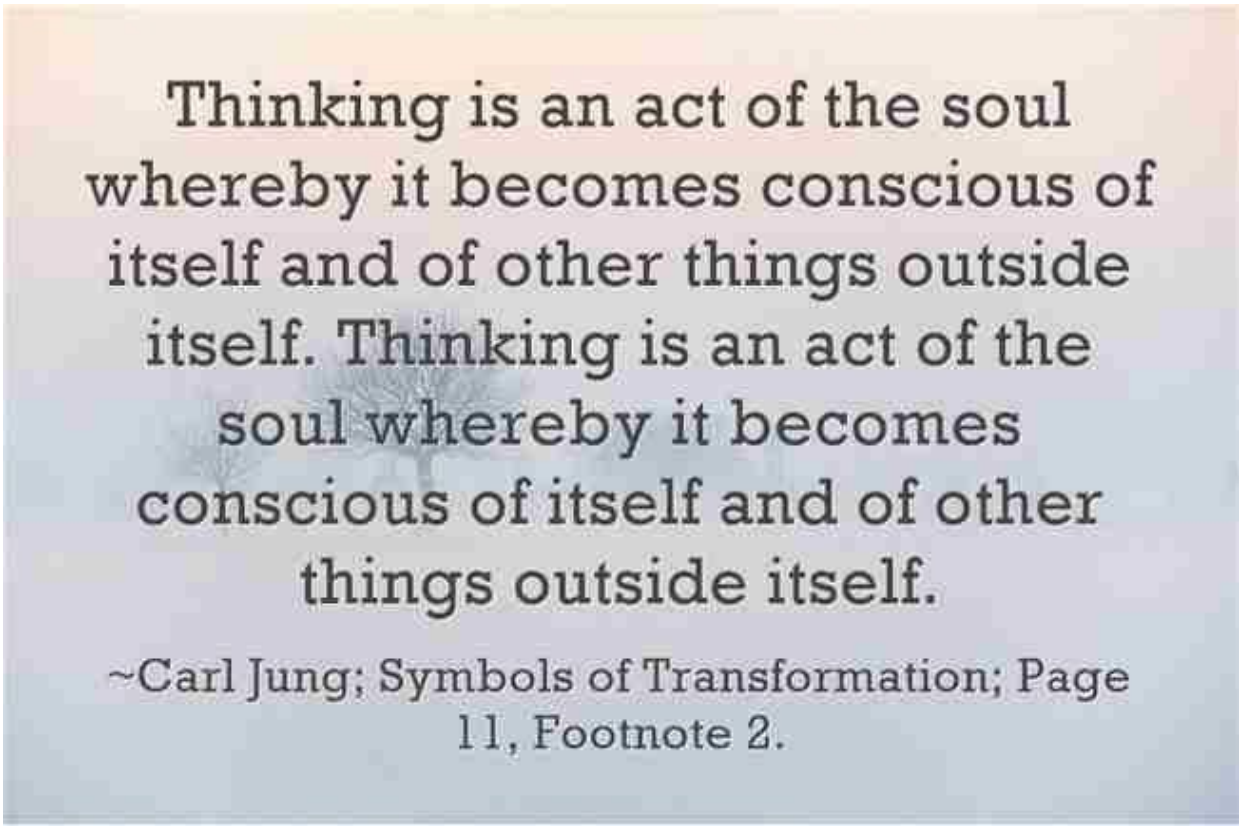
Some Carl Jung Quotations XXVI (2016-03-23 07:59)


Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself.
~Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

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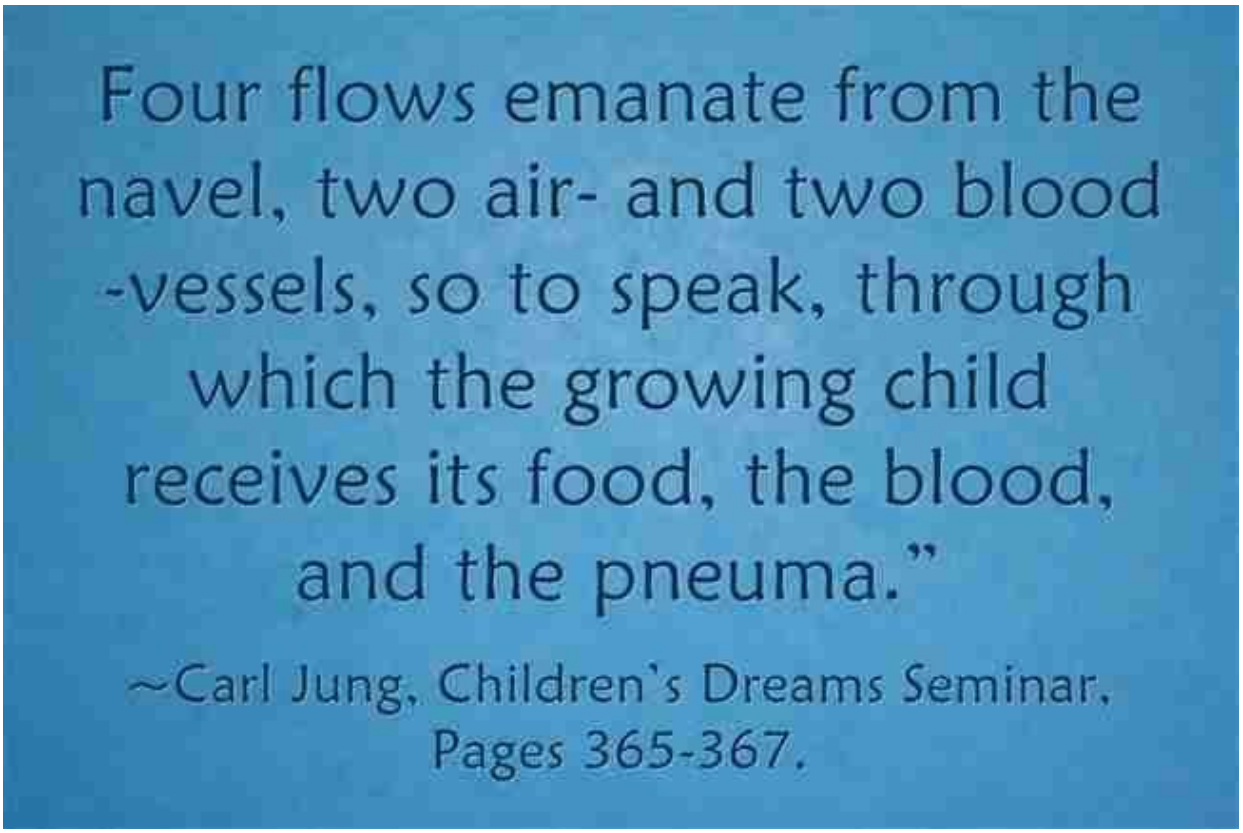
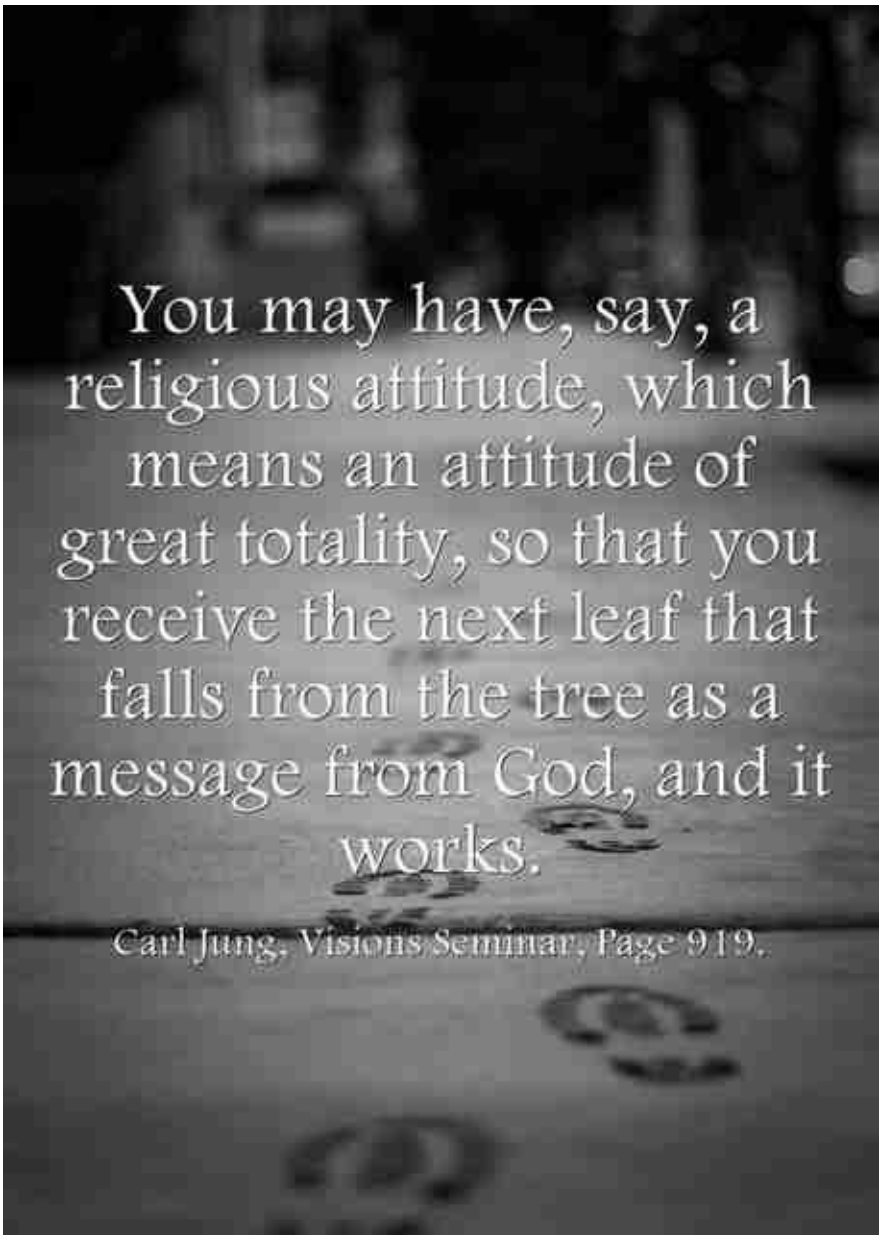
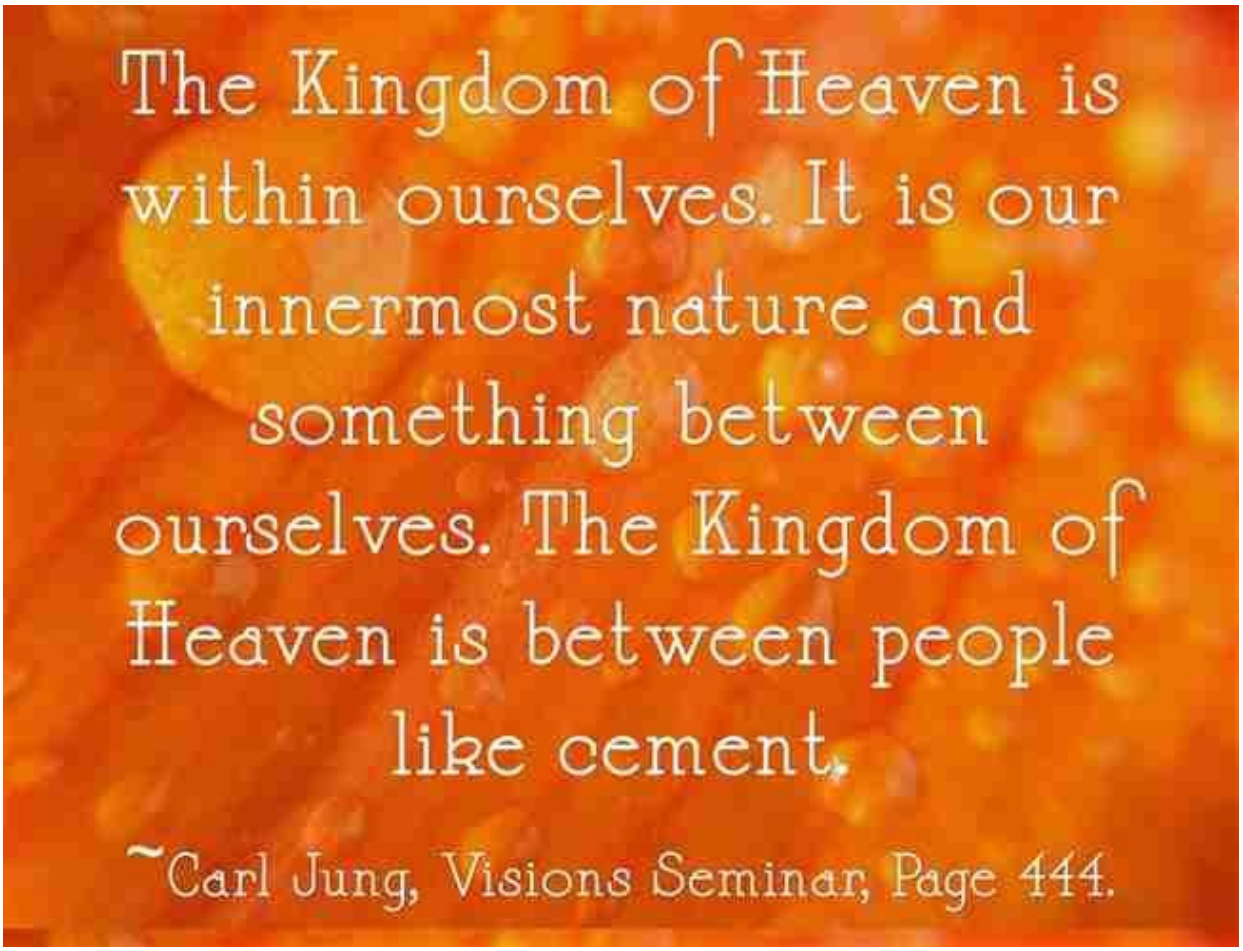

Four flows emanate from the navel, two air- and two blood -vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma."
~Carl Jung, Children's Dreams Seminar, Pages 365-367.

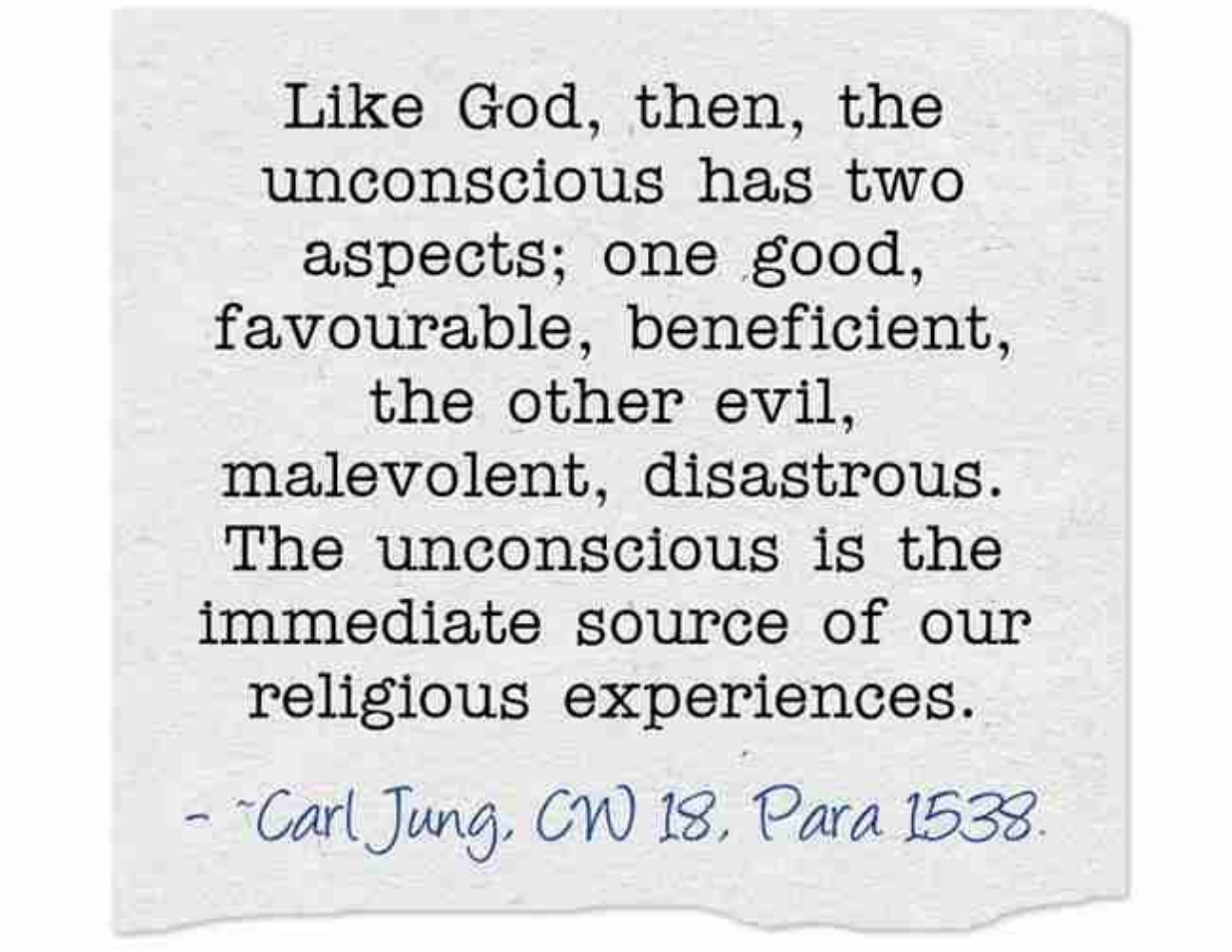
Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma." Carl Jung, Children's Dreams Seminar, Pages 365-367.


You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works.
Carl Jung, Visions Seminar, Page 919.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.


The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement.
~Carl Jung, Visions Seminar, Page 444.

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.


Like God, then, the unconscious has two aspects; one good, favourable, beneficient, the other evil, malevolent, disastrous. The unconscious is the immediate source of our religious experiences.
- ~Carl Jung, CW 18, Para 1538.

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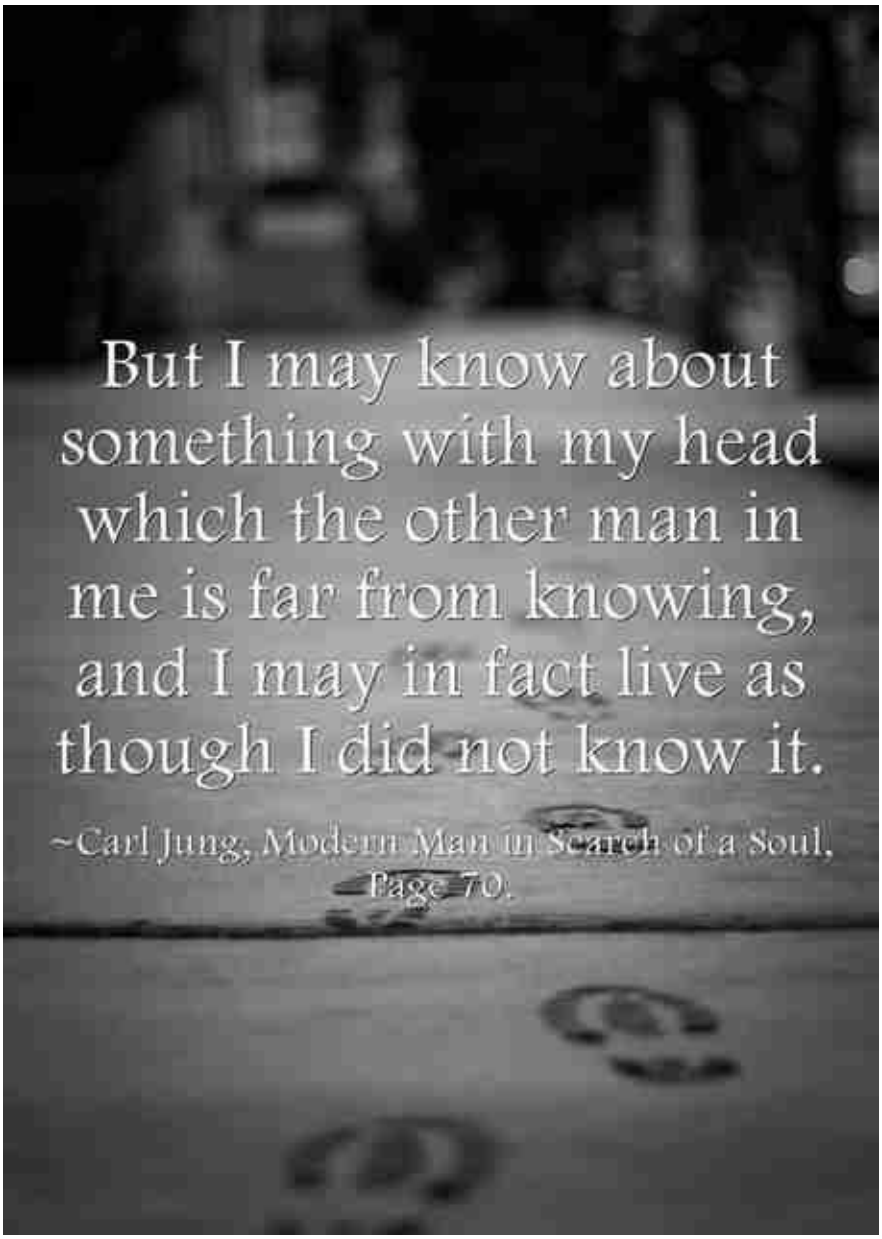
But I may know about something with my head which the other man in me is far from knowing, and I may in fact live as though I did not know it.
~Carl Jung, Modern Man in Search of a Soul, Page 70.

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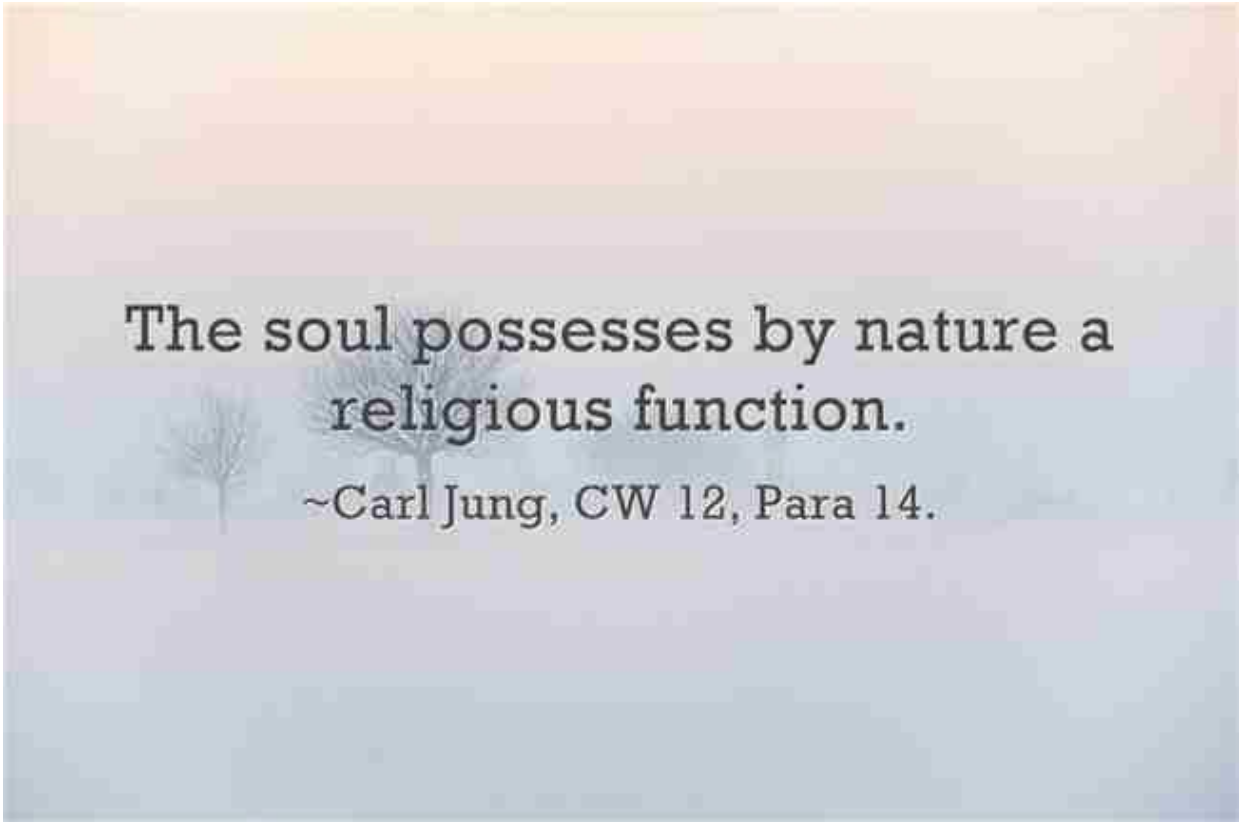
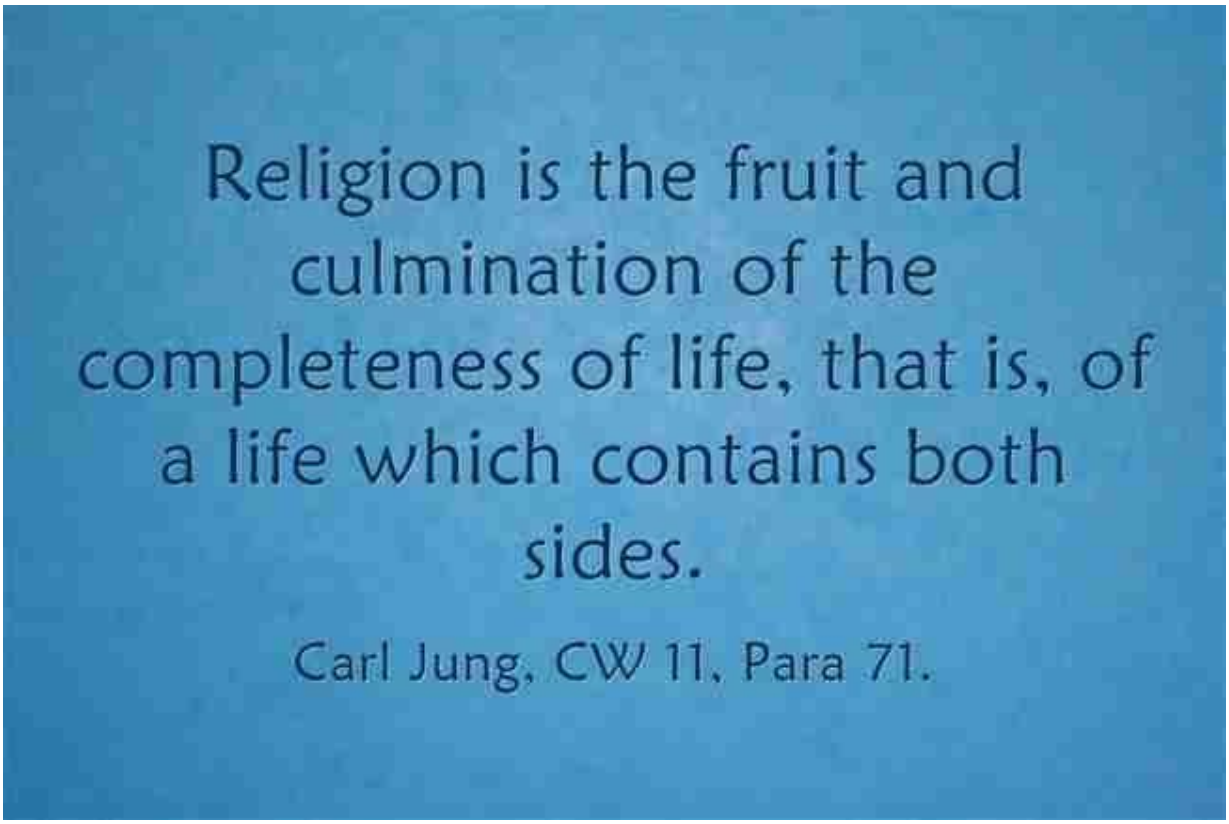


The soul possesses by nature a religious function. Carl Jung, CW 12, Para 14.


Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.
Carl Jung, CW 11, Para 71.

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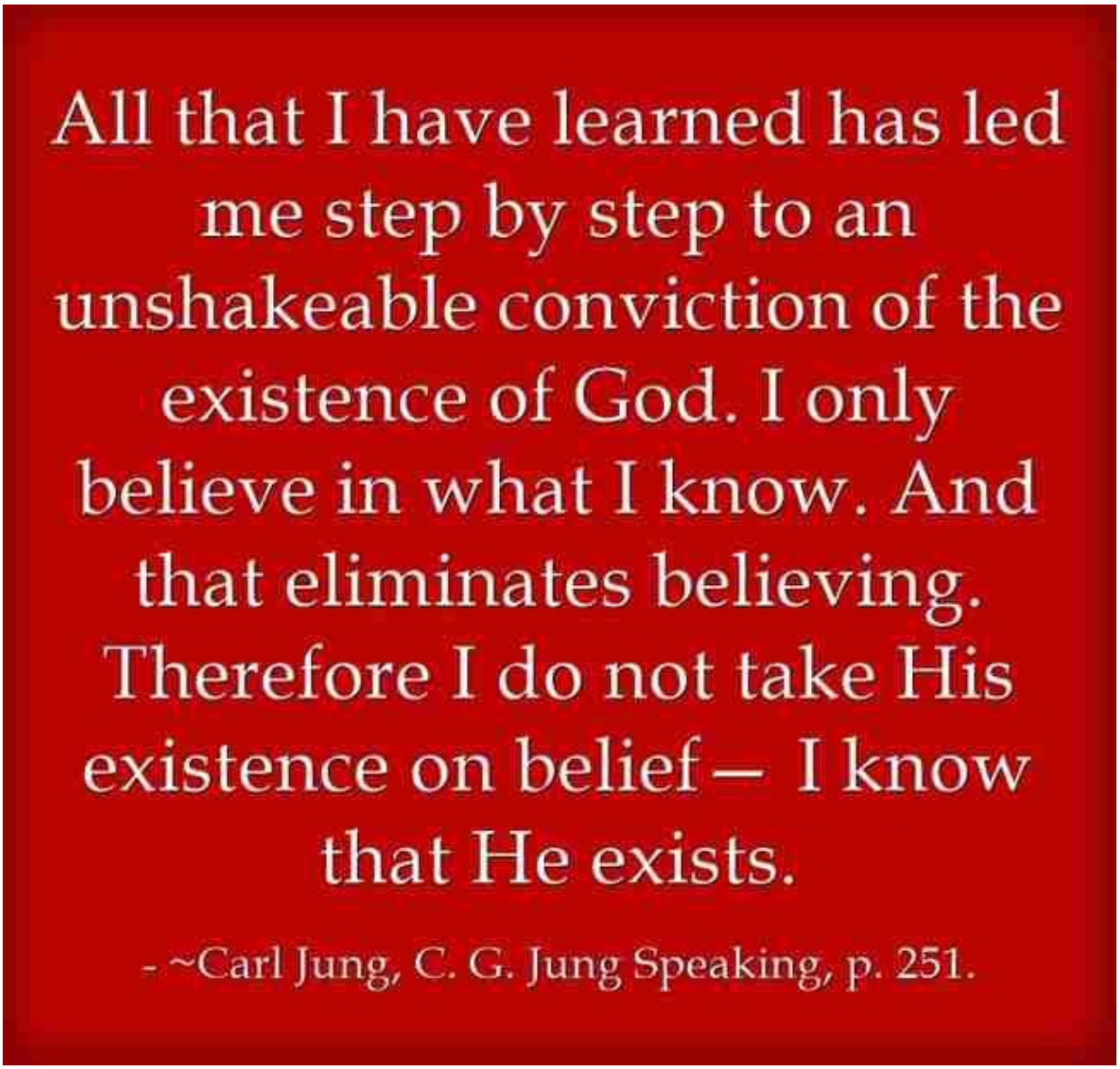
All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists.
- ~Carl Jung, C. G. Jung Speaking, p. 251.

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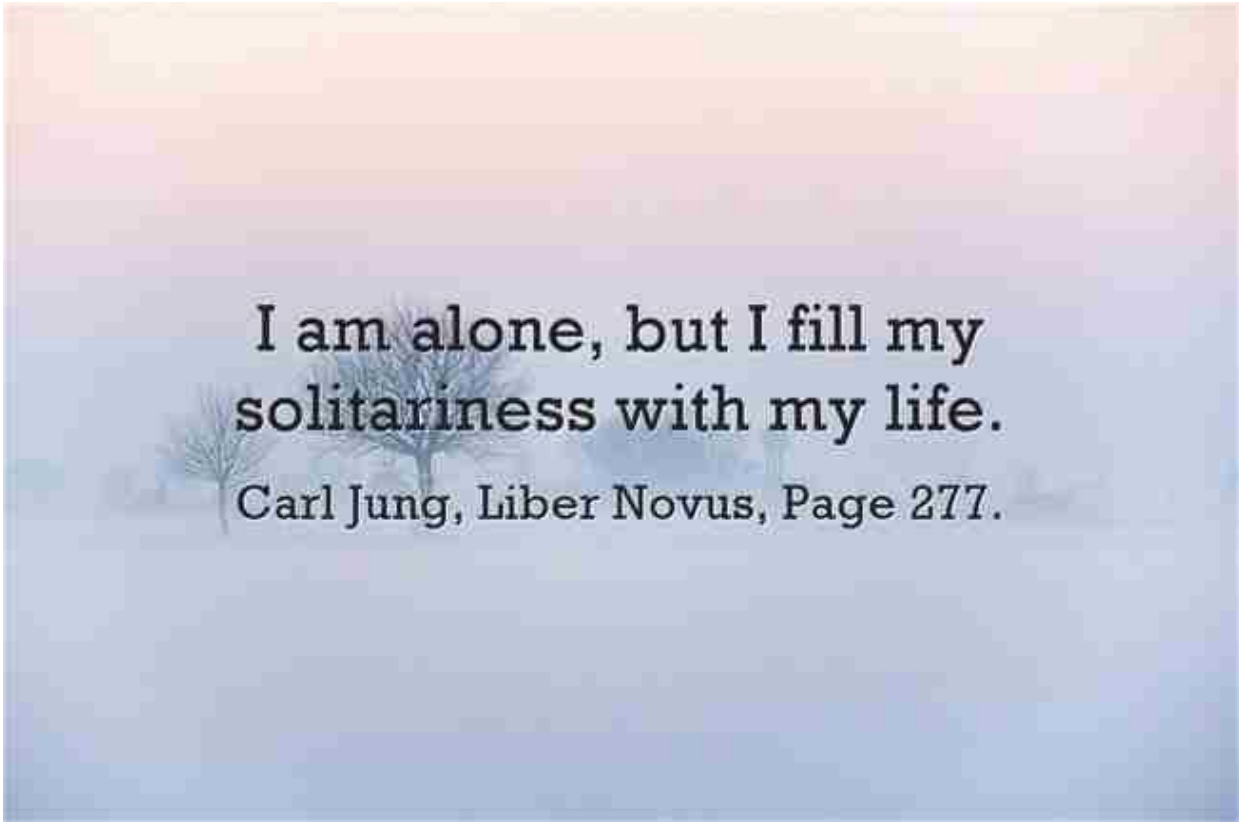
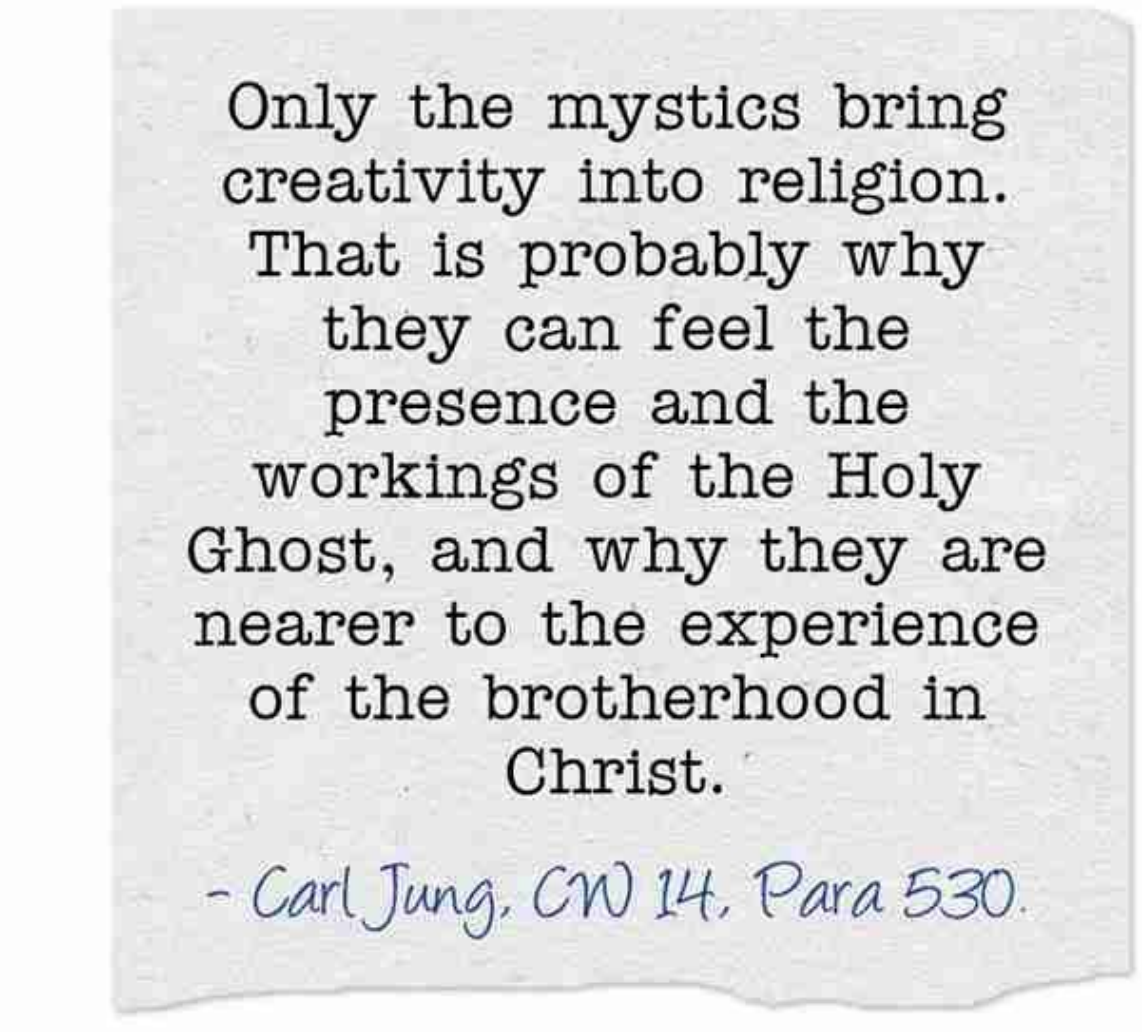


I am alone, but I fill my solitariness with my life. Carl Jung, Liber Novus, Page 277.


Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ.
- Carl Jung, CW 14, Para 530.

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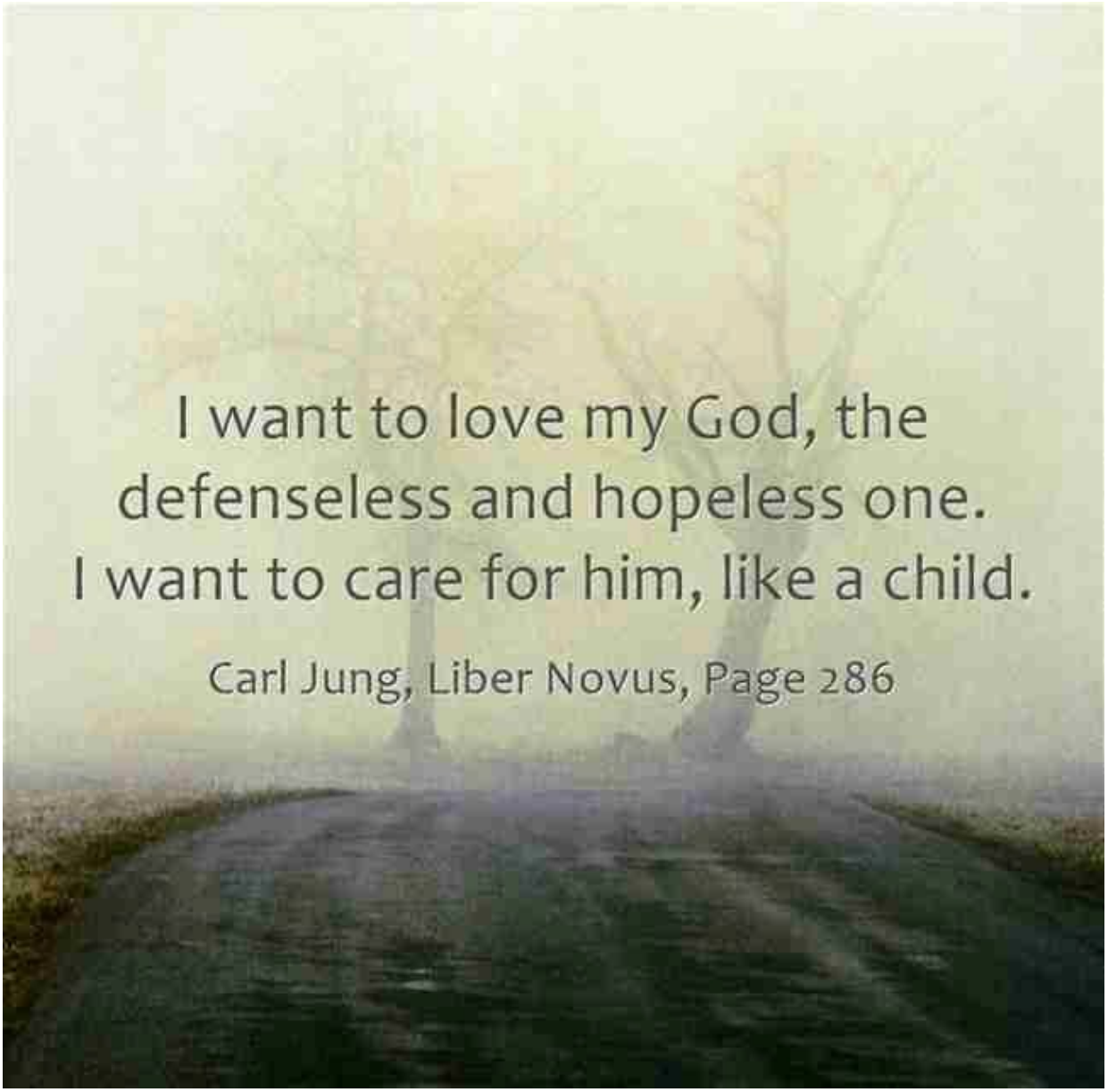
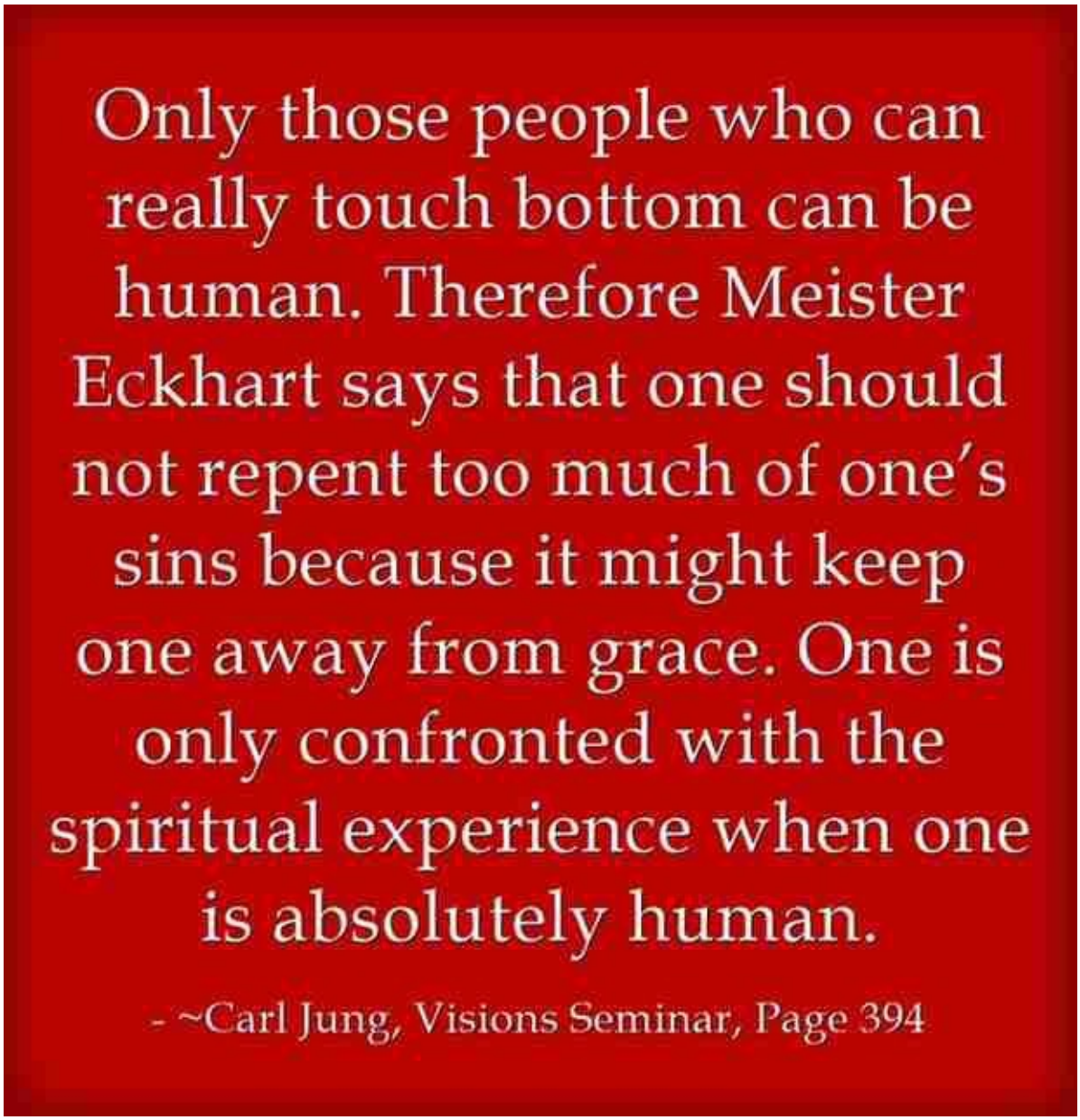


I want to love my God, the defenseless and helpless one. I want to care for him, like a child.
Carl Jung, Liber Novus, Page 286.


Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one's sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human.
- ~Carl Jung, Visions Seminar, Page 394

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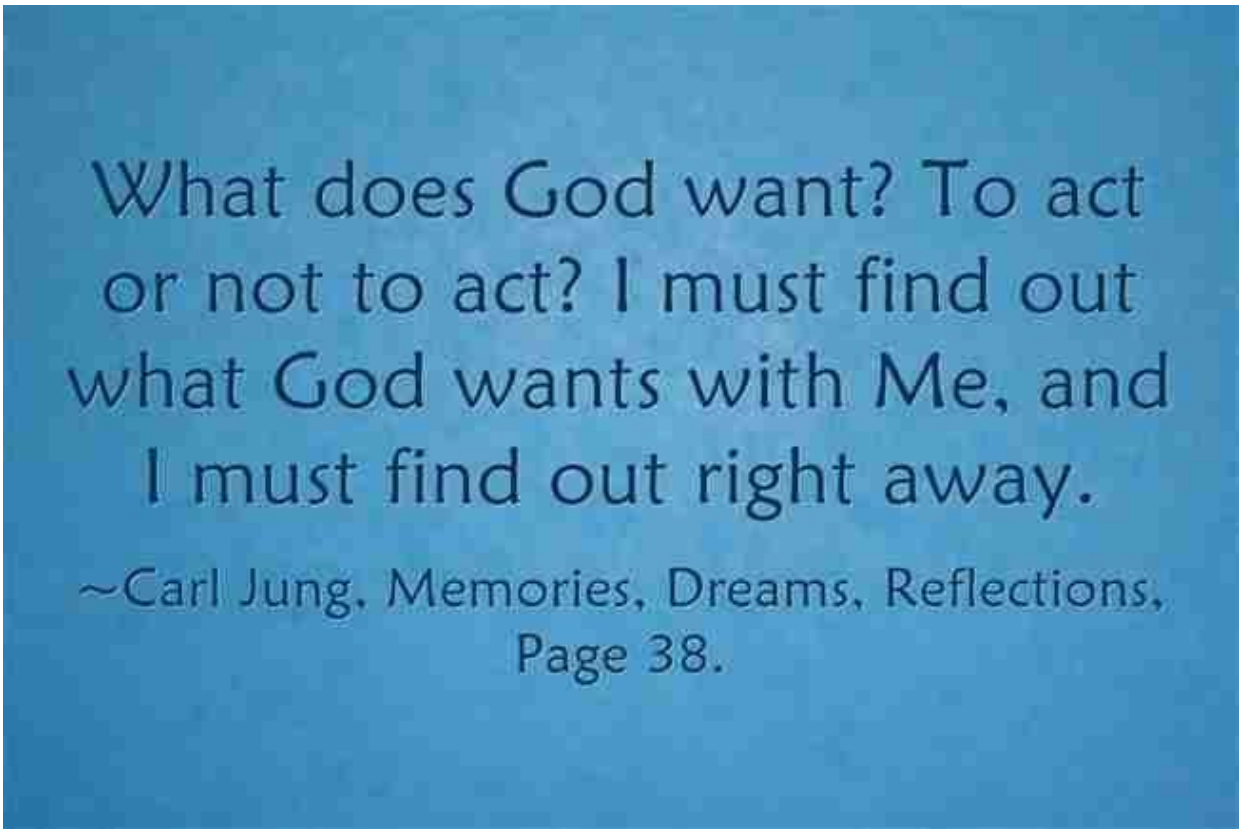
What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away.
~Carl Jung, Memories, Dreams, Reflections, Page 38.

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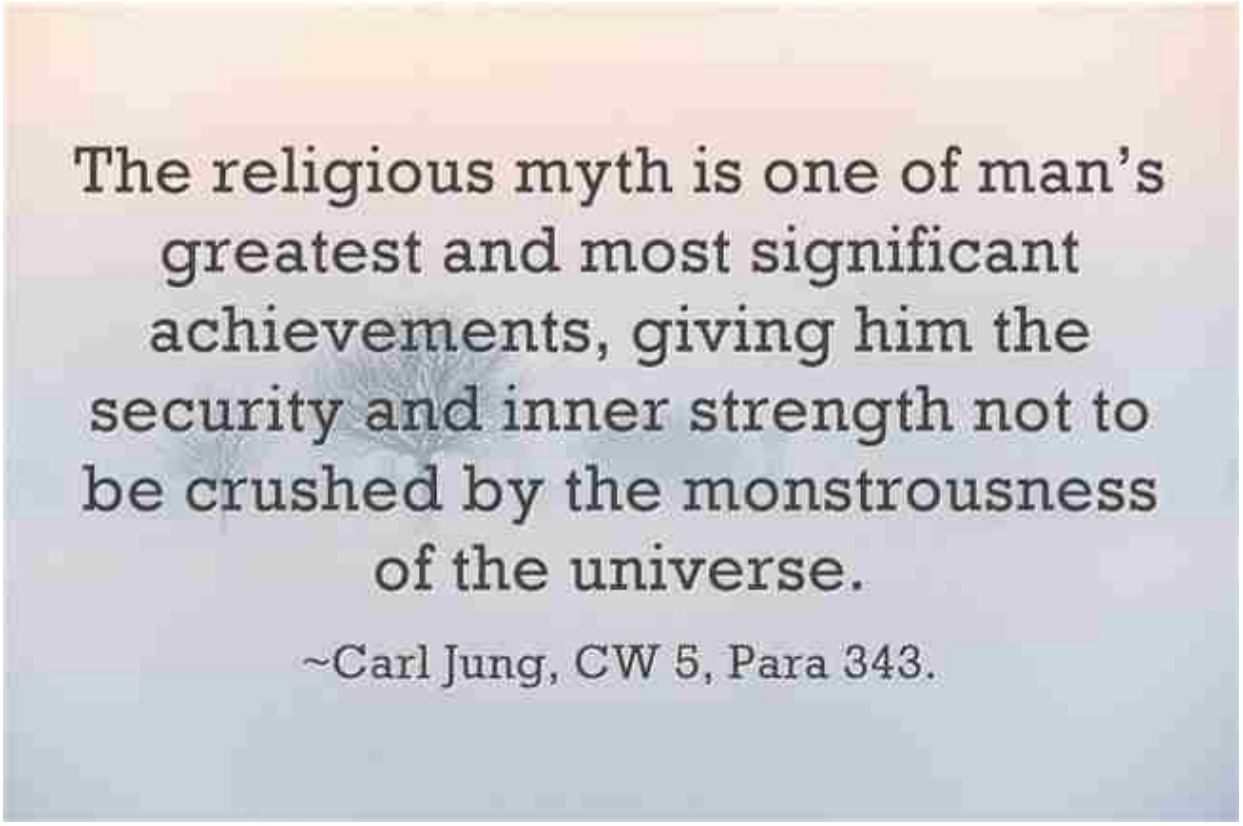
The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe.
~Carl Jung, CW 5, Para 343.

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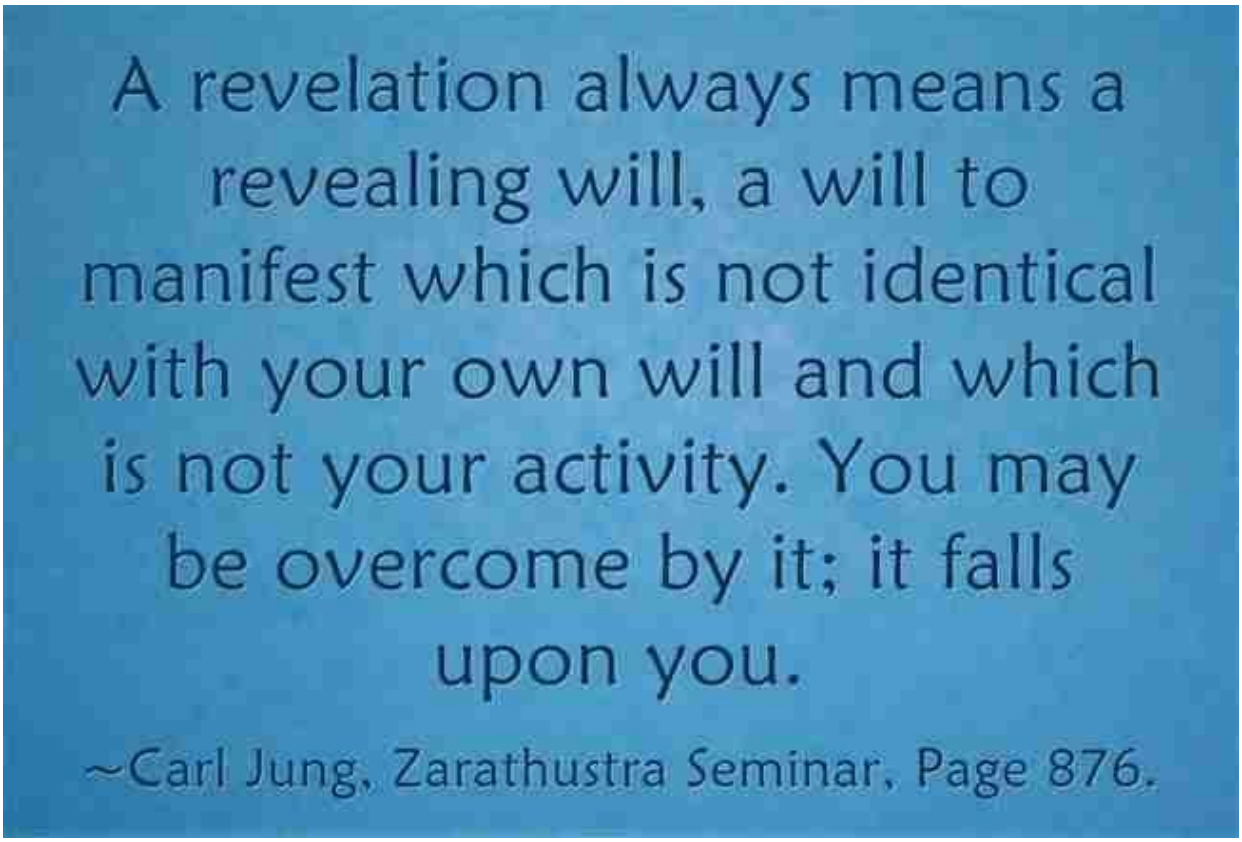
A revelation always means a revealing will, a will to manifest which is not identical with your own will and which is not your activity. You may be overcome by it; it falls upon you.
~Carl Jung, Zarathustra Seminar, Page 876.

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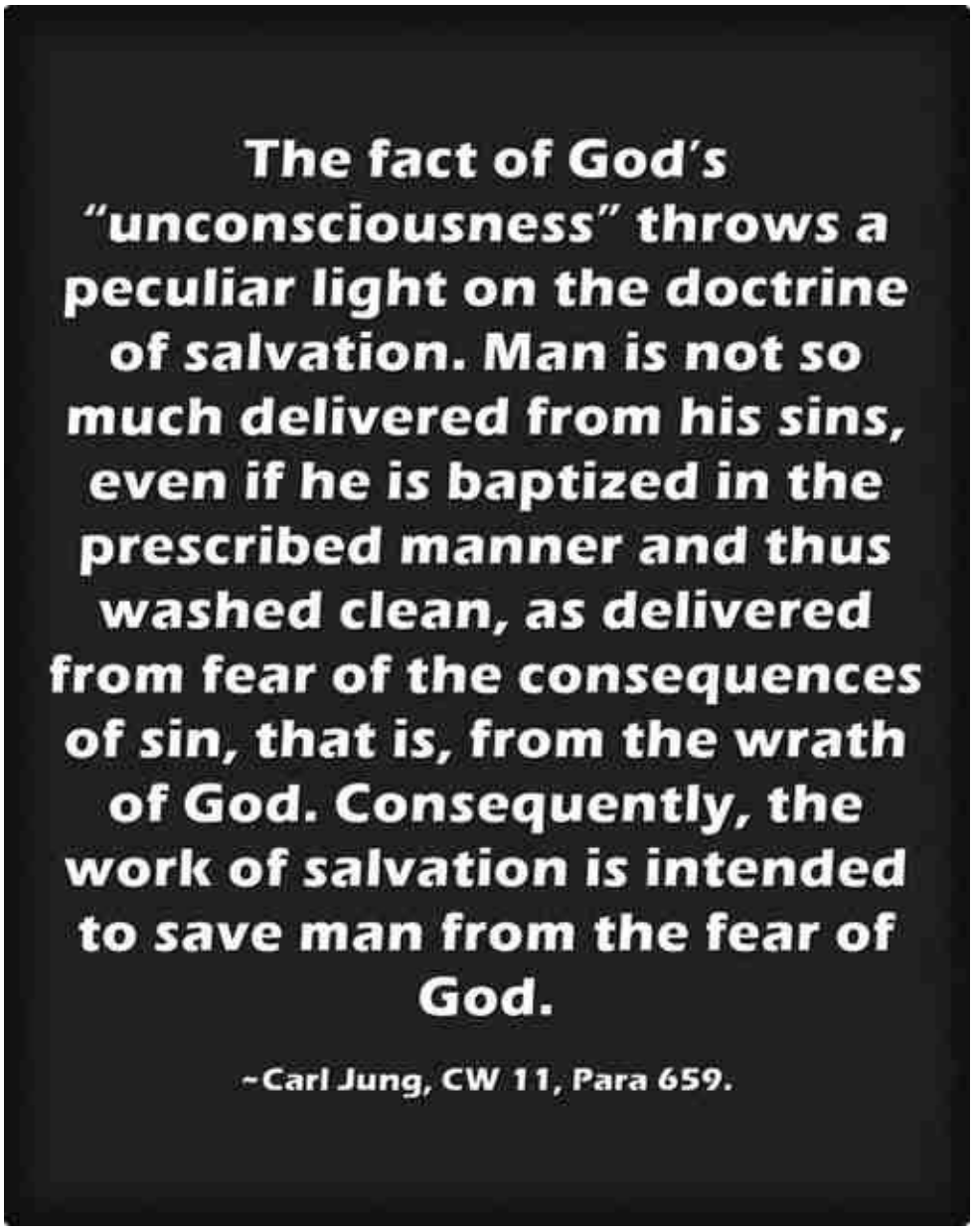
The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God.
~Carl Jung, CW 11, Para 659.

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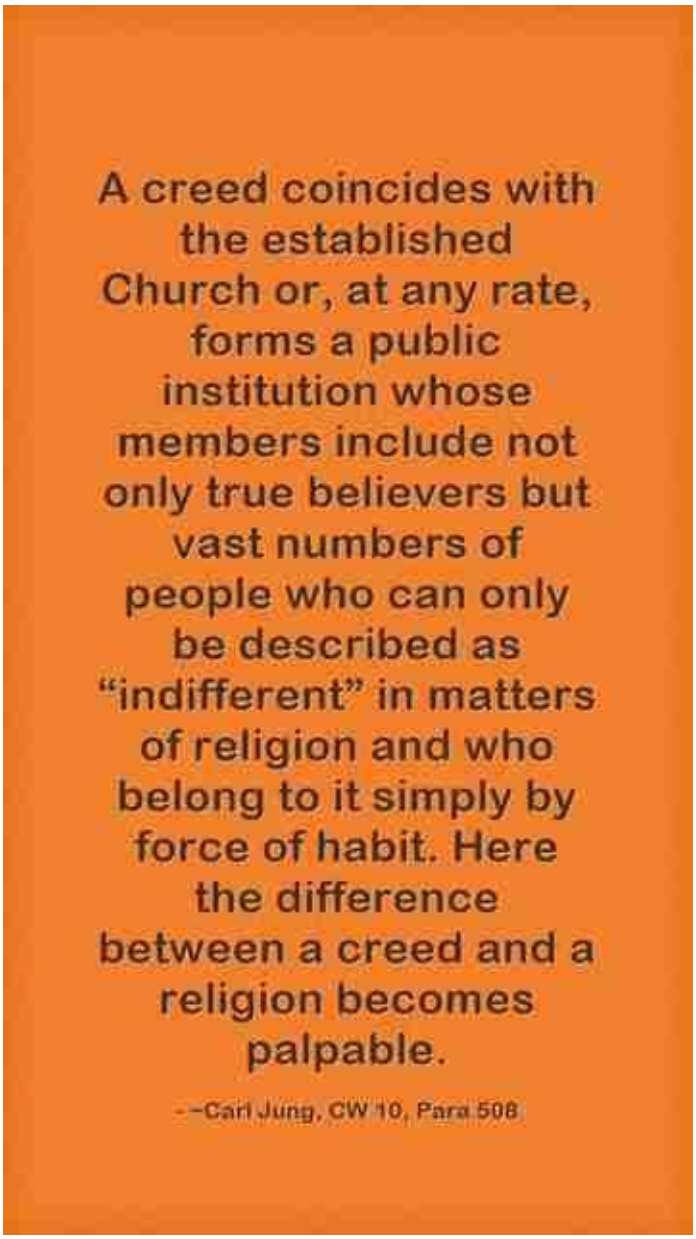
A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable.
--Carl Jung, CW 10, Para 508

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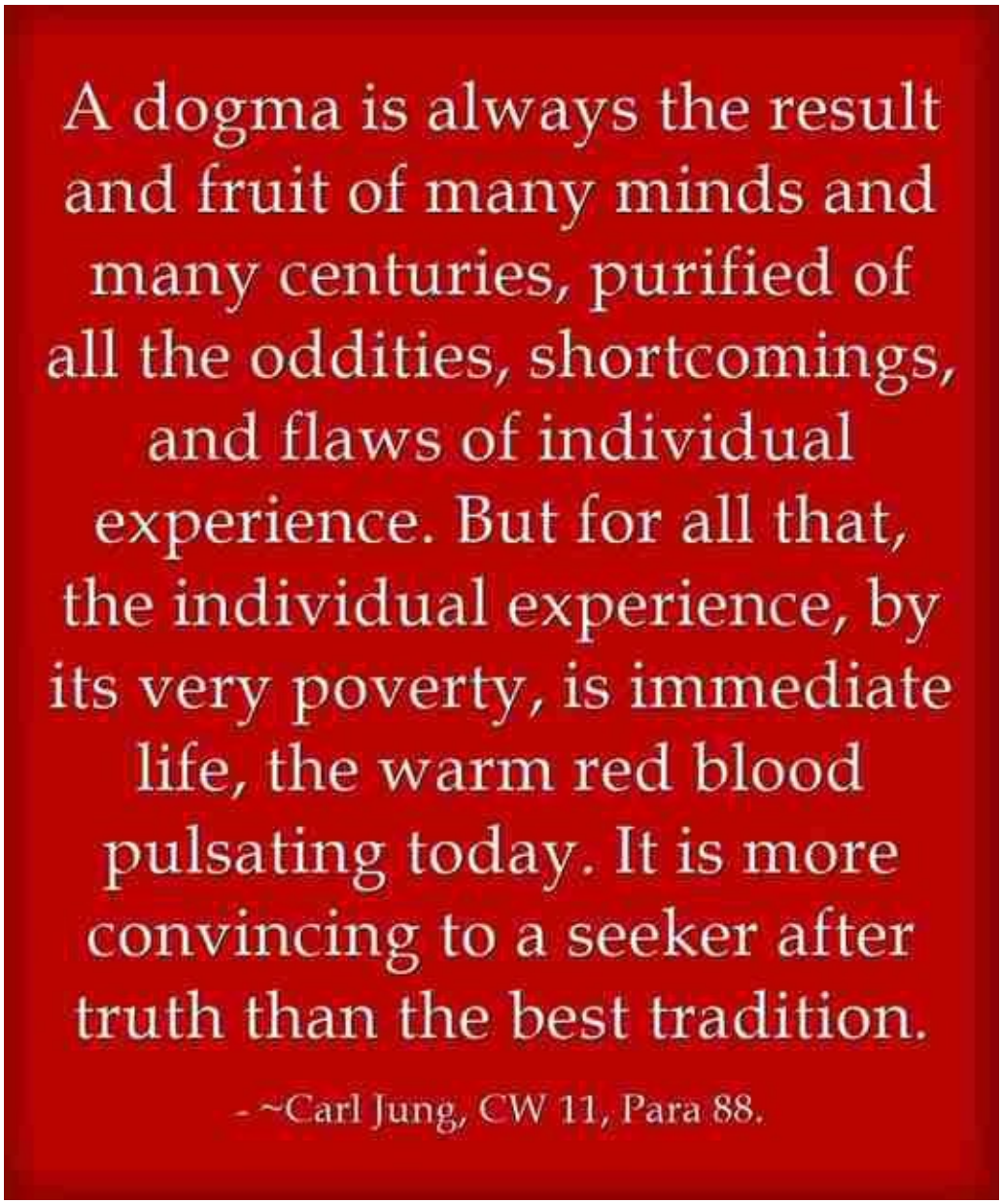
A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition.
- ~Carl Jung, CW 11, Para 88.

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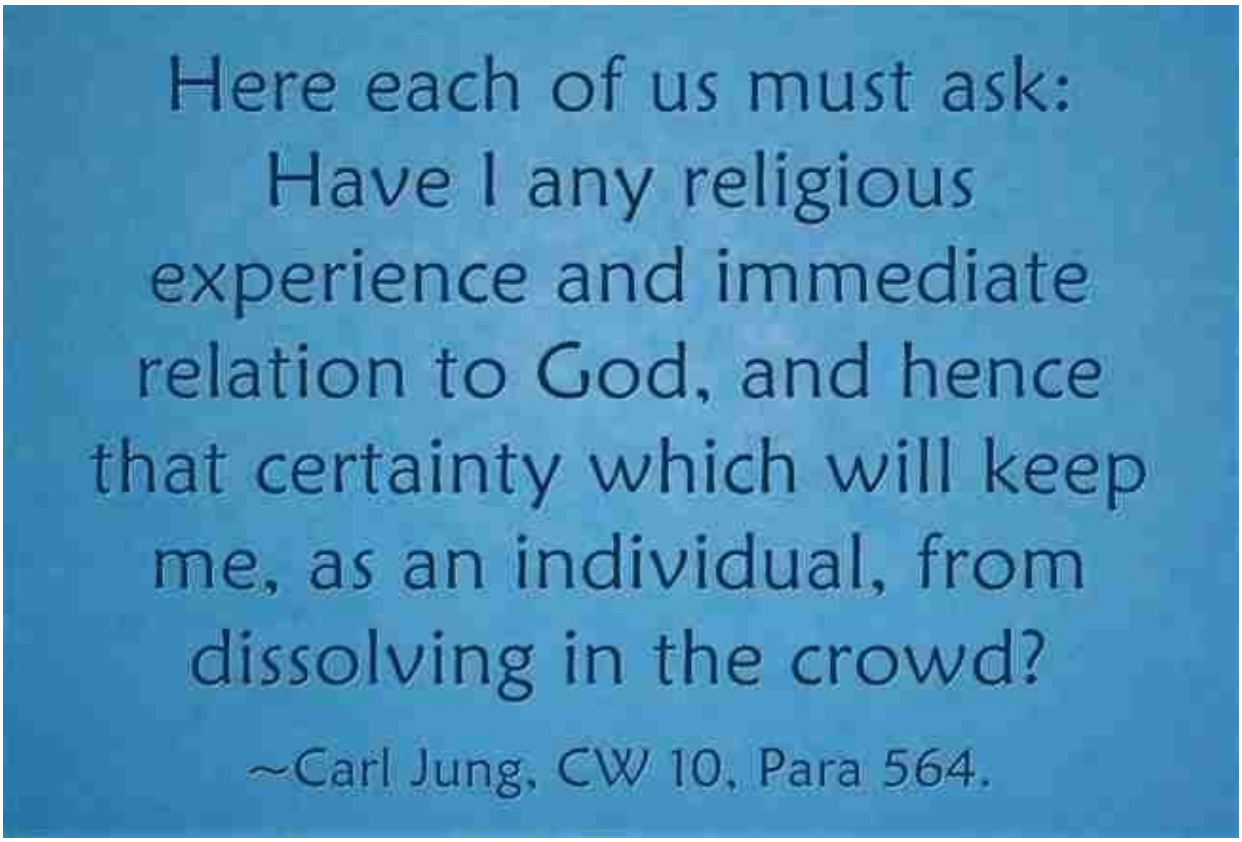
Here each of us must ask:
Have I any religious
experience and immediate
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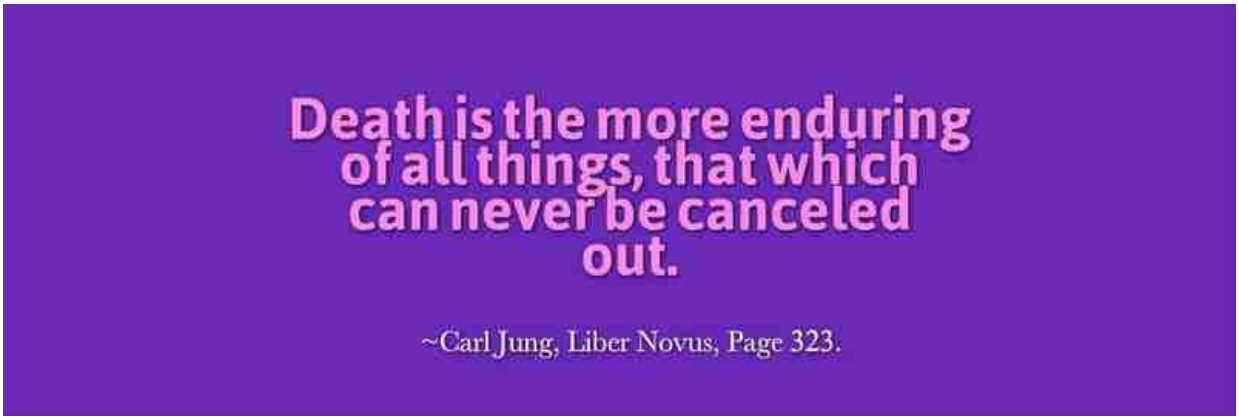
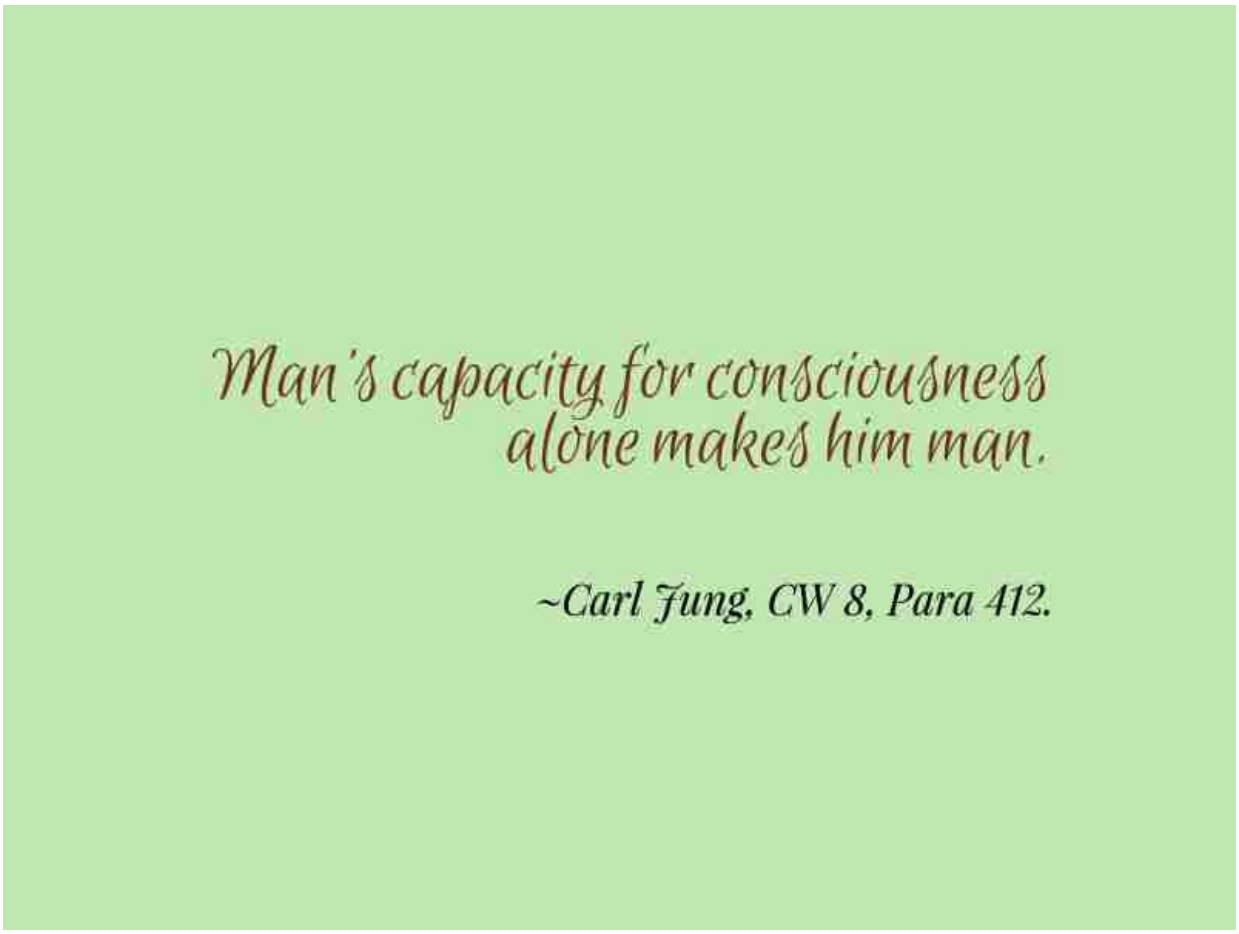
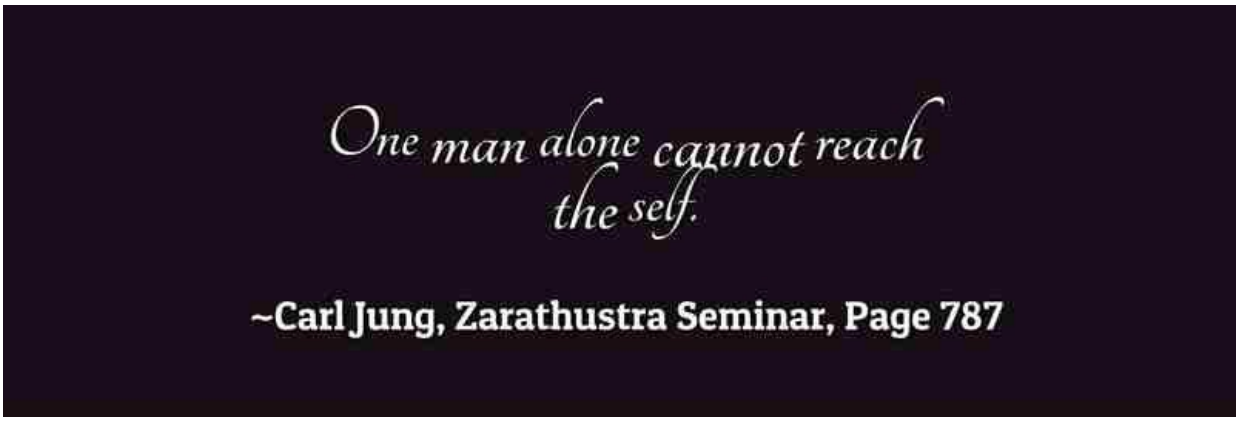


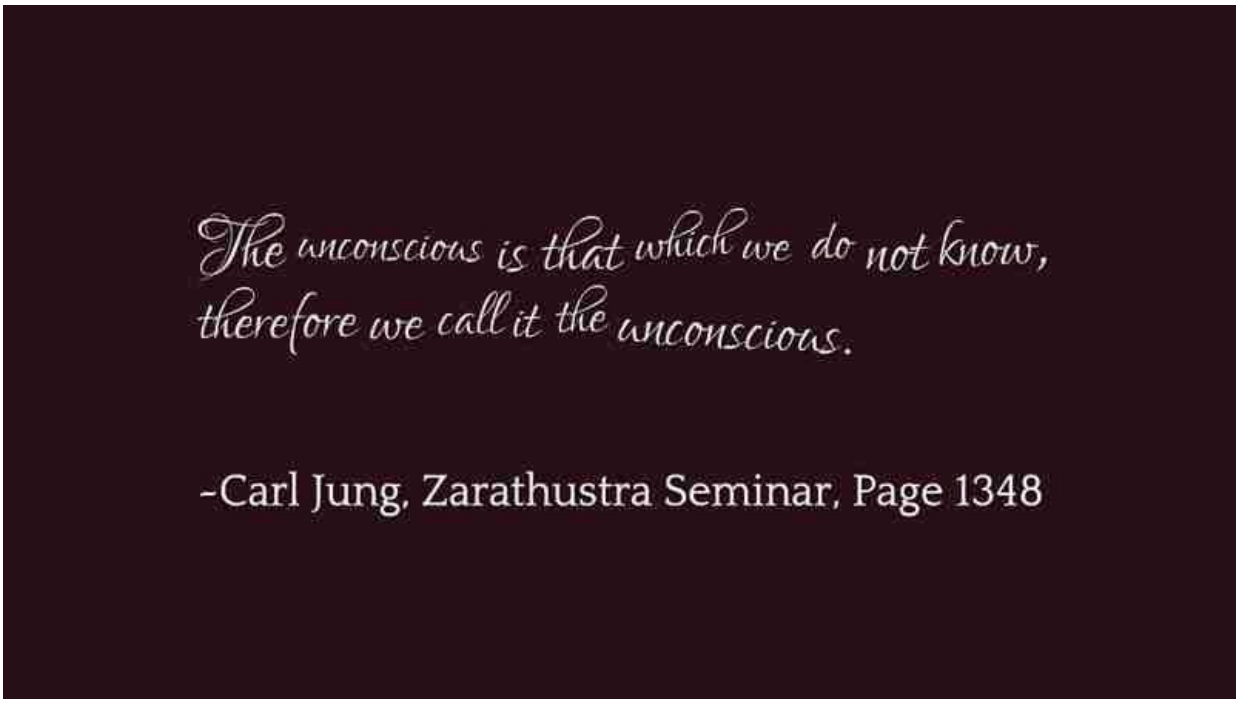
Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323



Man’s capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412.



One man alone cannot reach the self. Carl Jung, Zarathustra Seminar, Page 787


The unconscious is that which we do not know,
therefore we call it the unconscious.
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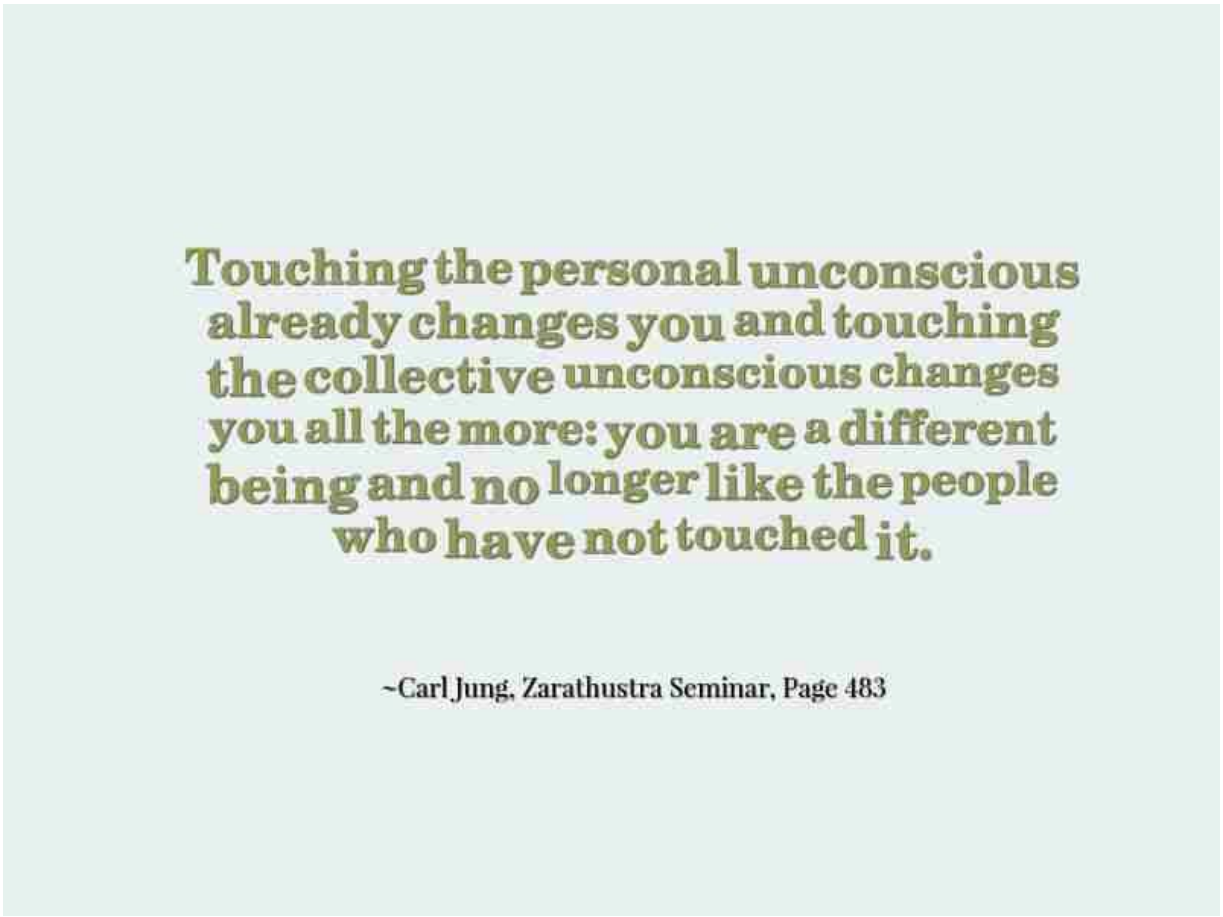
Touching the personal unconscious already changes you and touching the collective unconscious changes you all the more: you are a different being and no longer like the people who have not touched it.
~Carl Jung, Zarathustra Seminar, Page 483

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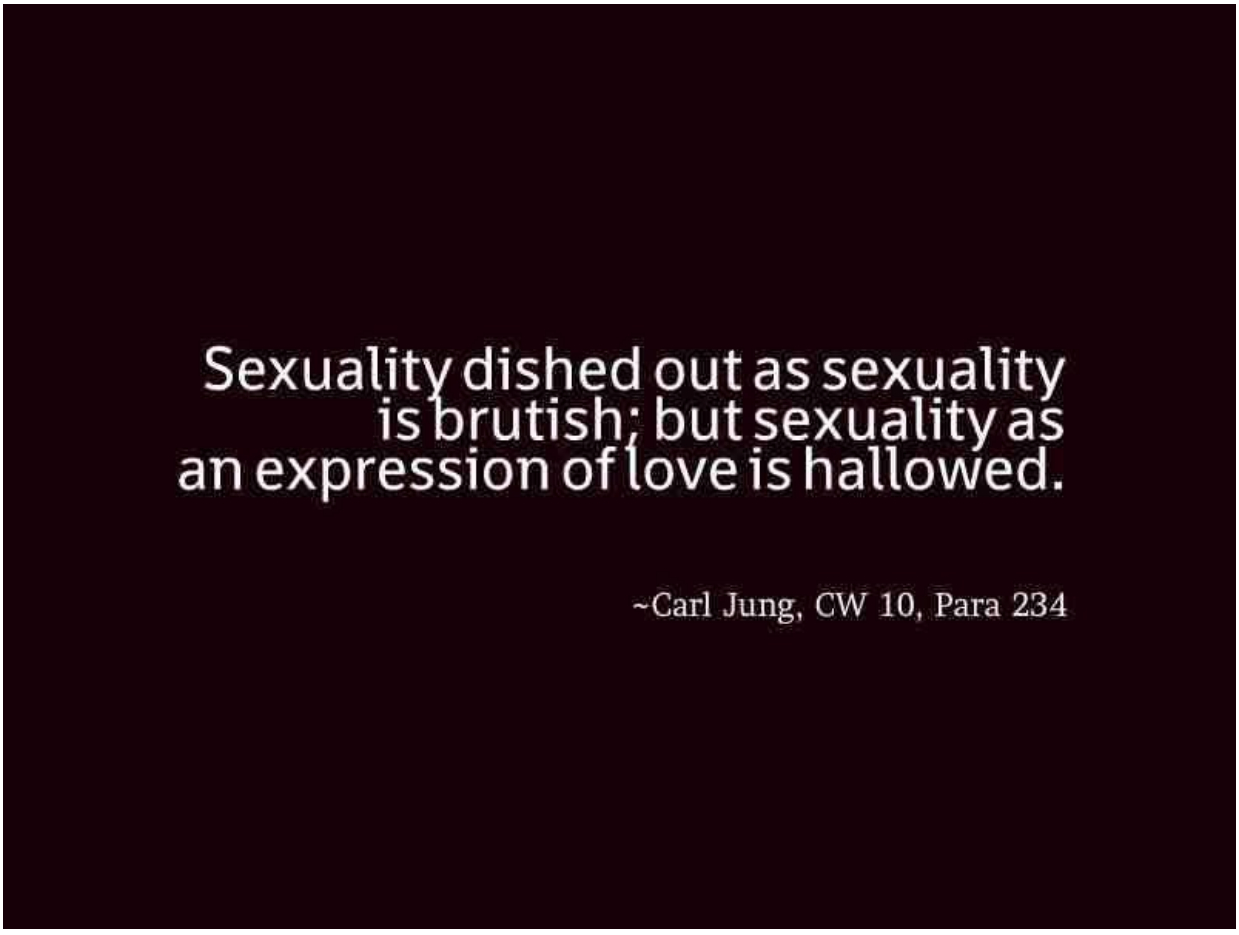

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed.
Carl Jung, CW 10, Para 234

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

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326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on "Crime." (2016-03-24 04:02)

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity.

He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them.

And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as "normality."

In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good.

The evil, the guilt, the profound unease of conscience, the dark foreboding, are there before our eyes, if only we would see.

Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time.

Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human na- ture, potential criminals.

In reality we merely lacked a suitable opportunity to be drawn into

the infernal melee. None of us stands outside humanity’s black

collective shadow.

Whether the crime occurred many generations back or happens today, it remains the symptom of a disposi- tion that is always and everywhere present—and one would therefore do well to possess some "imagination for evil," for only the fool can permanently disregard the conditions of his own nature.

In fact, this negligence is the best means of making him an instrument of evil.

Harmlessness and naivete are as little helpful as it would be for a cholera patient and those in his vicinity to remain unconscious of the contagiousness of the disease.

On the contrary, they lead to projection of the unrecognized evil into the "other."

This strengthens the opponent’s position in the most effective way, because the projection carries the fear which we involuntarily and secretly feel for our own evil over to the other side and considerably increases the formidableness of his threat.

What is even worse, our lack of insight deprives us of the capacity to deal with evil.

Here, of course, we come up against one of the main prejudices of the Christian tradition, and one that is a great stumbling block to our policies.

We should, so we are told, eschew evil and, if possible, neither touch

nor mention it. For evil is also the thing of ill omen, that which is

tabooed and feared.

This apotropaic attitude towards evil, and the apparent circumventing of it, flatter the primitive tendency in us to shut our eyes to evil and drive it over some frontier or other, like

the Old Testament scapegoat, which was supposed to carry the evil into the wilderness. Carl Jung, CW 18, Pages 296-297, Para 572.

Carl Jung across the web:

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https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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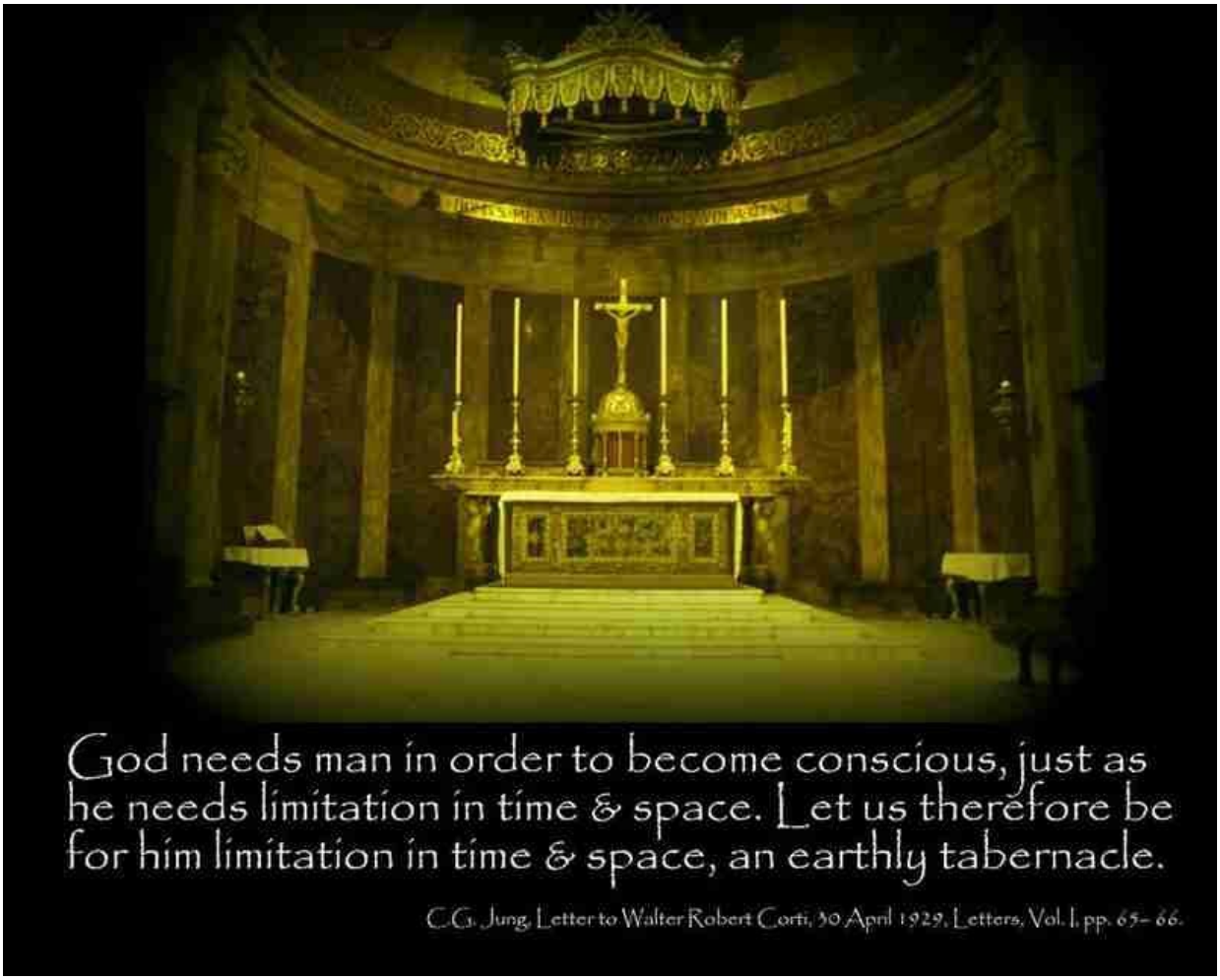
Carl Jung: God needs man in order to become conscious, just as he needs limitation in time and space.
(2016-03-25 05:20)


God needs man in order to become conscious, just as he needs limitation in time & space. Let us therefore be for him limitation in time & space, an earthly tabernacle.
C.G. Jung, Letter to Walter Robert Corti, 30 April 1929, Letters, Vol. I, pp. 65- 66.

To Walter Robert Corti

Dear Herr Corti, 30 April 1929

It doesn't surprise me that you were rather offended by my letter.

I had to write to your father and tell him honestly what my "diagnosis" is.

"Diagnosis" does not mean saying someone is pathological: 1t means "thorough knowledge," that is to say of your psychological state.

Hypertrophy of mtellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others.

I myself am one-sided in this respect.

One compensates for· it with a feeling of

inferiority. Diagnoses like this only hurt our

vanity.

But we must see where we stand, otherwise we are immoral

illusionists. This isn't to say that a person is pathological, let

alone mad.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.

There is too much of this sorry medical rabble running around Switzerland judging me without knowing me.

I expected my letter would dismay your, because you don't yet have the distressing capacity of seeng yourself from outside.

You must hasten to acquire it without letting it upset your.

Jesus said to the man who was working on the Sabbath: "Man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou are cursed, and a transgressor of the law."

We live not only inwardly, but also outwardly.

O you crriers of ideas, why do you have to make buffoons of them by the idiotic

life you lead? Nietzsche preached: "You should make friends with the nearest

things."

I would hold his world-negating life responsible for this did I not know what syphilis lurked in him and that paralysis hung over him like the sword of Damocles.

Loo, the Catholic priest is the most faithful, the closest to the earth..He is living history, and no Holzapfel.

That you "live for God" is perhaps the healthiest thing about you – "He that is near me is near the fire," so runs a Gnostic saying of the Lord.

But where God is nearest the danger is greatest.

God wants to be born in the flame of man's consciousness,

leaping ever higher. And what if this has no roots in the earth?

If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and van- ishes?

Could God then be born?

One must be able to suffer God.

That is the supreme task for the carrier

of ideas. He must be the advocate of the earth.

God will take care of himself.

My inner principle is: Deus et homo.

God needs man in order to become conscious, just as he needs limitation

in time and space. Let us therefore be for him limitation in time and

space, an earthly tabernacle.

Jesue-Mani-Buddha-Lao-tse are for me the four pillars of the

temple of the spirit. I could give not preference over the other.

Sometime I will show you some Manichean “Turfan frescoes.”

Next Saturday I shale be at my country seat, a tower by the Upper Lake, halfway between

Bollingen and Schmerikon. You can come to see me there,

With best regards,

Dr. C.G. Jung Carl Jung, Letters Vol. 1,

Pages 64-66 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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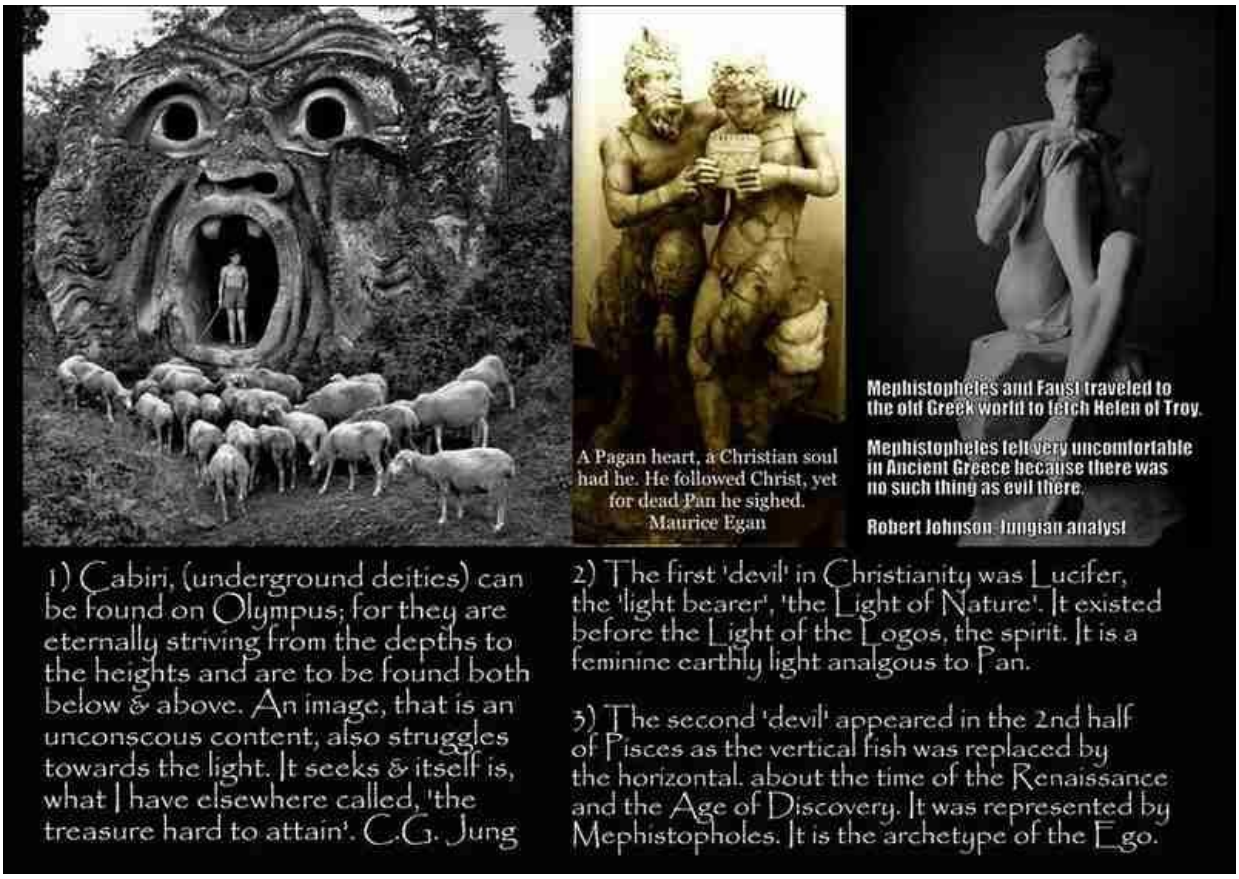
WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on the Cabiri, Lucifer (2016-03-26 04:45)


A Pagan heart, a Christian soul had he. He followed Christ, yet for dead Pan he sighed.
Maurice Egan
Mephistopheles and Faust traveled to the old Greek world to fetch Helen of Troy.
Mephistopheles felt very uncomfortable in Ancient Greece because there was no such thing as evil there.
Robert Johnson- Jungian analyst
1) Cabiri, (underground deities) can be found on Olympus; for they are eternally striving from the depths to the heights and are to be found both below & above. An image, that is an unconscous content, also struggles towards the light. It seeks & itself is, what I have elsewhere called, 'the treasure hard to attain'. C.G. Jung
2) The first 'devil' in Christianity was Lucifer, the 'light bearer', 'the Light of Nature'. It existed before the Light of the Logos, the spirit. It is a feminine earthly light analgous to Pan.
3) The second 'devil' appeared in the 2nd half of Pisces as the vertical fish was replaced by the horizontal. about the time of the Renaissance and the Age of Discovery. It was represented by Mephistopholes. It is the archetype of the Ego.

We learn that there are "really" seven of them; but again there is some difficulty with the eighth as there was before with the fourth.

Similarly, in contradiction to the previous emphasis placed on their lowly origin in the dark, it now appears that the Cabiri are actually to be found on Olympus; for they are eternallystriving from the depths to the heights and are therefore always to be found both below and above.

The "severe image" is obviously an unconscious content that struggles towards the light.

It seeks, and itself is, what I have elsewhere called "the treasure hard to attain." Carl

Jung, CW 12, Page 158. Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

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Red Book:

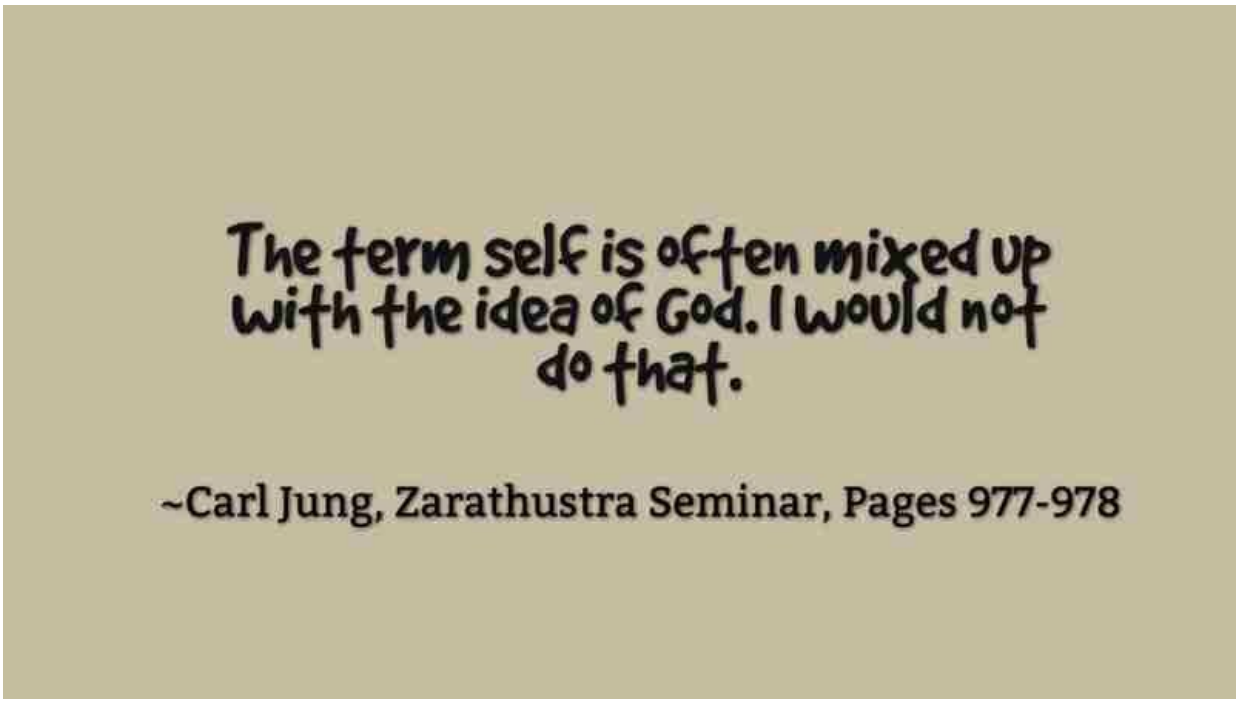
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: The term self is often mixed up with the idea of God. I would not do that. **(2016-03-27 04:27)**



The term self is often mixed up with the

idea of God. I would not do that.

I would say that the term self should be reserved for that sphere which is within the reach of human experi- ence, and we should be very careful not to use the word God too often.

As we use it, it borders on impertinence; it is unlawful to use such a concept too often.

The experience of the self is so marvelous and so complete that one is of course tempted to use the concep- tion of God to express it.

I think it is better not to, because the self has the peculiar quality of being specific yet universal.

It is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God."

You could think of it as an intermediary, or a hierarchy of ever-widening-out figures of the self till one arrives at the conception of a deity.

So we should reserve that term God for a remote deity that is supposed to be the absolute unity of all singu- larities.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience.

And that thing consists of archaic elements, of all the doubtful things with which we

have to struggle. For we have to struggle with the self.

The self is not apparently inimical.

It is really inimical-and it is also of course the opposite.

It is not only our best friend, but also our worst enemy; because it doesn't see, it is as if not conscious of time and space conditions.

We must say to the self, "Now don't be blind; for heaven's sake be reasonable.

I shall do my best to find a place for you in this world, but you don't know

the conditions. You don't know what military service means or tax

collectors or reputations.

You have no idea of life in time and space.

So if you want me to do something for you, if you want me to help you to manifest, you must be reasonable and wait.

You should not storm at me.

If you kill me, where are your feet?"

That is what I (the ego) am. Carl Jung, Zarathustra Seminar,

Pages 977-978. Carl Jung across the web:

Blog: http:

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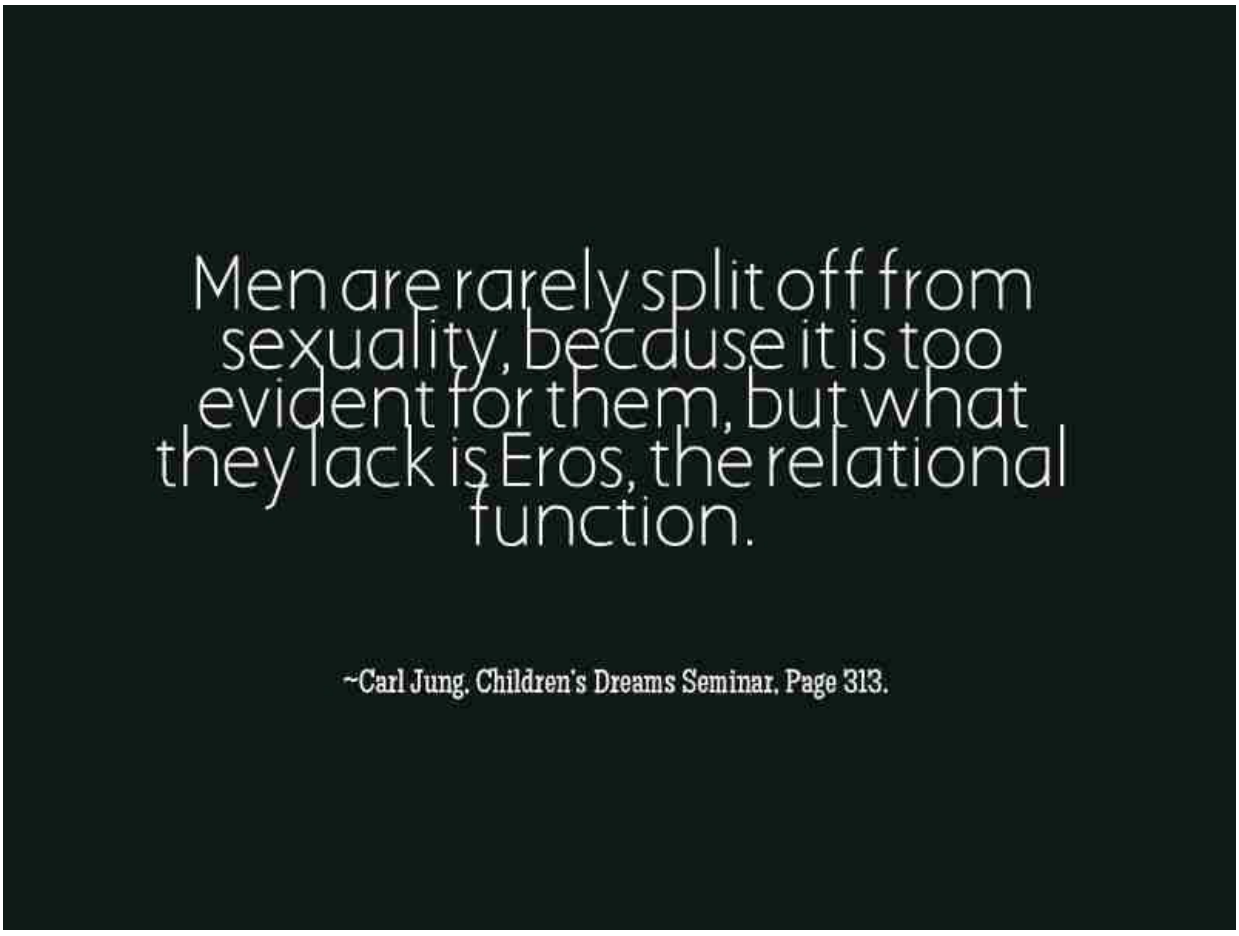
Carl Jung: Men often think they can replace the relational function with reason. (2016-03-28 03:58)


Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function.
~Carl Jung. Children's Dreams Seminar. Page 313.

In the present dream, the anima washes her hands, which psychologically means that she doesn’t want to have anything to do with sexuality, but wants to preserve her purity.

This attitude of the anima has played a great role in the later life of the dreamer.

The ensuing split between sexuality and the anima is, by the way, frequently found in men, and often mani- fests itself as a neglect of Eros, which is the essence of the anima.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the rela- tional function.

Men often think they can replace the relational function with reason.

They are proud that they don't let themselves be controlled by affect, because this would be womanly, tanta- mount to weak.

No Eros, for God's sake!

This lack is what women most complain of in marriage, and is what so disappoints them.

For what they seek in a man is the Eros, the capacity to relate. Carl Jung, Children's Dreams, Page 313.

Carl Jung across the web:

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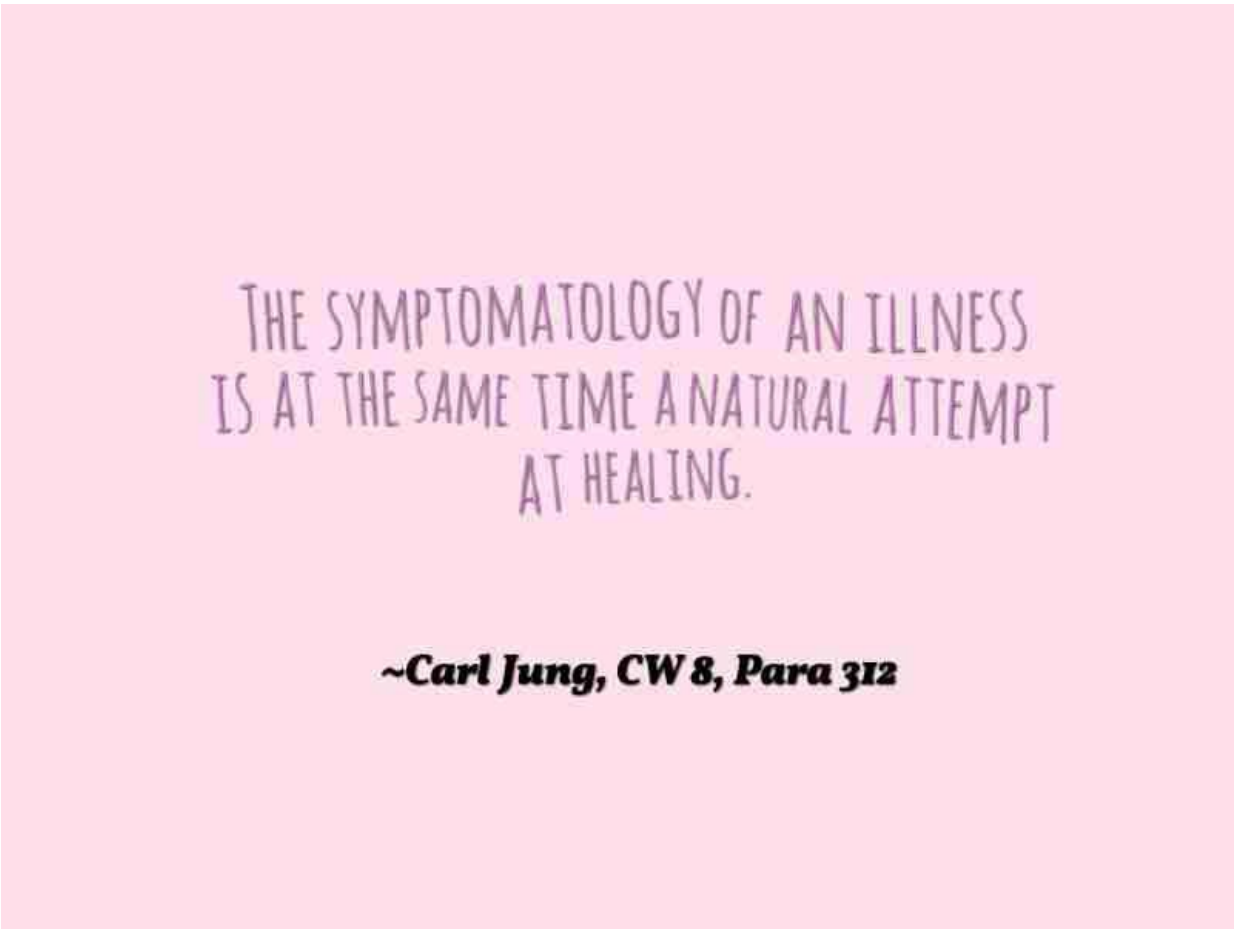
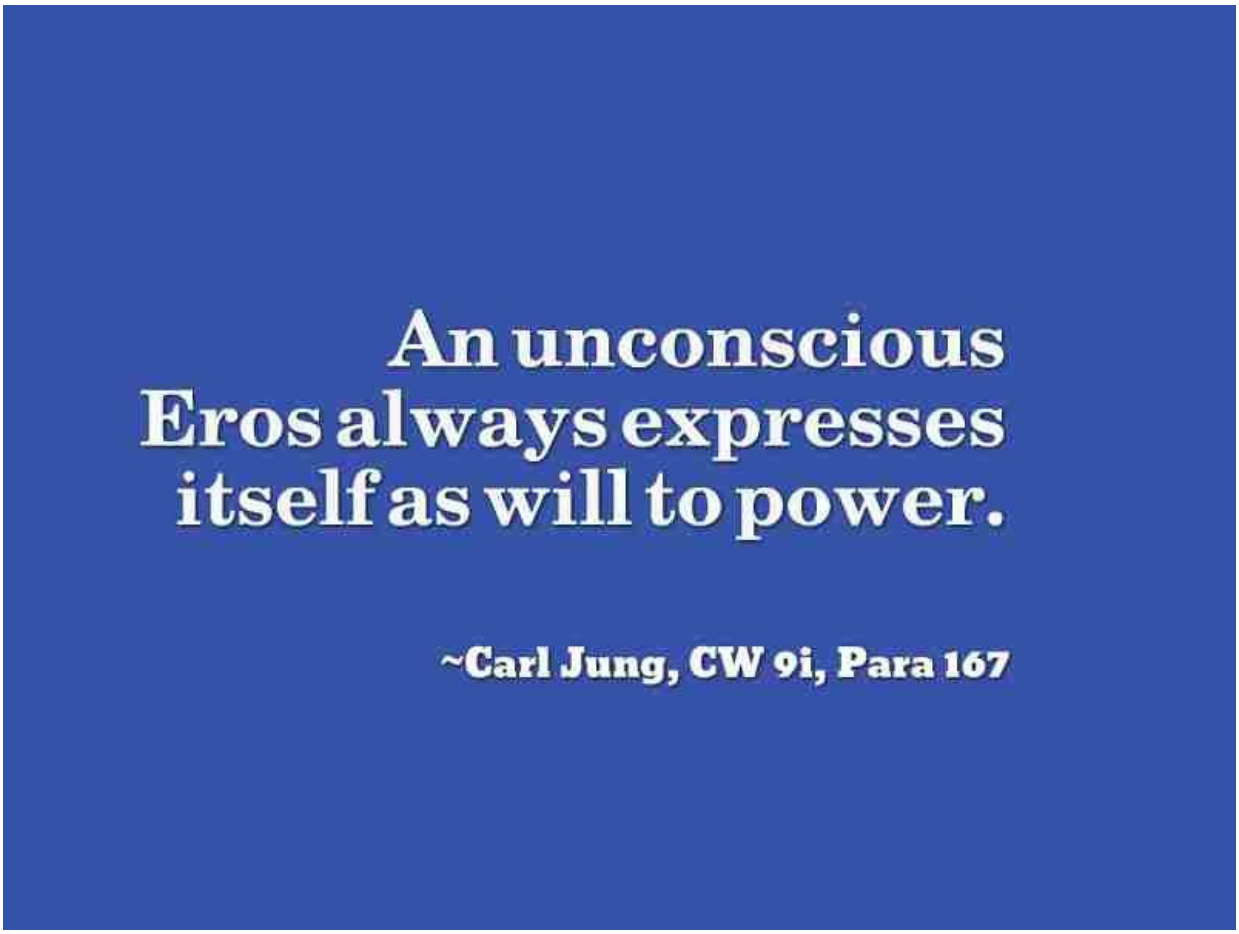
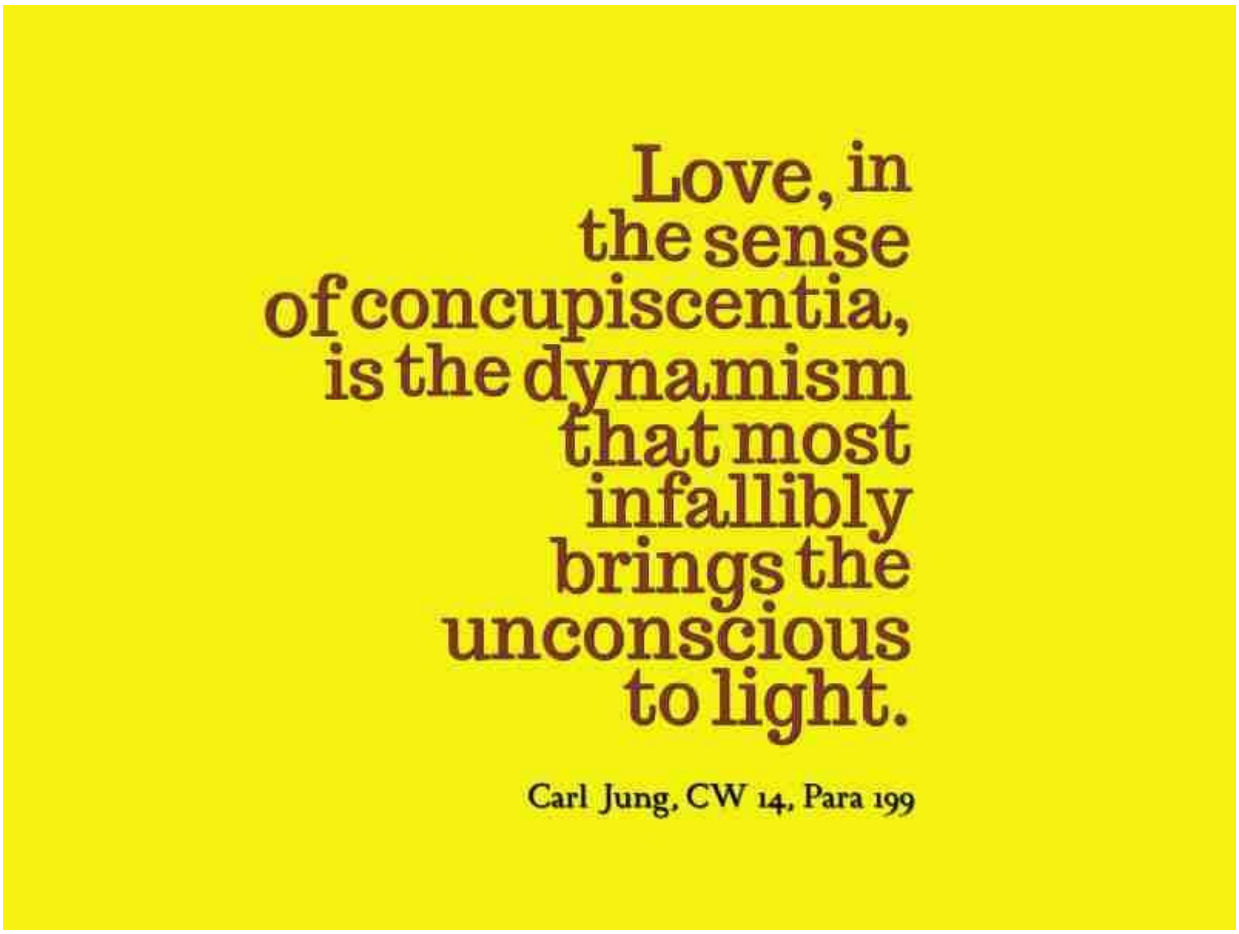
Some Carl Jung Quotations XXVI (2016-03-28 04:48)



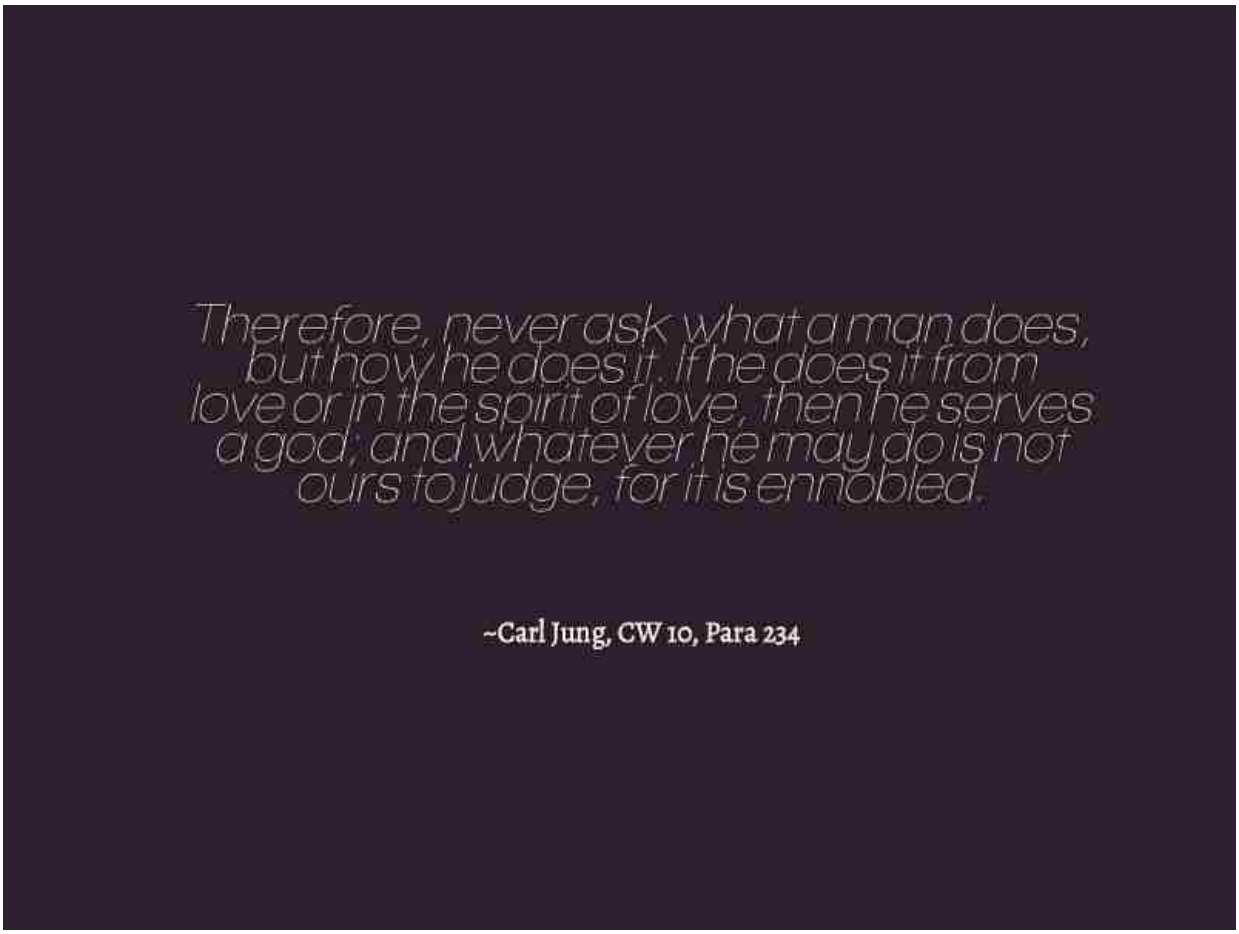
The symptomatology of an illness is at the same time a natural attempt at healing. Carl Jung, CW 8, Para 312



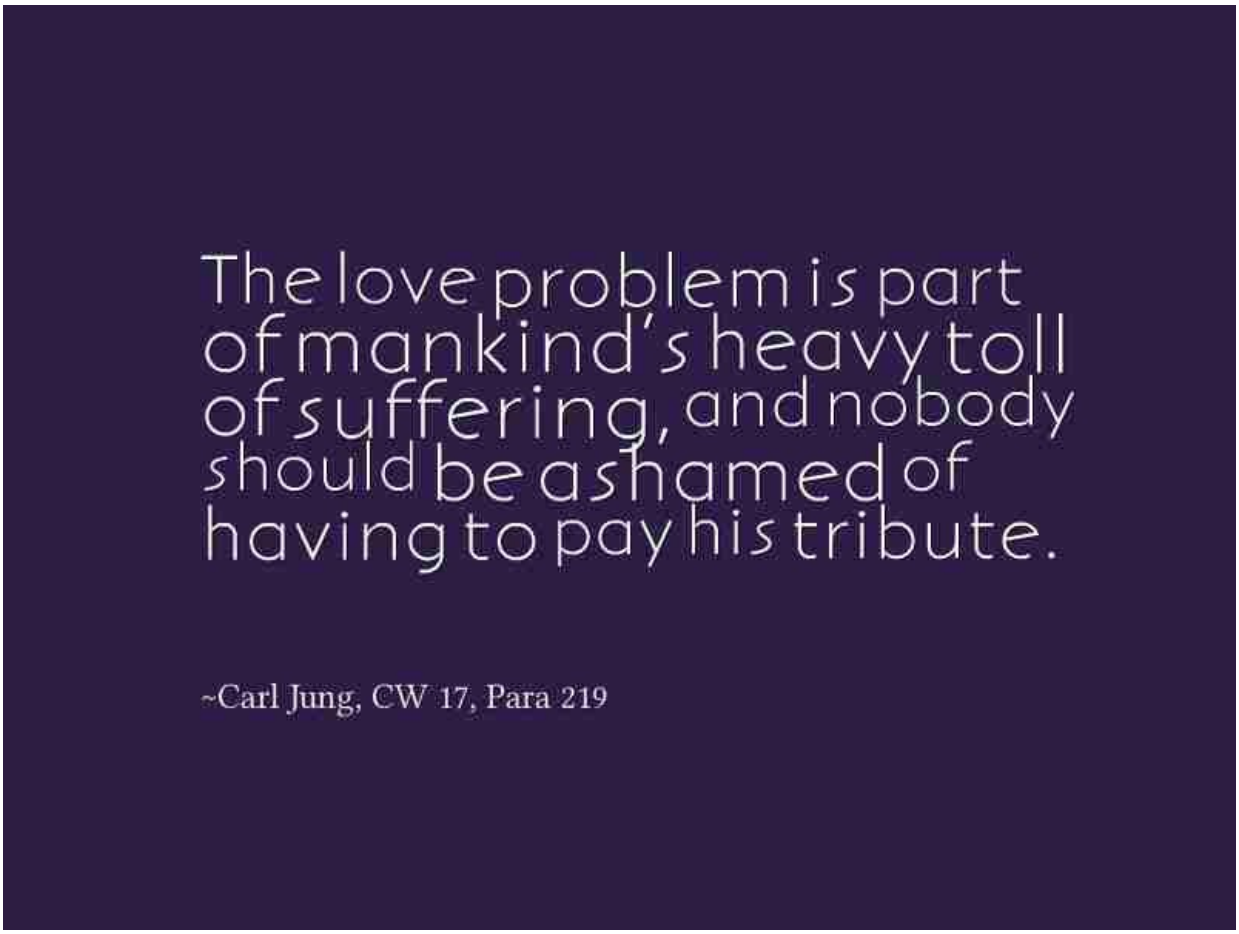
An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167



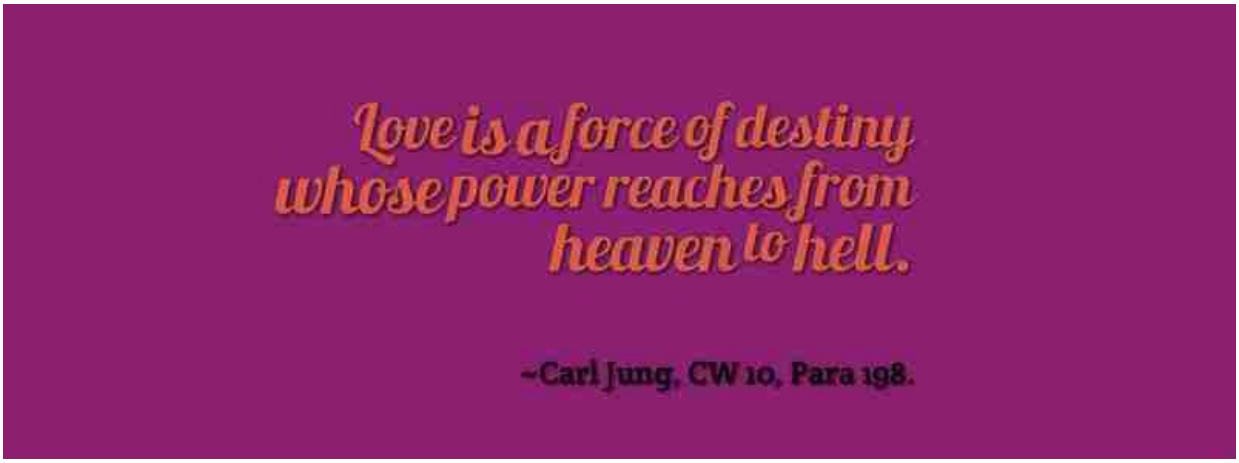
Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199


Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.
~Carl Jung, CW 10, Para 234

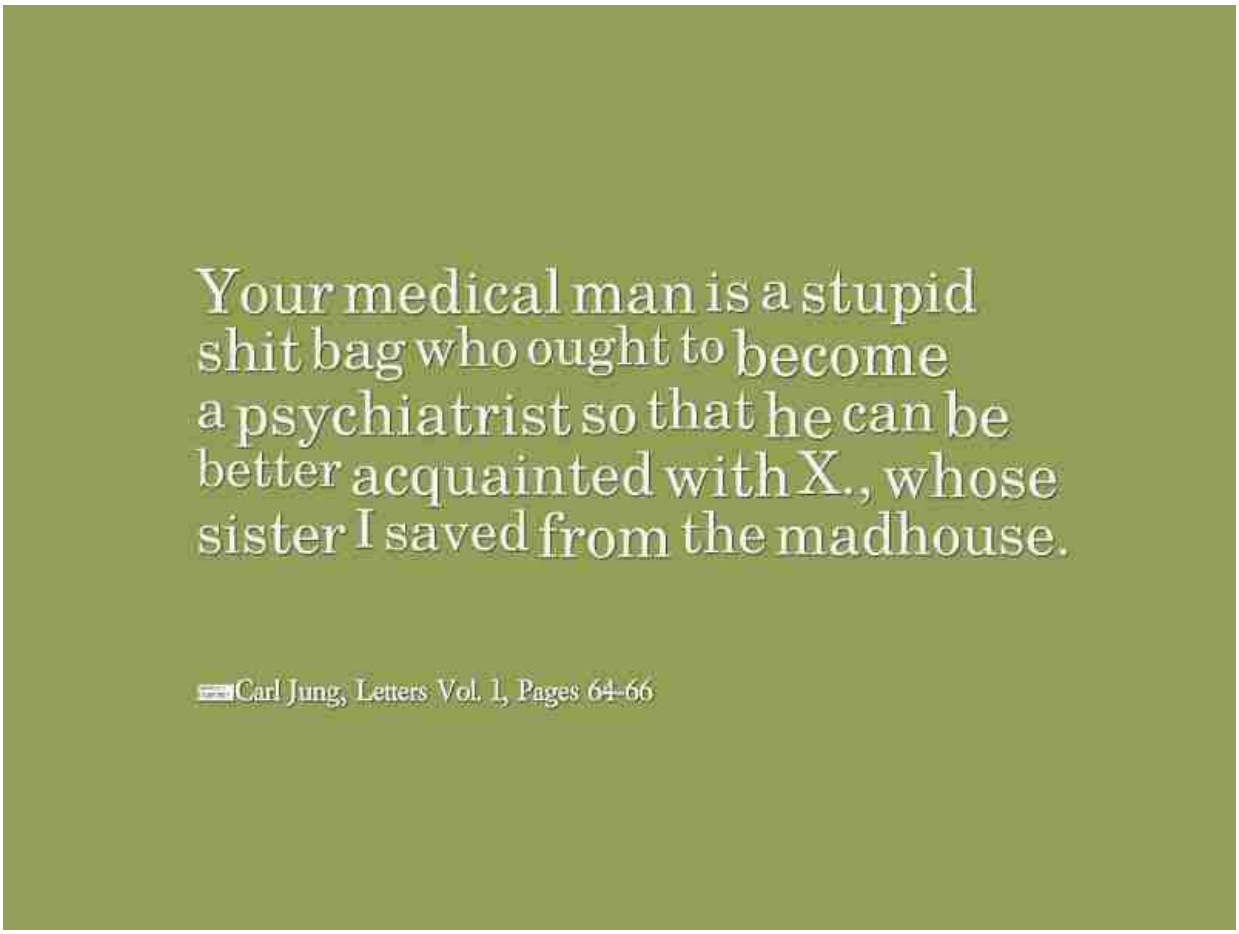
Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234


The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.
~Carl Jung, CW 17, Para 219

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219



Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.


Your medical man is a stupid shit bag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.
Carl Jung, Letters Vol. 1, Pages 64-66

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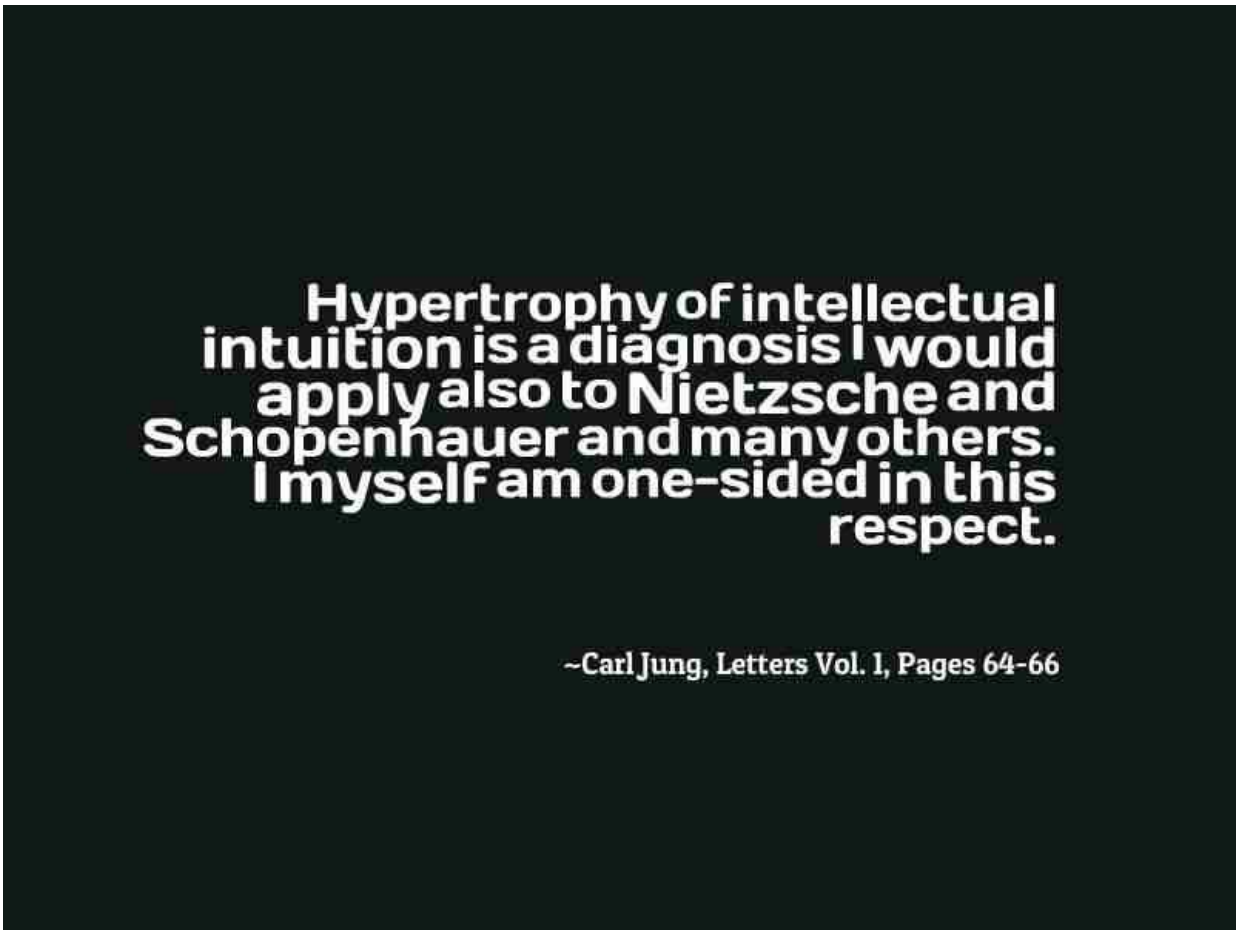
Hypertrophy of intellectual intuition is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect.
~Carl Jung, Letters Vol. 1, Pages 64-66

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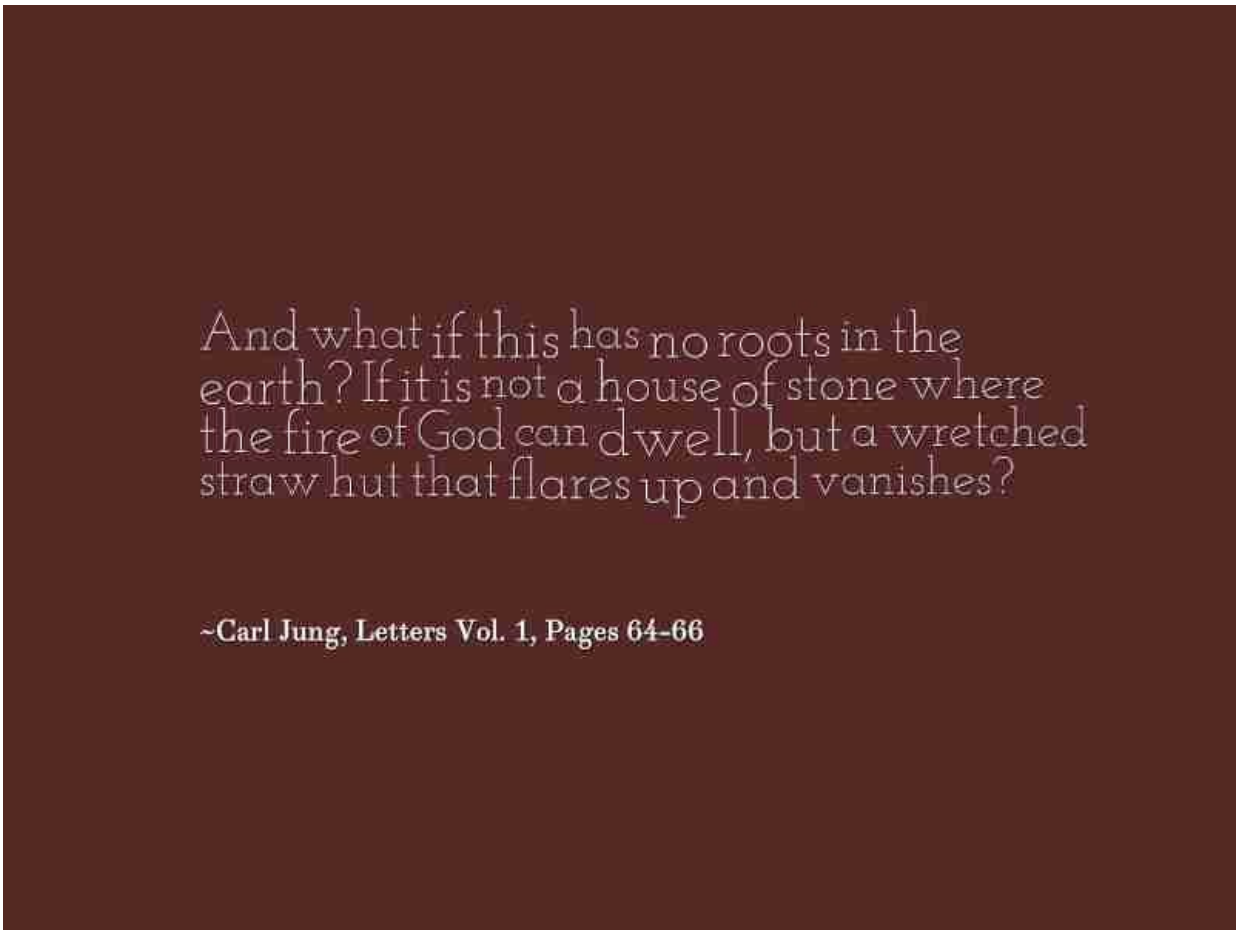
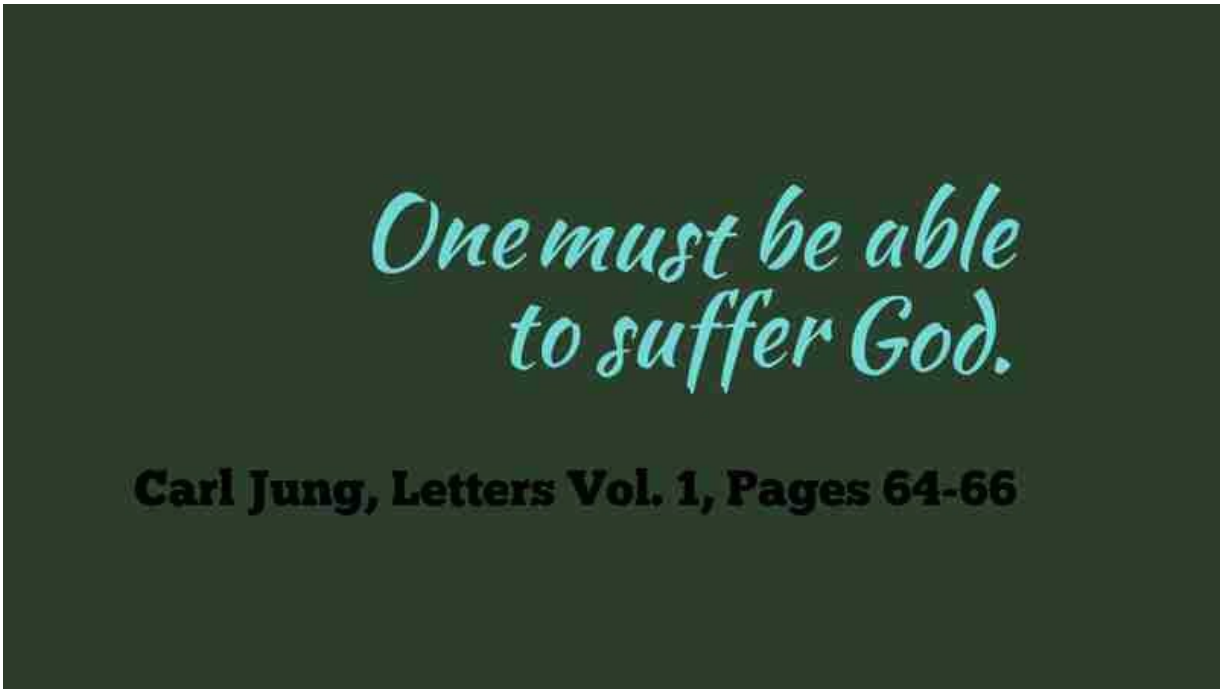
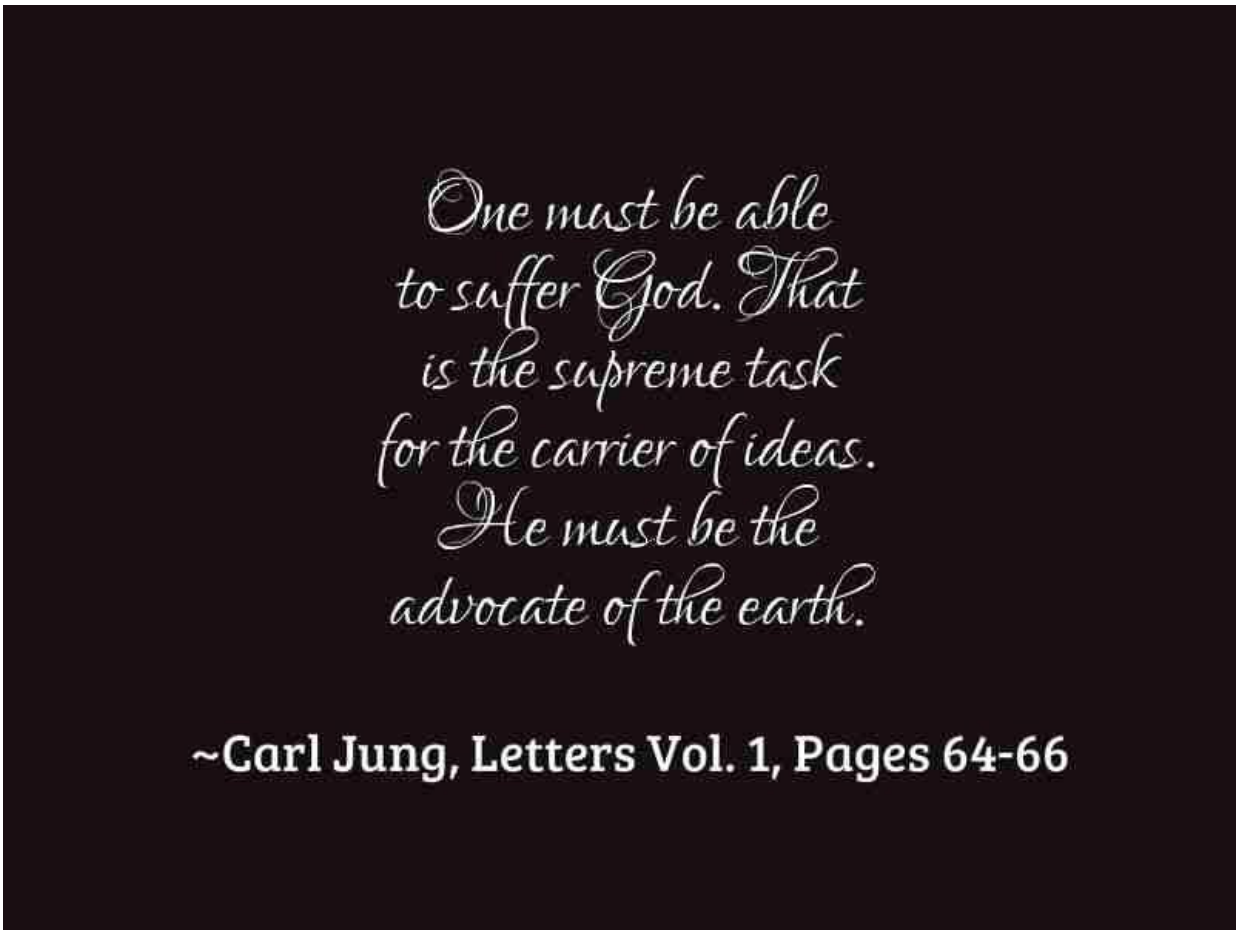
But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Pages 64-66


And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?
~Carl Jung, Letters Vol. 1, Pages 64-66

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66



One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66


One must be able
to suffer God. That
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for the carrier of ideas.
He must be the
advocate of the earth.
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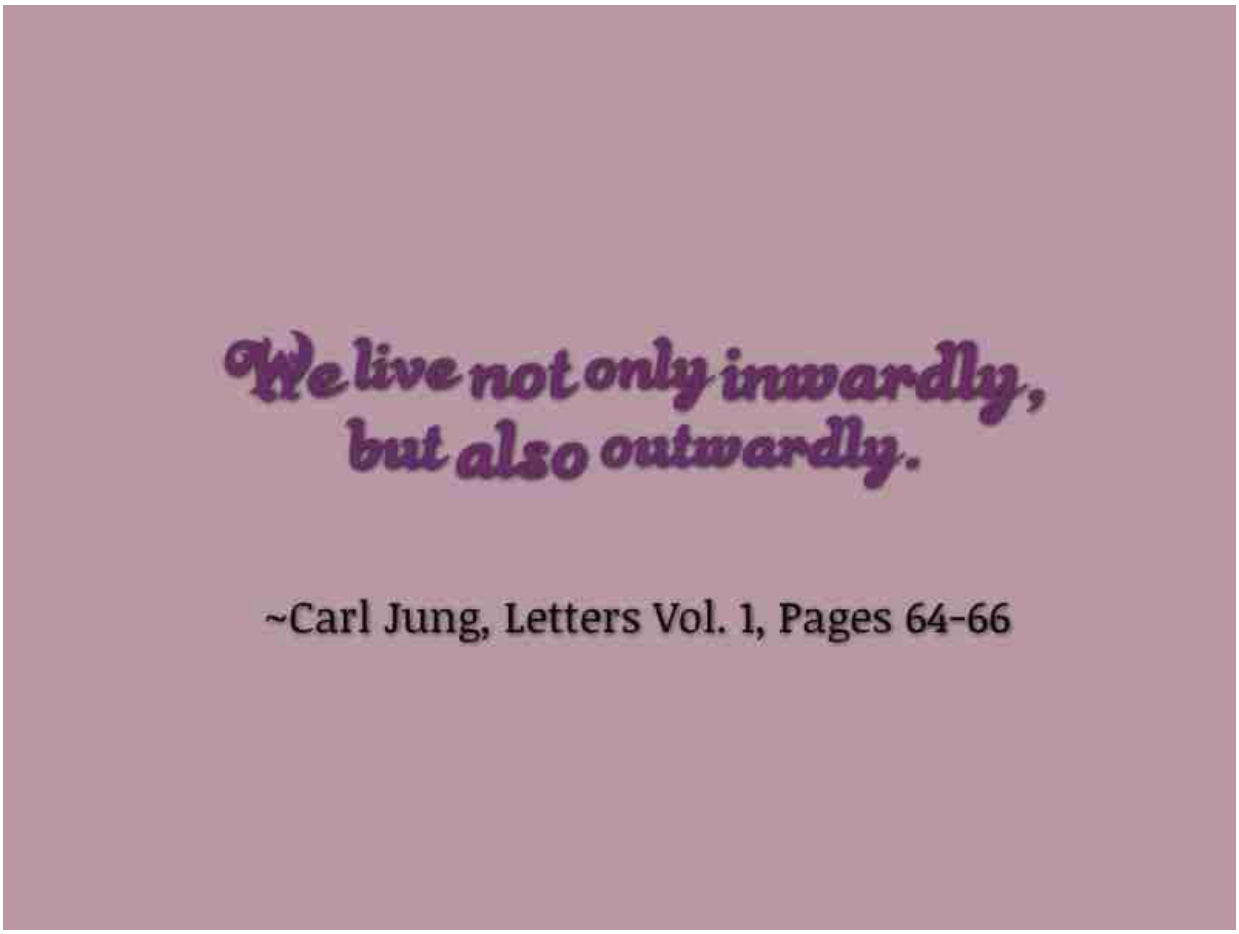
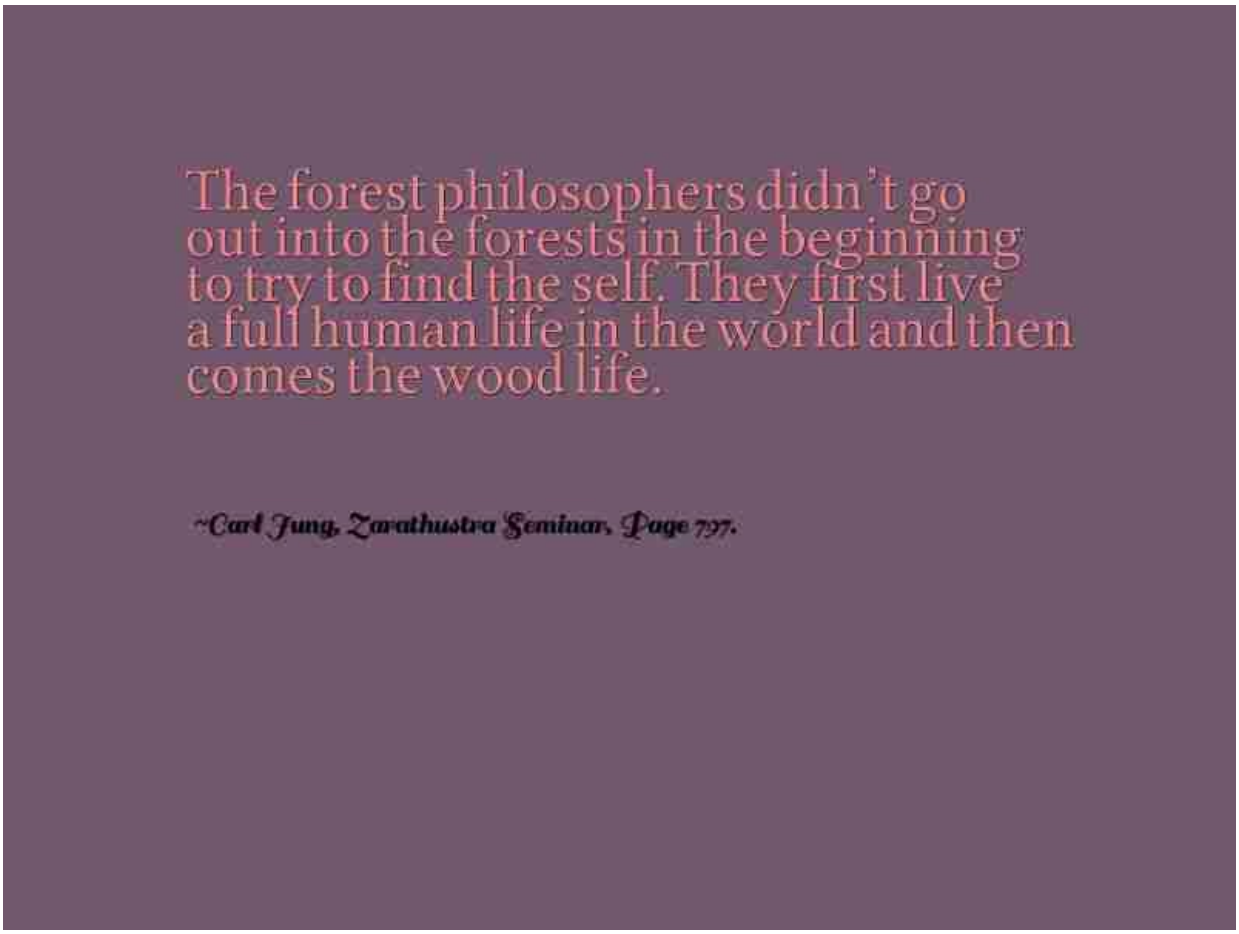


We live not only inwardly, but also outwardly. Carl Jung, Letters Vol. 1, Pages 64-66


The forest philosophers didn't go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life.
~Carl Jung, Zarathustra Seminar, Page 797.

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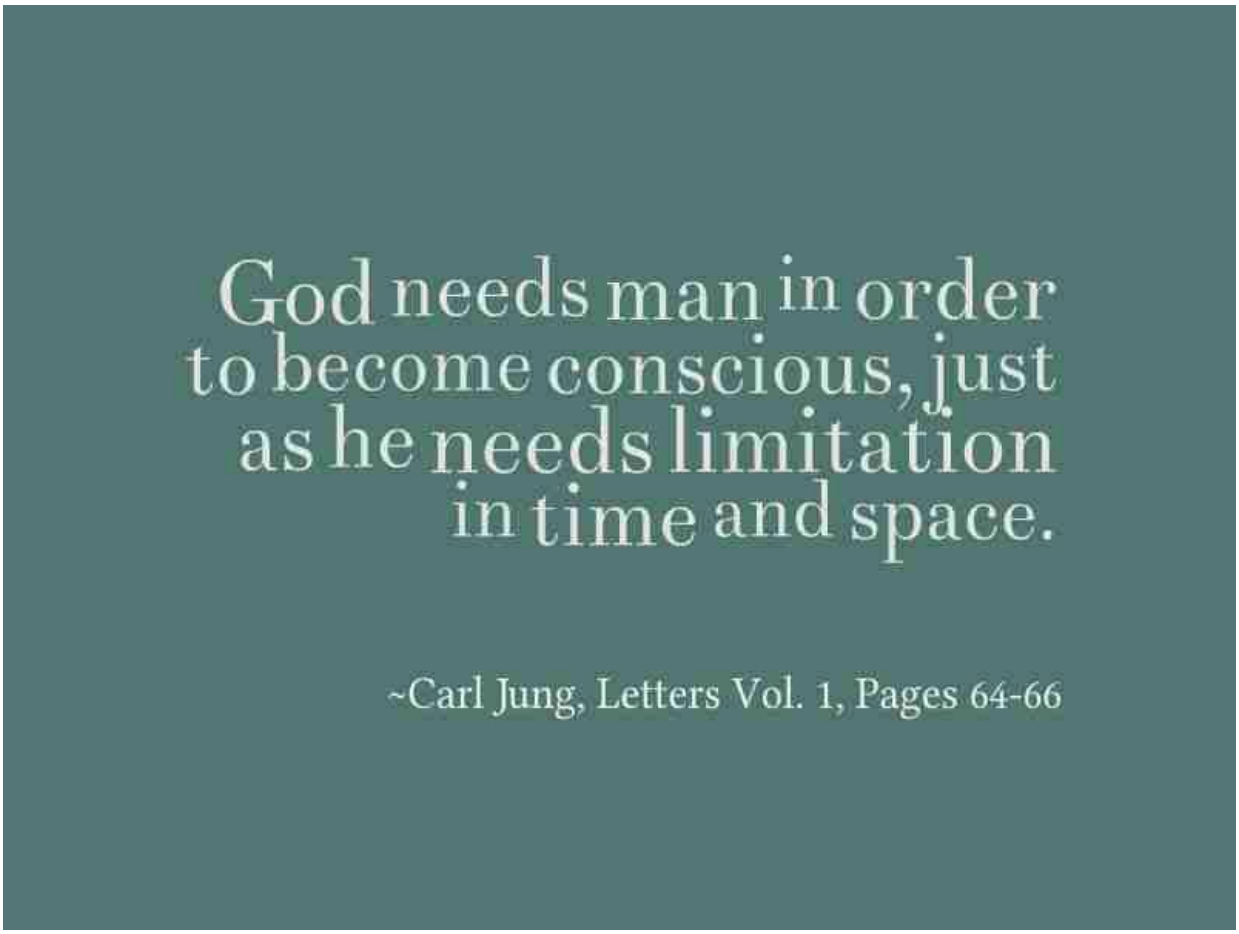
God needs man in order to become conscious, just as he needs limitation in time and space.
~Carl Jung, Letters Vol. 1, Pages 64-66

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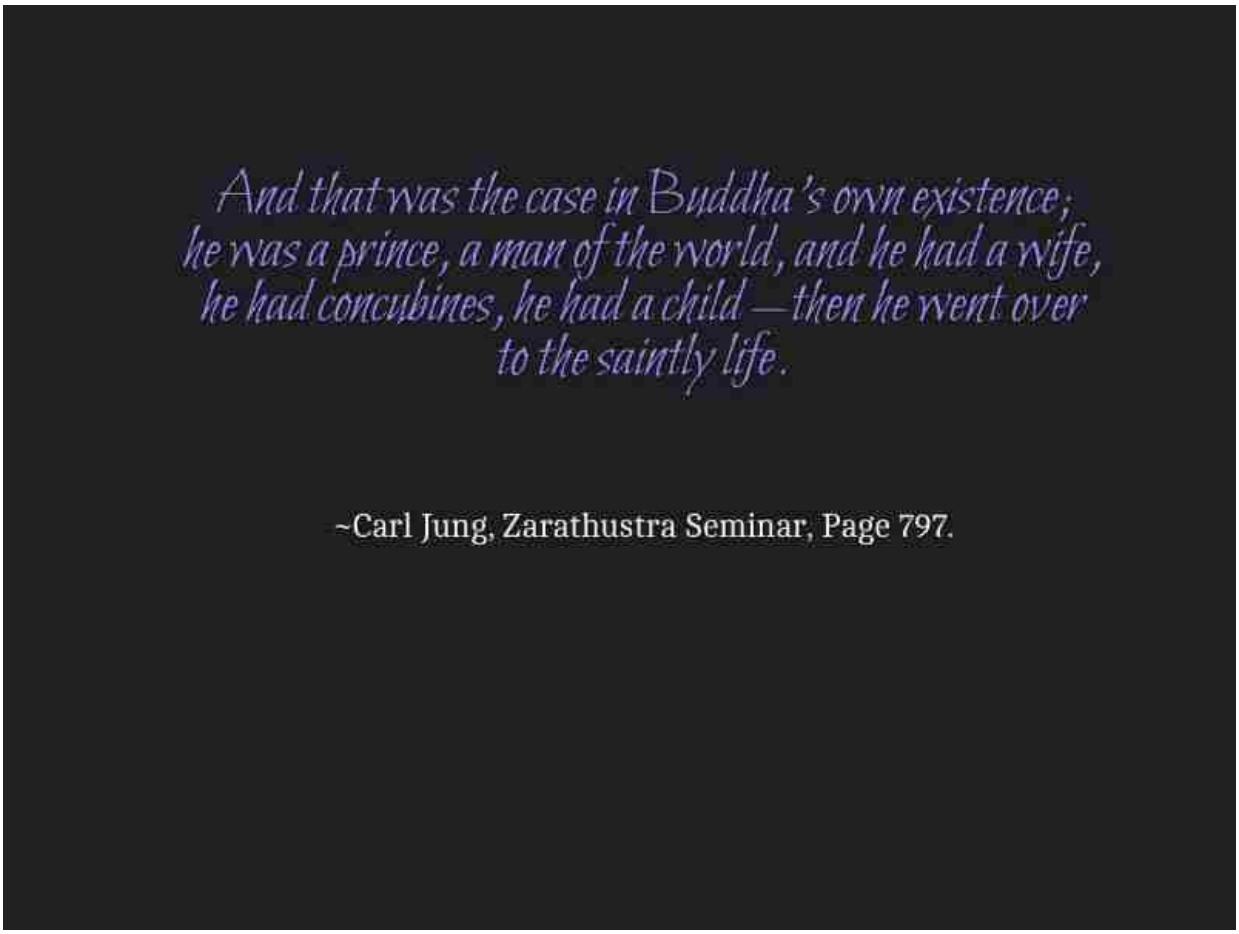
And that was the case in Buddha's own existence;
he was a prince, a man of the world, and he had a wife,
he had concubines, he had a child — then he went over
to the saintly life.
~Carl Jung, Zarathustra Seminar, Page 797.

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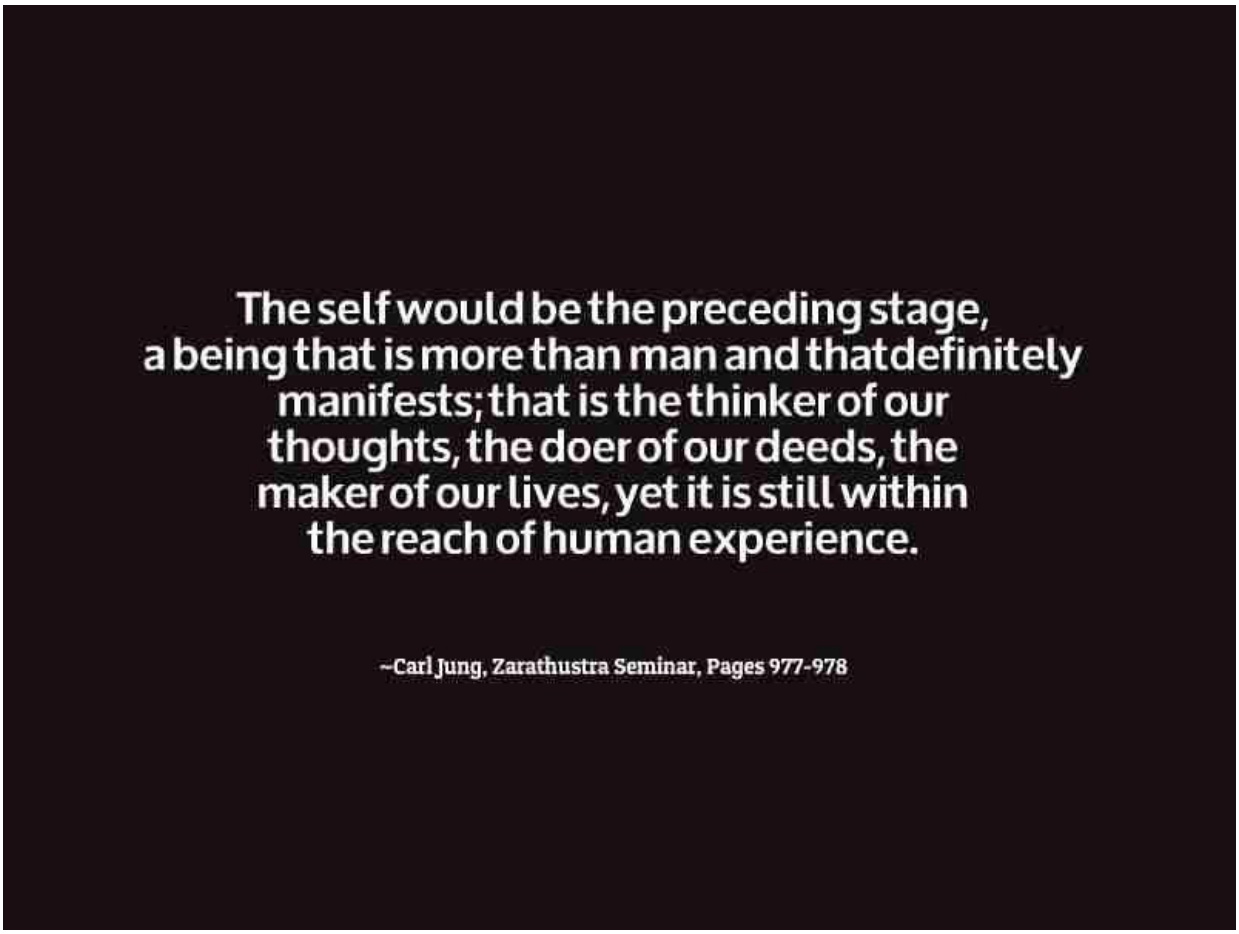
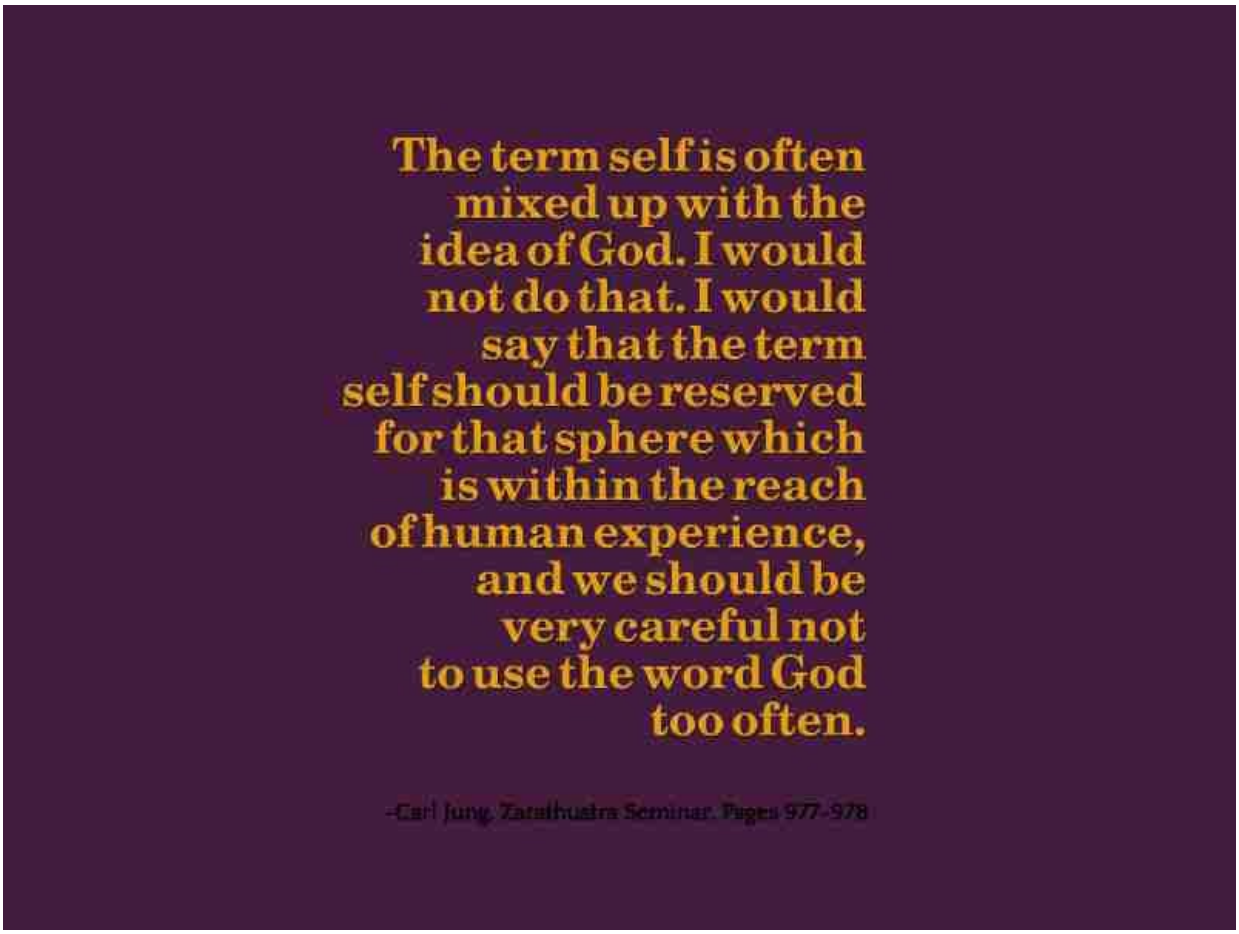

The self would be the preceding stage,
a being that is more than man and thatdefinitely
manifests; that is the thinker of our
thoughts, the doer of our deeds, the
maker of our lives, yet it is still within
the reach of human experience.
~Carl Jung, Zarathustra Seminar, Pages 977-978

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self. Carl Jung, Zarathustra Seminar, Page 977.


The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.
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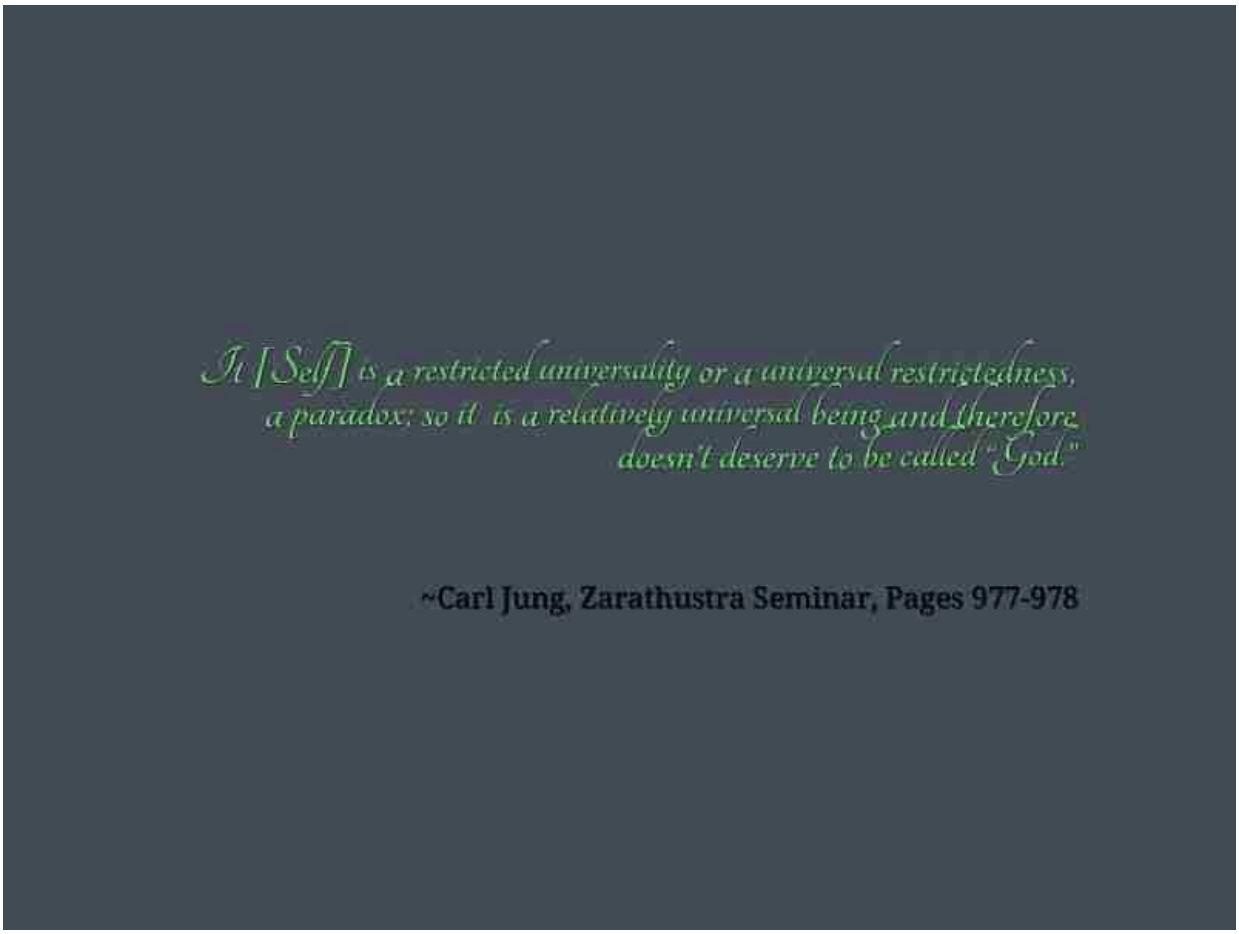
It [Self] is a restricted universality or a universal restrictedness,
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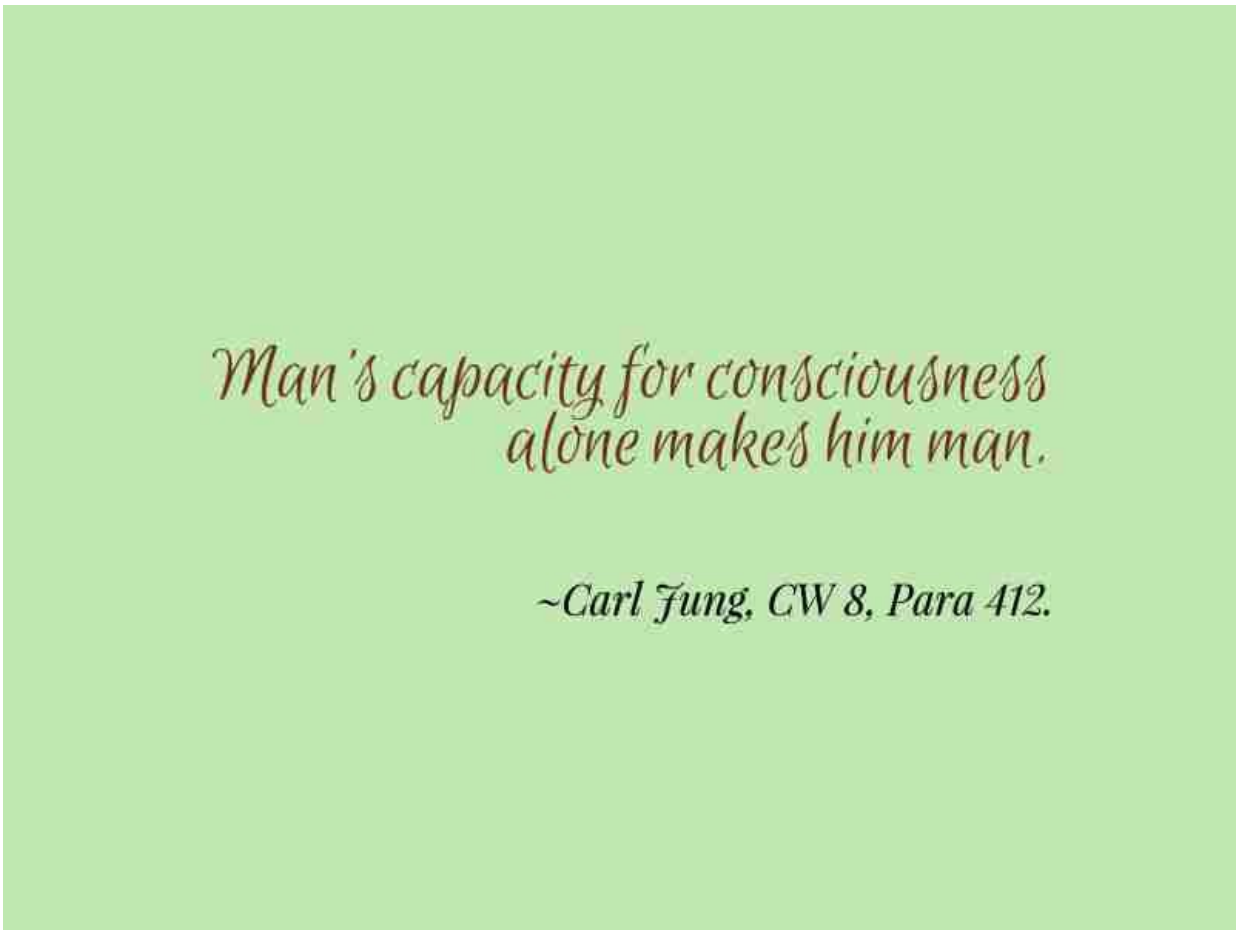
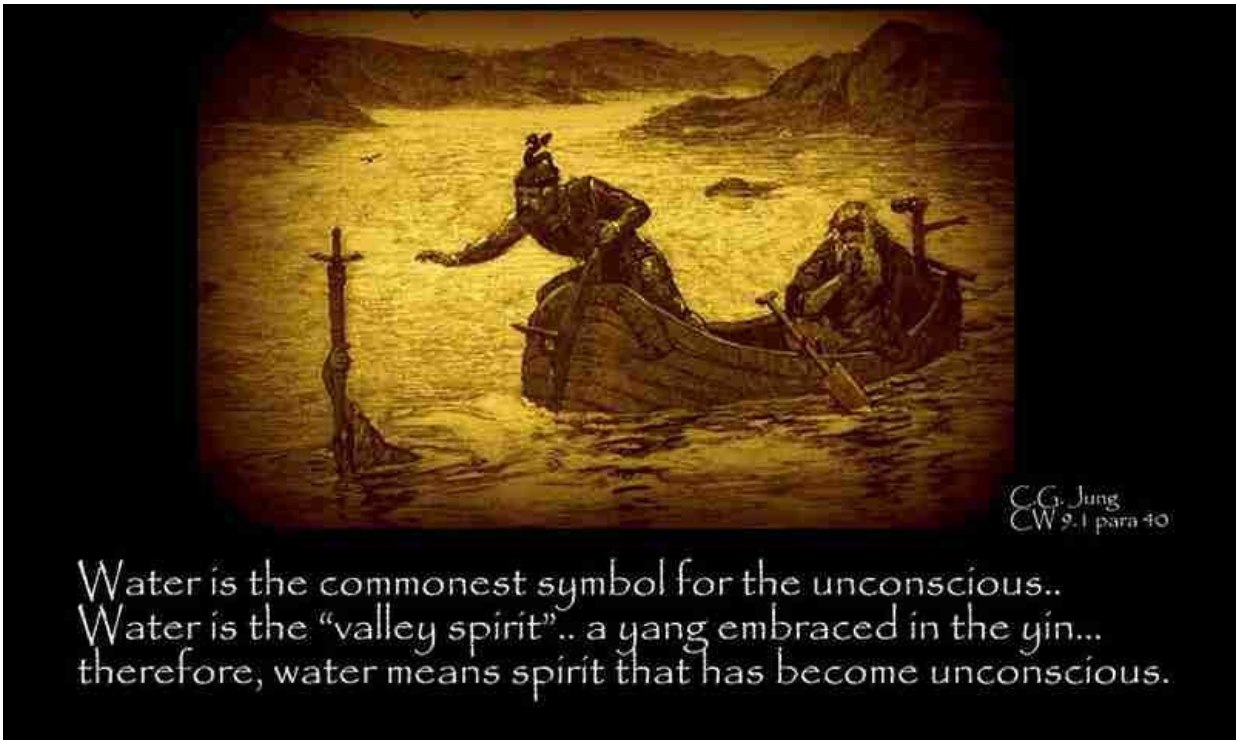


Man’s capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412.

Carl Jung: Water is the commonest symbol for the unconscious. (2016-03-28 15:48)


C.G. Jung
CW 9.i para 40
Water is the commonest symbol for the unconscious..
Water is the "valley spirit".. a yang embraced in the yin...
therefore, water means spirit that has become unconscious.

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the "subconscious," usually with the pejorative connotation of an inferior consciousness.

Water is the "valley spirit," the water dragon of Tao, whose nature resembles water-a yang embraced in the yin.

Psychologically, therefore, water means spirit that has become unconscious.

So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit like a miracle of healing in the pool of Bethesda.

The descent into the depths always seems to precede the ascent. Carl

Jung, CW 9i, Para 40 Carl Jung across the web:

Blog: http:

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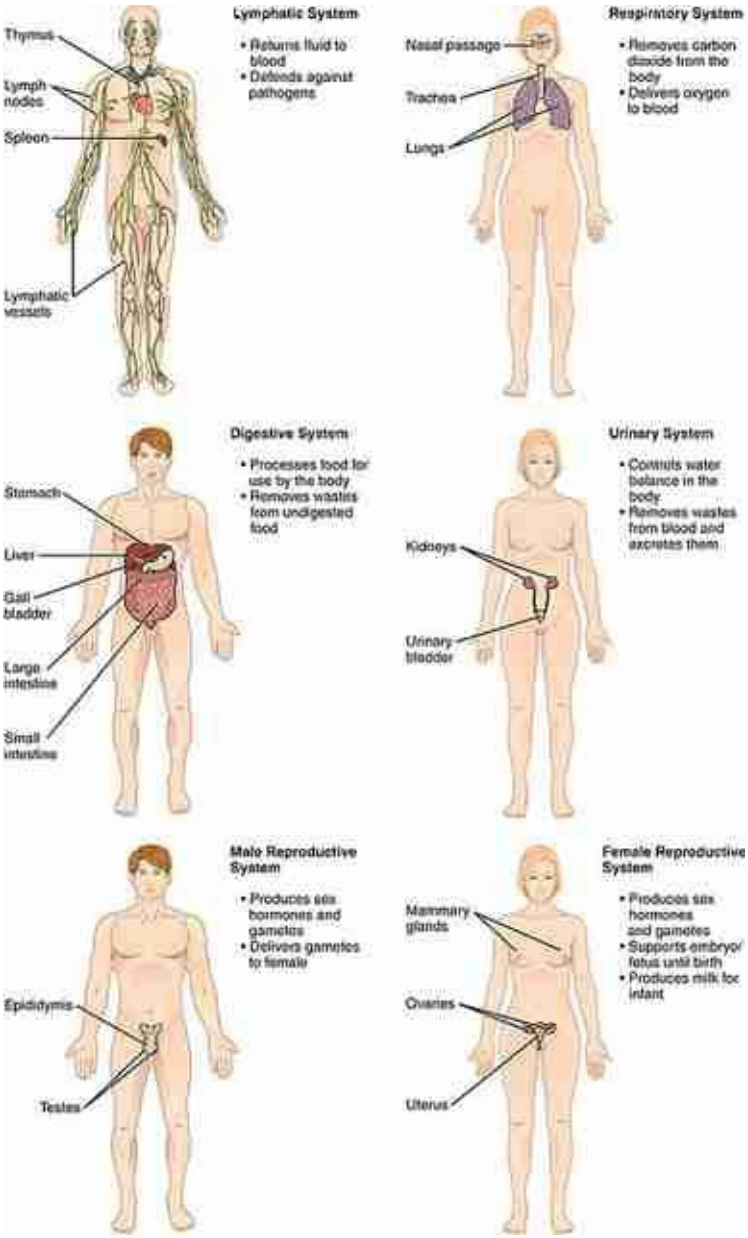
Carl Jung; You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. (2016-03-29 03:36)



It is part of the message of Zarathustra to preach the importance of the body, otherwise the idea of individuation, as he preaches it in that chapter, implies the body.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body.

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body.

It is of course meant to become a reality, or it would remain only a good idea in the mind—one would be indi- viduated because one had such an idea in one's head.

People ordinarily think that a right thought must be throughout, not realizing that it is only a very

small noise

in the attic, and the rest of the house is as it always was,
nothing having happened at all.

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space.

It has not been expressed by the whole of you.

So Zarathustra has the right idea no doubt; he includes the body in the process of individuation, and he empha- sizes it because without the body there would only be a disincarnated spirit. Carl Jung, Zarathustra Seminar, Page 202

Carl Jung across the web:

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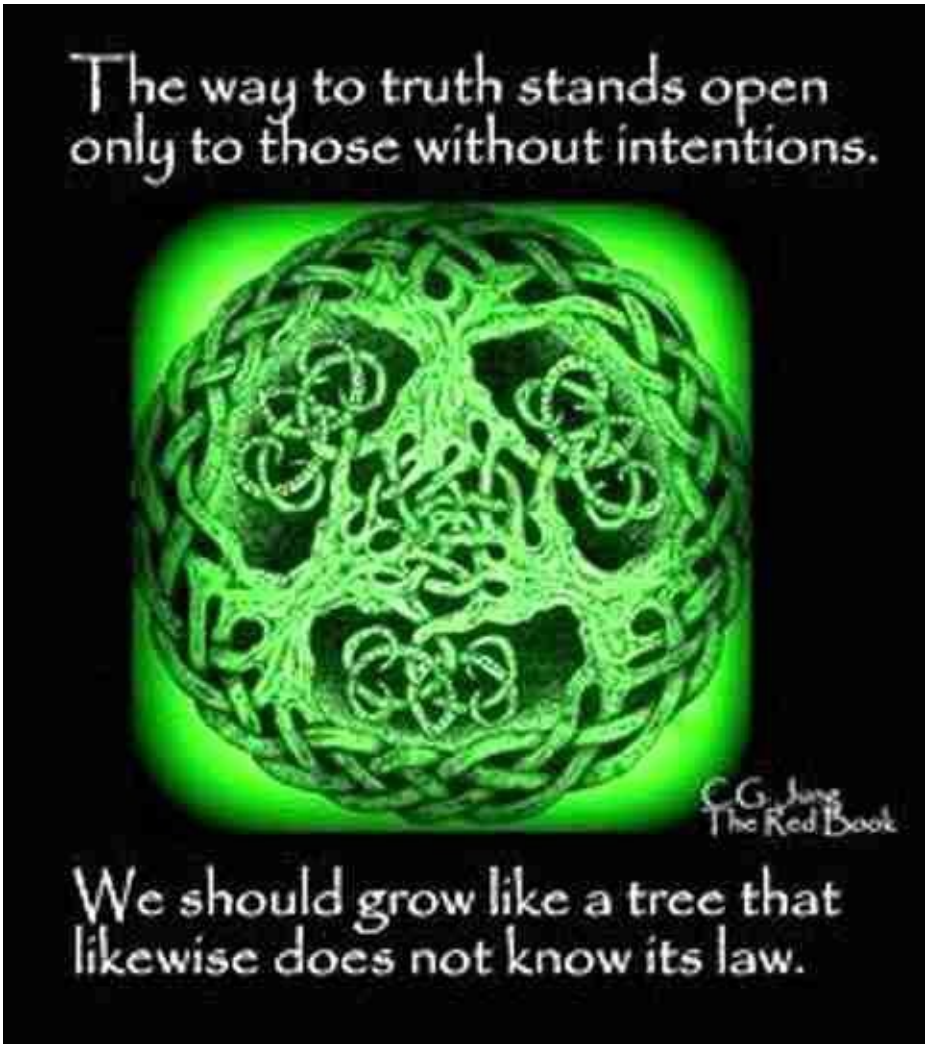
Carl Jung: So don’t play the missionary. Don’t try to eat the goods of others. **(2016-03-29 13:38)**


The way to truth stands open
only to those without intentions.
C.G. Jung
The Red Book
We should grow like a tree that
likewise does not know its law.

If you discover what you call a truth, you should test it, try to eat it.

If it feeds you it is good, but if you cannot live by it and only assume it ought to feed other people, then it is bad.

The real test is that your truth should be good for

yourself. Not one dog is coming to sniff at it if it

doesn’t feed yourself.

If you are not satisfied with it, if you cannot enjoy it for twenty, fifty years, or a whole lifetime, it is no good.

If you are hungry, if you think your companions must be redeemed, and that they must be grateful to you on top of all, then you make a mistake: you may know the idea is no good.

So don’t play the missionary.

Don’t try to eat the goods of others.

Let other people belong to themselves and look after their own improvement: let them eat themselves.

If they are really satisfied, then nobody should disturb them.

If they are not satisfied with what they possess, they will probably seek something better; and if you are the one who has the better thing, they will surely come and get it from you. Carl Jung, Zarathustra Seminar, Pages 213-214.

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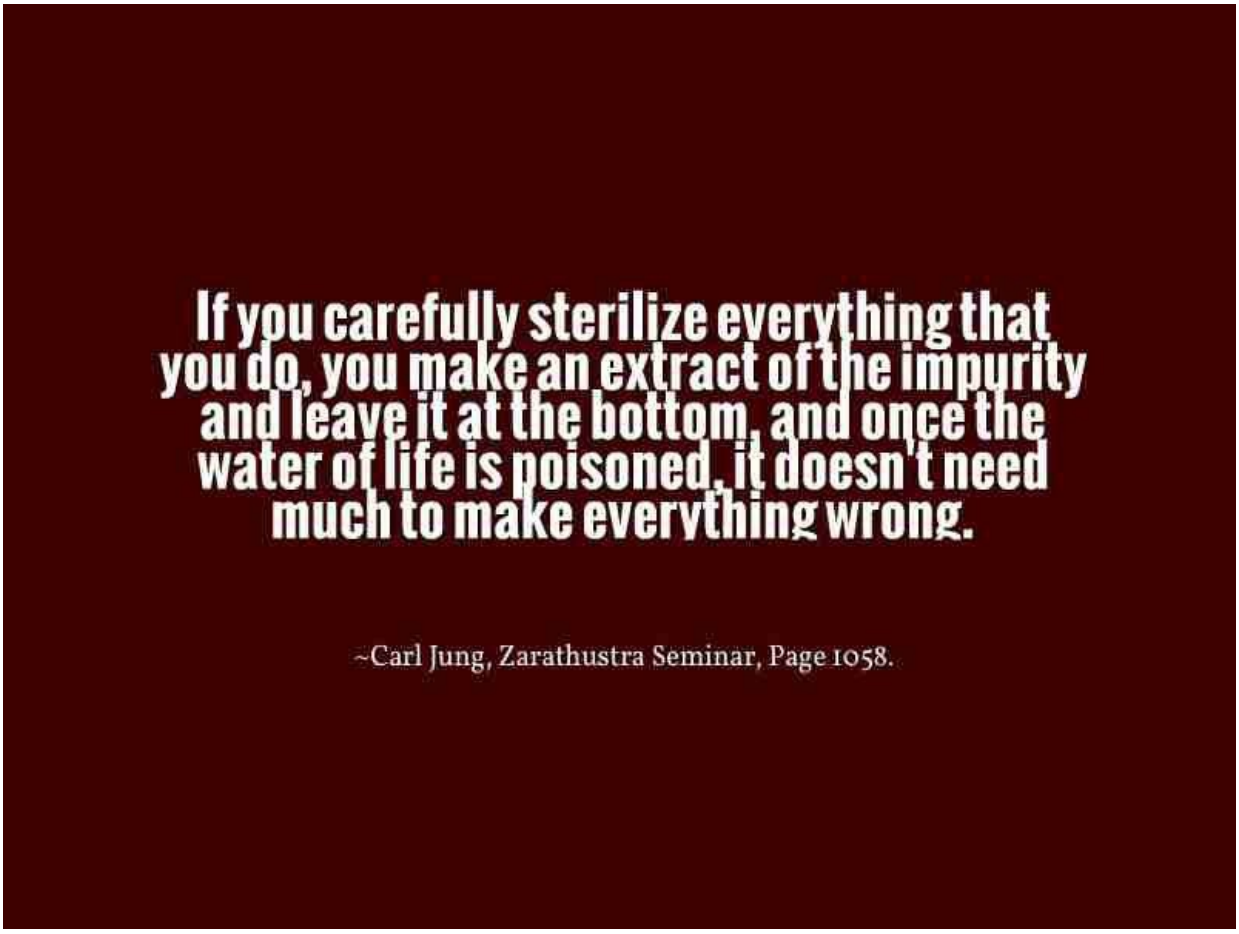
(2016-03-30 04:32)


If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong.
~Carl Jung, Zarathustra Seminar, Page 1058.

If you identify with the distinguished figure, all the minor qualities have no place in that image, but are excluded, and they will heap up and cover the fountain of life, which is of course the unconscious.

Out of the unconscious flows the well of life, and what you don't accept in yourself naturally falls back into that well and poisons it; when you don't recognize certain facts, they form a layer in the unconscious through which the water of life must come up, and it will be poisoned by all those things you have left down below.

If they are accepted in your conscious life, then they are mixed with other more valuable and cleaner sub- stances, and the odious qualities of the lower functions disappear more or less.

They only form little shadows here and there, sort of spice for the good things.

But by excluding them, you cause them to heap up and they become entirely evil substances; for a thing to become poisonous, you only need to repress it.

If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bot- tom, and once the water of life is poisoned, it doesn't need much to

Carl Jung across the

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make everything wrong.
Carl Jung, Zarathustra Seminar, Page 1058.

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Carl Jung across the

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Carl Jung: The debt we owe to the play of imagination is incalculable. (2016-03-30 04:56)

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work.

But without this playing with fantasy no creative work has ever yet

come to birth. The debt we owe to the play of imagination is

incalculable.

It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth.

It must not be forgotten that it is just in the imagination that a man’s highest value may lie.

I say "may" advisedly, because on the other hand fantasies are also valueless, since in the form of raw mate- rial they possess no realizable worth.

In order to unearth the treasures they contain they must be developed a stage further.

But this development is not achieved by a simple analysis of the fantasy material; a synthesis is also needed by means of a constructive method. Carl Jung, CW 6, Page 63, Para

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Carl Jung: Yet the real carrier of life is the individual. (2016-03-31 09:06)

Yet the real carrier of life is the individual.

He alone feels happiness, he alone has virtue and responsibility and any

ethics whatsoever. The masses and the state have nothing of the kind.

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses.

Anyone, therefore, who thinks in terms of men minus the individual, in huge numbers, atomizes himself and becomes a thief and a robber to himself.

He is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State.

Our time contains and produces more than enough of that “crude sulphur” which with “arsenical malignity” prevents man from discovering his true self. Carl Jung, CW 14, Para 194

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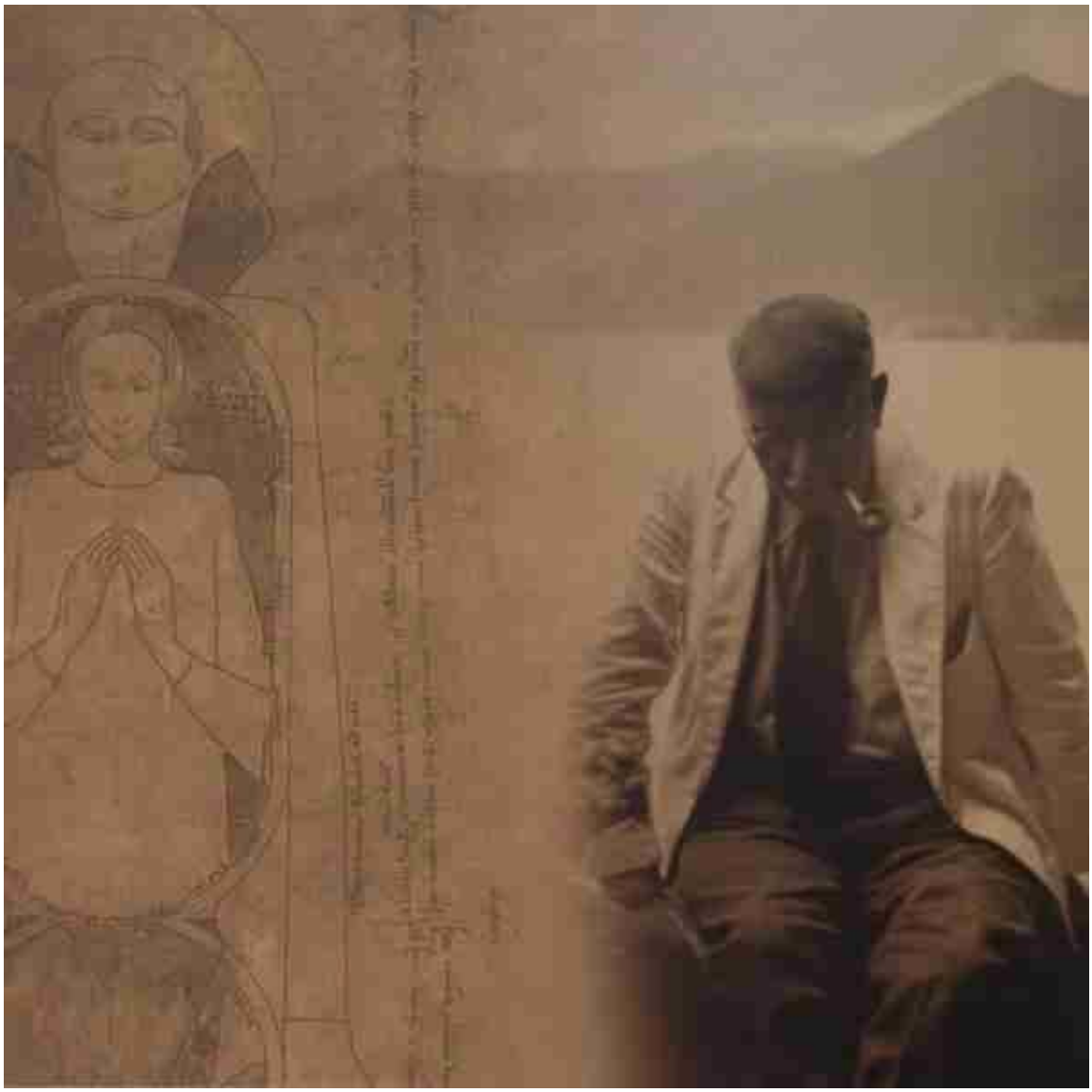
Carl Jung: Make the simple experiment of criticizing your own thoughts.
(2016-03-31 13:57)



[Carl Jung: (I am now talking chiefly to the ladies.)]

It is a principle in analysis that we always try to dissociate from the unconscious, to make a difference between ourselves and
the voice, or the influence, or the mana, or the archetype—whatever you

like to call it. And you can make that difference by criticizing

carefully whatever your experience may be.

But if you take it for granted in a general way that of course your thoughts, for instance, are all your own, such an obscurity
prevails that you can discern nothing.

Make the simple experiment of criticizing your

own thoughts. (I am now talking chiefly to the

ladies.)

You have a certain opinion about something, and when I ask you if that is what you really think, you say, "No, I must think what my idea of it really is."

And then you come to the conclusion that you think something

quite different. Now, how did you come to that other opinion? Did

you make it?

"No, it was just

there." Who then

produced it?

Who had the intention or the will to create such an opinion?

If you can realize that, you have had a trans-subjective

experience. Therefore I say, don't identify with your

animus.

That is not yourself, that is a trans-subjective reality.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

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2.4 April

Carl Jung: The self is by definition the totality of all psychical facts and contents. (2016-04-01 04:16)

The self is by definition the totality of all psychical facts and contents.

It consists on one side of our ego consciousness that is included in the unconscious like a smaller circle in a greater one.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self.

Of course, in the ego the self only becomes dimly visible, but you get under favorable conditions a fair idea of it through the ego-not a very true picture, yet it is an attempt.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time.

And those efforts of the self to manifest in the empirical world result in man: he is the

result of the attempt. So much of the self remains outside, it doesn't enter this three-

dimensional empirical world.

The self consists, then, of the most recent acquisitions of the ego consciousness and on the other side, of the archaic material.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

It is also most dangerous, just as dangerous as an archetypal invasion because it contains all the archetypes: one could say an archetypal experience was the experience of the self.

It is like a personification of nature and of anything that can be experienced in nature,

including what we call God. Carl Jung, Zarathustra Seminar, Page 977.

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Carl Jung on the “Creative Impulse.” (2016-04-01 08:28)

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their
place.

And to build a house where an old house stands, you must first

destroy the old house. Here the process of thought turns into an

enantiodromia.

All that he has said has been true with the sole exception that Nietzsche takes it as the action of conscious- ness, while we know that our conscious valuation means just nothing.

Try it on your children or on other people, and you will see it is all bunk: it simply won’t work.

If you say to a child, "My deepest conviction is that this soup is very good," the child doesn’t think it is very good: he won’t eat it.

When my parents told me that something was very good and wonderful, I thought, "Not a bit of it, it bores me." "

Always doth he destroy who hath to be a creator" is true.

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house.

We must go a bit deeper and realize that with the instinct of creation is always connected a destructive some- thing; the creation in its own essence is also destructive.

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse.

It even destroys people’s organic health.

It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it. Carl Jung, Zarathustra Seminar, Page 654.

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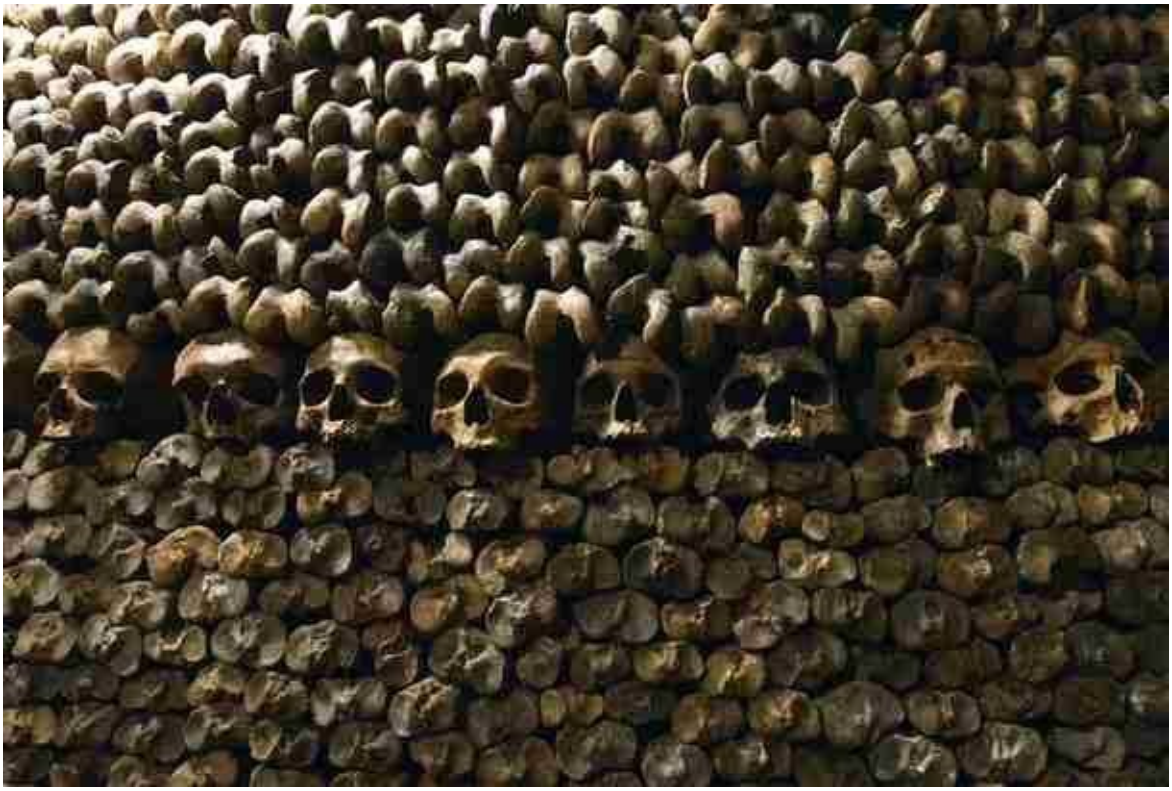
Carl Jung: The spirit can be anything, but the earth can only be something definite (2016-04-03 04:45)



Dr. Jung: Yes, he [Nietzsche] is talking here of super-terrestrial hopes, and that is of course an attempt to divert attention from the real individual life to spiritual possibilities beyond.

The spirit consists of possibilities-one could say the world of possibilities was the

world of the spirit. The spirit can be anything, but the earth can only be something

definite.

So remaining true to the earth would mean maintaining your conscious relationship to the body.

Don’t run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your way in the world of mere possibilities where you are simply
blindfolded.

This is of course a somewhat one-sided teaching, and to a person who is nothing but the

body, it is all wrong. You must not forget that by far the majority of people are nothing

but body.

This teaching, therefore, is only valid for those who have lost it, who have been deceived by the spirit-like Klages, for instance, who defined the spirit as the enemy of the soul, the soul being the life of the body, because he assumed that most people had lost the reality of the body as he had lost it."

But as a matter of fact there are plenty of people who are entirely in the body, and to those one ought to preach early Christianity, or heathen gods at least, because they haven't an idea of a spiritual possibility.

You know, a truth is never generally a truth. It is only a truth when it works, and when it doesn't work it is a lie, it is not valid.

Philosophy and religion are just like psychology in that you never can state a definite principle: it is quite im- possible, for a thing which is true for one stage of development is quite untrue for another.

So it is always a question of development, of time; the best truth for a certain stage is perhaps poison for an- other.

In such matters nature shows that it is thoroughly aristocratic and esoteric.

It is nothing that our liberal minds would hope or wish it to be: that one thing is true and the same every- where, and such nonsense.

There is an extreme uncertainty about truth; we are confronted with the utter impossibility of creating any- thing which is generally true.

I often think, when I am analyzing, that if another patient should hear what I was saying to this one, he would jump right out of his skin: he could not stand it.

I talk stuff that is complete blasphemy to the other, and they often come just

after one another. So I have to turn right round and talk black instead of

white.

But it is absolutely necessary.

I learned long ago that there are steps, stages of evolution, a

sort of ladder. There are different capacities and one has to

teach accordingly.

If you teach generally you must be mighty careful to put things in such a way that they are either not under- stood, of if they are, that the understanding tumbles over on the right instead of the wrong side.

But even that does not always help.

Therefore, it is not a grateful metier to teach philosophy or religion or psychology.

Carl Jung,

Zarathustra Seminar, Pages 66-67

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Carl Jung: You can be anything if you are a spirit, because you have no form, no shape, you are just gas.
(2016-04-03 13:57)

Painting by George Frederick Watts

You can be anything if you are a spirit, because you have no form, no shape, you are just gas.

You can assume any form; you can be this or that; you can transform at will quite arbitrarily into God knows what.

“But you should not think like that,” or: “You should believe something, that

will save you.” Believe if you can!

You see, that is just the trouble.

And why can’t you?

Because you have a body.

If you were a spirit you could be anywhere, but the damnable fact is that you are rooted just here, and you cannot jump out of your skin; you have definite necessities.

You cannot get away from the fact of your sex, for instance, or of the color of your eyes, or the health or the sickness of your body, your physical endurance.

Those are definite facts which make you an individual, a self that is just yourself and nobody else.

If you were a spirit you could exchange your form every minute for another one—but being in the body you are caught; therefore, the body is such an awkward thing: it is a definite nuisance.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.

They think they can live without sex or feeding, without the ordinary human conditions; and it is a mistake, a lie, and the body denies their convictions. Carl Jung, Zarathustra Seminar, Page 64

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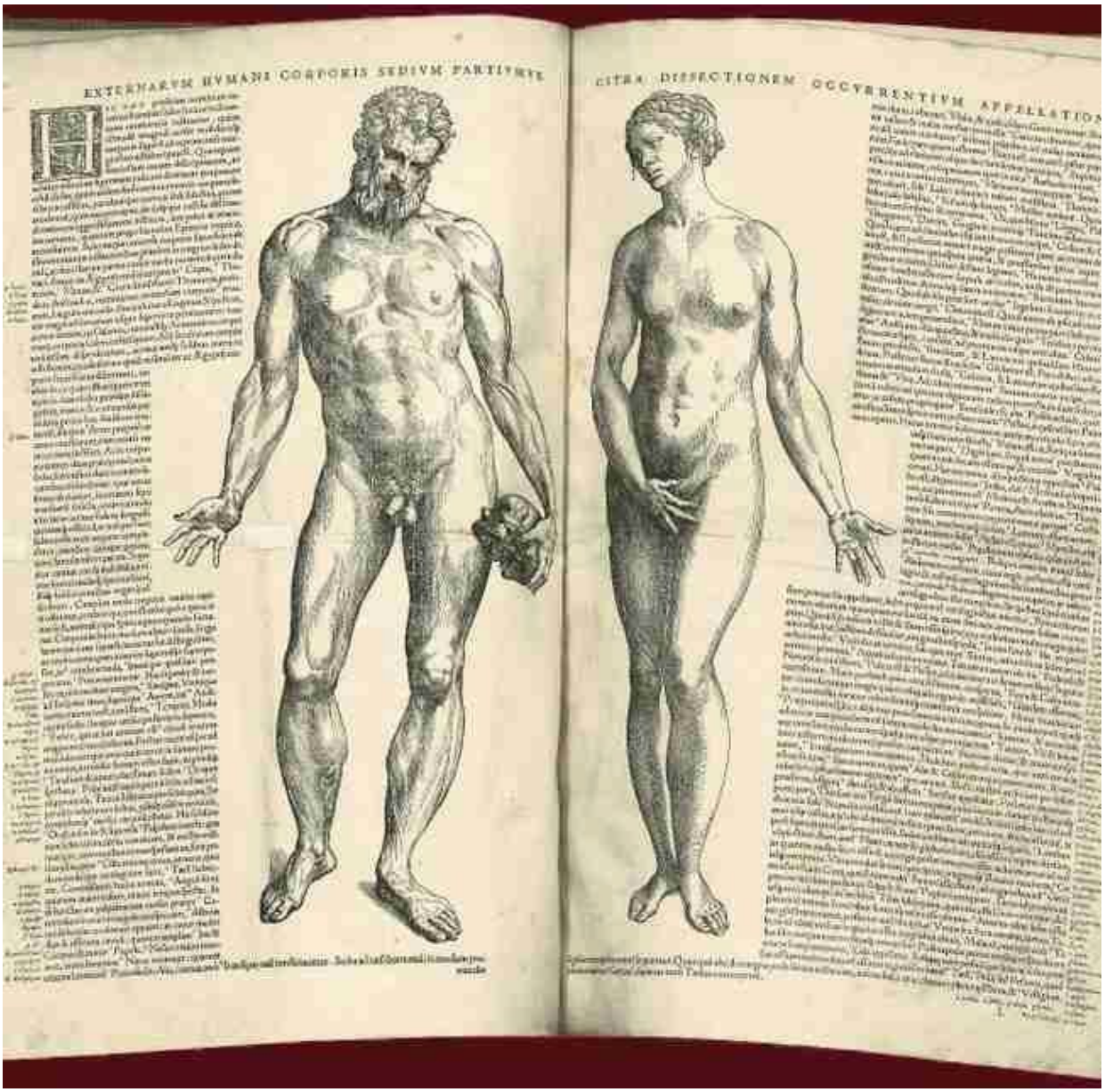
Carl Jung: You see, inasmuch as the living body contains the secret of life, it is an intelligence.
(2016-04-04 03:53)



You see, inasmuch as the living body contains the secret of life, it is an intelligence.

It is also a plurality which is gathered up in one mind, for the body is extended in space, and the here and the there are two things; what is in your toes is not in your fingers, and what is in your fingers is not in your ears or your stomach or your knees or anywhere else in your body.

Each part is always something in itself.

The different forms and localizations are all represented in your mind as more or less different facts, so there is a plurality.

What you think with your head doesn't necessarily coincide with what you feel in your

heart, and what your belly thinks is not what your mind thinks.

The extension in space, therefore, creates a pluralistic quality

in the mind. That is probably the reason why consciousness is

possible.

Different things are represented, and these are always supposed to be in a field of consciousness, in a sort of extension, that is.

Yet you feel that the whole, that plurality, is drawn together and referred to something you call "I"; it is re- ferred to a center which you cannot say has extension, as little as you can say of a thought that it has extension.

Thought is a disembodied something because it has no spatial qualities.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 360.

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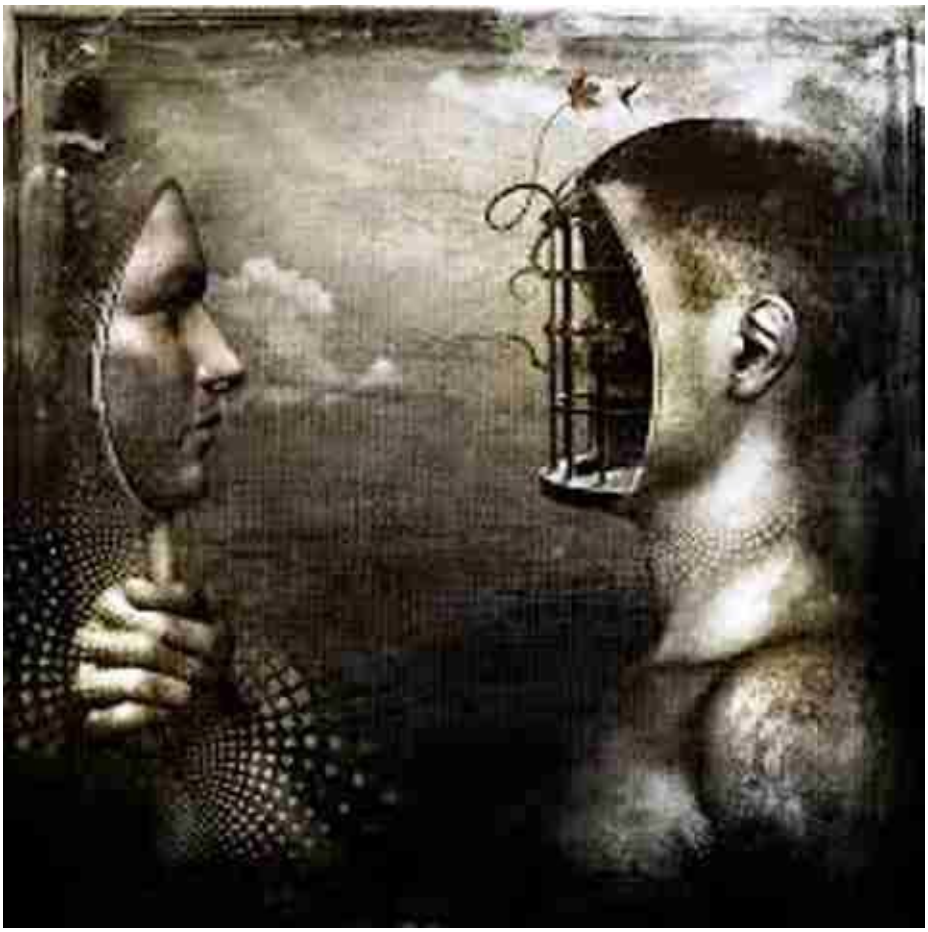
Carl Jung on the girl who could not hear her own footsteps (2016-04-05 06:44)



People who are not consciously aware of the body suffer from a certain unreality of life in that inter-relatedness through participation mystique; they don't know when they are hungry, and they neglect the simple functions of the body.

I had a case, a girl of twenty-eight, who no longer heard her steps when she walked

out in the street. That frightened her and she came to me.

She dreamt that she was riding in a balloon—not in the basket but on top, high up in the air—and there she saw me with a rifle shooting at her from below.

I finally shot her down.

She was that girl I have told you about who never had seen her body.

I suggested that she must bathe once in a while, and then she told me she had been brought up in a nunnery where the nuns taught her that the sight of the body was sin, that she should always cover her bath tub with a linen, so she never saw herself. I said: "Now go home and undress and stand before your long mirror and look at yourself."

And when she came back, she said: "It was not so bad after all, only I think my legs are a bit too hairy!"

That is the truth, that is the way people think and feel when they have such symptoms.

Carl Jung, Zarathus-

tra Seminar, Page

65. Carl Jung across

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Carl Jung: If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. (2016-04-06 05:22)

That is what comes to the man who is outside the church: he has to learn to feed himself, with no longer a mother to push the spoon into his mouth.

There is no human being who can provide what is provided by the church.

The church provides for all that naturally; inasmuch as you are a member of the church you get the panis su- per substantialis [the most substantial bread]; in partaking of the communion, you receive the spiritual food and are spiritually transformed.

Do you think that any father or mother or godmother or aunt or any book can produce the miracle of transub- stantiation?

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantia- tion.

If you understand that, you can have the spiritual food every day; then you know what it costs and you under- stand what the church costs
and what the church means. Carl Jung, Zarathustra Seminar, Pages 1012-1013

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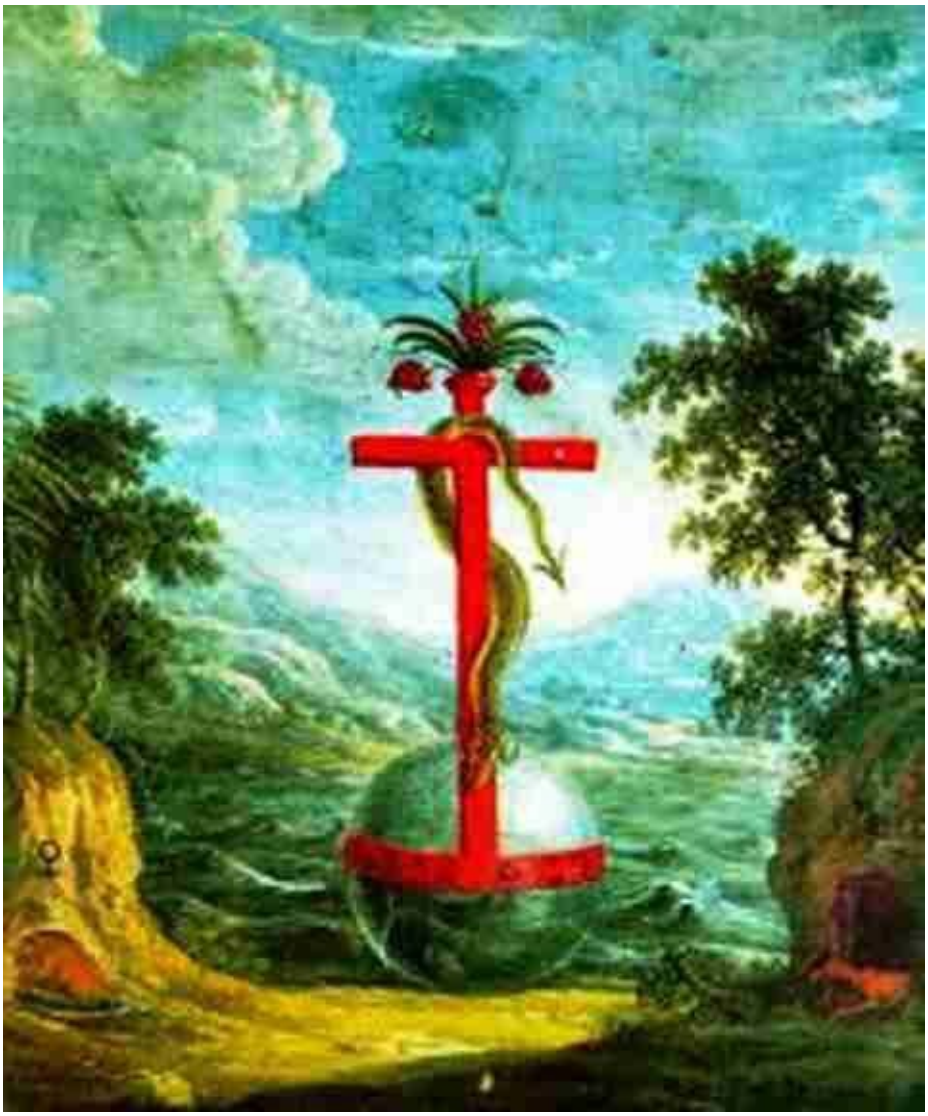
An invitation to discuss Dr. Jung's "Green Dream" and "Green Christ Vision." (2016-04-06 09:54)



Ars Nova: Understanding the Alchemical Mystery in the Age of Aquarius is a book written my Robert F. Mannis.

By way of full disclosure let me say that I know Bob personally although we did not renew contact with each other after a goodly number of years last August.

Bob's book largely revolves around Dr. Jung's "Green Dream" [See Dream Below] and his book revolves around the subject of "understanding the Alchemical Mystery in the Age of Aquarius."

Bob would be greatly interested in what people think of Dr. Jung's "Green Dream" as well as his "Green Christ Vision" [See Below]

Bob has a website wherein you may comment on these and I would encourage

members to do so. His website may be found at the link below:

http://www.arsnovaalchemy.com/

The website is new so hopefully people will drop by even if only to introduce themselves.

Bob would like to actively engage in a discussion of both the dream and vision as found in Memories Dreams and Reflections.

Thank you.

Dr. Jung's "Green Dream":

Then, around Christmas of 1912, 1 had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade.

I was sitting on a gold Renaissance chair; in front of me was a

table of rare beauty. It was made of green stone, like emerald.

There I sat, looking out into the distance, for the loggia was set high up on the

tower of a castle. My children were sitting at the table too.

Suddenly a white bird descended, a small sea gull or a dove.

Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird.

Immediately, the dove was transformed into a little girl, about eight years of age, with

golden blond hair. She ran off with the children and played with them among the

colonnades of the castle.

I remained lost in thought, musing about what I had just

experienced. The little girl returned and tenderly placed

her arms around my neck.

Then she suddenly vanished; the dove was back and spoke slowly in a human voice.

"Only in the first hours of the night can I transform myself into a human being, while the male dove is busy with the twelve dead."

Then she flew off into the blue air, and

I awoke. l was greatly stirred.

What business would a male dove having with twelve dead people?

In connection with the emerald table the story of the Tabula Smaragdina occurred to the emerald table in the alchemical legend of Hermes Trismegistos.

He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek.

I also thought of the twelve apostles, the twelve months the year, the signs

of the zodiac, etc. But I could find no solution to the enigma.

Finally I had to give it up.

All I knew with any certainty was that the dream indicated an unusual activation of the unconscious.

But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies

Carl Jung, Memories Dreams and Reflections,

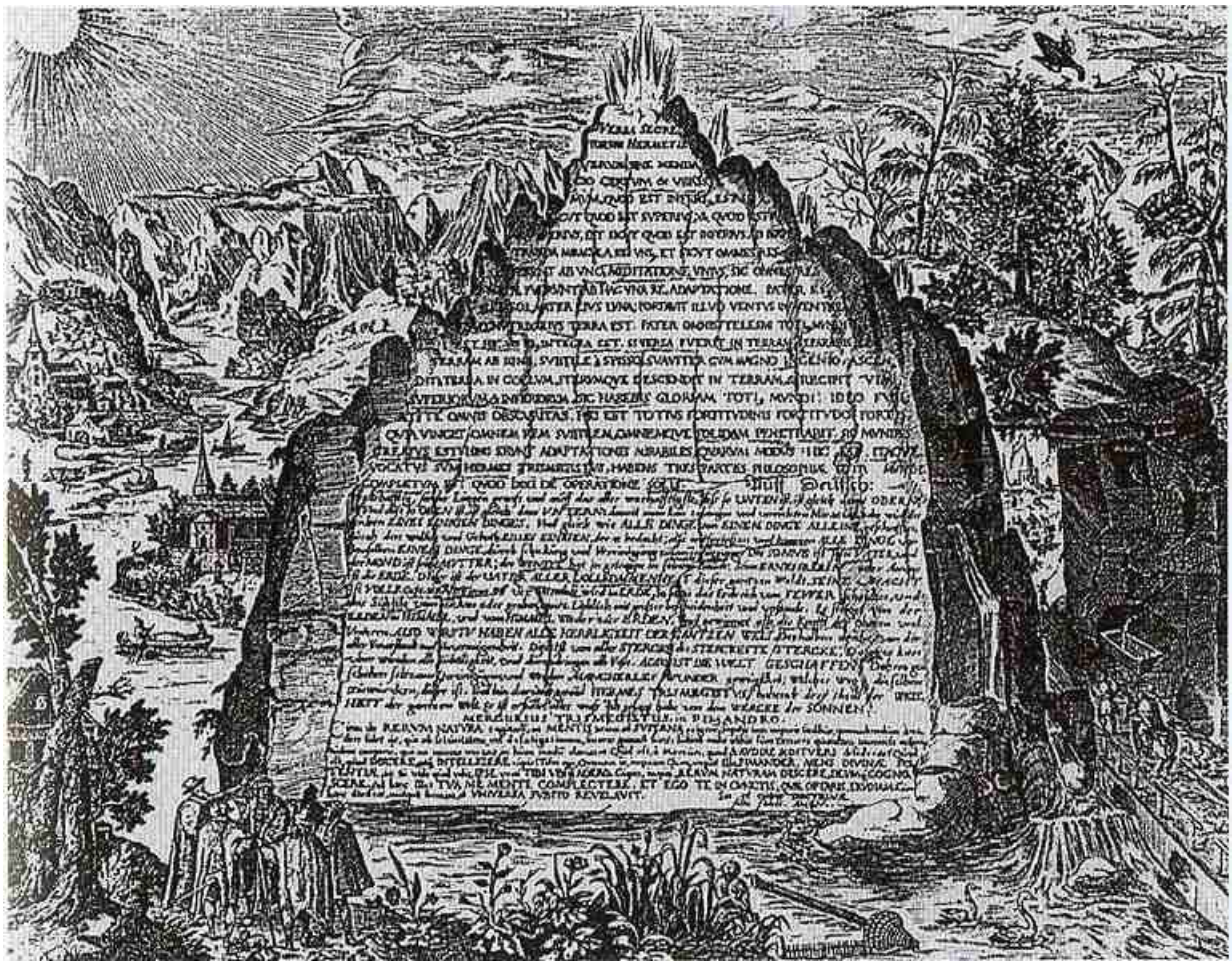
Pages 171-172 Note:

E. A. Bennet noted Jung's comments on this dream:

"At first he thought the 'twelve dead men' referred to the twelve days before Christmas for that is the dark time of the year, when traditionally witches are about.

To say 'before Christmas' is to say 'before the sun lives again: for Christmas day is at the turning point of the year when the sun's birth was celebrated in the Mithraic religion ...

Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversa- tions recorded by E. A. Bennet during the Years 1946-196. The Red Book, Introduction, Footnote 31.



Dr. Jung's "Green Christ Vision.":

In 1939 1 gave a seminar on the Spiritual Exercises of Ignatius Loyola.

At the same time I was occupied on the studies for Psychology and Alchemy.

One night I awoke and saw, bathed in bright light at the foot of my bed, the figure of

Christ on the Cross. It was not quite life-size, but extremely distinct; and I saw

that his body was made of greenish gold.

The vision was marvelously beautiful, and yet I was profoundly shaken by it.

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images.

I had been thinking a great deal about the Anima Christi, one of the meditations from the Spiritual Exercises.

The vision came to me as if to point out that I had overlooked something in my reflections: the analogy of Christ with the aurum non vulgi and the viriditas of the alchemists.

When I realized that the vision pointed to this central alchemical symbol, and that I had had an essentially al- chemical vision of Christ, I felt comforted.

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature.

It is an expression of the life-spirit, the anima mundi or films macrocosmi, the Anthropos who animates the whole cosmos.

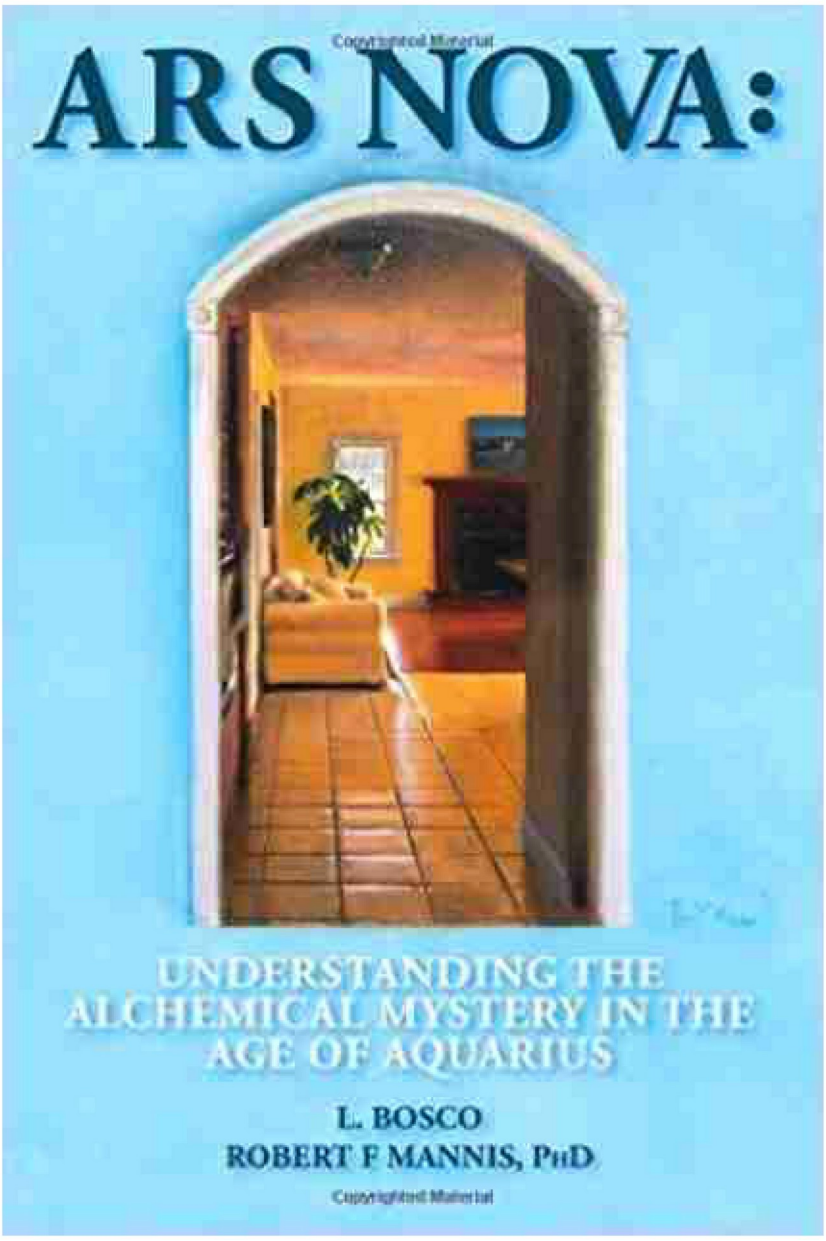
This spirit has poured himself out into everything, even into inorganic matter; he is

present in metal and stone. My vision was thus a union of the Christ-image with his

analogue in matter, the filius macrocosmi.

If I had not been so struck by the greenish-gold, I would have been tempted to assume that something essen- tial was missing from my "Christian" view in other words, that my traditional Christ-image was somehow inadequate and that I still had to catch up with part of the Christian development.

The emphasis on the metal, however, showed me the undisguised alchemical conception of Christ as a union of spiritually alive and physically dead matter." Carl Jung, Memories Dreams and Reflections, Pages 210-211.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UNDERSTANDING THE ALCHEMICAL MYSTERY IN THE AGE OF AQUARIUS
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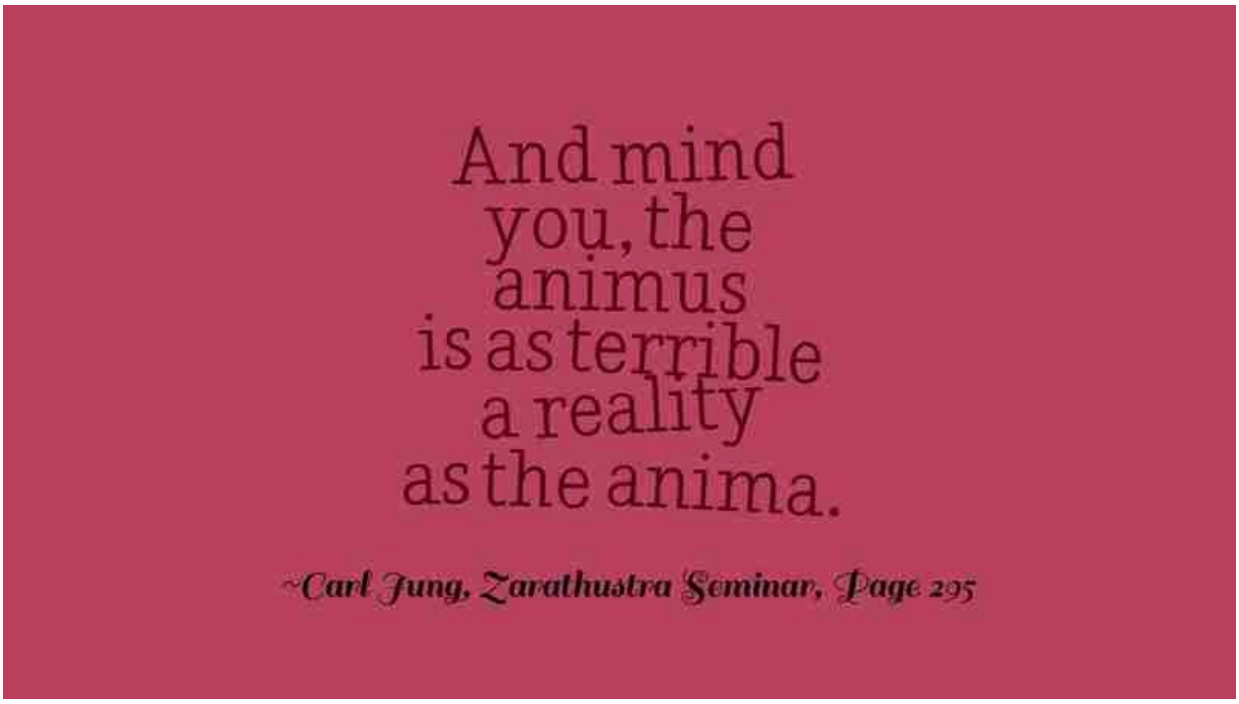
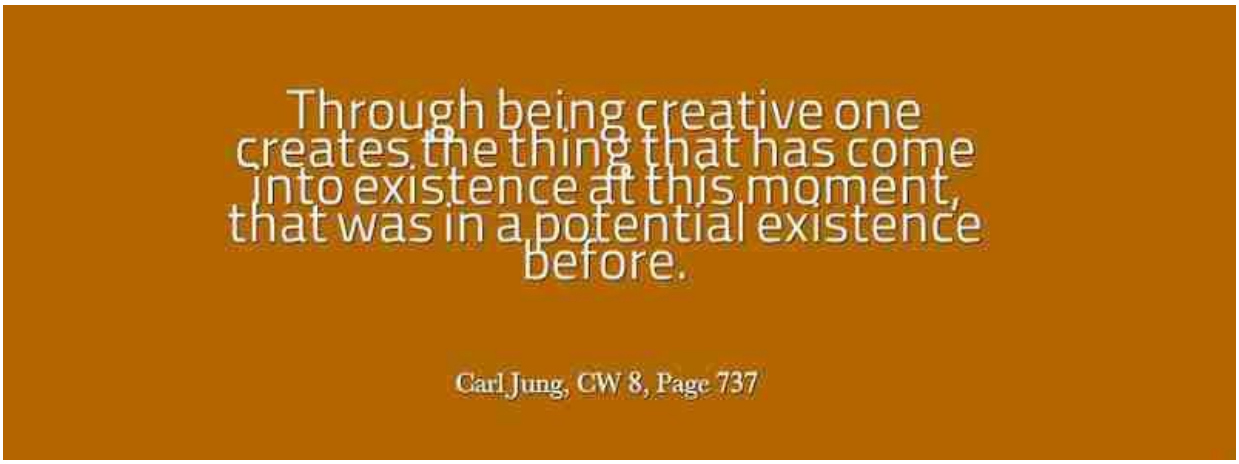
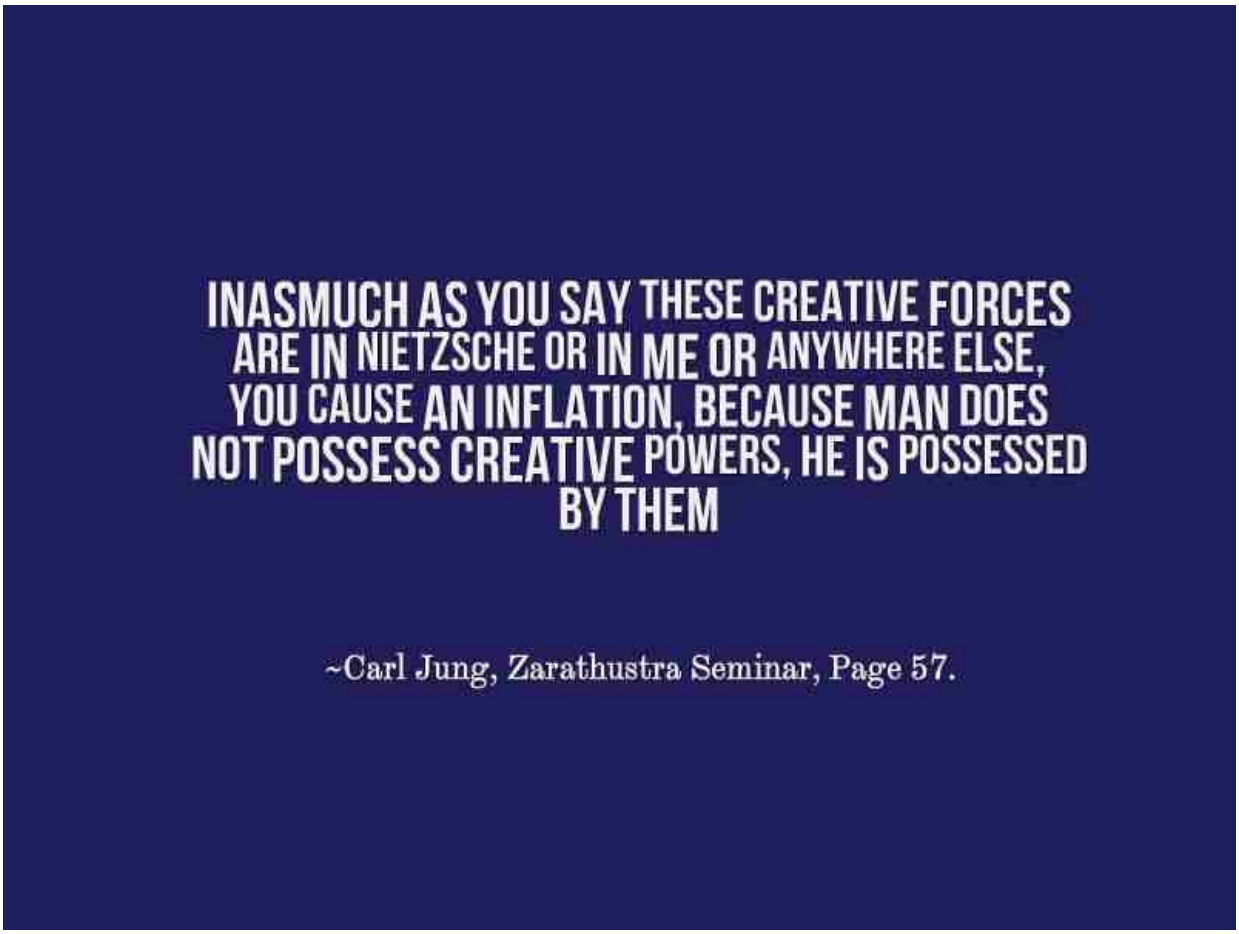
Some Carl Jung Quotations XVII (2016-04-06 12:48)



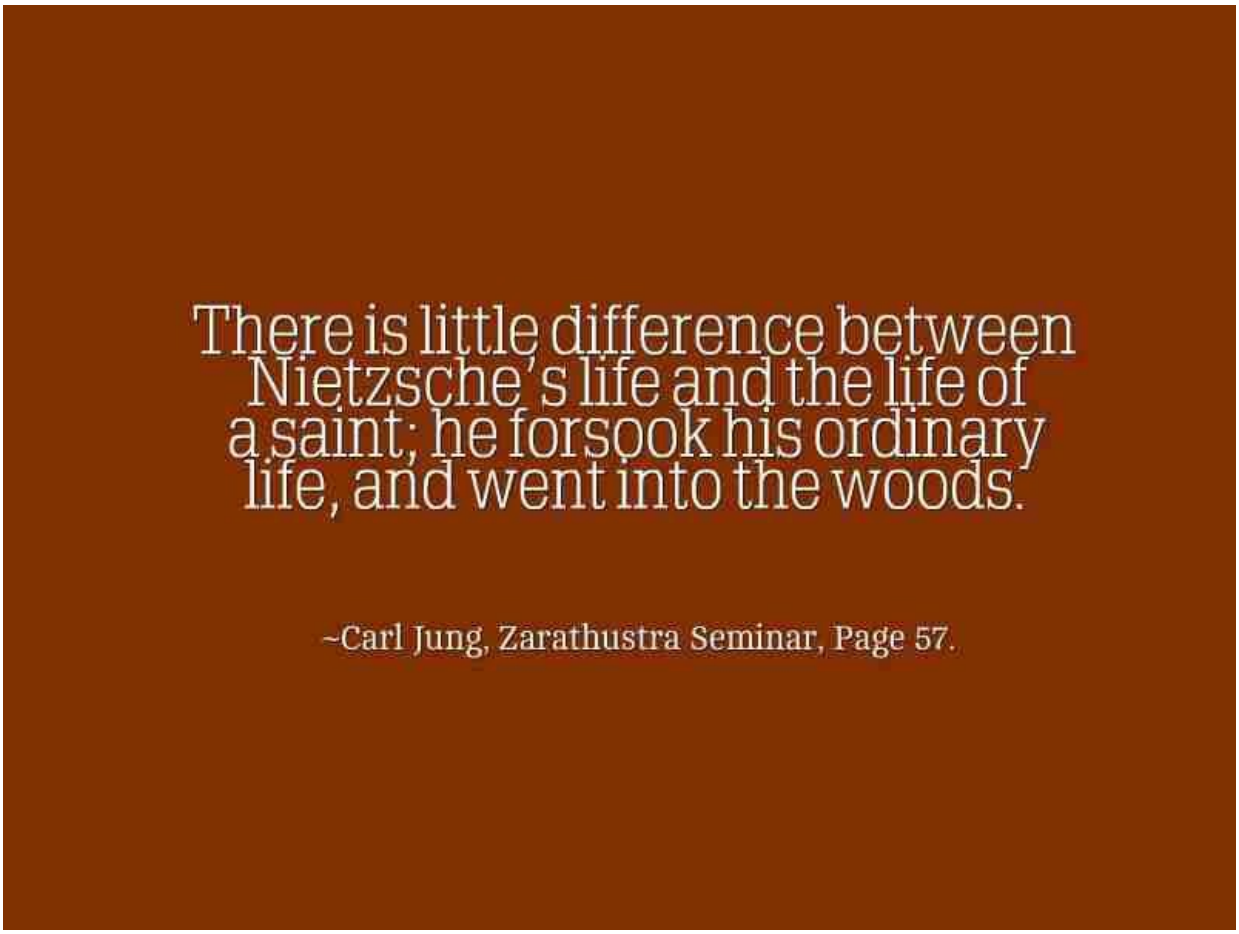
And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295


Through being creative one creates the thing that has come into existence at this moment, that was in a potential existence before.
Carl Jung, CW 8, Page 737

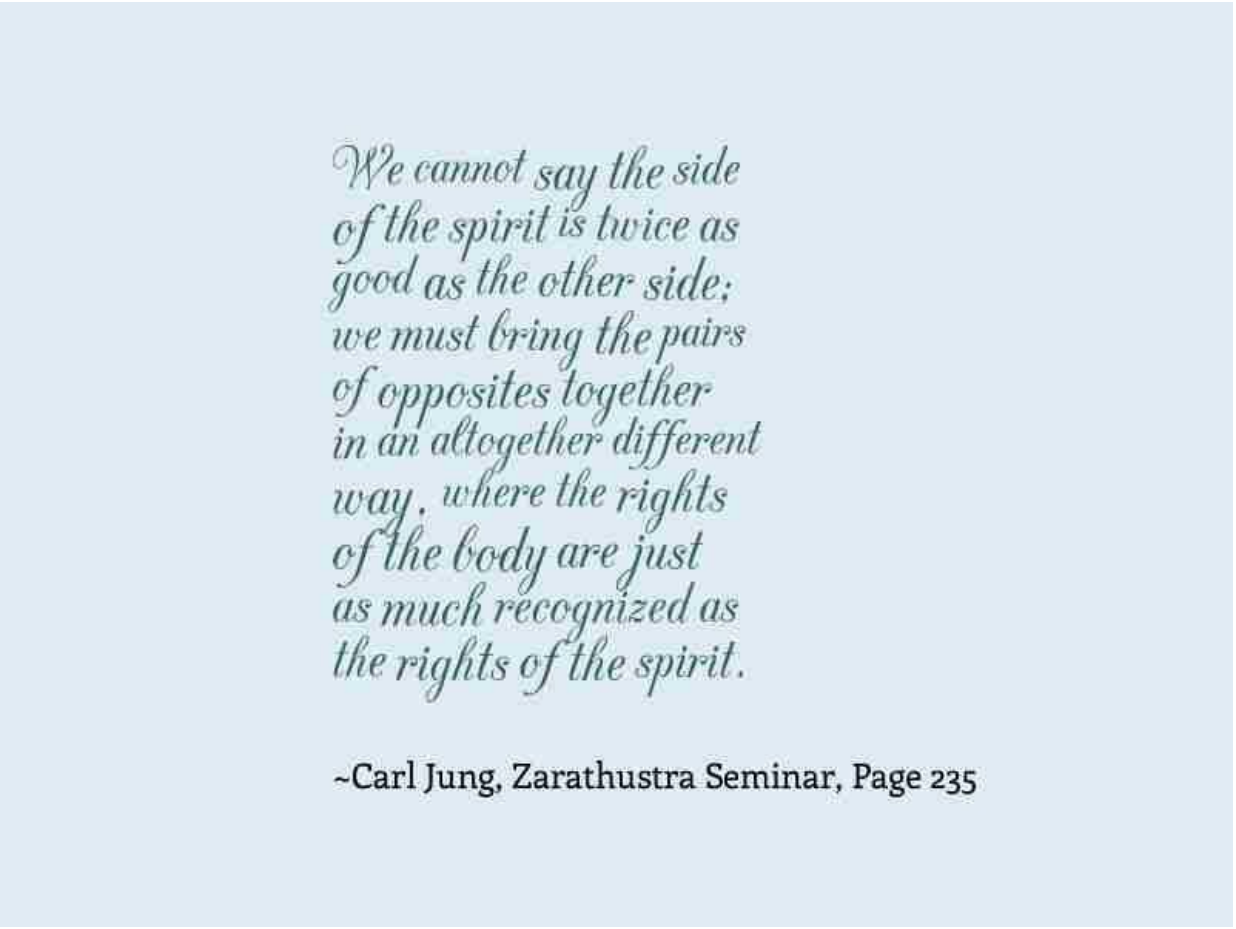
Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before. Carl Jung, Zarathustra Seminar, Page 73


INASMUCH AS YOU SAY THESE CREATIVE FORCES ARE IN NIETZSCHE OR IN ME OR ANYWHERE ELSE, YOU CAUSE AN INFLATION, BECAUSE MAN DOES NOT POSSESS CREATIVE POWERS, HE IS POSSESSED BY THEM
~Carl Jung, Zarathustra Seminar, Page 57.

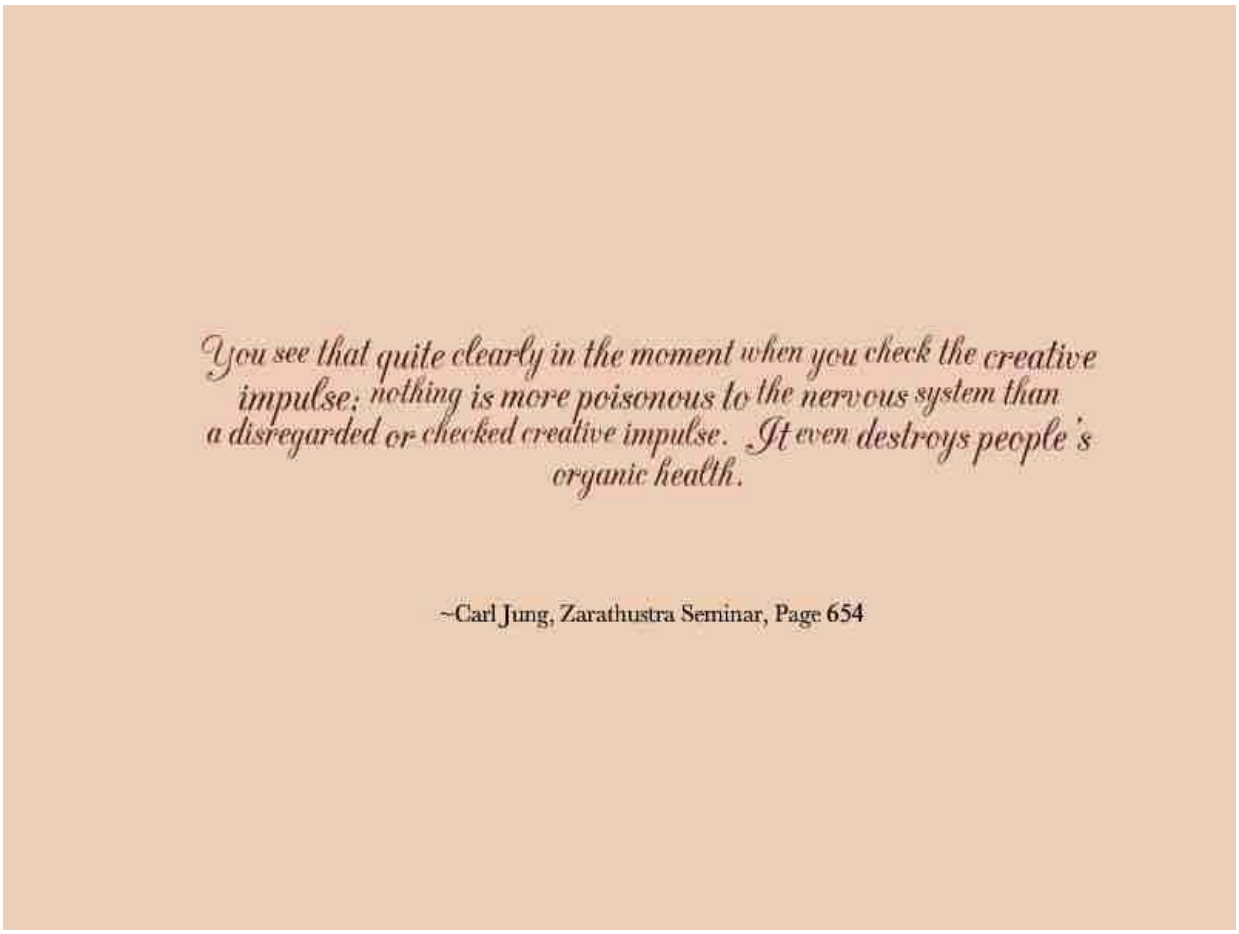
Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them.
Carl Jung, Zarathustra Seminar, Page 57.


There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life, and went into the woods.
~Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life, and went into the woods. Carl Jung, Zarathustra Seminar, Page 57


We cannot say the side
of the spirit is twice as
good as the other side;
we must bring the pairs
of opposites together
in an altogether different
way, where the rights
of the body are just
as much recognized as
the rights of the spirit.
~Carl Jung, Zarathustra Seminar, Page 235

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.


You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health.
~Carl Jung, Zarathustra Seminar, Page 654

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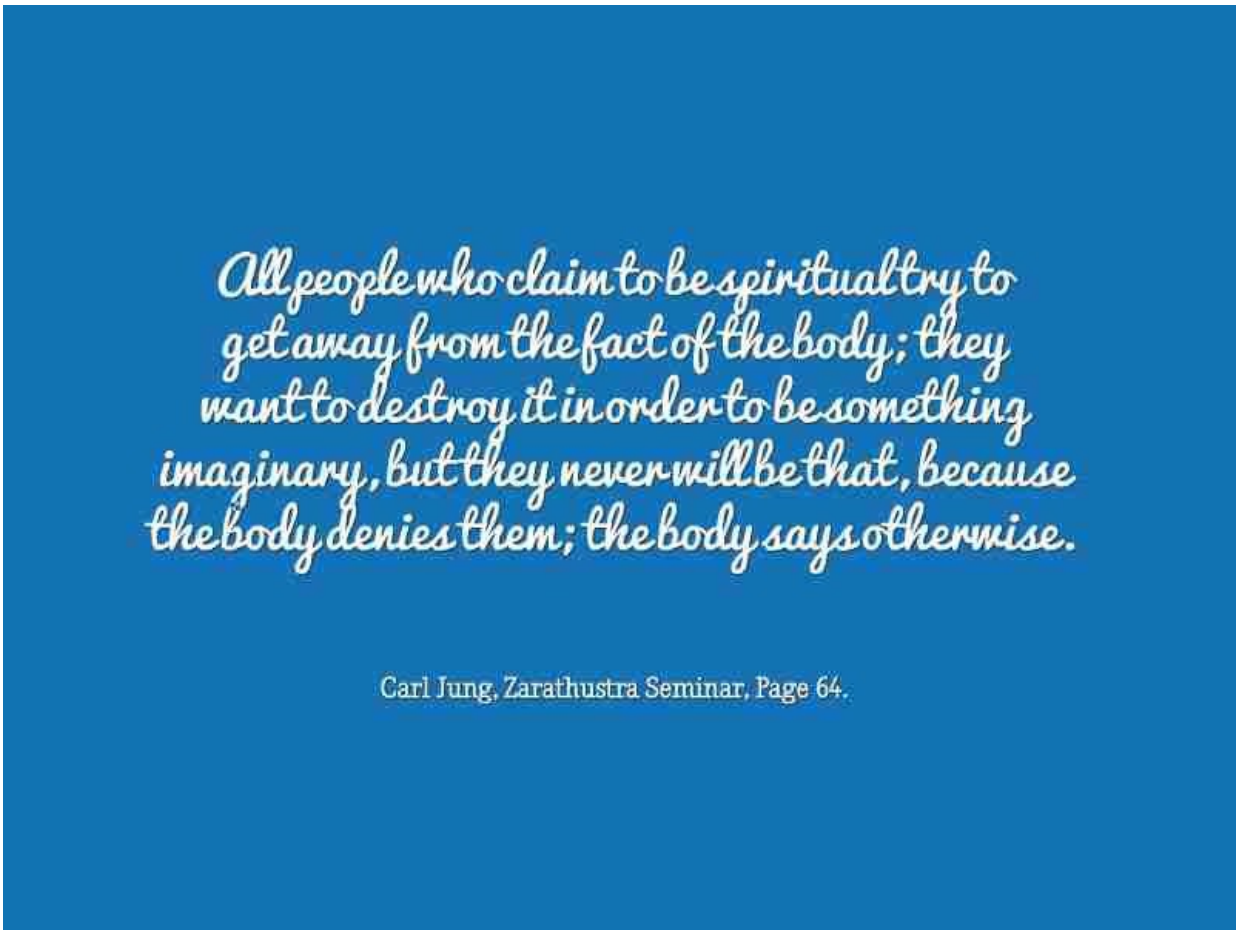
All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.
Carl Jung, Zarathustra Seminar, Page 64.

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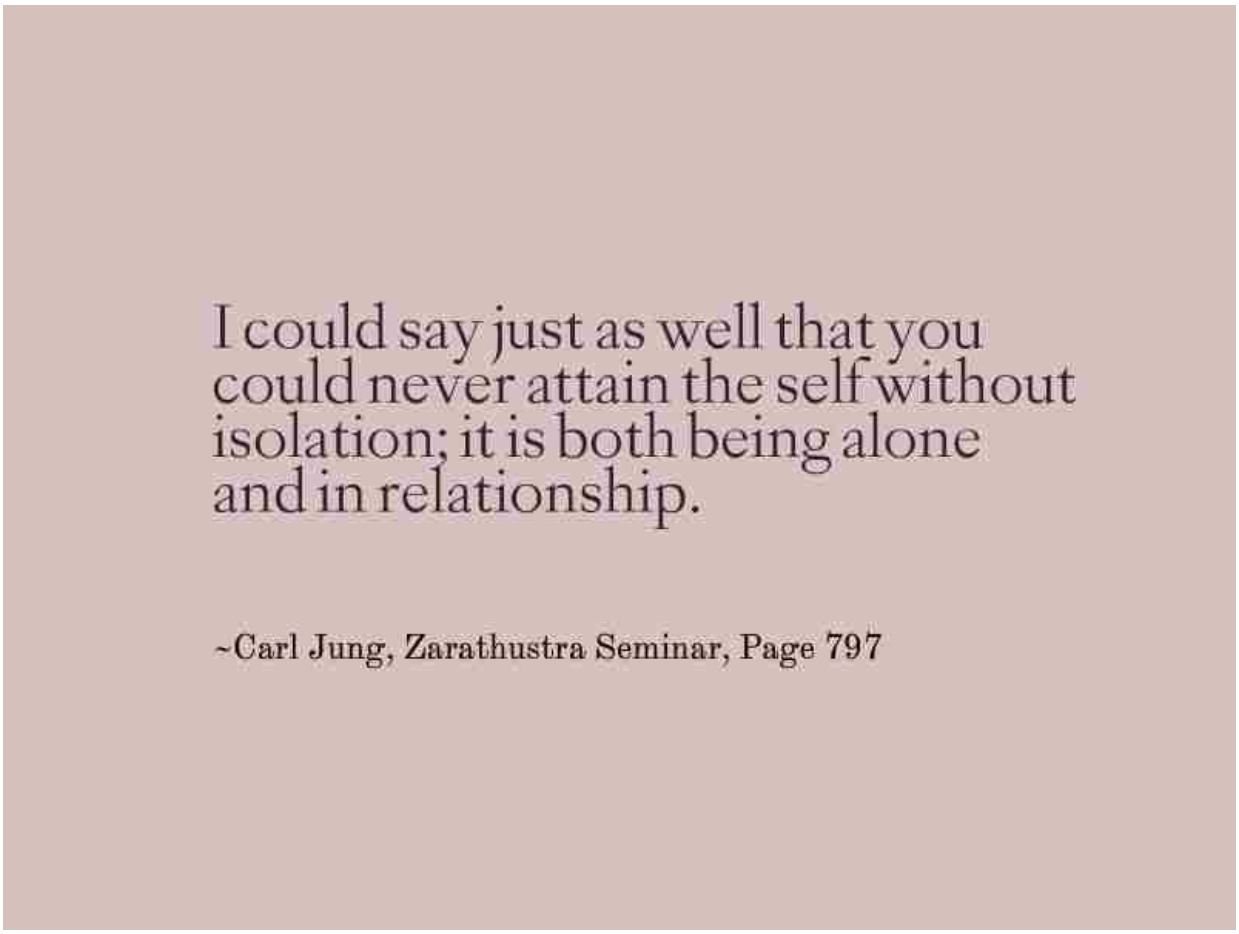
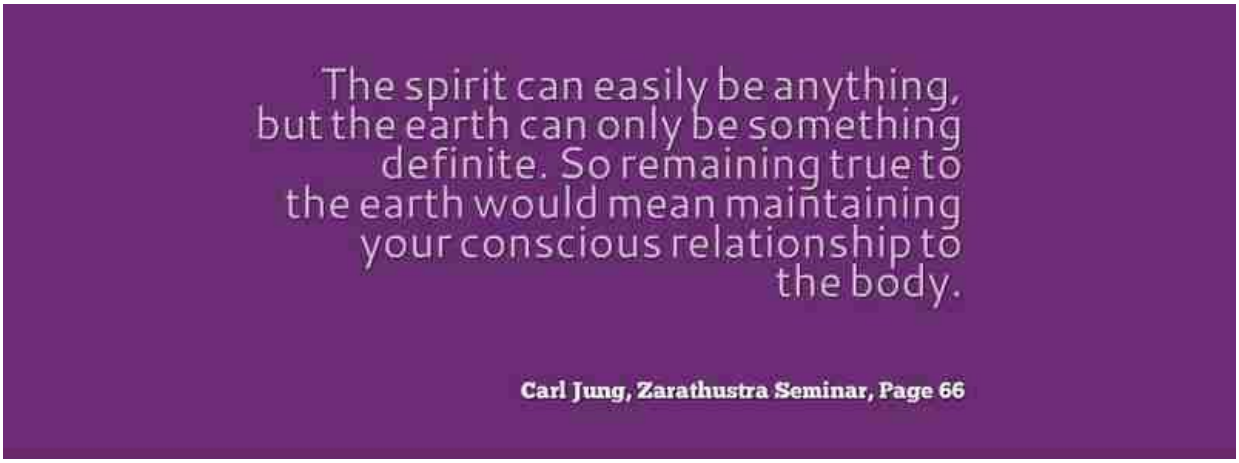
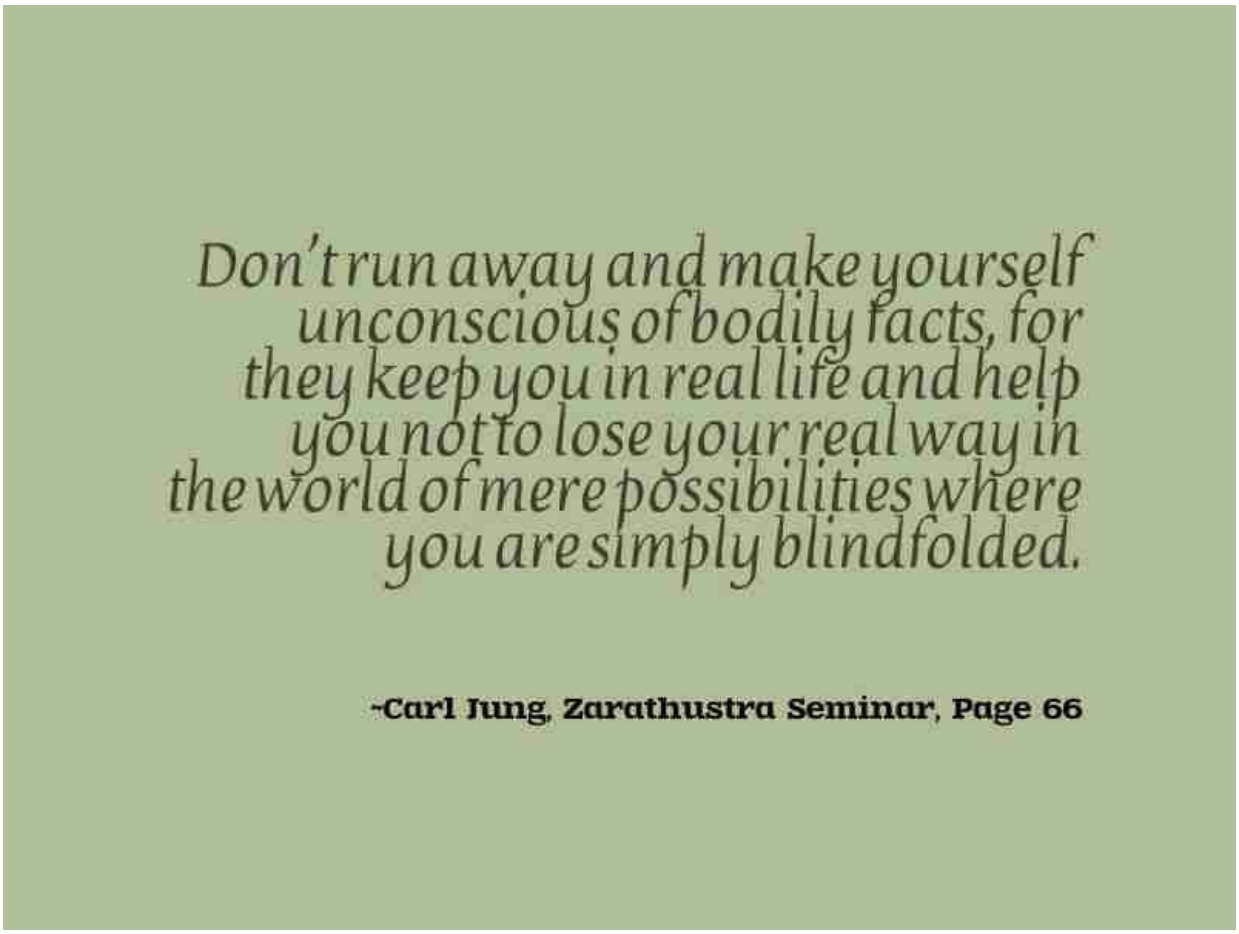

I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship.
~Carl Jung, Zarathustra Seminar, Page 797

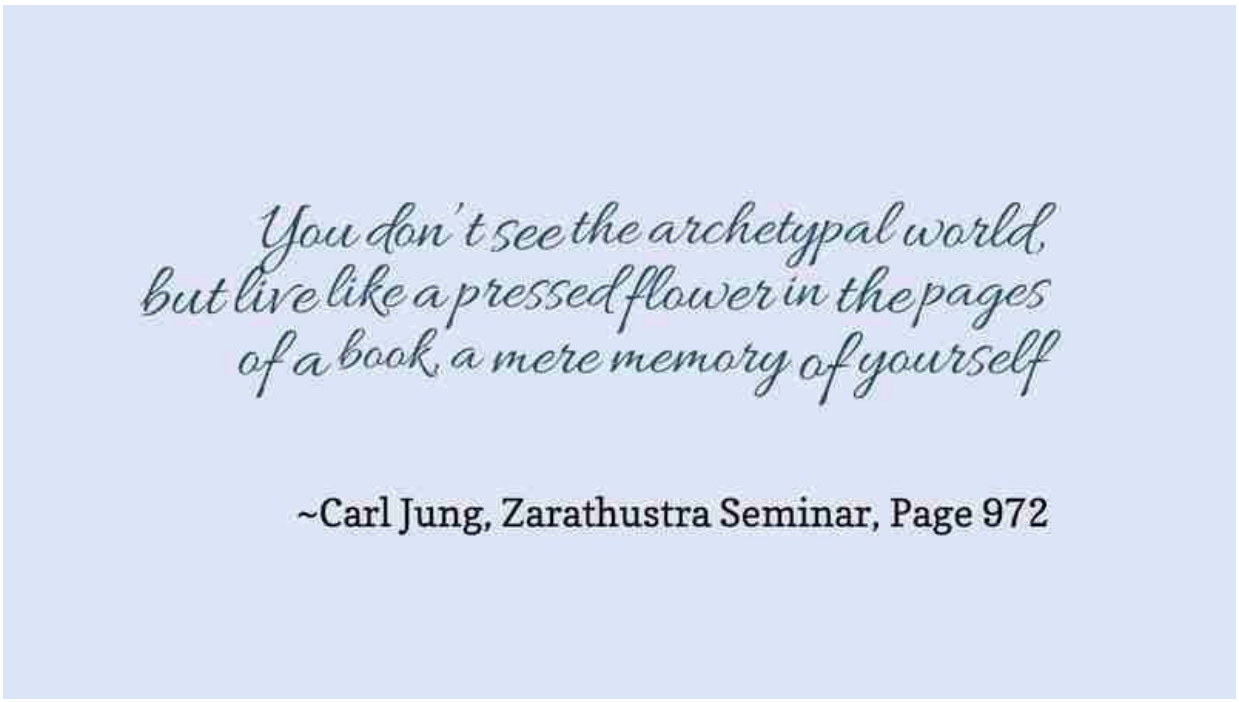
I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship. Carl Jung, Zarathustra Seminar, Page 797.


The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body.
Carl Jung, Zarathustra Seminar, Page 66

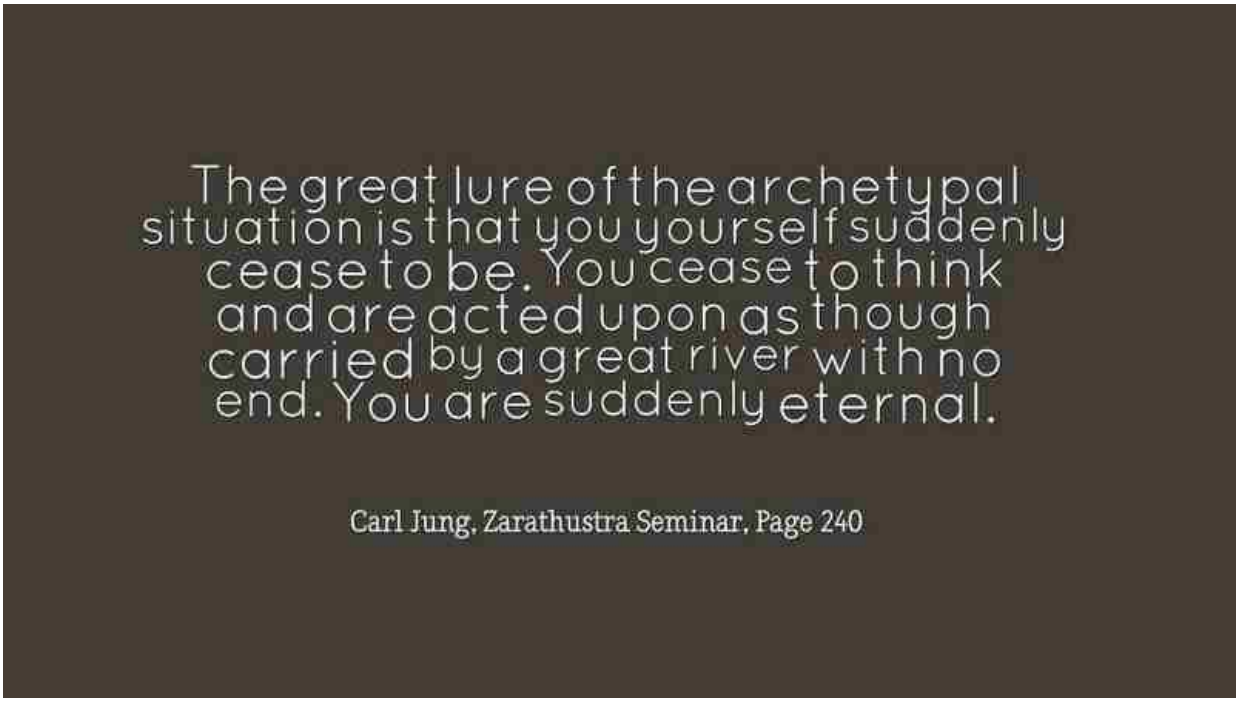
The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66


Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded.
~Carl Jung, Zarathustra Seminar, Page 66

Don’t run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66


You don't see the archetypal world,
but live like a pressed flower in the pages
of a book, a mere memory of yourself
~Carl Jung, Zarathustra Seminar, Page 972

You don't see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.


The great lure of the archetypal
situation is that you yourself suddenly
cease to be. You cease to think
and are acted upon as though
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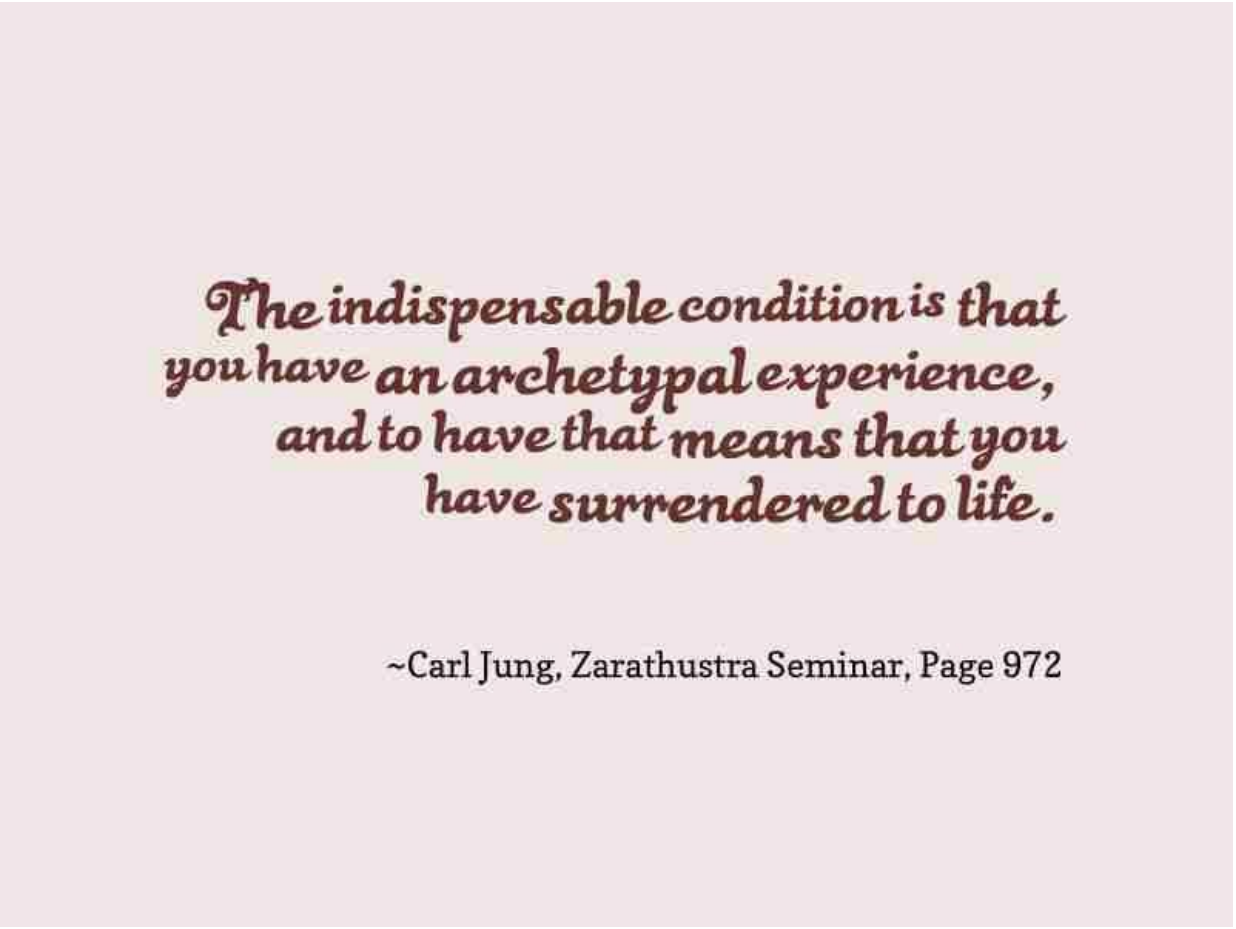
end. You are suddenly eternal.
Carl Jung, Zarathustra Seminar, Page 240

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.


The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life.
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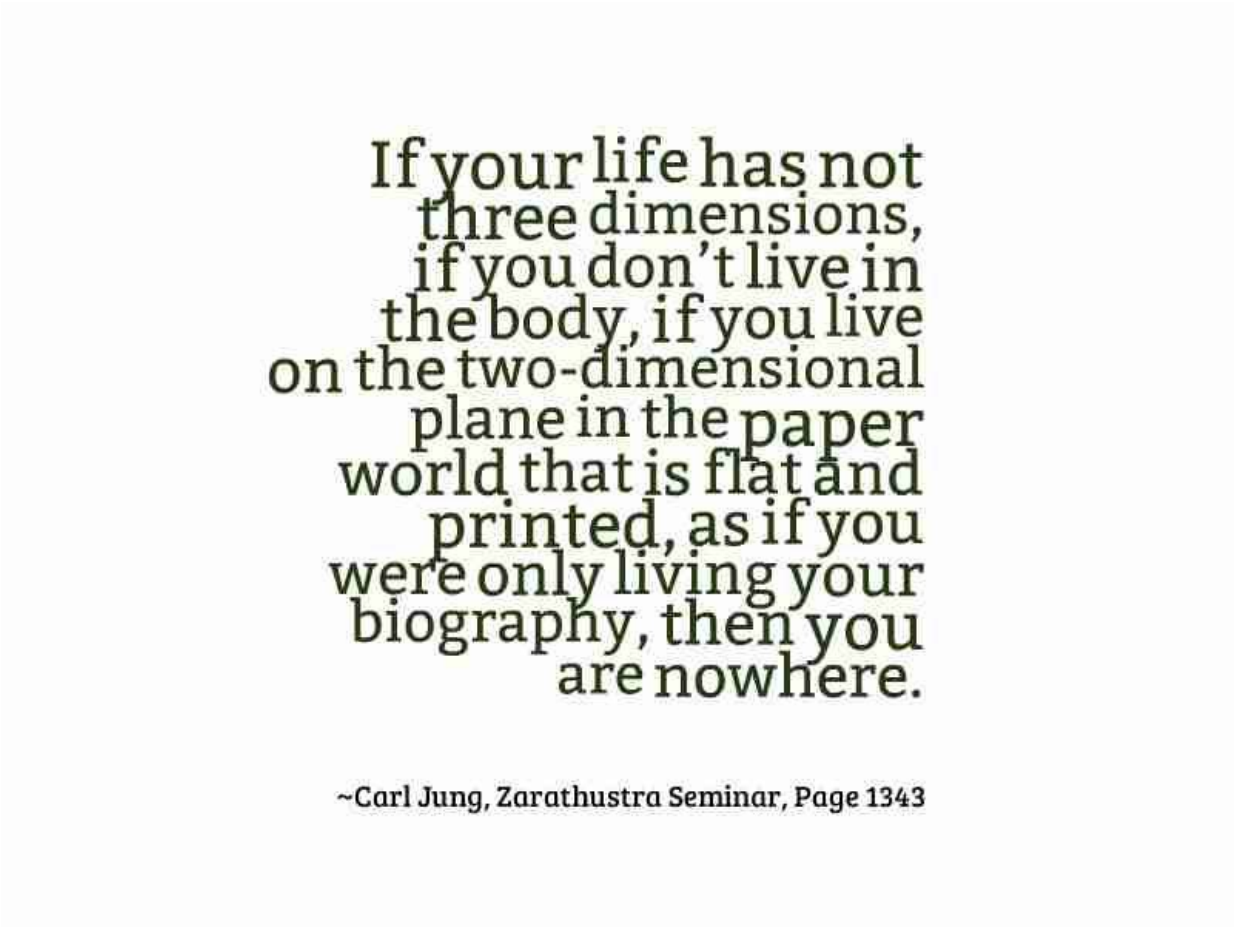
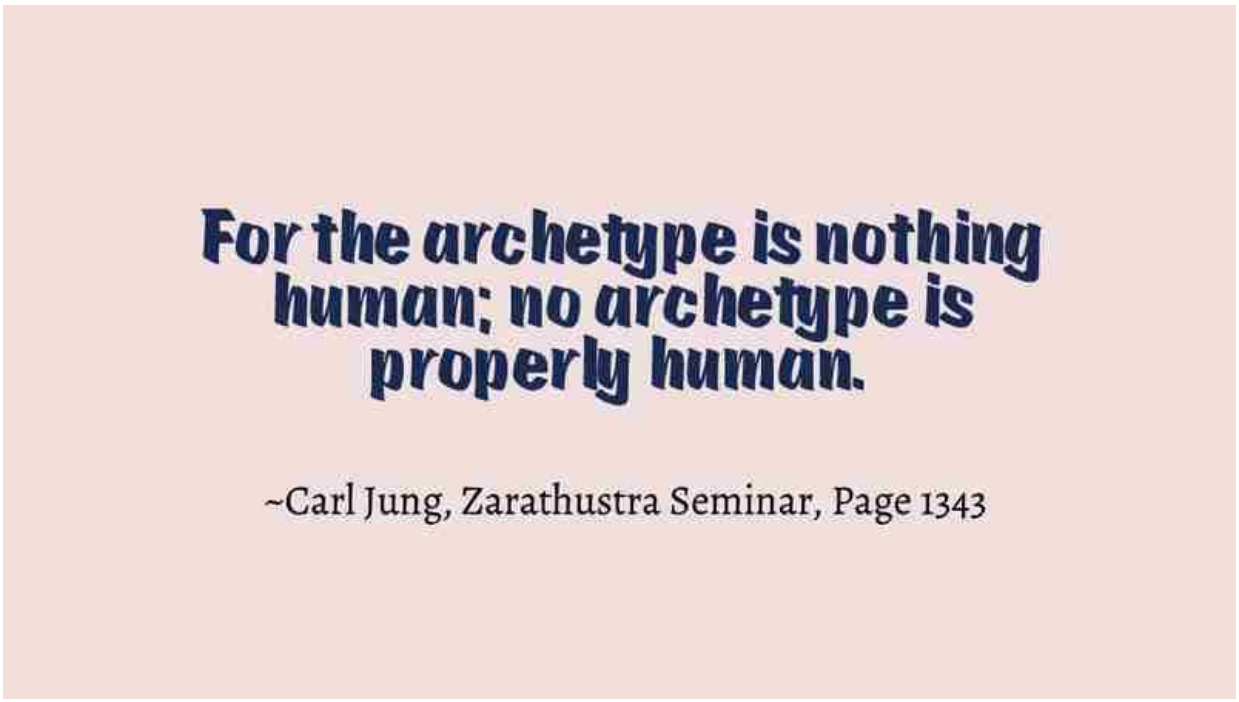
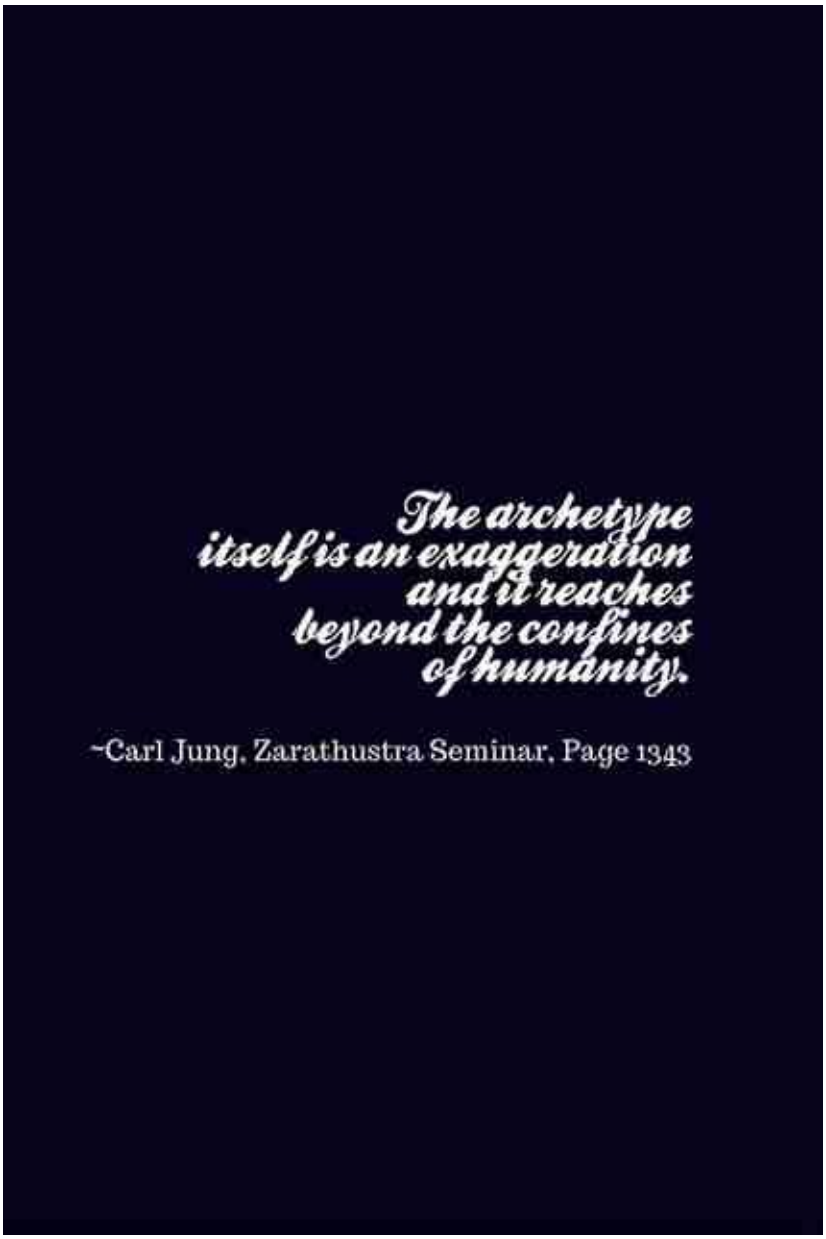

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere.
~Carl Jung, Zarathustra Seminar, Page 1343

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.



For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.


The archetype itself is an exaggeration and it reaches beyond the confines of humanity.
~Carl Jung, Zarathustra Seminar, Page 1343

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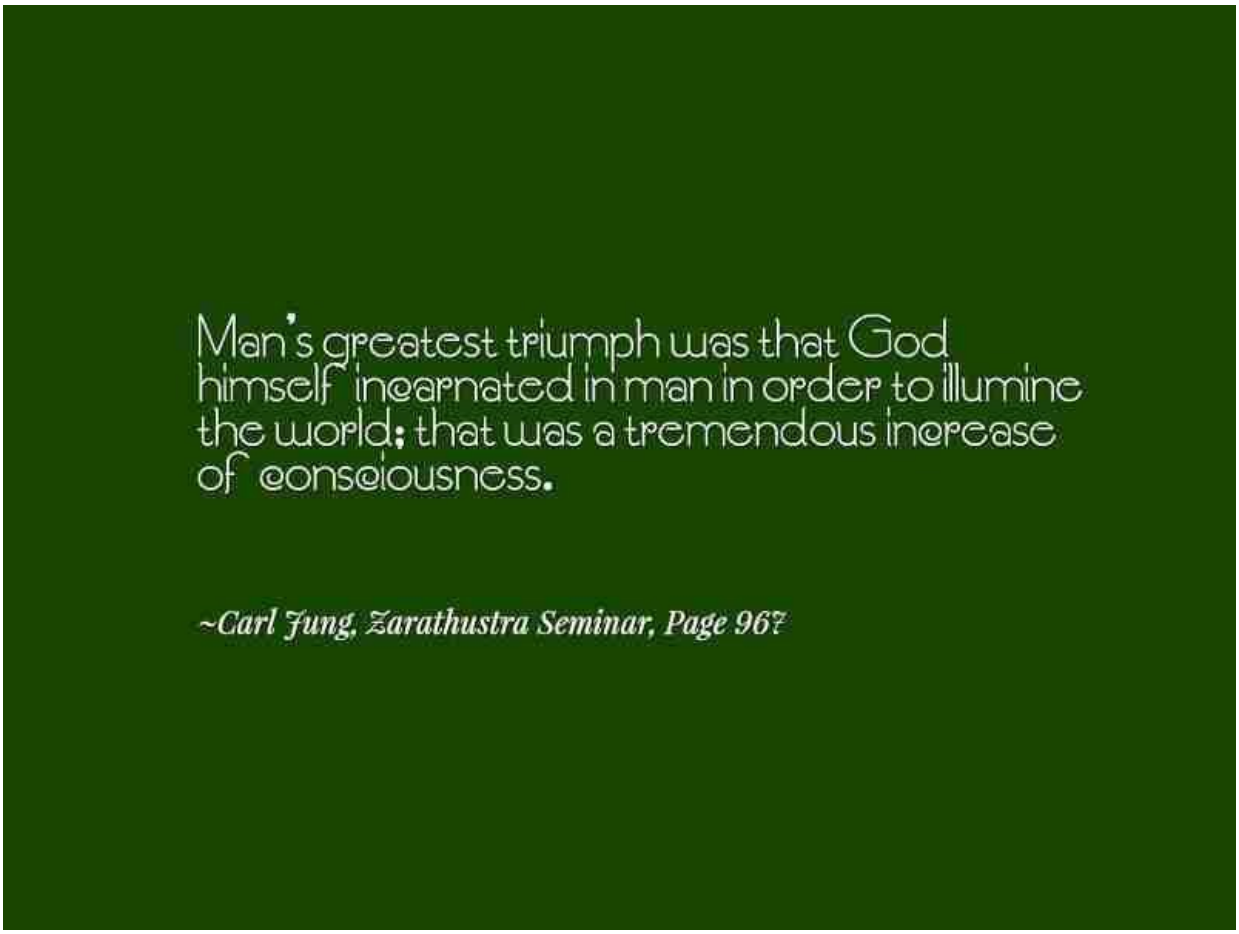
Carl Jung,
Zarathustra Seminar, Page 1343.


Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness.
~Carl Jung, Zarathustra Seminar, Page 967

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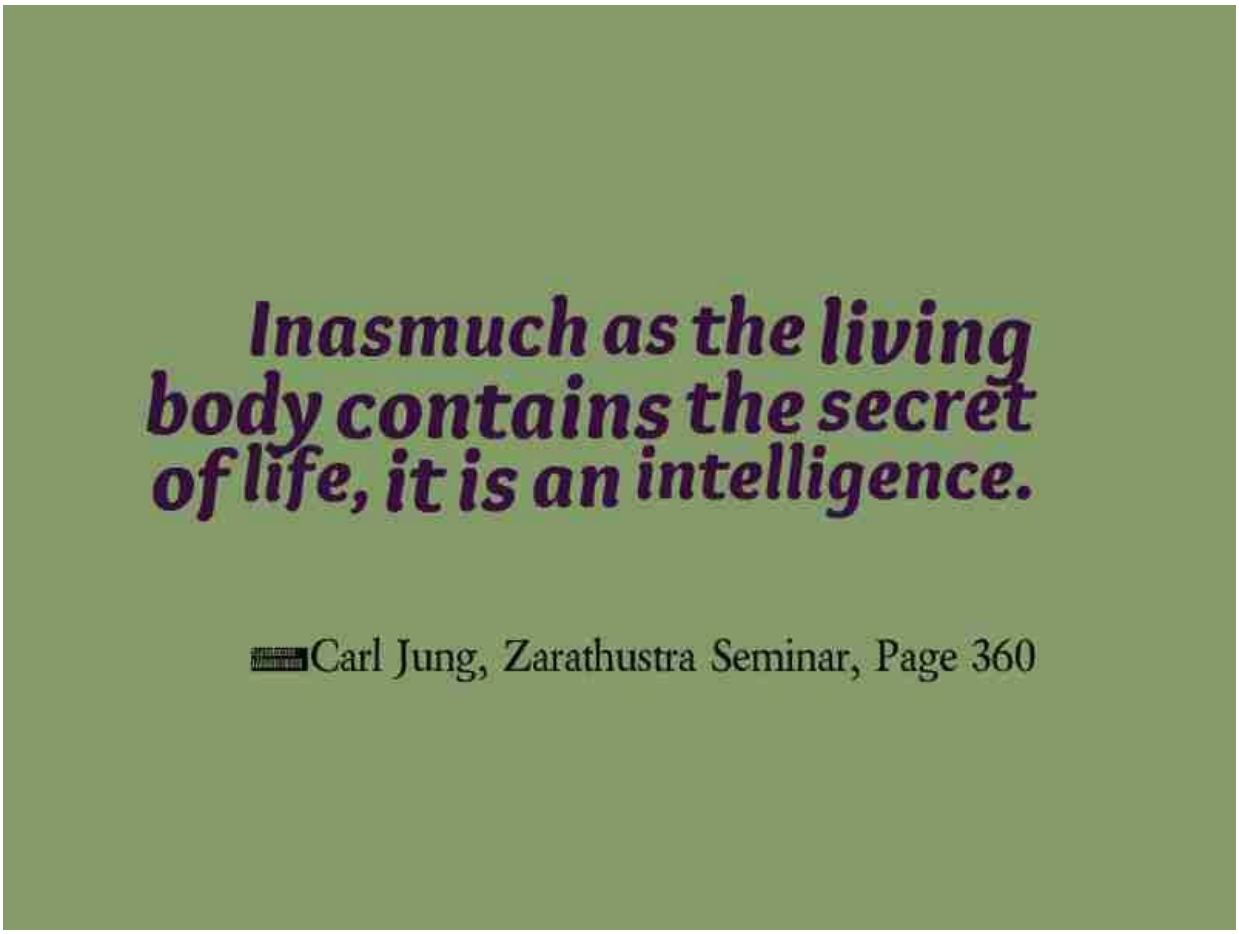
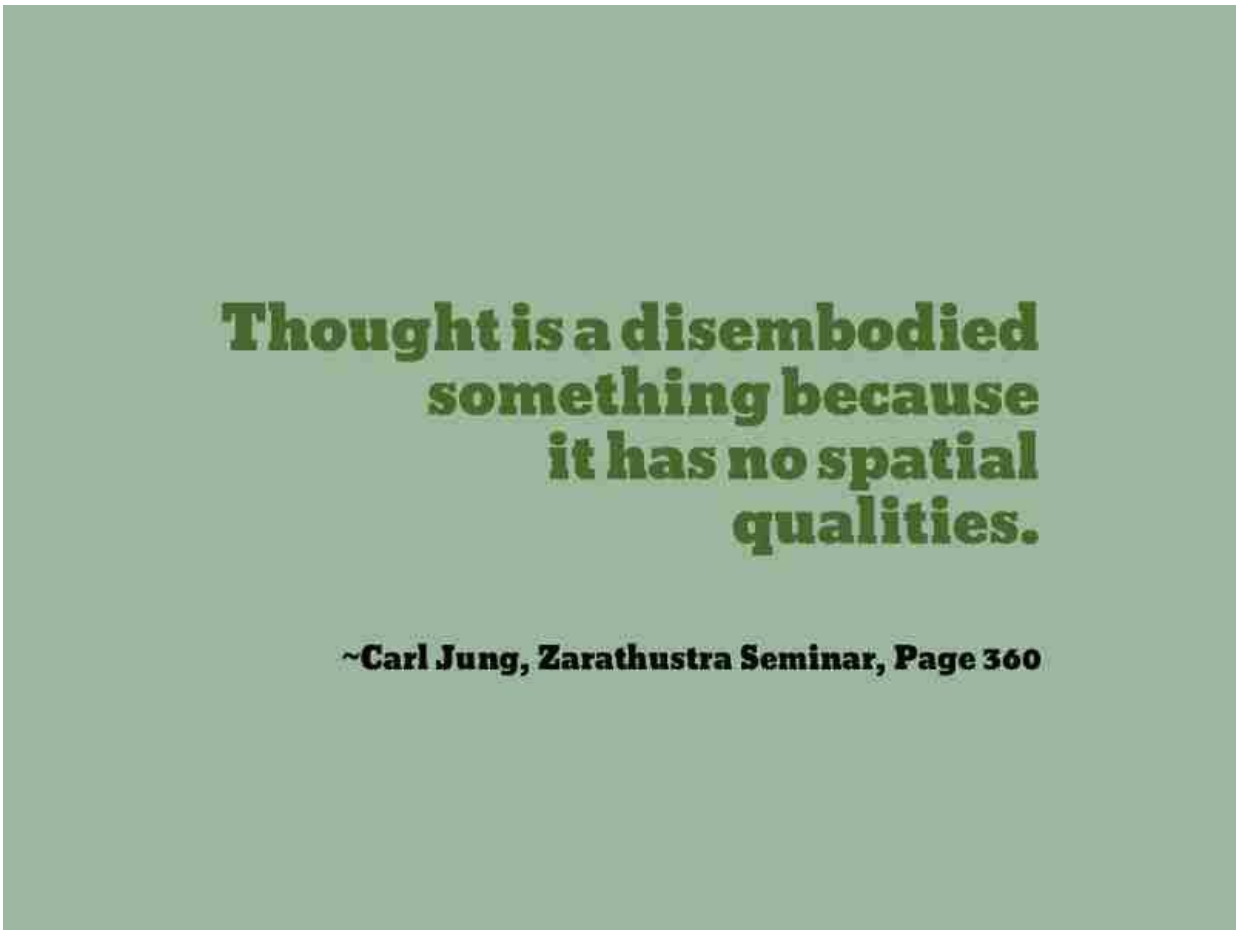


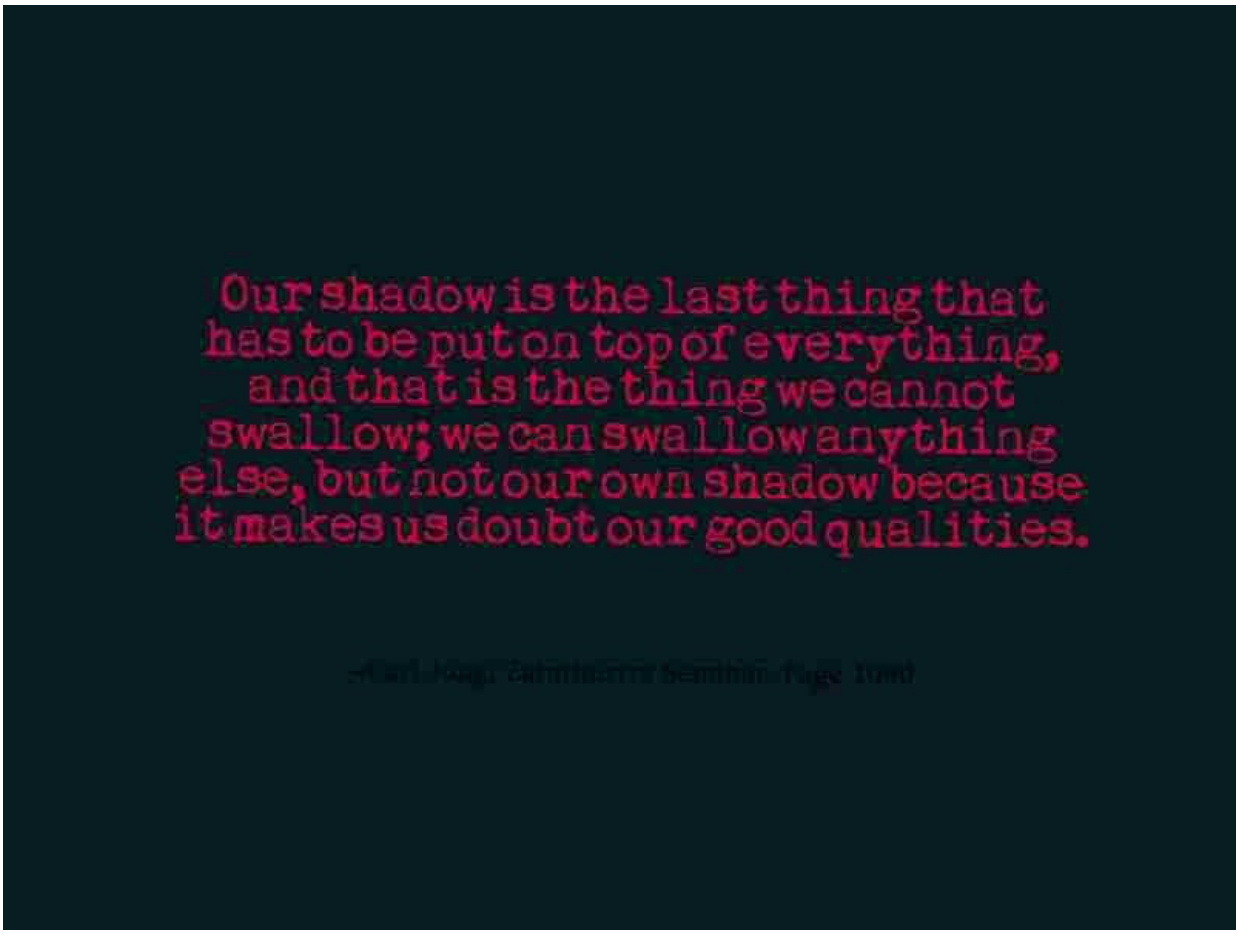
Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.



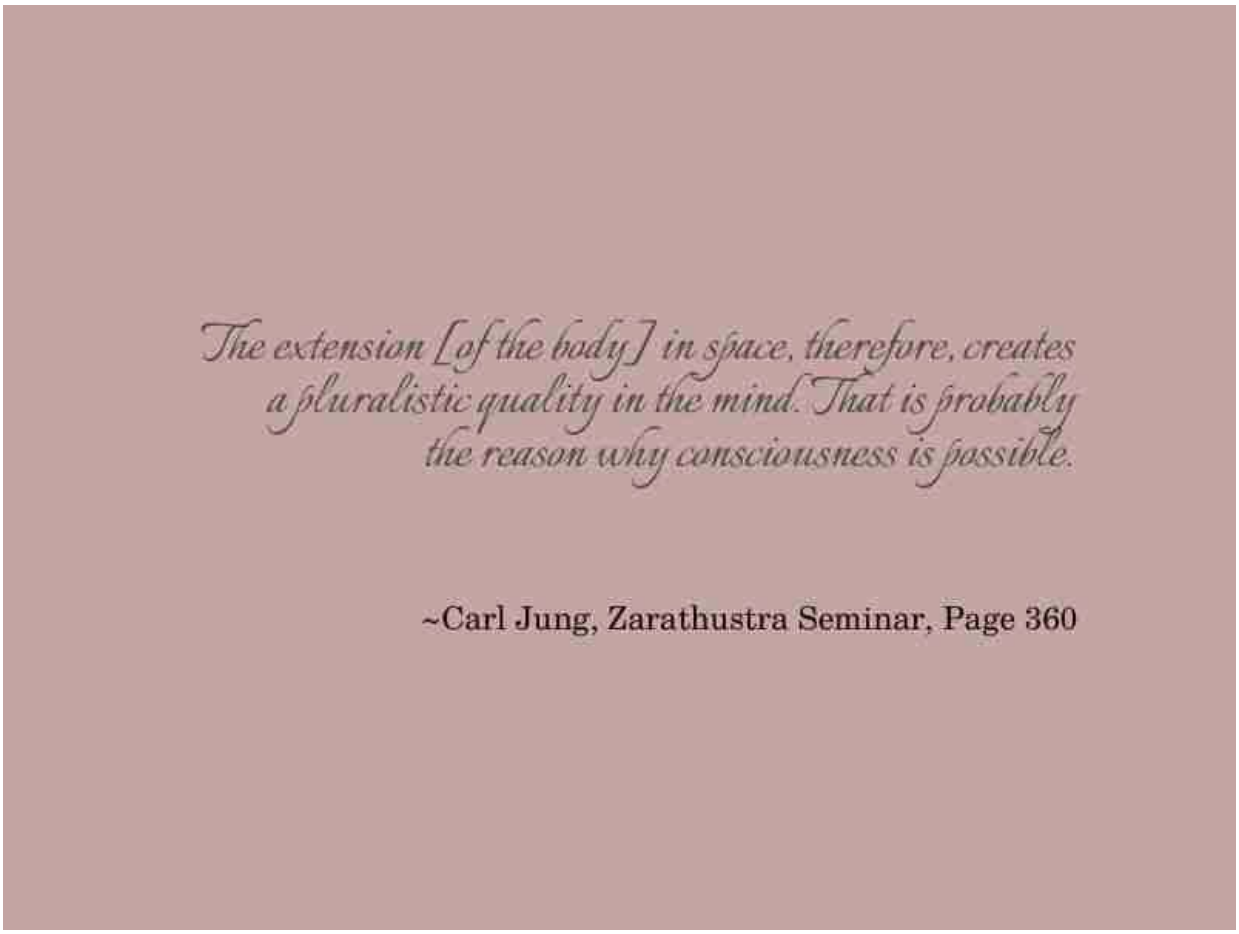
Thought is a disembodied something because it has no spatial qualities. Carl Jung, Zarathustra Seminar, Page 360.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world.
~Carl Jung, Zarathustra Seminar, Page 929

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967


Our shadow is the last thing that
has to be put on top of everything,
and that is the thing we cannot
swallow; we can swallow anything
else, but not our own shadow because
it makes us doubt our good qualities.

Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities. Carl Jung, Zarathustra Seminar, Page 1090.


The extension [of the body] in space, therefore, creates
a pluralistic quality in the mind. That is probably
the reason why consciousness is possible.
~Carl Jung, Zarathustra Seminar, Page 360

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on "Eastern Philosophy - or Yoga (2016-04-07 04:17)

Any Eastern philosophy—or Yoga, rather, for it is not philosophy in the Western sense —begins with the question, "Who am I? Who are you?"

That is the philosophic question par excellence which the Yogin asks his disciples.

For the goal, and the purpose of Eastern philosophy is that complete realization of the thing which lives, the thing which is.

And they have that idea because they are aware of the fact that man's consciousness is always behind the facts; it never keeps up with the flux of life.

Life is in a way too rich, too quick, to be realized fully, and they know that one only lives completely when one's mind really accompanies one's life, when one lives no more than one can reflect upon with one's thought, and when one thinks no further than one is able to live.

If one could say that of oneself, it would be a guarantee that one really was living.

Carl Jung, Zarathustra Seminar, Pages 1425-1426

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Nietzsche: Physician, heal thyself: then wilt thou also heal thy patient.
(2016-04-08 04:48)

“Physician, heal thyself: then wilt thou also heal thy patient. Let it be his best cure to see with his eyes him who maketh himself whole.” [Nietzsche]

Nietzsche is realizing certain truths here which are highly important from a psychological

point of view. "Physician, heal thyself" is particularly good teaching for our late

Christianity.

You see, he assumes that the real cure is made where it is most needed and

most immediate. That is like the rainmaker of Kiau Tschou again.

He does not curse the earth or pray to heaven to behave and produce rain.

He says to himself that he was right when he left his village and when he got here he was wrong.

This place is out of order so he is the one that is wrong; that wrong is nearest to him, and if he wants to do anything for the chaotic condition, it must be done in him-he is the immediate object of himself.

So he asks for that little house and there he locks himself in and works on himself; he remains shut in until he

reconciles heaven and earth in himself, until he is in the right order, and then he has cured the situation: Tao is established.

That is exactly the same idea.

So the best cure for anybody is when the one who thinks about curing has cured himself; inasmuch as he cures himself it is a cure.

If he is in Tao, he has established Tao, and whoever beholds him beholds Tao and enters Tao.

This is a very Eastern idea.

The Western idea-particularly late Christianity-is of course to cure your neighbor, to help him, with no consid- eration of the question, "Who is the helper?"

Perhaps he is not a help, or perhaps he gives something which he takes back with the other hand.

There are plenty of people nowadays who join the life of the community, assume responsibility, and all that stuff, but I say, "Who is assuming responsibility?"

If my business is in a bad condition and a fellow comes along and says he will assume the responsibility and

run the whole thing, I naturally ask him who he is-and
then I find he has been bankrupt.

Naturally I don’t want one who is himself a beggar and has given evidence of his own

incompetence. Those people who are very helpful need help.

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

Carl Jung across the web:

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http://carljungdepthpsychology.blogspot.com/ Google+:

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Carl Jung: This of course refers to the tarantula dance, the madness caused by the tarantula.
(2016-04-08 09:35)

“Revenge is in thy soul: wherever thou bitest, there ariseth blackscab; with revenge, thy poison maketh the soul giddy!”[Nietzsche]

This of course refers to the tarantula dance, the madness caused by the tarantula.

You see, that idea suggests something one very often encounters when people approach their inferior func- tion; they have attacks of vertigo or nausea for instance, because the unconscious brings a peculiar sort of motion, as if the earth were moving under their feet, or as if they were on the deck of a ship rolling in a heavy swell.

They get a kind of seasickness; they develop such symptoms actually.

It simply means that their former basis, or their imagined basis, has gone certain values which they thought to be basic are no longer there-so they become doubtful and suspended in a sort of indefinite atmosphere with no ground under their feet, always afraid of falling down.

And of course the thing that is waiting for them underneath is the jaws of hell, or the depth of the water, or a profound darkness, or a monster-or they may call it madness.

And mind you, it is madness to fall out of one’s conscious world into an

unconscious condition. Insanity means just that, being overcome by an

invasion of the unconscious.

It is madness to fall out of one’s conscious world into an unconscious

condition. Insanity means just that, being overcome by an invasion of

the unconscious.

Consciousness is swept over by unconscious contents in which all orientation is lost.

The ego then becomes a sort of fish swimming in a sea among other fishes, and of course fishes don't know who they are, don't even know the name of their own species. Carl Jung, Zarathustra Seminar,

Pages 1088-1089 Carl Jung across the web:

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Carl Jung on symbolism of the eagle carrying the serpent round its neck
(2016-04-09 02:09)

I have here two interesting cases where that symbolism of the eagle carrying the serpent round its neck was discovered by other people besides Nietzsche.

The first contribution I owe to Mr. Baumann who is generous enough to let us see some of his pictures, where the fate of the serpent-or the achievement of the eagle-is demonstrated.

It is the story of the relationship of the spiritual and the material principle as a part of the inner development, the drama interieur.

One can call it a sort of initiation process.

Or one can also express it in a reversed way, that all the initiation processes we know from history or by expe- rience are the external manifestation of a natural inner process which is always happening in the mind.

Our dreams are like windows that allow us to look in, or to listen in, to that psychological process which is

continually going
on in our unconscious.

It is a process of continuous transformation with no end if we don’t interfere.

It needs our conscious interference to bring it to a goal—by our interference we make a goal.

Otherwise it is like the eternal change of the seasons in nature, a building up and a pulling down, integration and disintegration without end.

No crops are brought home by nature; only the consciousness of man

knows about crops. He gathers the apples under the trees, for they

simply disintegrate if left to themselves.

And that is true of our unconscious mental process: it revolves within itself.

It builds up and it pulls down; it integrates and disintegrates—and then integrates again.

It is like the seasons, or the eternal sunrise and sunset, from which nothing comes unless a human conscious- ness interferes and
realizes the result.

Perhaps one suddenly sees something and says, “This

is a flower.” Now we have reached something.

But left to itself the process would come to nothing. Carl Jung, Zarathustra

Seminar, Pages 236-237 Carl Jung across the web:

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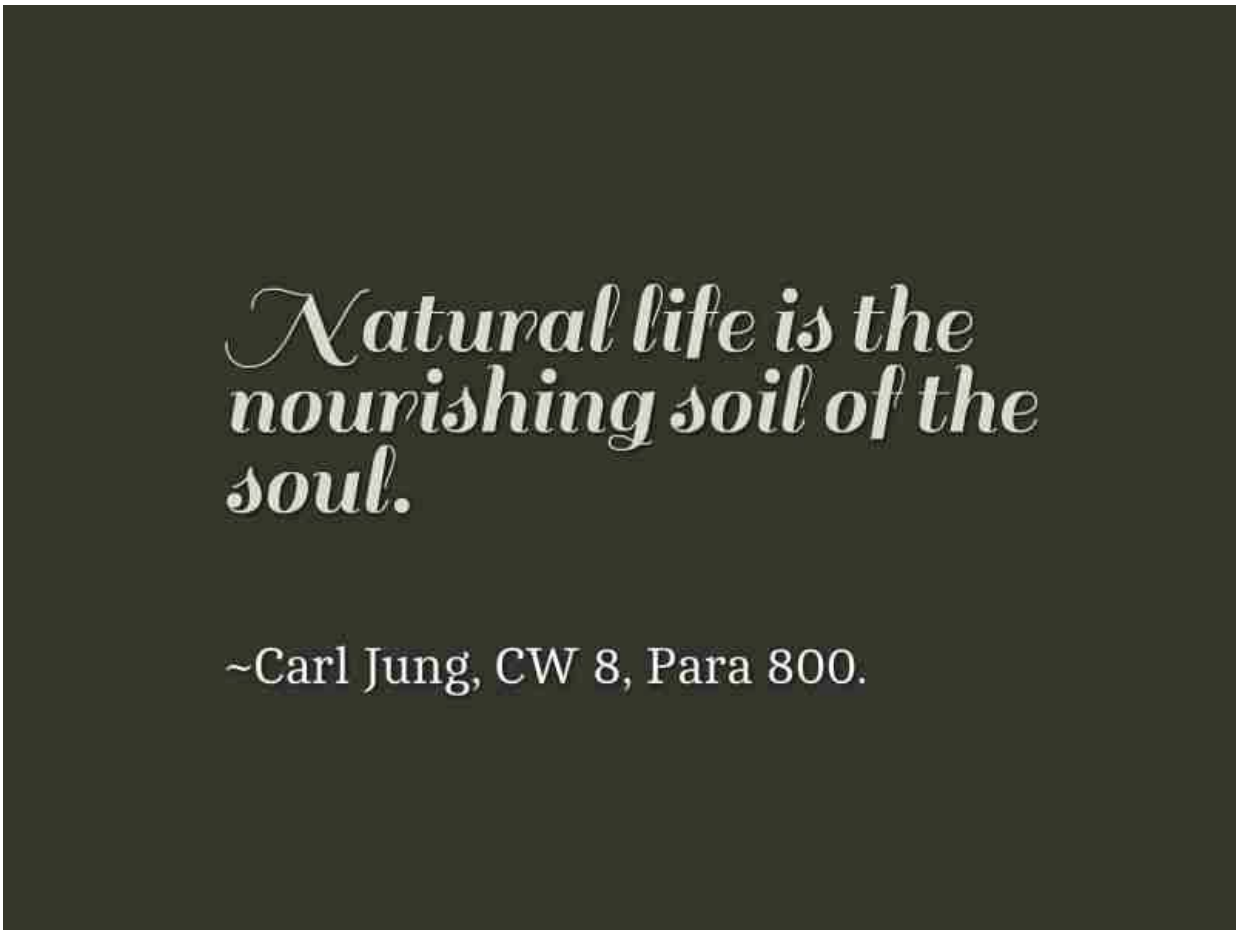
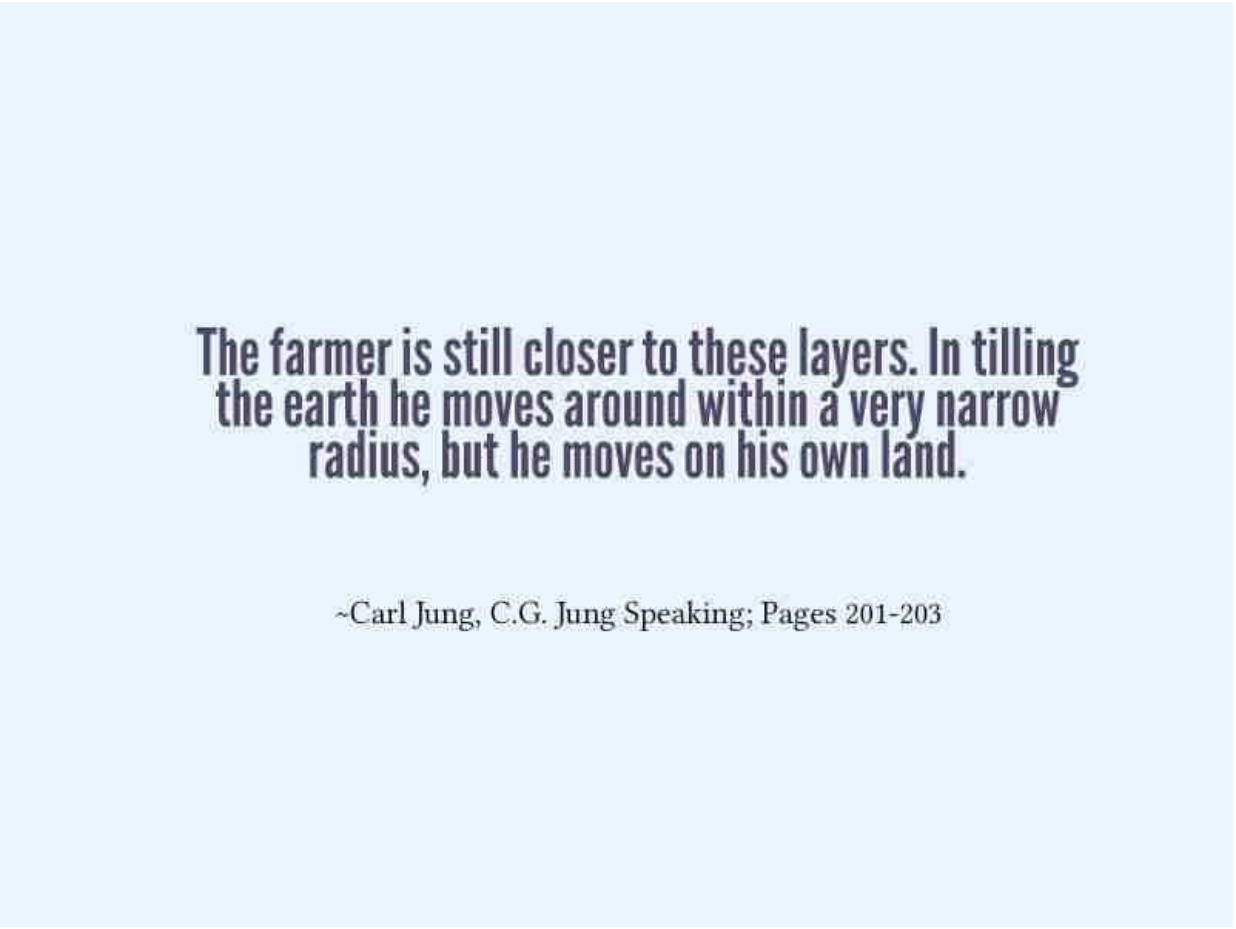
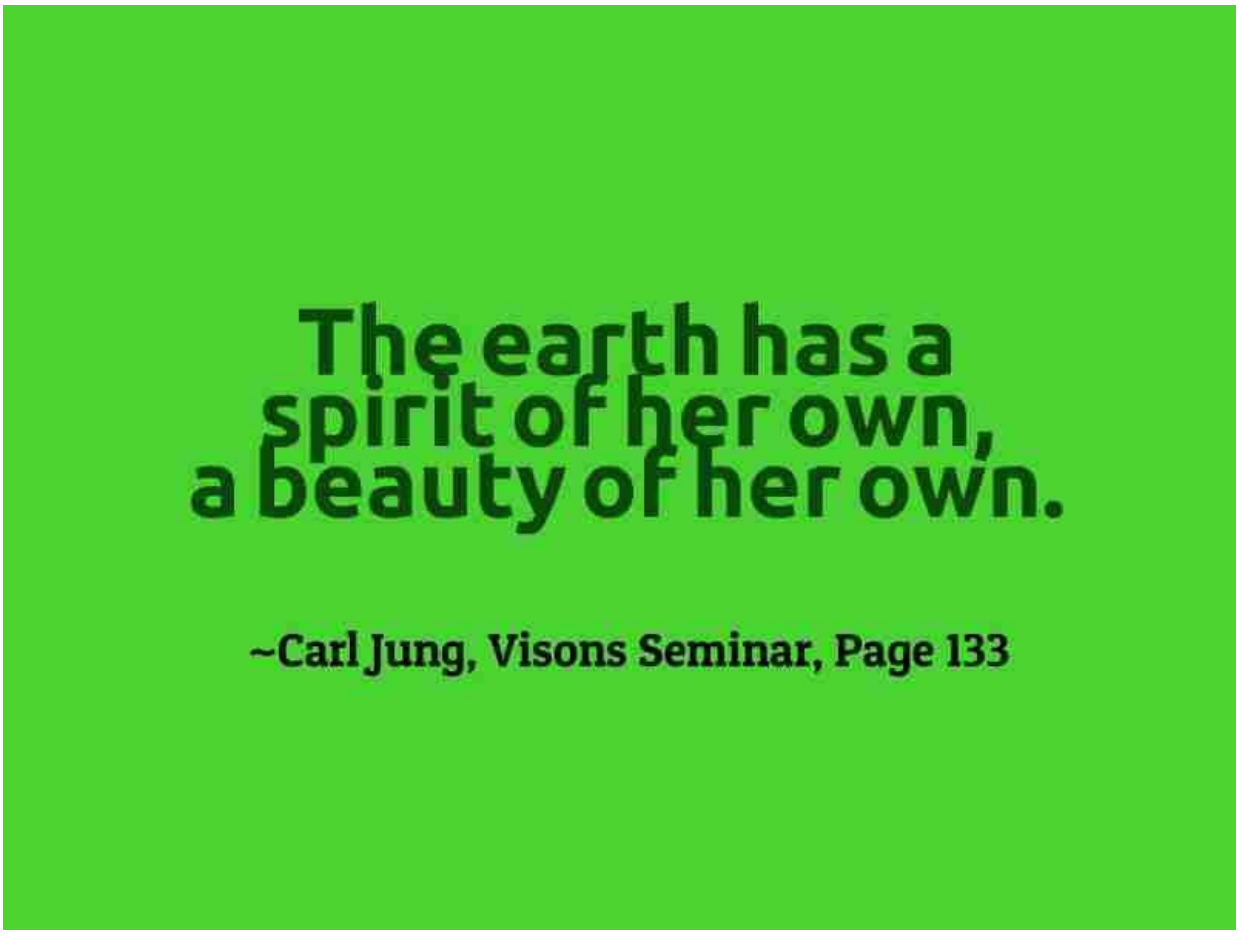
Some Carl Jung Quotations XXVII (2016-04-09 17:14)



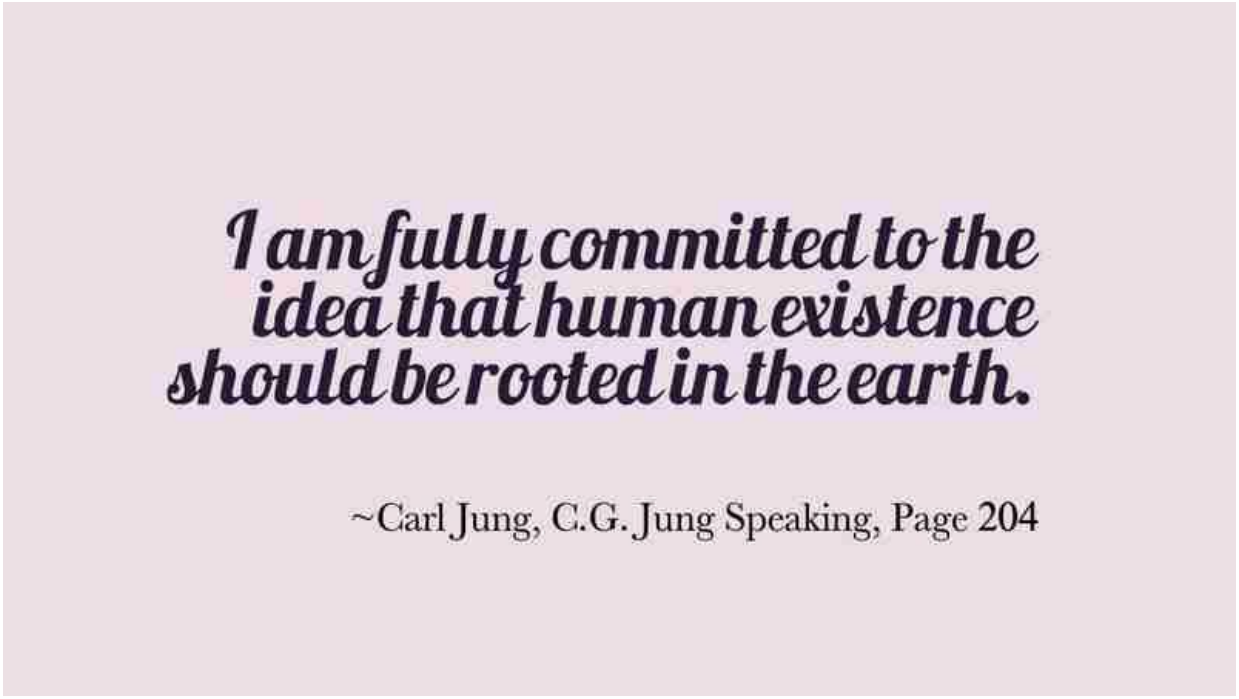
Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.


The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land.
~Carl Jung, C.G. Jung Speaking; Pages 201-203

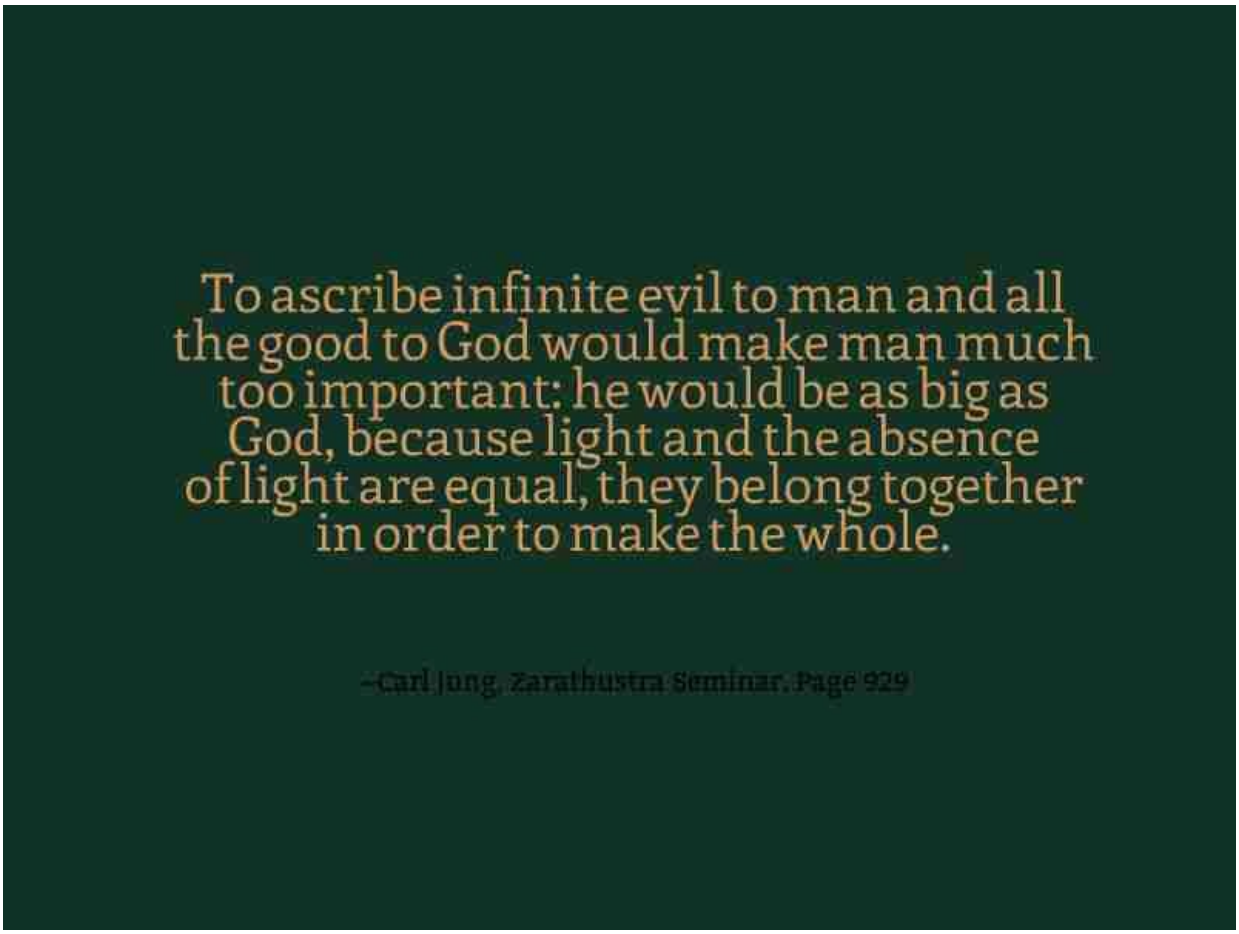
The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. Carl Jung, Man and his Environment; C.G. Jung Speaking; Pages 201-203



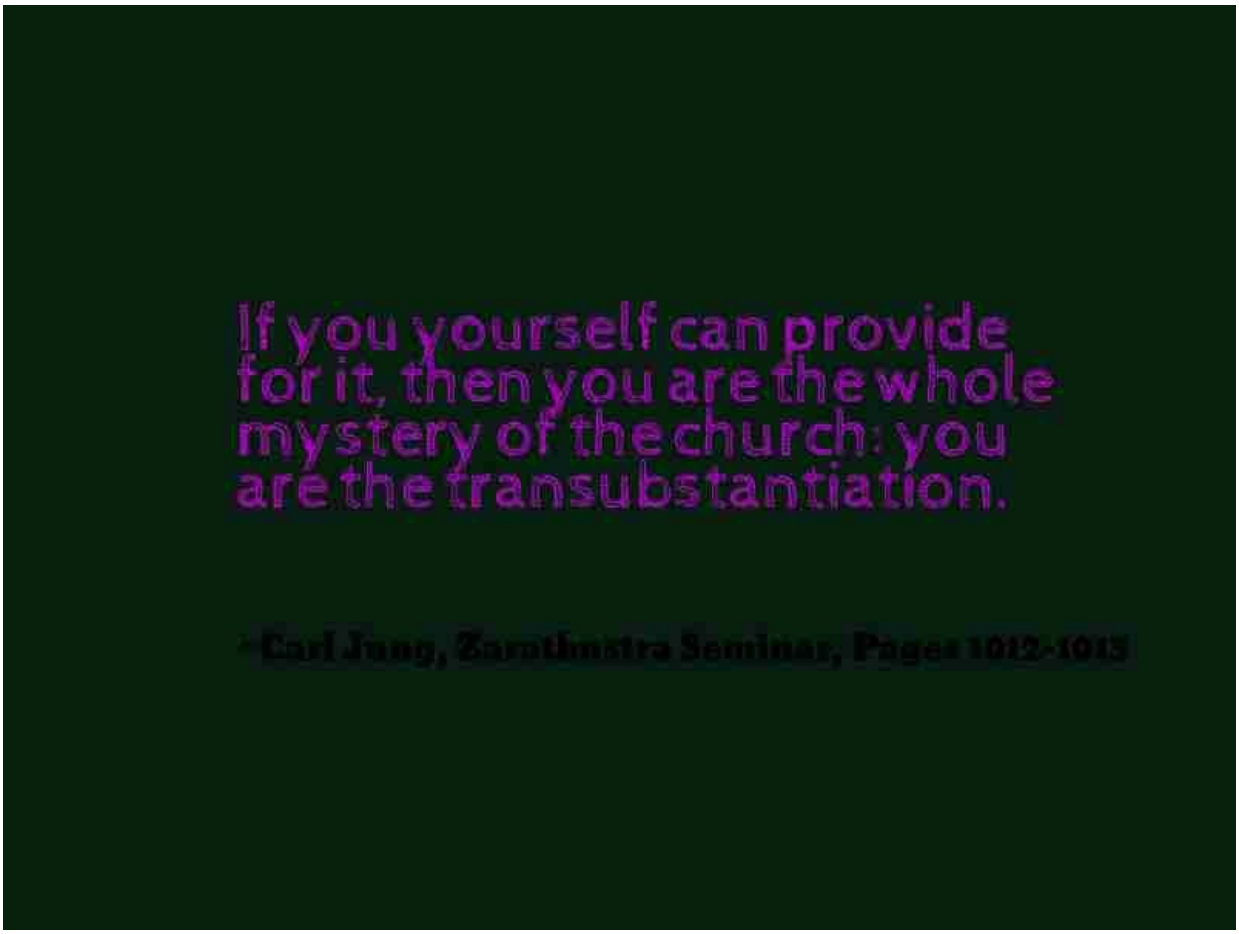
The earth has a spirit of her own, a beauty of her own. Carl Jung, Visons Seminar, Page 133



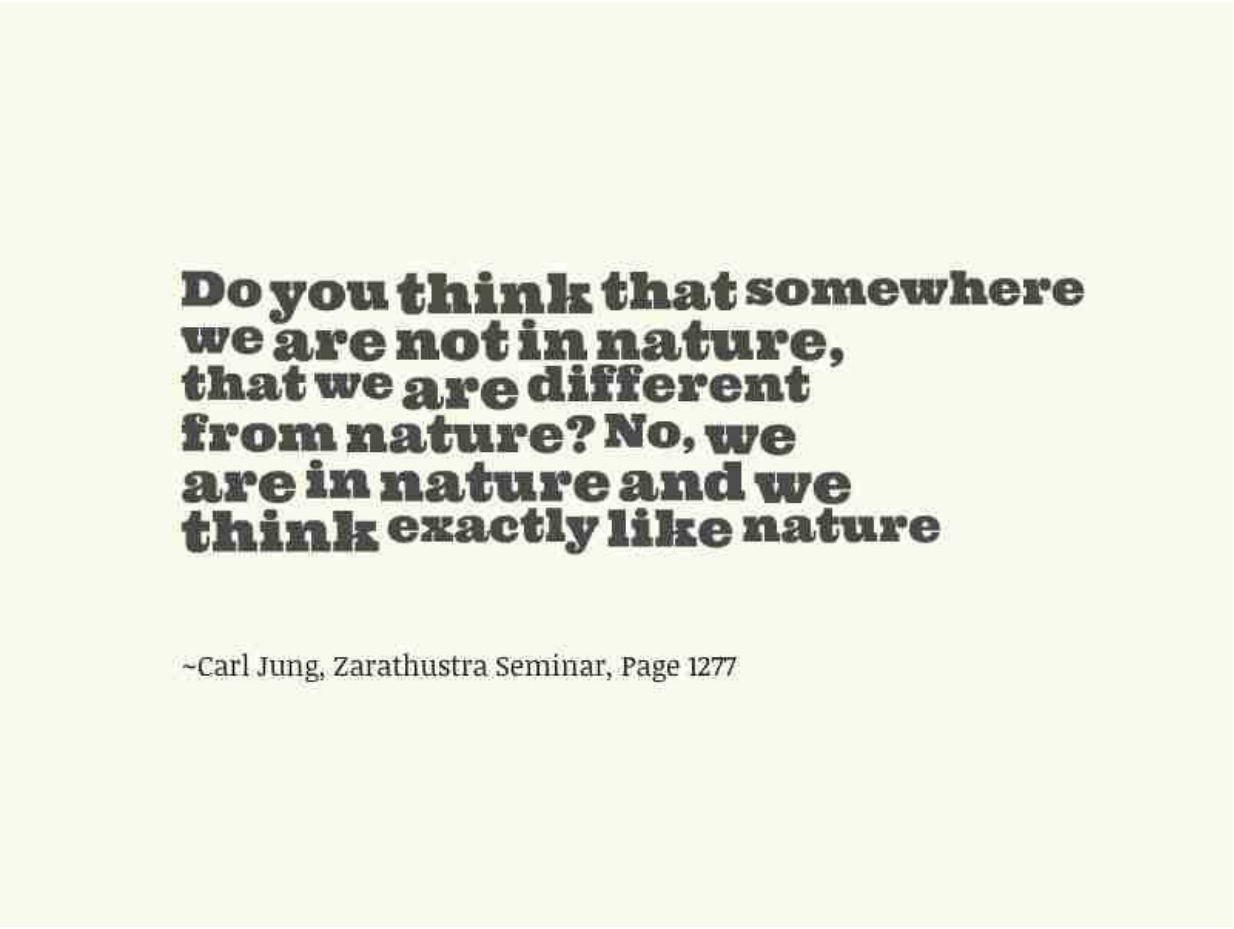
I am fully committed to the idea that human existence should be rooted in the earth. Carl Jung,


To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole.
–Carl Jung, Zarathustra Seminar, Page 929

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929


If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation.
~Carl Jung, Zarathustra Seminar, Pages 1012-1013

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013


Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature
~Carl Jung, Zarathustra Seminar, Page 1277

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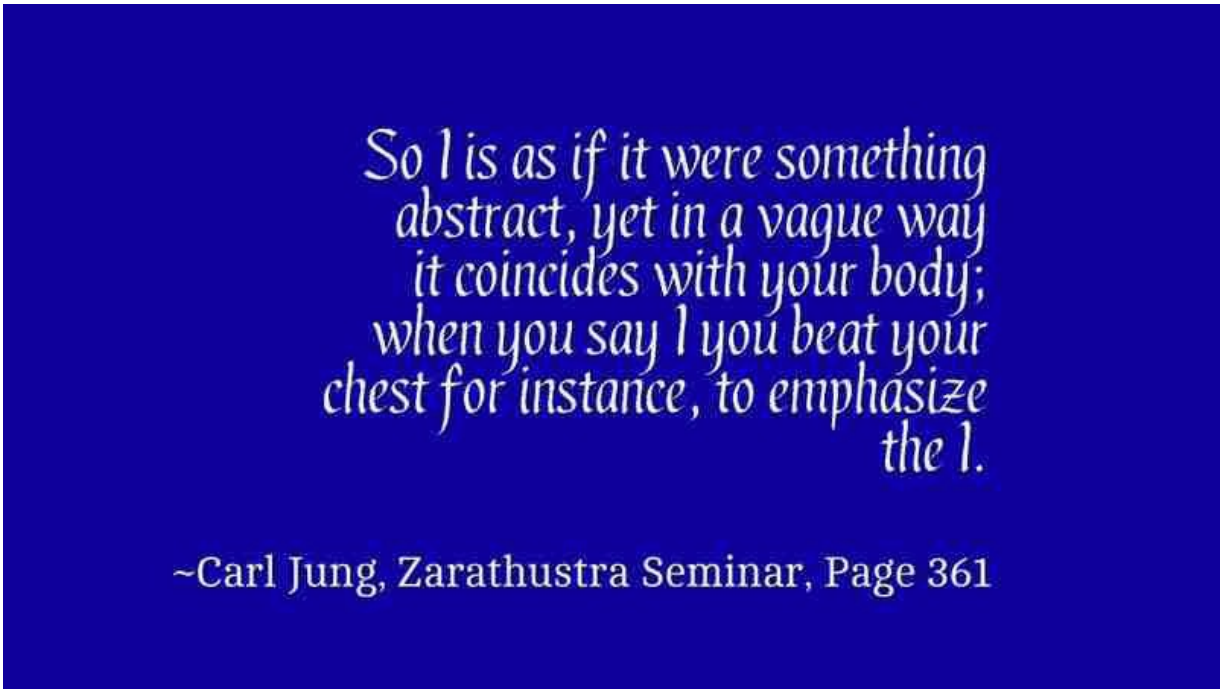
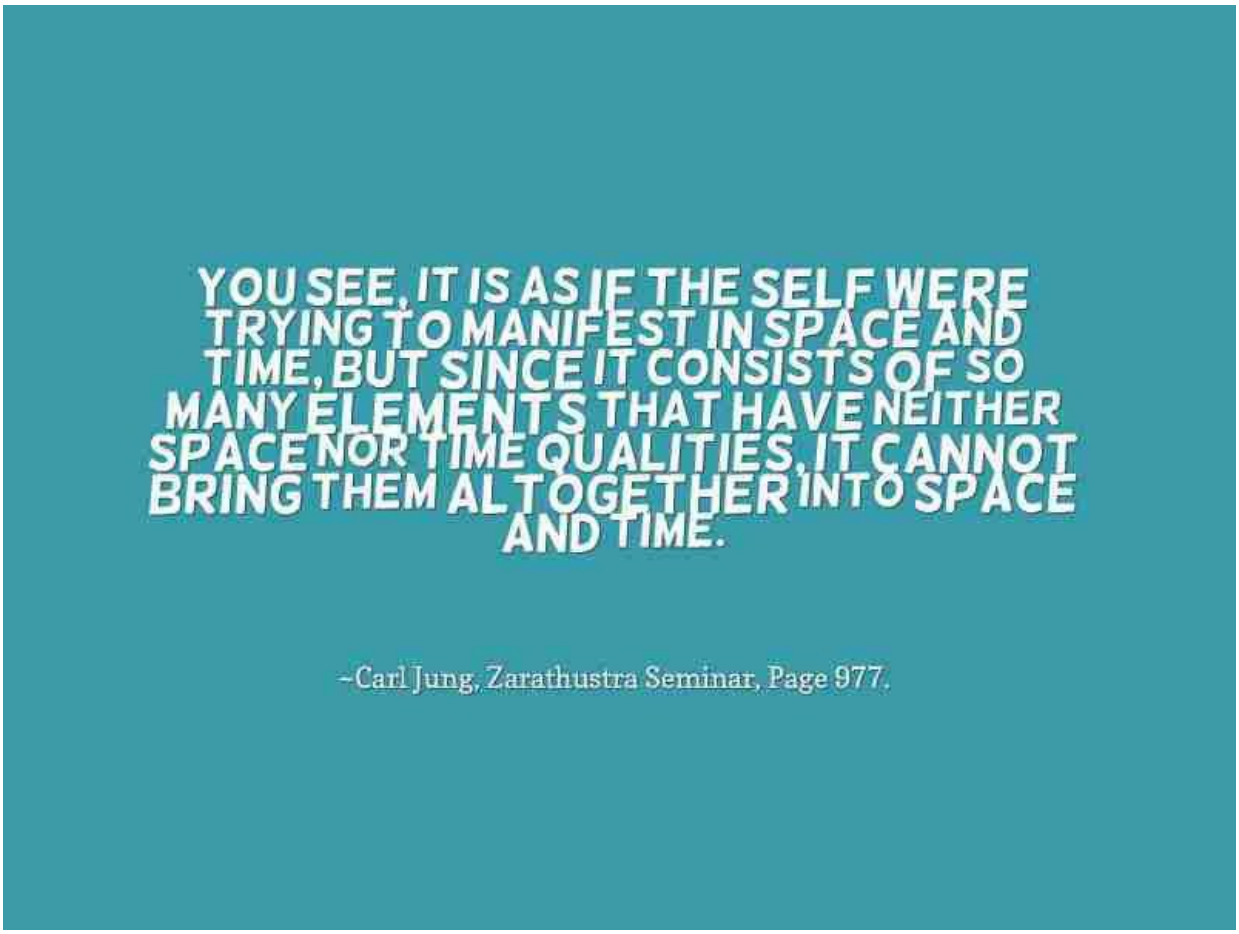

So I is as if it were something abstract, yet in a vague way it coincides with your body; when you say I you beat your chest for instance, to emphasize the I.
~Carl Jung, Zarathustra Seminar, Page 361

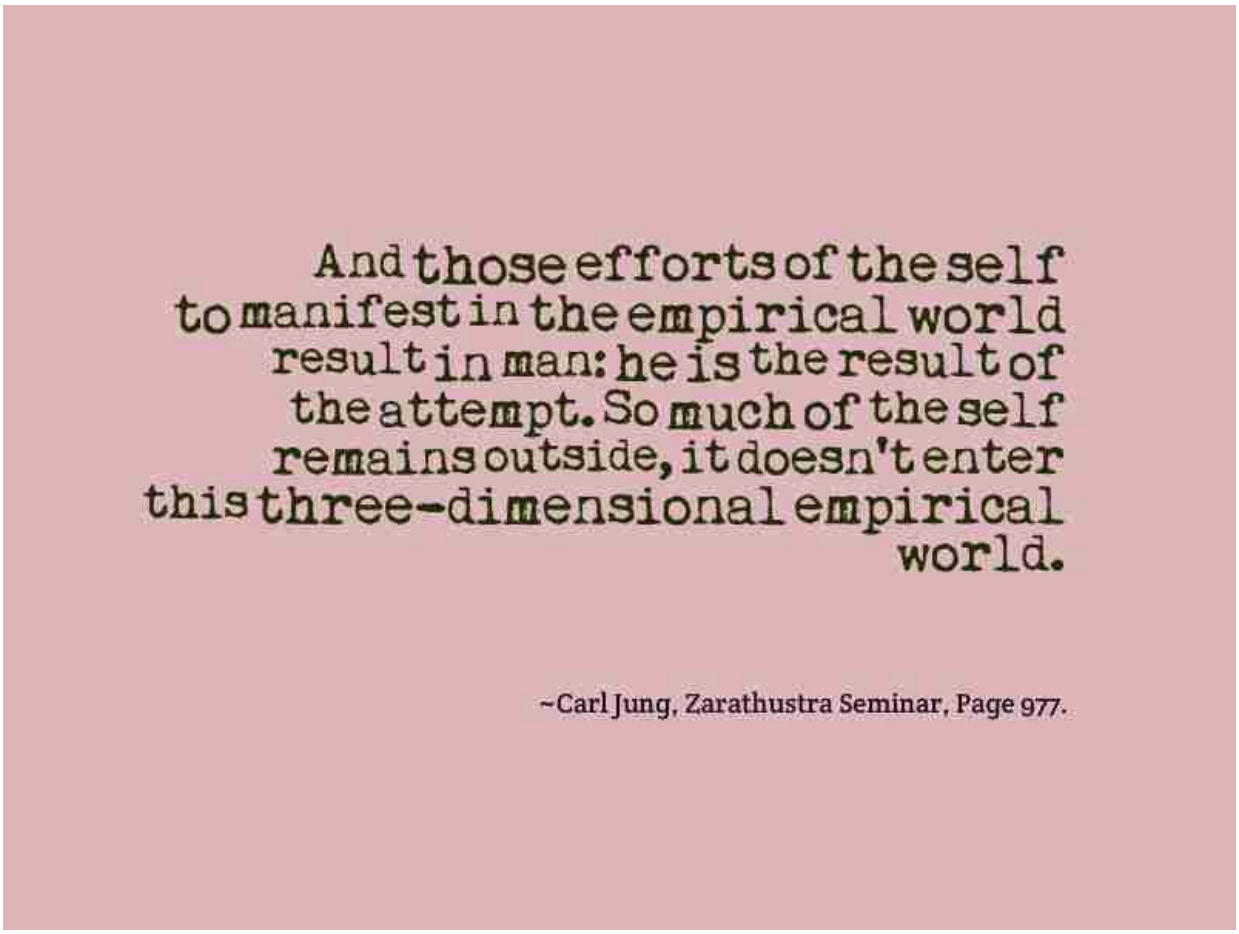
So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you.
~CARL JUNG, ZARATHUSTRA SEMINAR, PAGE 1265

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.


YOU SEE, IT IS AS IF THE SELF WERE TRYING TO MANIFEST IN SPACE AND TIME, BUT SINCE IT CONSISTS OF SO MANY ELEMENTS THAT HAVE NEITHER SPACE NOR TIME QUALITIES, IT CANNOT BRING THEM ALTOGETHER INTO SPACE AND TIME.
~Carl Jung, Zarathustra Seminar, Page 977.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. Carl Jung, Zarathustra Seminar, Page 977.


And those efforts of the self
to manifest in the empirical world
result in man: he is the result of
the attempt. So much of the self
remains outside, it doesn't enter
this three-dimensional empirical
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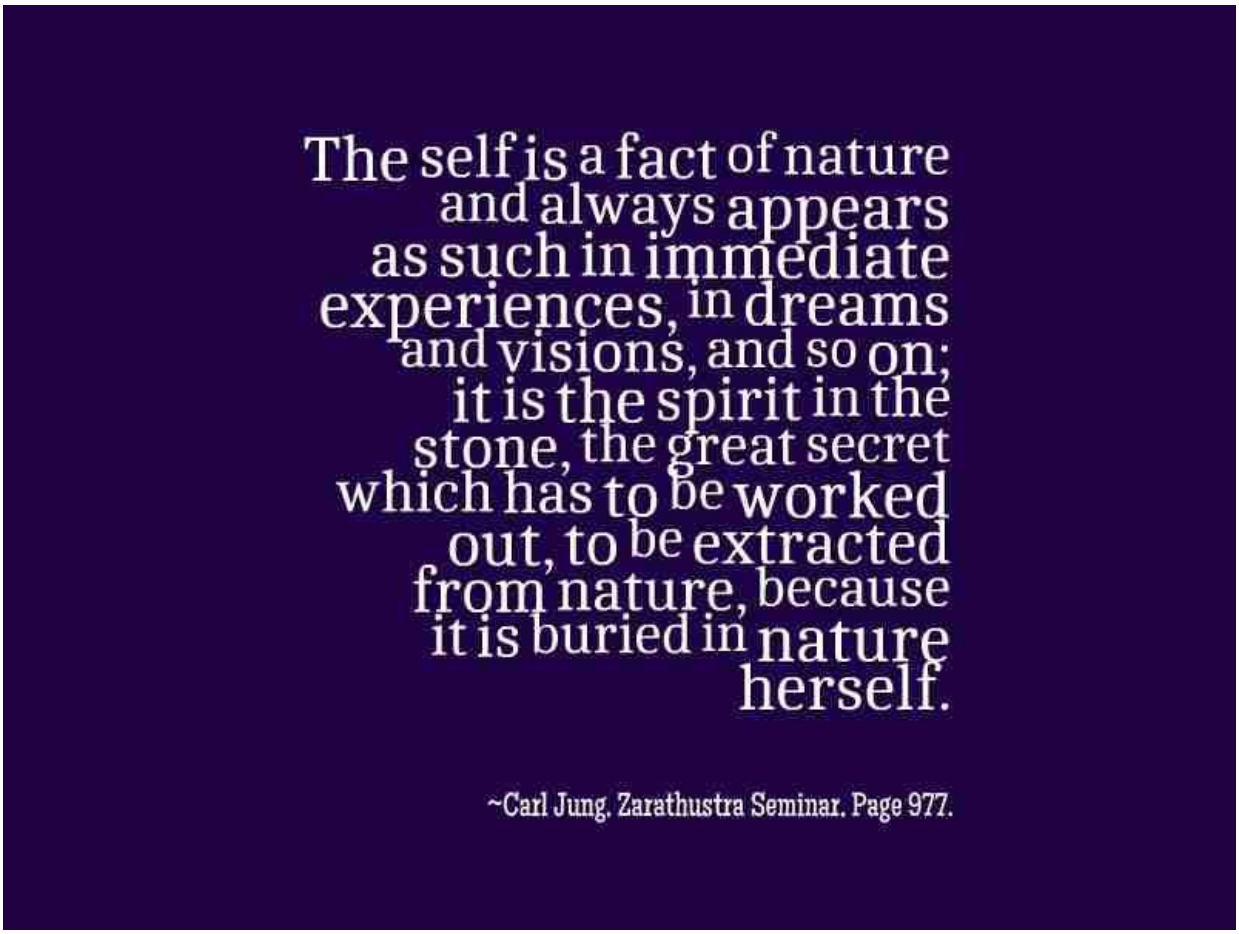
~Carl Jung, Zarathustra Seminar, Page 977.

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn’t enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.


The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.
~Carl Jung. Zarathustra Seminar. Page 977.

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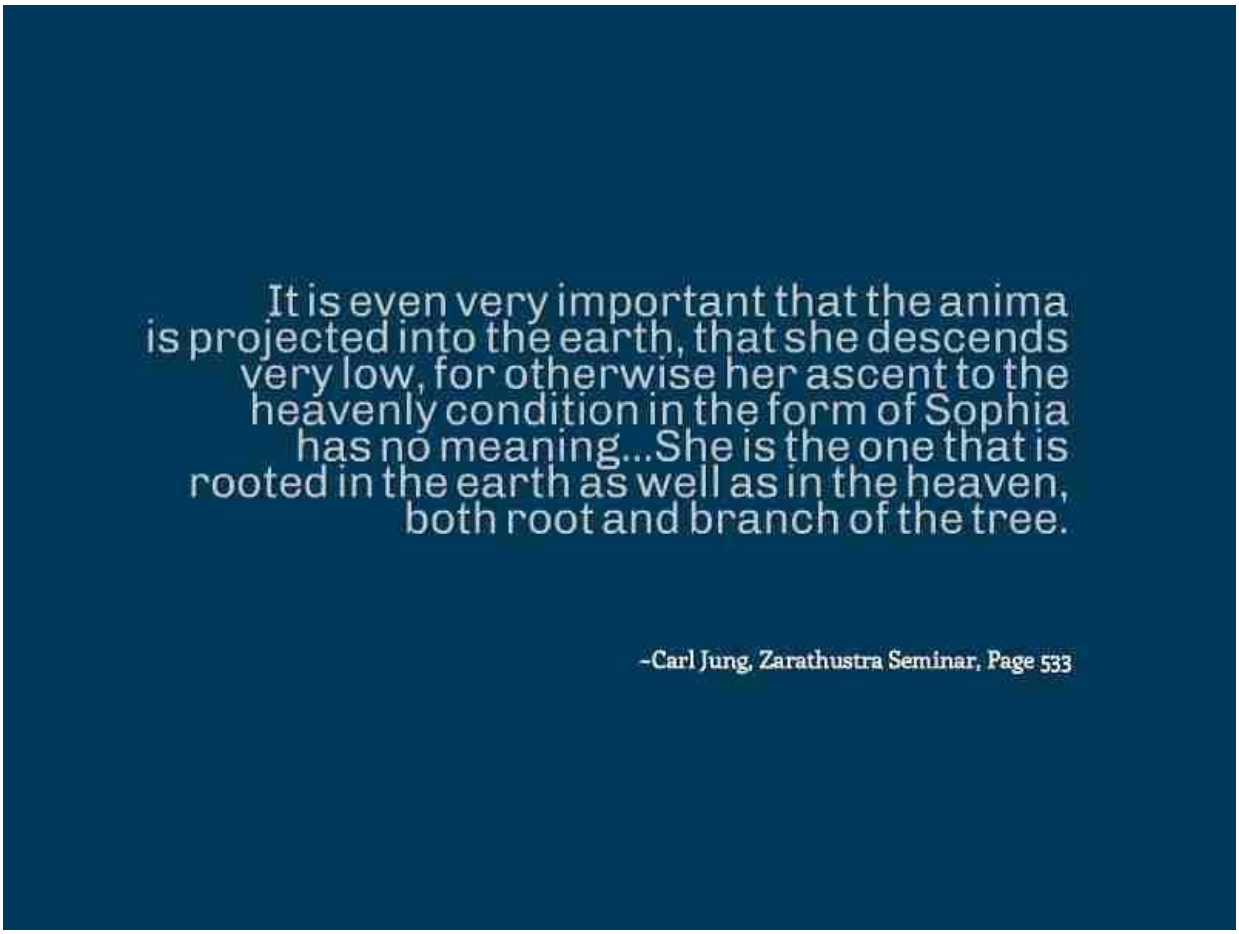
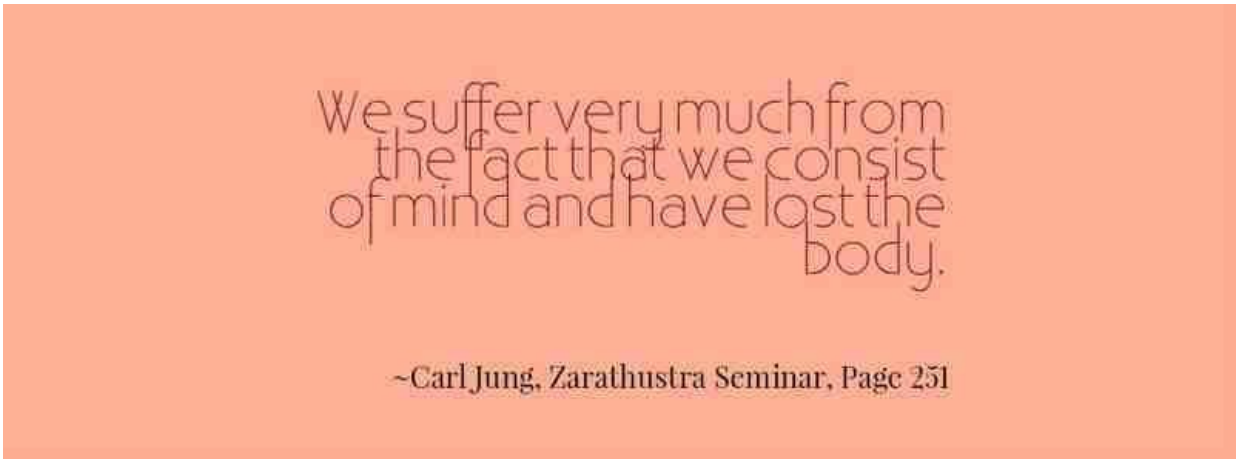
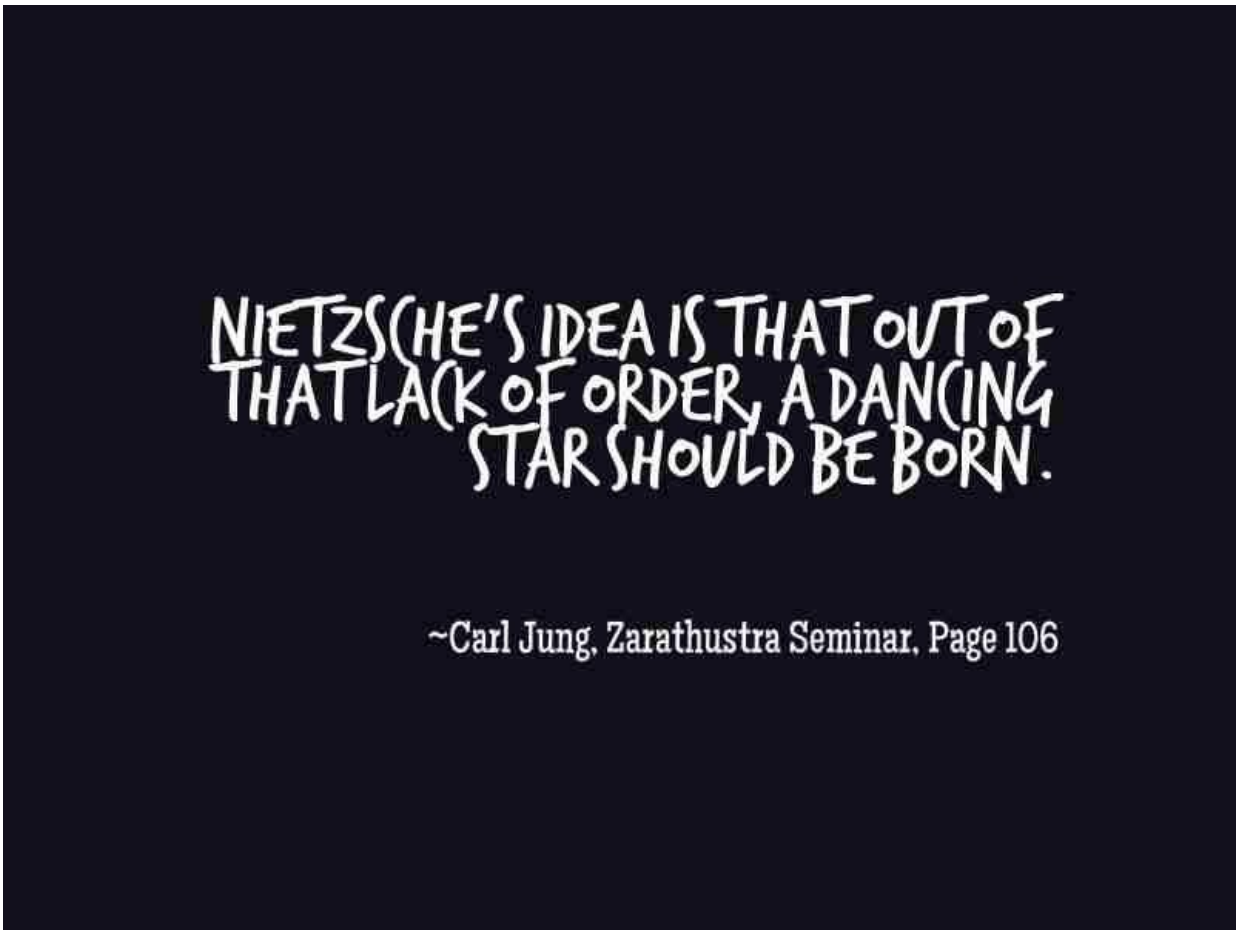

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning...She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree.
~Carl Jung, Zarathustra Seminar, Page 533

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning...She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

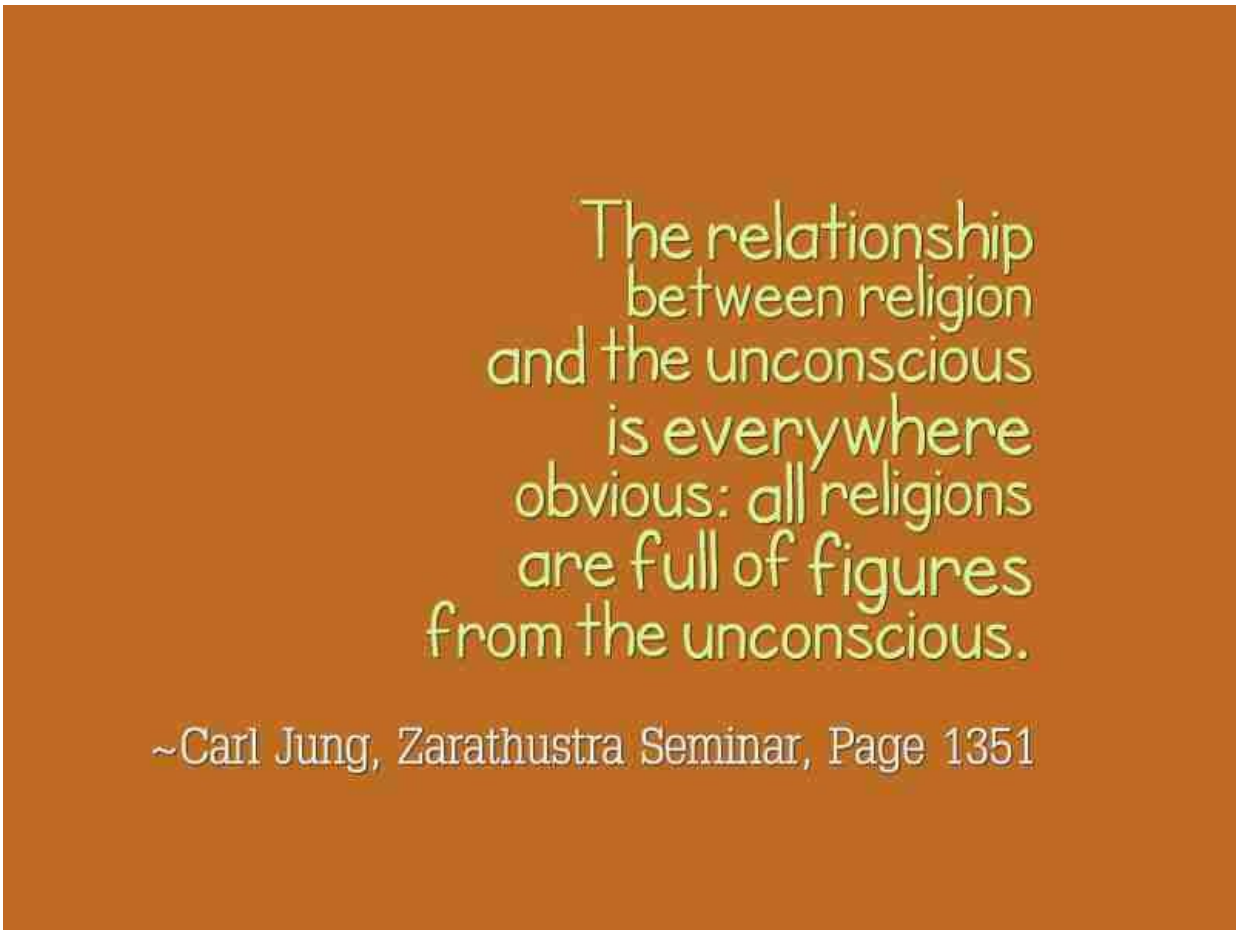


We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

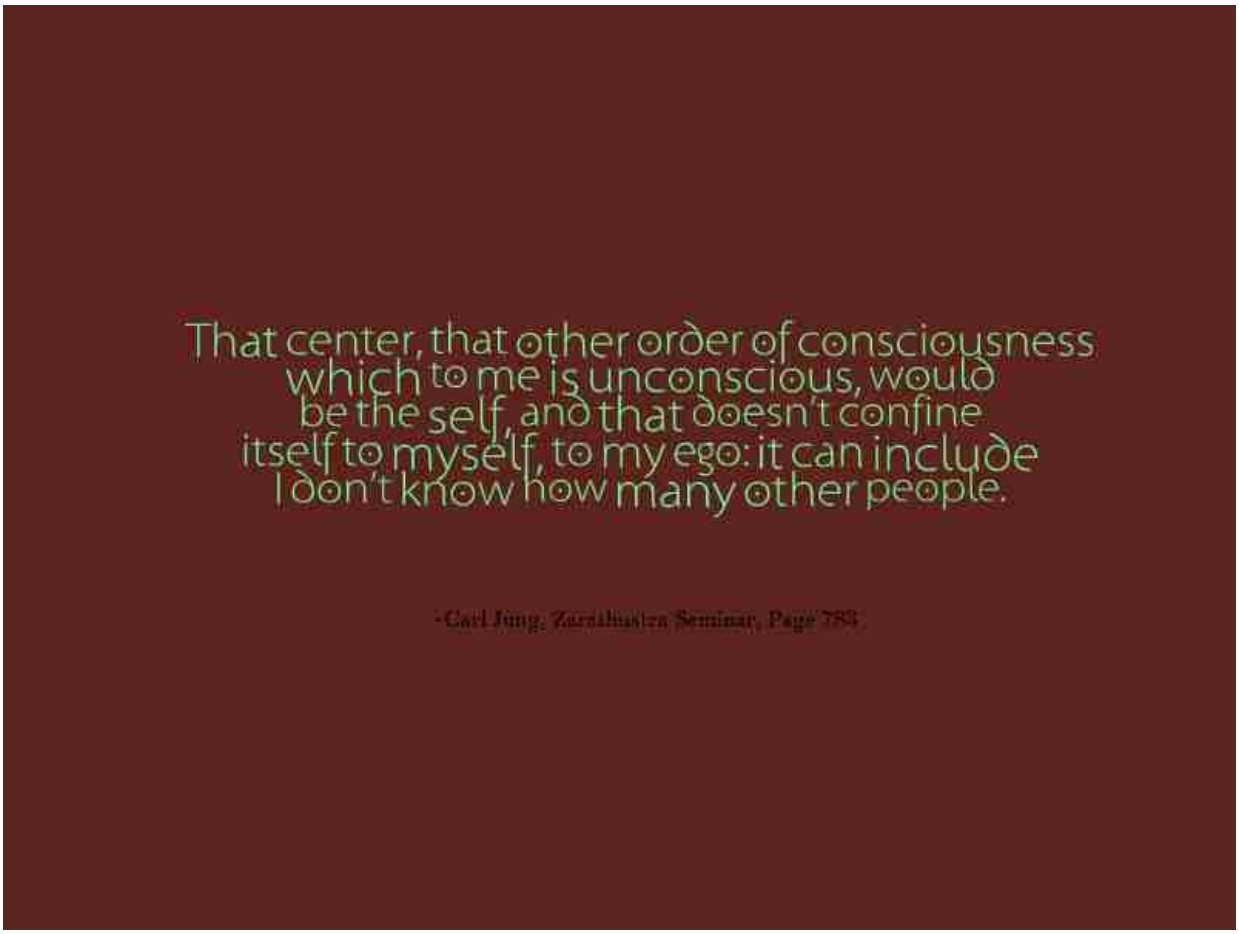
For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.



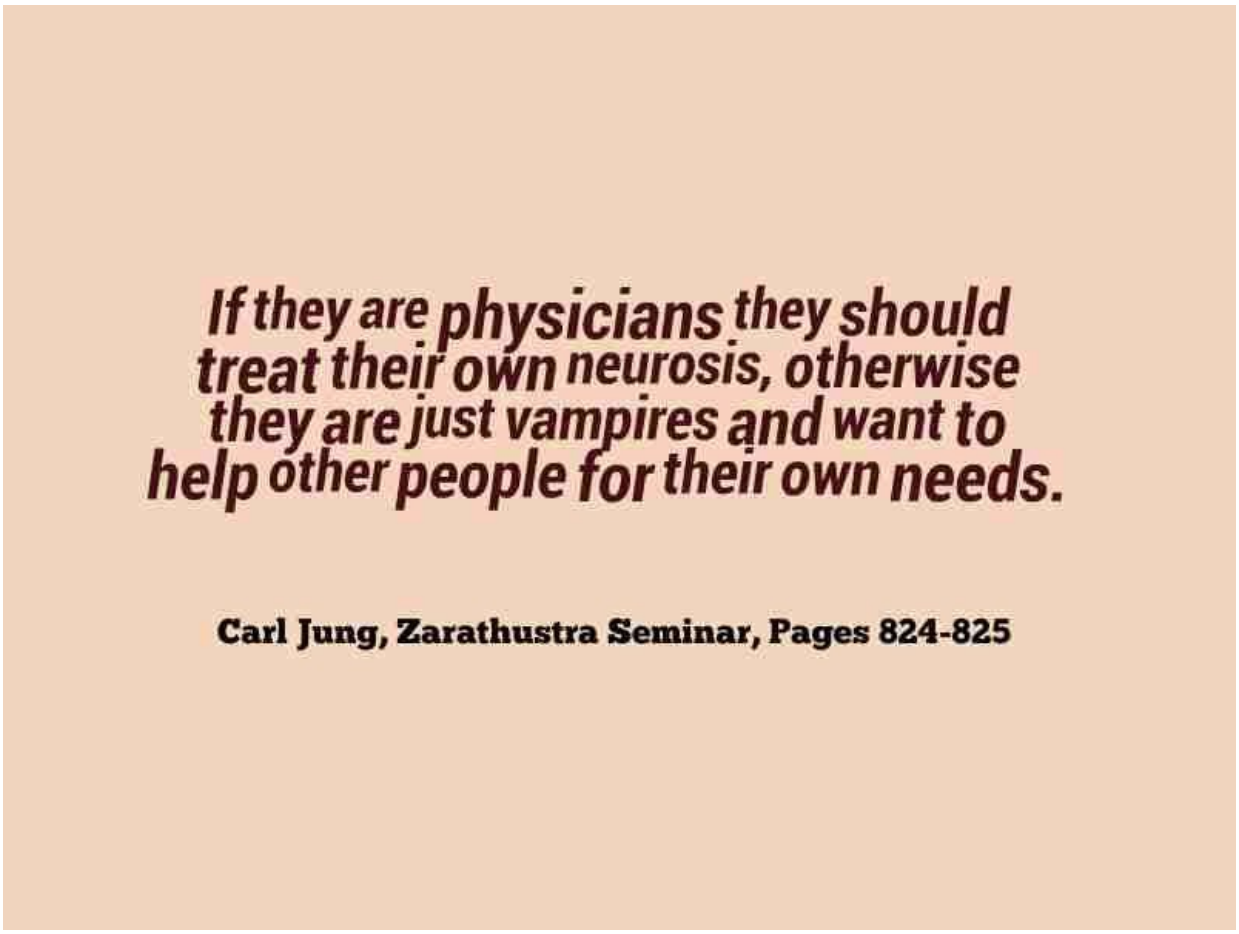
Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106



The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.


That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people.
- Carl Jung, Zarathustra Seminar, Page 783

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page783.


If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs.
Carl Jung, Zarathustra Seminar, Pages 824-825

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

Carl Jung: That is the real essence of witchcraft. **(2016-04-10 03:31)**

Mrs. Baumann: One has to be in it, but a little bit objective in order to pull the strings; in working it, one goes from the higher to the lower things; it is black magic.

Dr. Jung: Well, you can obtain an effect by pulling the dark strings, which means you are yourself unconscious to a greater extent in an illegitimate way.

If you repress all the ore conscious, decent things, you can keep yourself on a lower level and can then influ- ence people through mental contagion, you can induce a similar state, also an unconscious condition.

People who are unconscious always create unconsciousness, and in this way they influence others; they can get them into an
unconscious condition so that they will behave exactly according to their intention.

That is the real essence of witchcraft.

Now here is the doubt: is this figure on a low unconscious level and therefore infectious through unconscious- ness?

In other words, is she the Makara?

The patient suspects that she may be below herself unconscious and creating unconsciousness, and so might eventually induce such unconsciousness in her that it would mean destruction in the underworld.

But when she asks: “Who are you?” that woman says:

“Behold!” She pulled off her robe. I saw a beautiful woman. She was all green, triumphant, dazzling, standing in a green light. I bowed my head.

Carl Jung, Visions Seminar, Pages

1272-1273 Carl Jung across the web:

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Carl Jung on “Endurance.” – Anthology (2016-04-10 05:04)

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so- called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I

cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

Please give X. my best greetings and tell him-because his love is all too easily injured- he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quar- tet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure my- self when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are with- out grumbling. Carl Jung, Letters Vol. II, Page 456.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 1578

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is al- ways first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but

it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhi- zome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its un- conscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

Carl Jung across the web:

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Carl Jung: The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. (2016-04-12 03:49)

When one tries desperately to be good and wonderful and perfect, then all the more the shadow develops a definite will to
be black and evil and destructive.

People cannot see that; they are always striving to be marvellous, and then they discover that terrible destruc- tive things happen
which they cannot understand, and they either deny that such facts have anything to do with them, or if they admit them, they
take them for natural afflictions, or they try to minimize them and to shift the responsibility elsewhere.

The fact is that if onetries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil.

For it is just as sinful from the standpoint of nature and of truth to be above oneself as to be below oneself.

It is surely not the divine will in man that he should be something which he is not, for when one looks into na- ture, one sees that it is most definitely the
divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

When you accept the fact of your inferiority, it lives with you; you are it too,

but not exclusively. You are not only white, one part is black, but both make

the whole man.

It is not wiping out the white substance when you accept the black—on the contrary; it is only when you can't that things
go wrong, when there is nothing but white and nothing

but black. That is simply neurotic. Carl Jung, Visions

Seminar, Page 391.

Carl Jung across the web:

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Carl Jung: Young children have a consciousness which is remarkable. (2016-04-13 03:22)

Young children have a consciousness which is remarkable.

I find the psychology of little children exceedingly difficult; their dreams, for instance, are

amazingly difficult. One would assume that they would be quite simple but they are far

from that.

Of course some are obvious, but they have an unusual number of great dreams, and great visions too, and to deal with them requires an hypothesis which makes one quite dizzy.

One has to assume that they have a consciousness of the collective unconscious, an amazing thing.

It makes little children seem quite old, like people who have lived a full life and who have a very profound idea of what consciousness really is.

Hence the saying: fools and children speak

the truth. It is because they know it.

Children have the vision still hanging over them of things which they have never seen, and could not possibly have seen, and
which are in accordance with the theory of reincarnation.

It is just as if reminiscences of a former life were carried over into this life, or from the ancestral life perhaps, we don't know.

I could tell you children's dreams which are simply uncanny, and if you want to interpret them at all, you have to use uncanny means.

They cannot be explained even by the psychology of the parents.

They must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they
were born, and that is really vision.

I know a case where a vision affected a whole life.

Individuals can be stunted all through their lives by a vision in childhood.

Such children are not quite born—their birth takes place much later, when they can detach.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philos- ophy would call the Bardo, in
the life between death and birth, and that prenatal state is filled with extraordinary visions.
Carl Jung,
Visions Seminar, Page 424.

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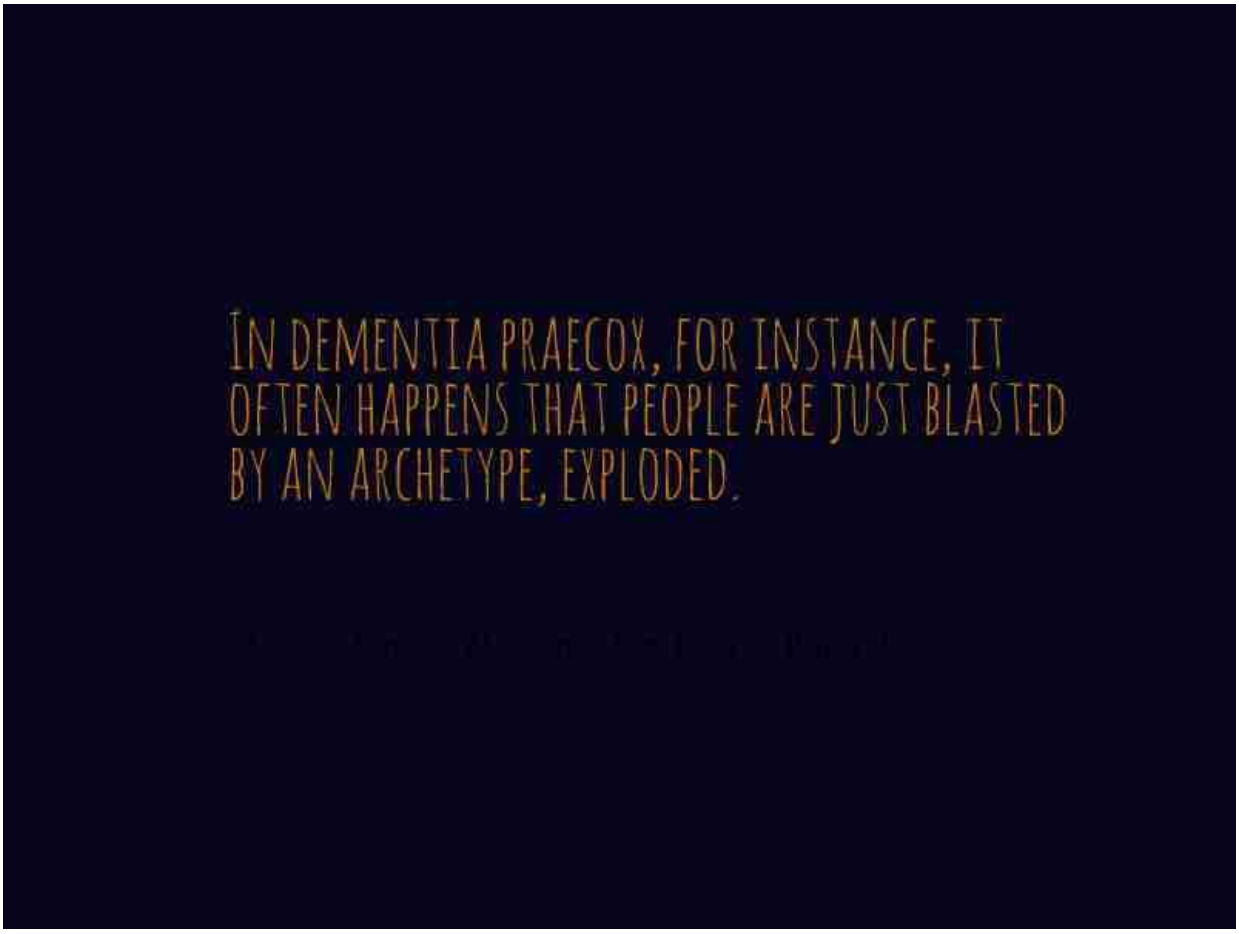
Carl Jung: People may even be destroyed by an archetype, their own existence wiped out forever.

(2016-04-14 05:06)



People may even be destroyed by an archetype, their own existence wiped out forever.

In dementia praecox, for instance, it often happens that people are just blasted by an

archetype, exploded. They cannot resist it.

If they have an experience which the ordinary religious man would call an experience of God, instead of realiz- ing it as such and
thanking heaven for the grace, they think they are God or three times

more than God. The archetype has sucked them in and swallowed

them.

The individual ego is far less resistant; it is futile in comparison.

Therefore the appearance of an archetype in our psychology is always a moment of the

greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

Carl Jung across the web:

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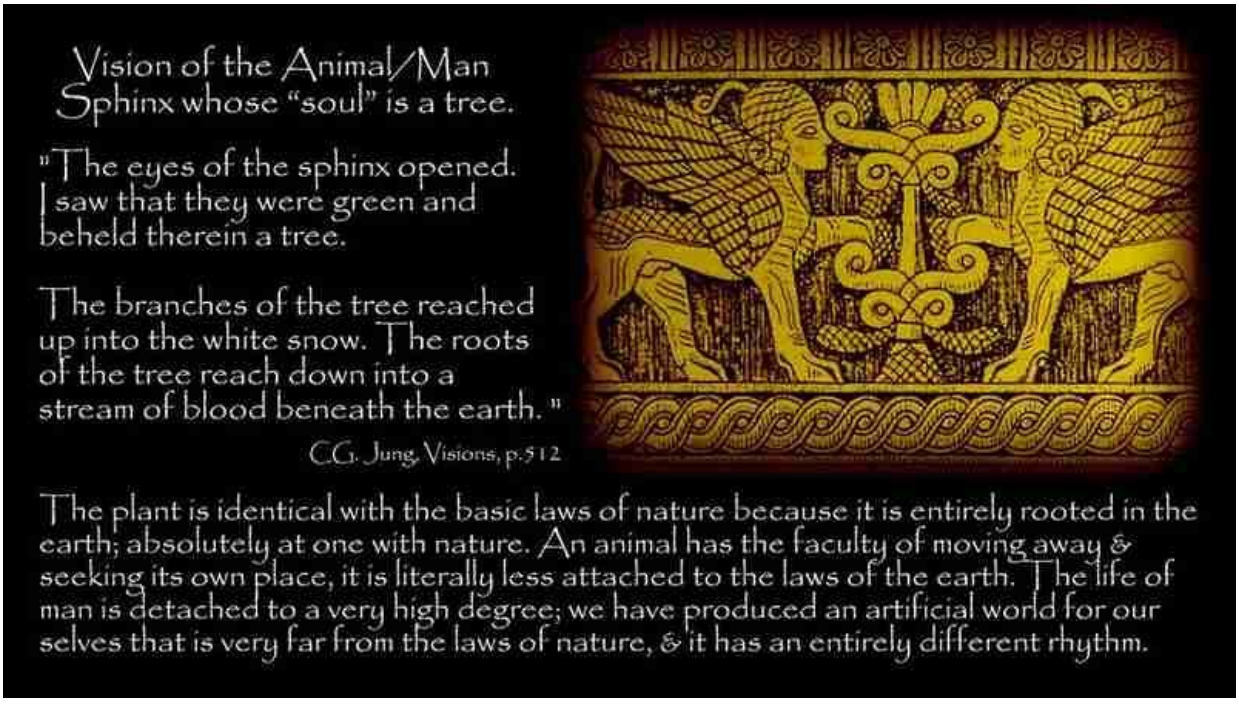
Carl Jung: The eyes of the sphinx opened. (2016-04-14 14:59)


Vision of the Animal/Man
Sphinx whose "soul" is a tree.
"The eyes of the sphinx opened.
I saw that they were green and
beheld therein a tree.
The branches of the tree reached
up into the white snow. The roots
of the tree reach down into a
stream of blood beneath the earth."
C.G. Jung, Visions, p.512
The plant is identical with the basic laws of nature because it is entirely rooted in the earth; absolutely at one with nature. An animal has the faculty of moving away & seeking its own place, it is literally less attached to the laws of the earth. The life of man is detached to a very high degree; we have produced an artificial world for our selves that is very far from the laws of nature, & it has an entirely different rhythm.

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I saw that they were green and beheld therin a tree.

The branches of the tree reached up into the

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512.

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An animal has the faculty of moving away and seeking its own place, it is literally less attached to the laws of the earth.

The life of man is detached to a very high degree; we have produced an artificial world for ourselves that is very far from the laws of nature, and it has an entirely different rhythm.

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Carl Jung: I once had a case of schizophrenia, a girl who was so caught by that redemption mystery ...
(2016-04-15 03:42)

I once had a case of schizophrenia, a girl who was so caught by that redemption mystery which was going on in her that she could no longer speak to people.

She was locked up in a lunatic asylum for about sixteen months, and I had a chance somehow to get behind her screen and discover where she went.

She went to the moon and became the savior of the moon people.

She became the redeemer of the world, she built temples and did all sorts of wonderful things, it was a most amazing story.

And the thing which was difficult for her to bear was that, in telling me that story, she cut the thread to the moon and could not go back; she had to be sane, she was caught to the earth because she had betrayed the mystery.

She wanted to kill me because I had cured her, because her life in the moon was so much more beautiful.

She had no idea that the moon was a symbol, so that one called people like herself lunatics; she went into the unconscious—into the moon—and there she did the only thing that was worth living for, redemption; she succeeded in saving the moon people. But she got stuck in the moon, she became the prisoner of the moon spirit.

Then when I came in and she could tell me that story, she was caught in this world and could not go back. She hated me for a long time and said to me: “Oh, it was so much more beautiful.

I hate to live on this earth.”

Since then I am not so compassionate about insane people; it may not be so bad, it only looks so. Carl Jung, Visions Seminar, Page 146.

Carl Jung across the web:

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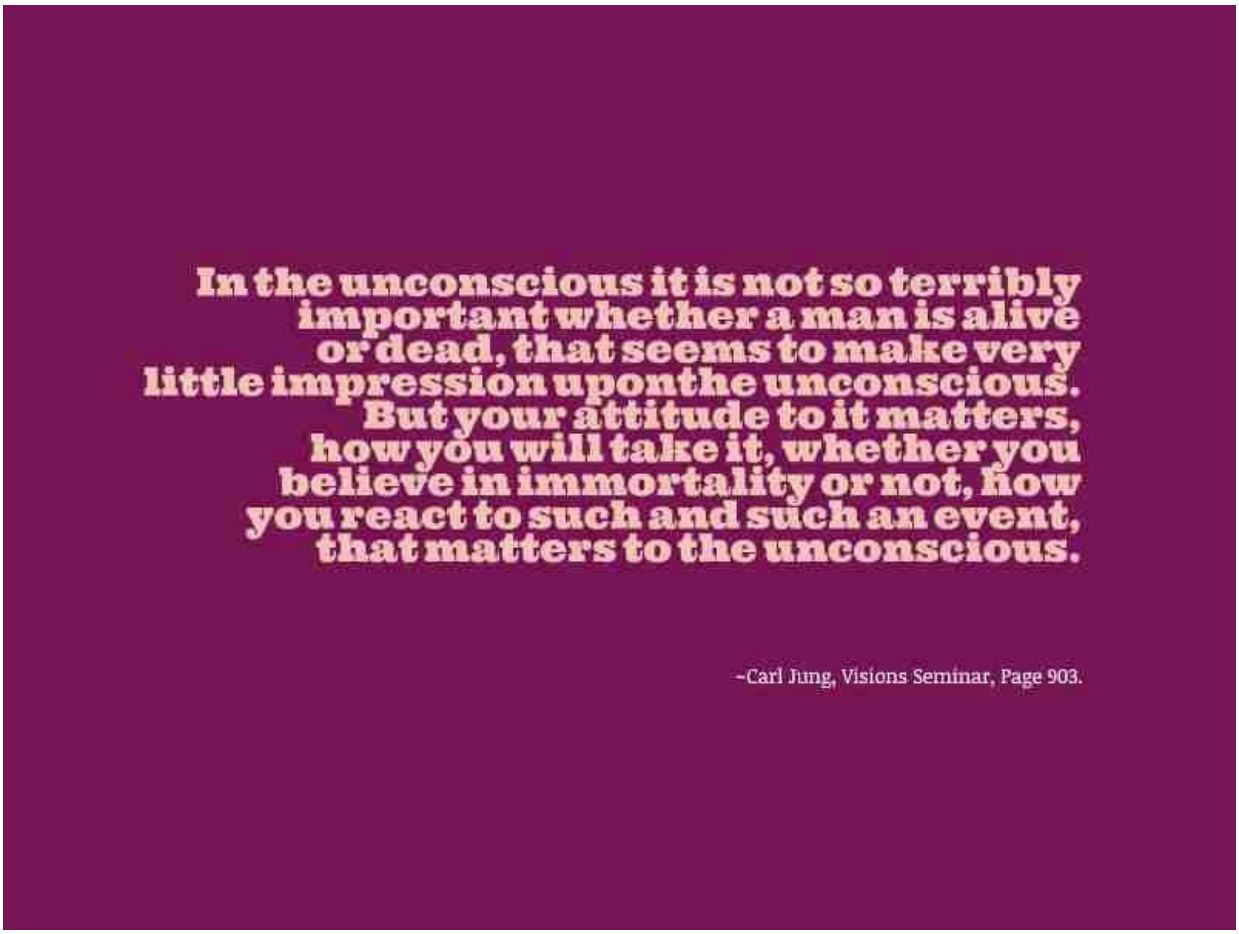
Some Carl Jung Quotations XVIII (2016-04-15 05:53)


In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression uponthe unconscious. But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious.
~Carl Jung, Visions Seminar, Page 903.

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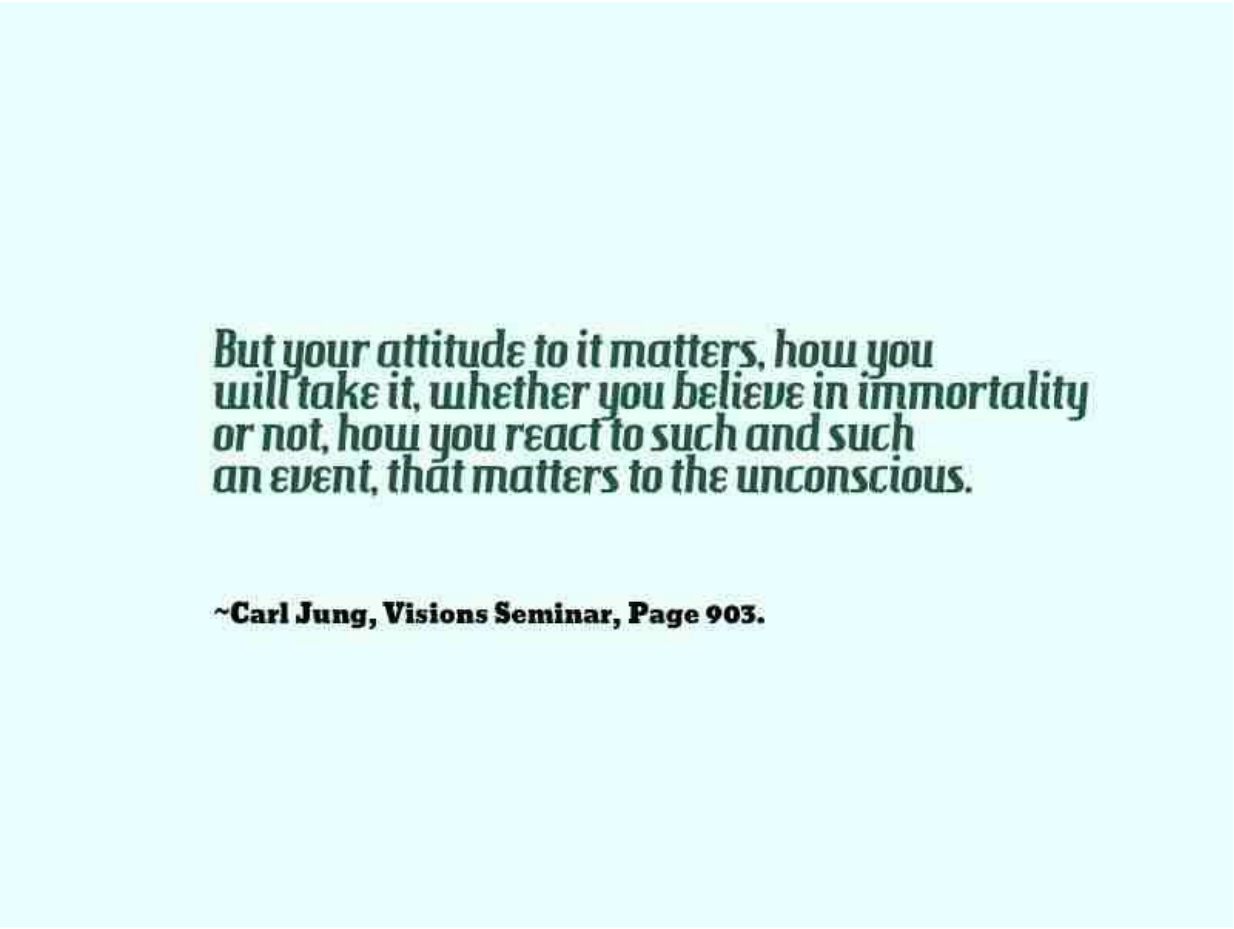
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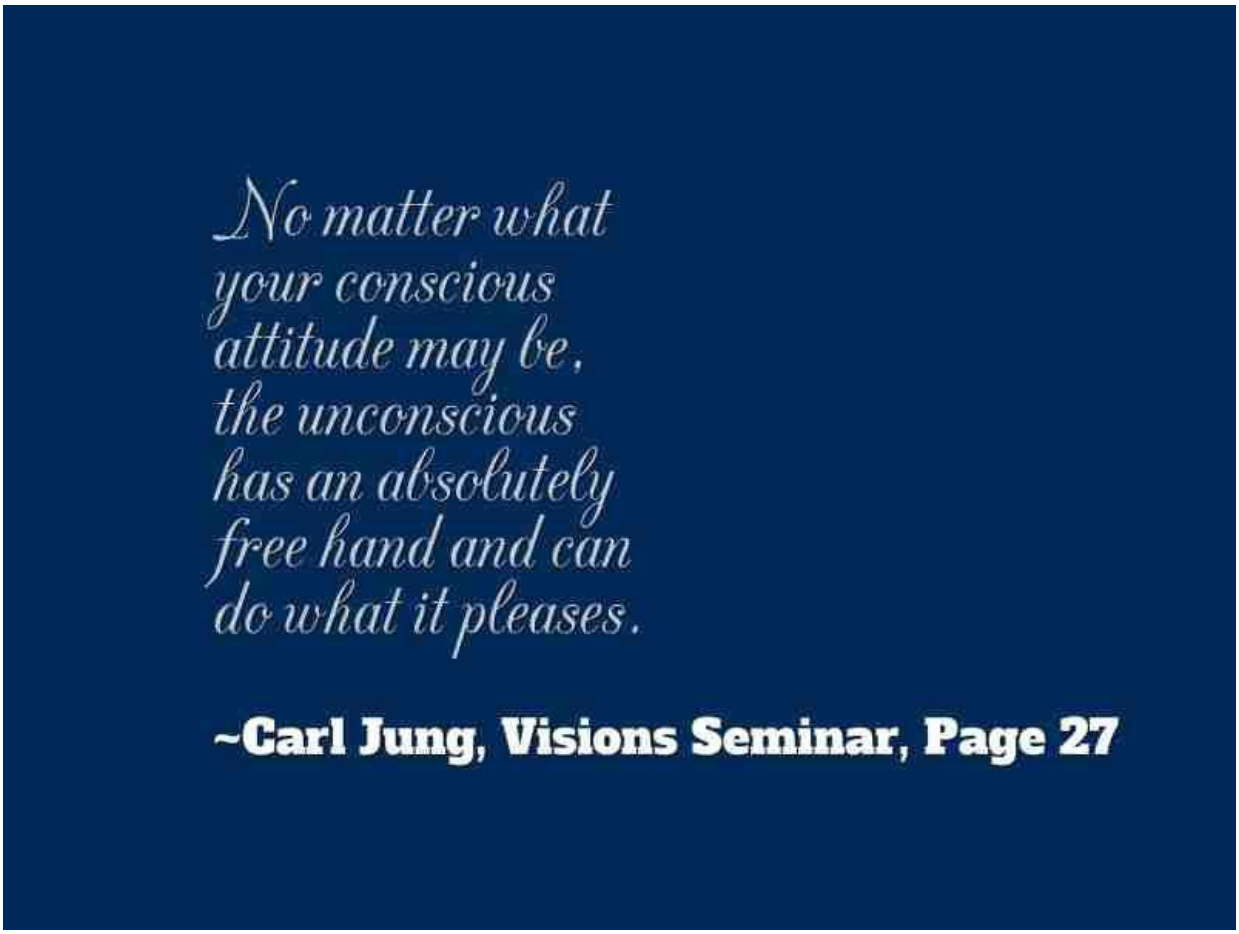
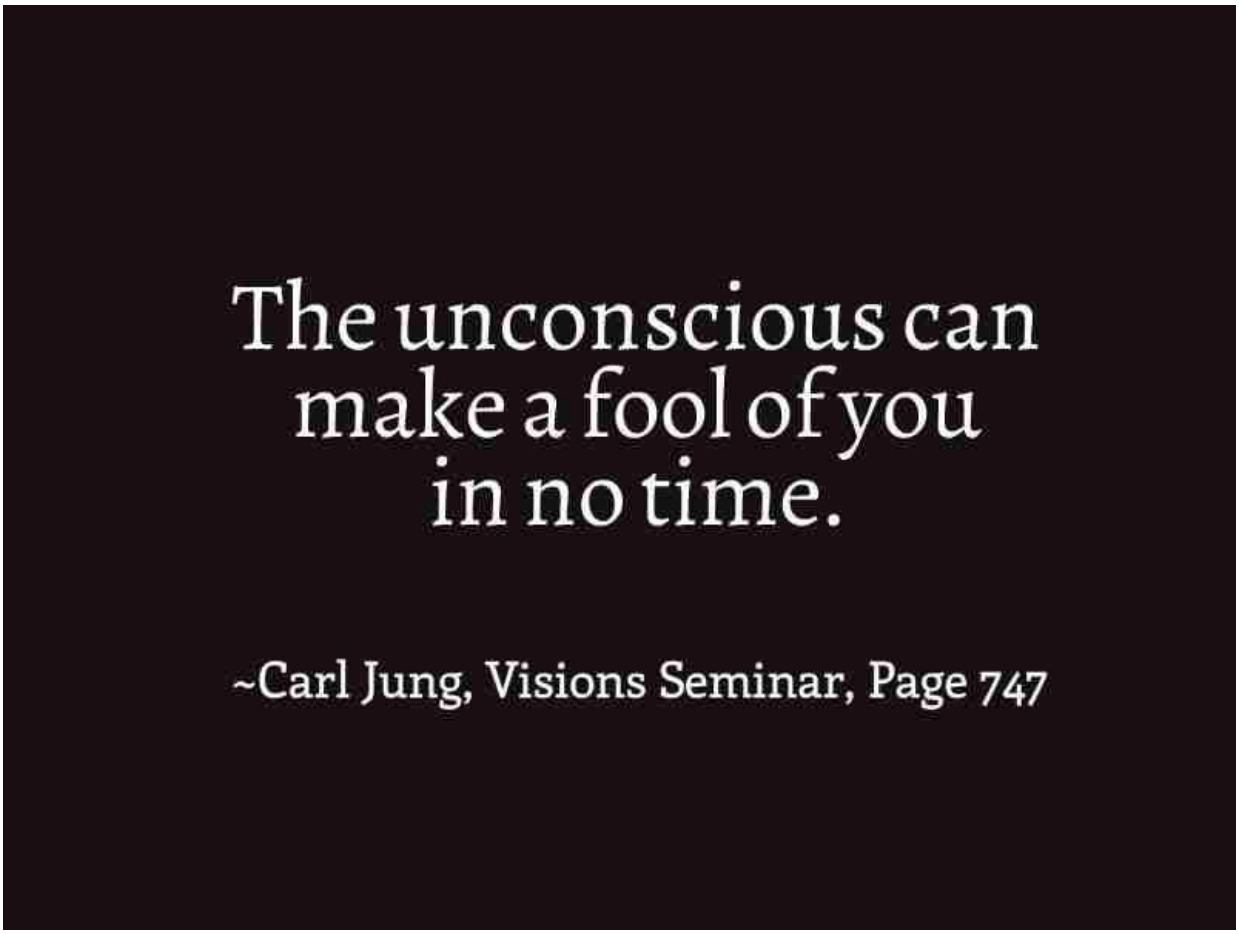
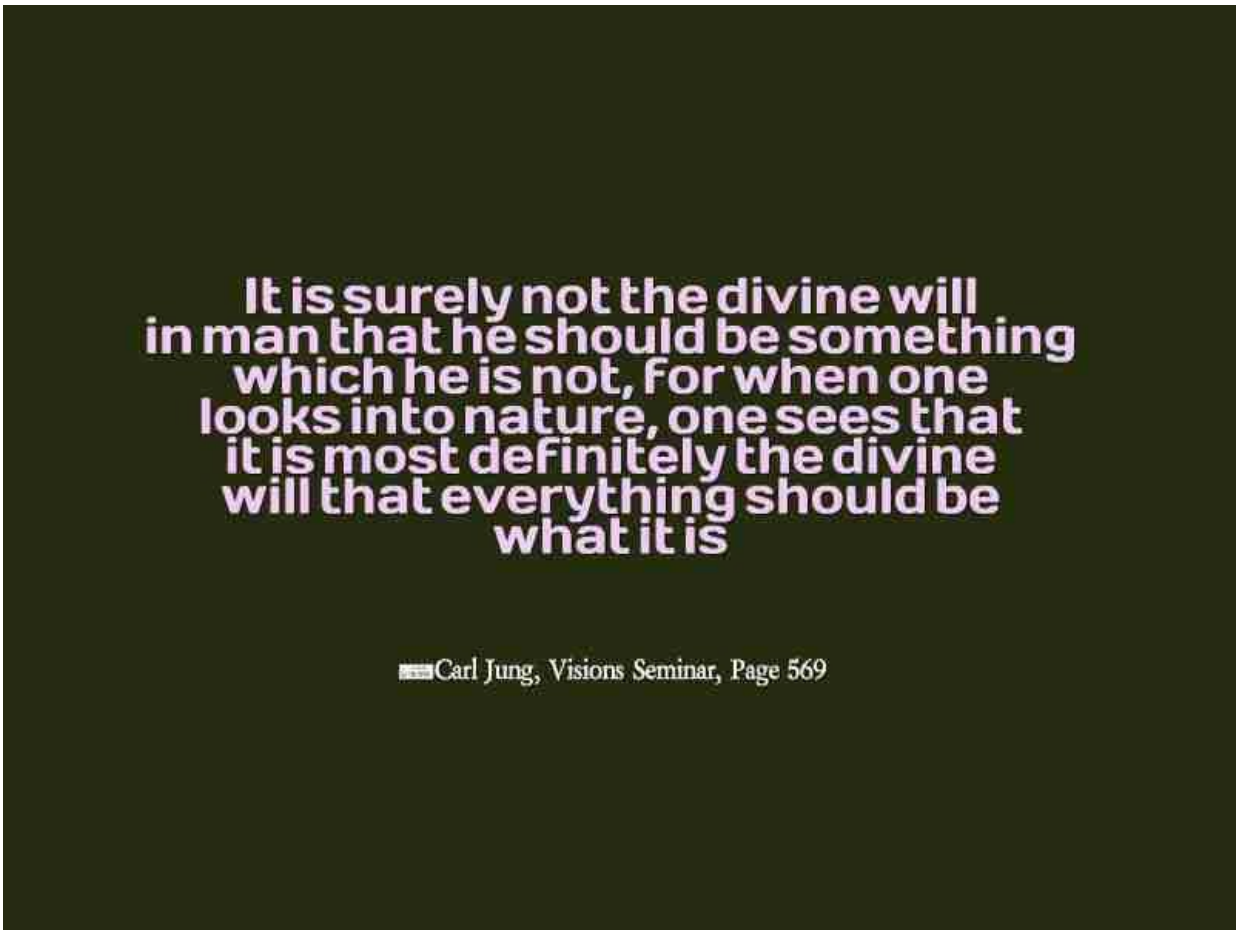


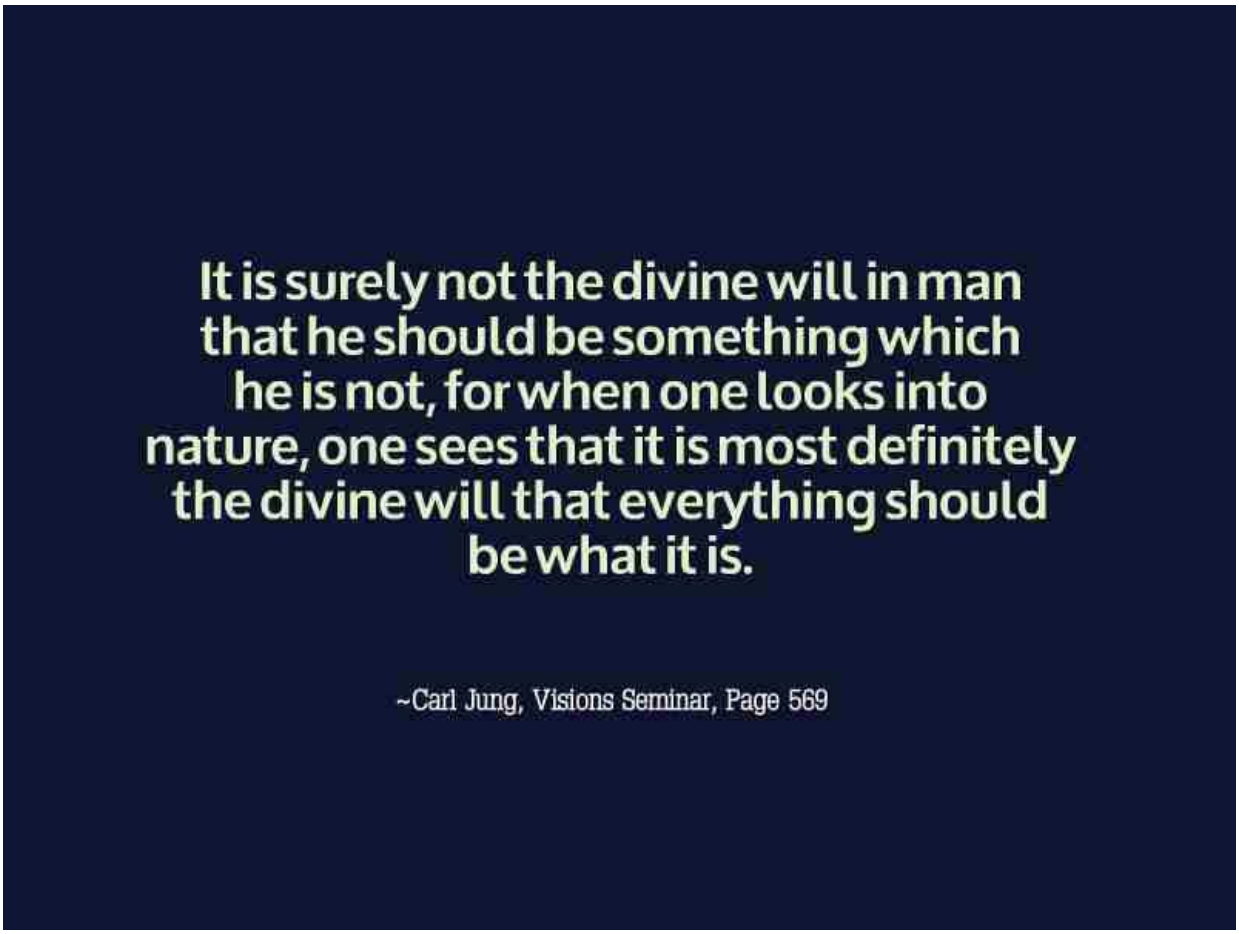
No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27



The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747


It is surely not the divine will
in man that he should be something
which he is not, for when one
looks into nature, one sees that
it is most definitely the divine
will that everything should be
what it is
Carl Jung, Visions Seminar, Page 569

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works
against one. Carl Jung, Visions Seminar, Page 405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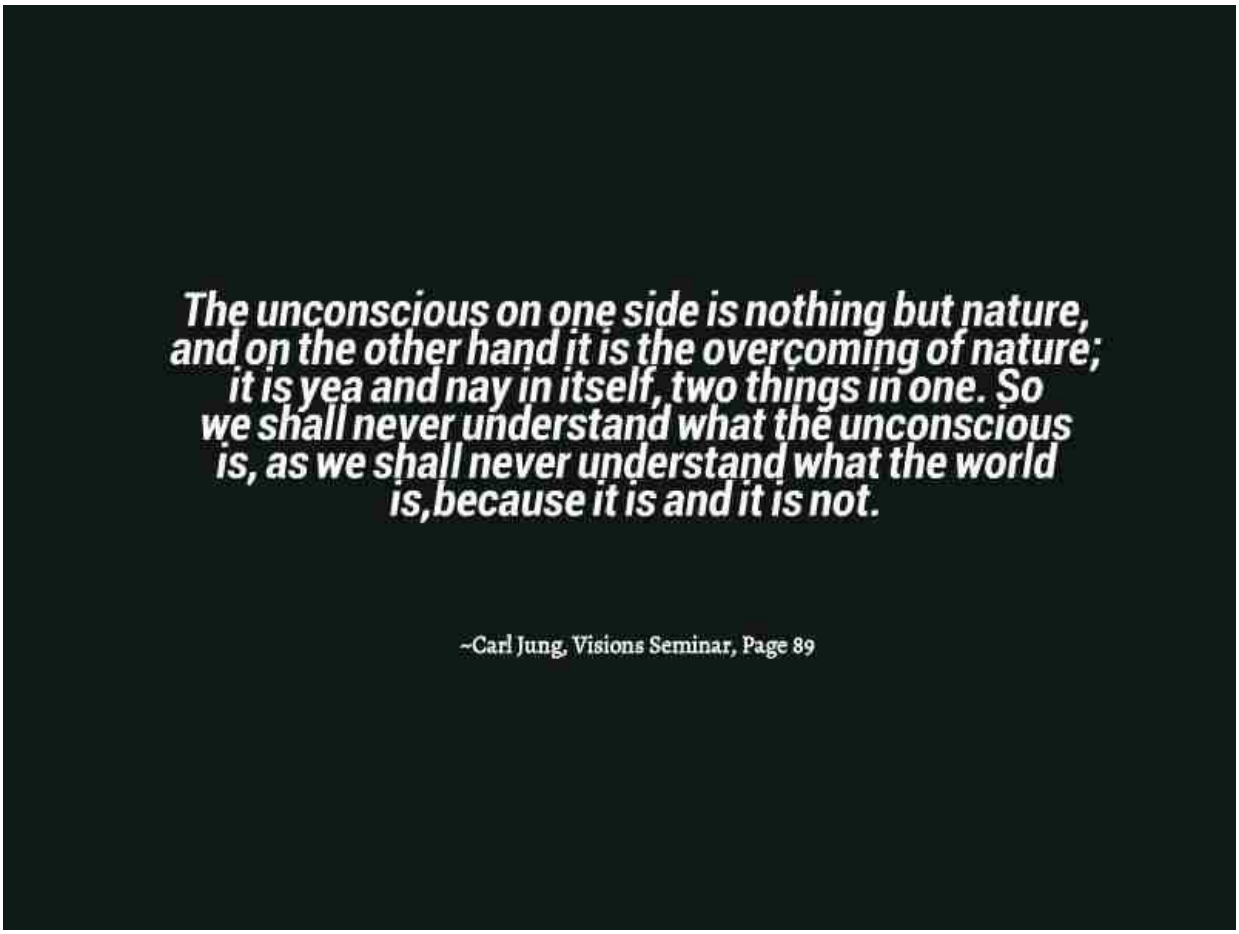
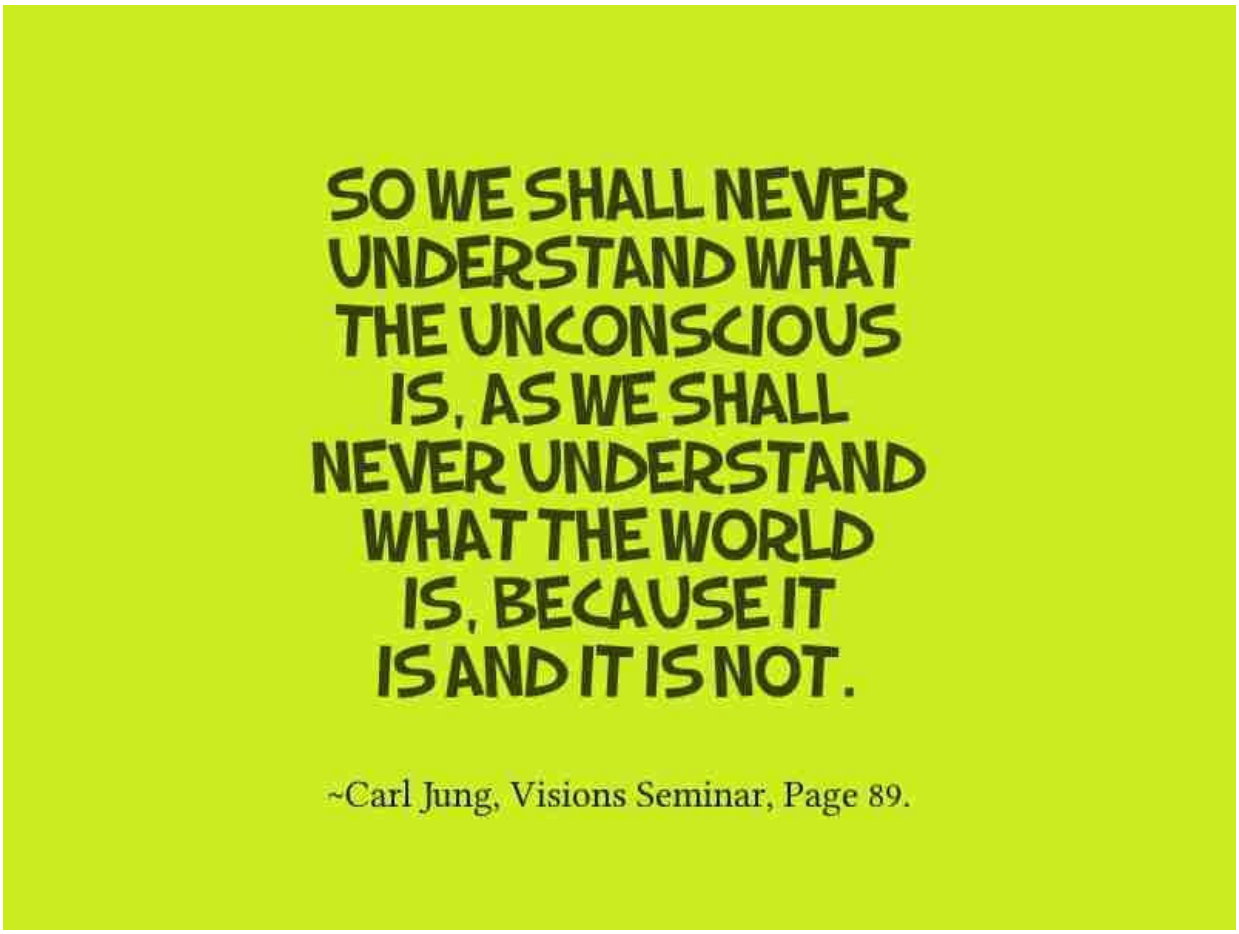

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is,because it is and it is not.
~Carl Jung, Visions Seminar, Page 89

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is,because it is and it is not. Carl Jung, Visions Seminar, Page 89.


SO WE SHALL NEVER UNDERSTAND WHAT THE UNCONSCIOUS IS, AS WE SHALL NEVER UNDERSTAND WHAT THE WORLD IS, BECAUSE IT IS AND IT IS NOT.
~Carl Jung, Visions Seminar, Page 89.

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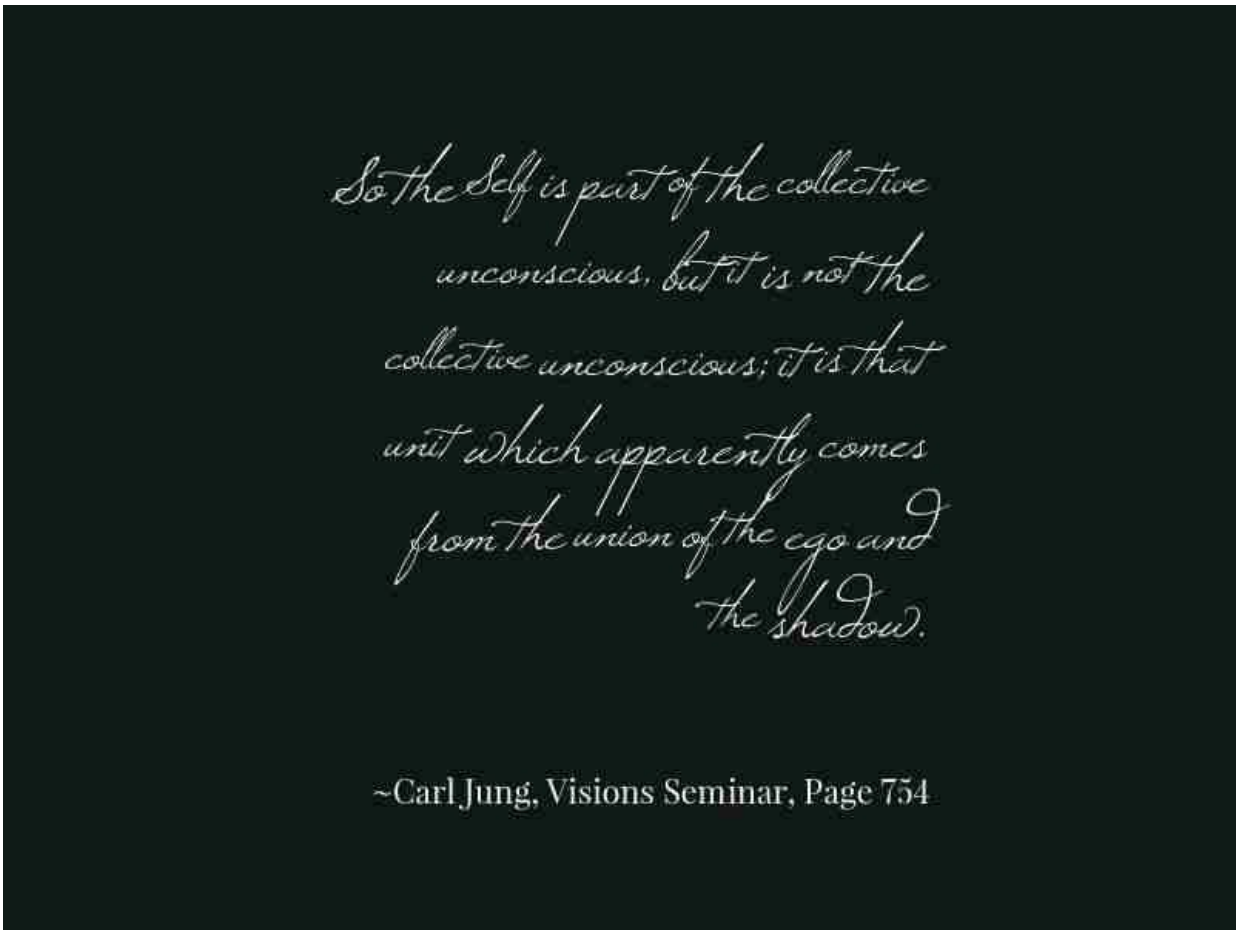
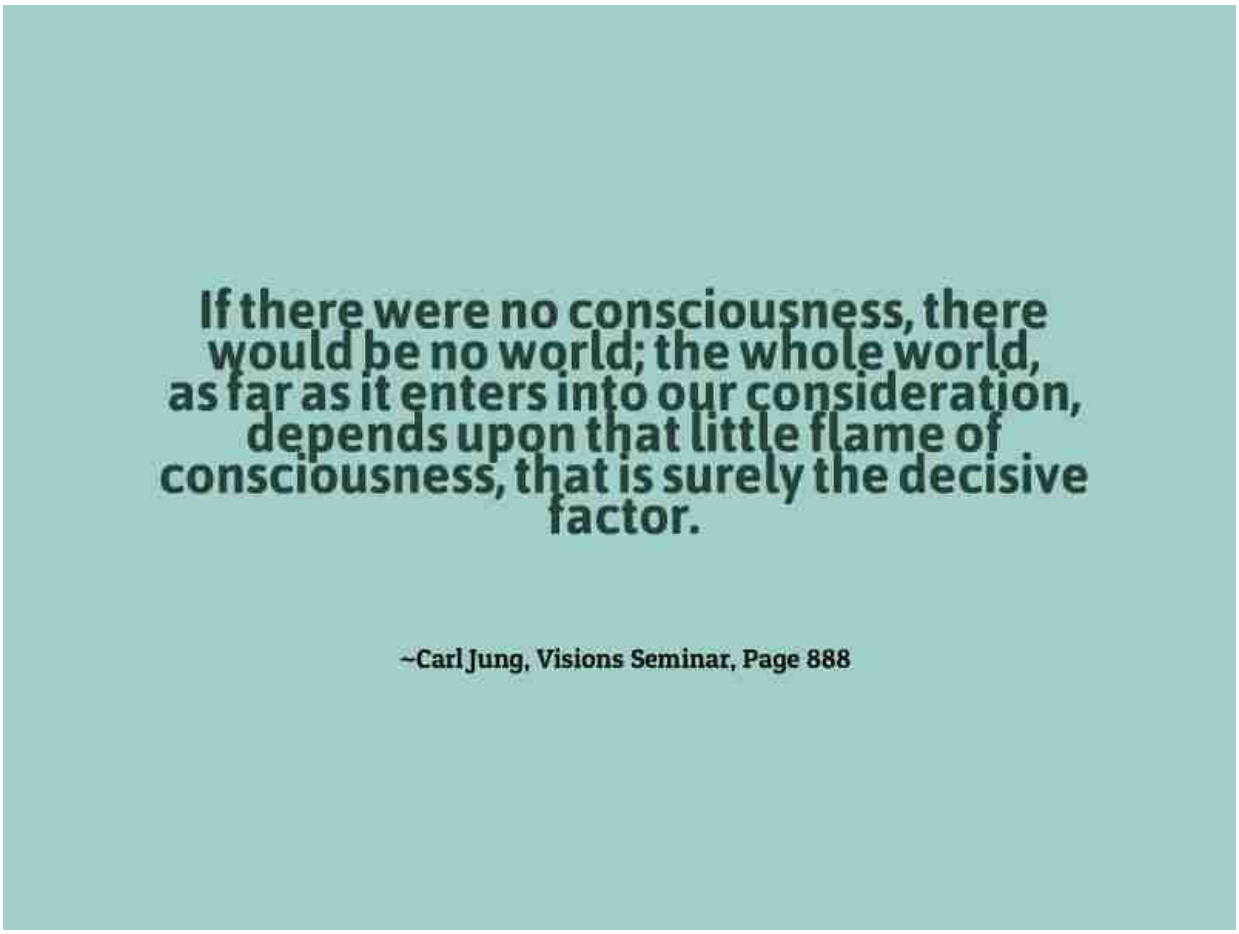
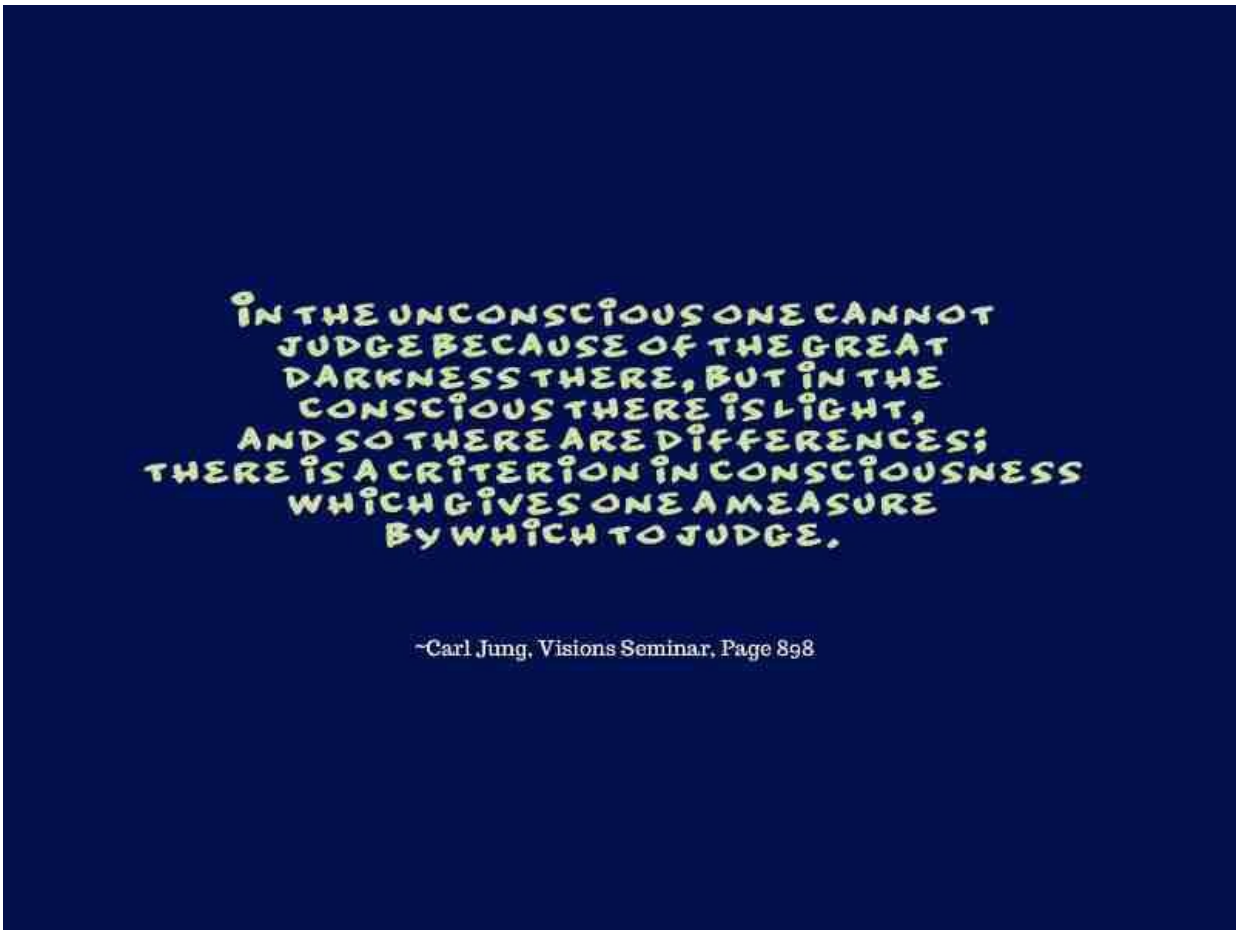

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow.
~Carl Jung, Visions Seminar, Page 754

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754


If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor.
~Carl Jung, Visions Seminar, Page 888

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898


IN THE UNCONSCIOUS ONE CANNOT
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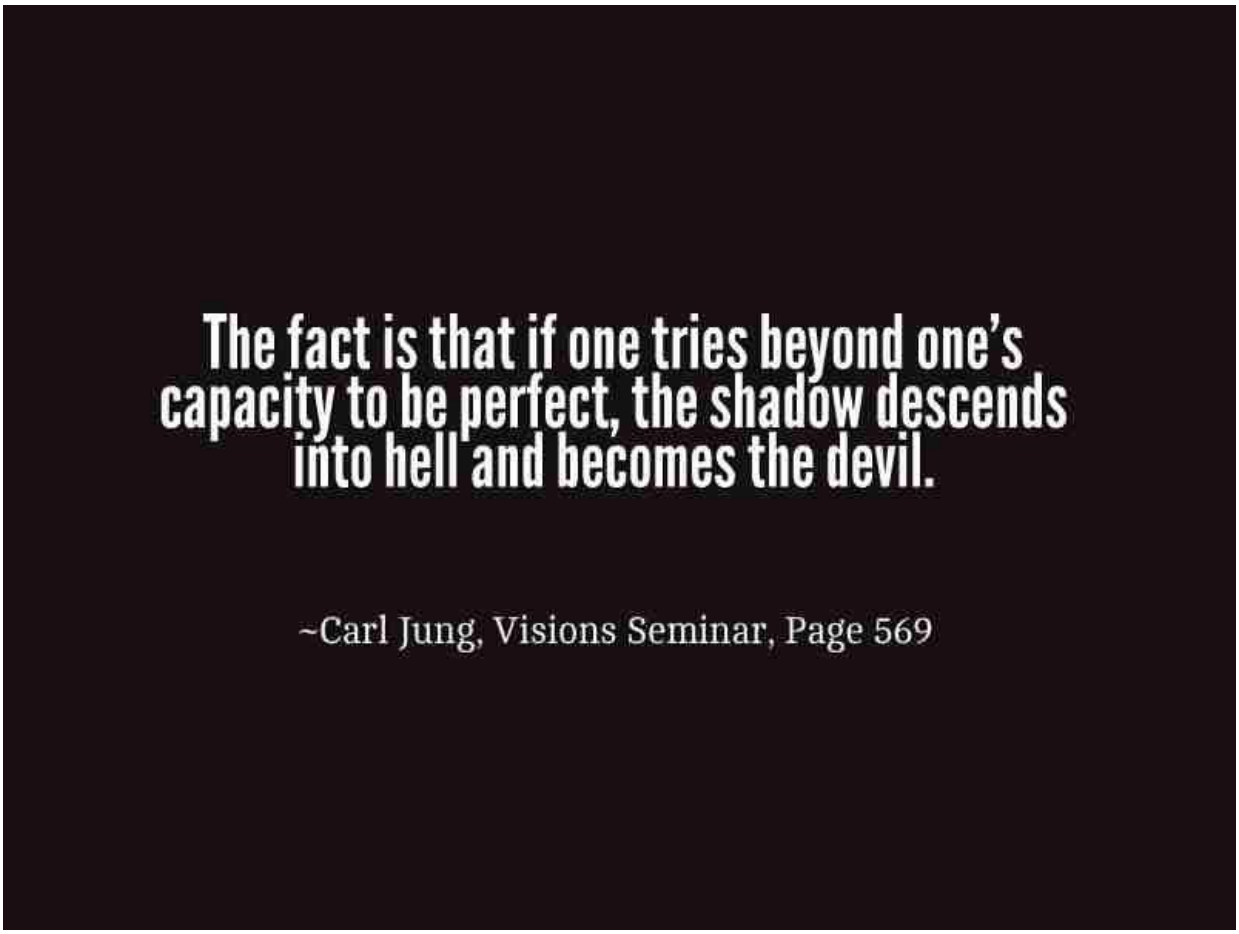
~Carl Jung, Visions Seminar, Page 898

In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898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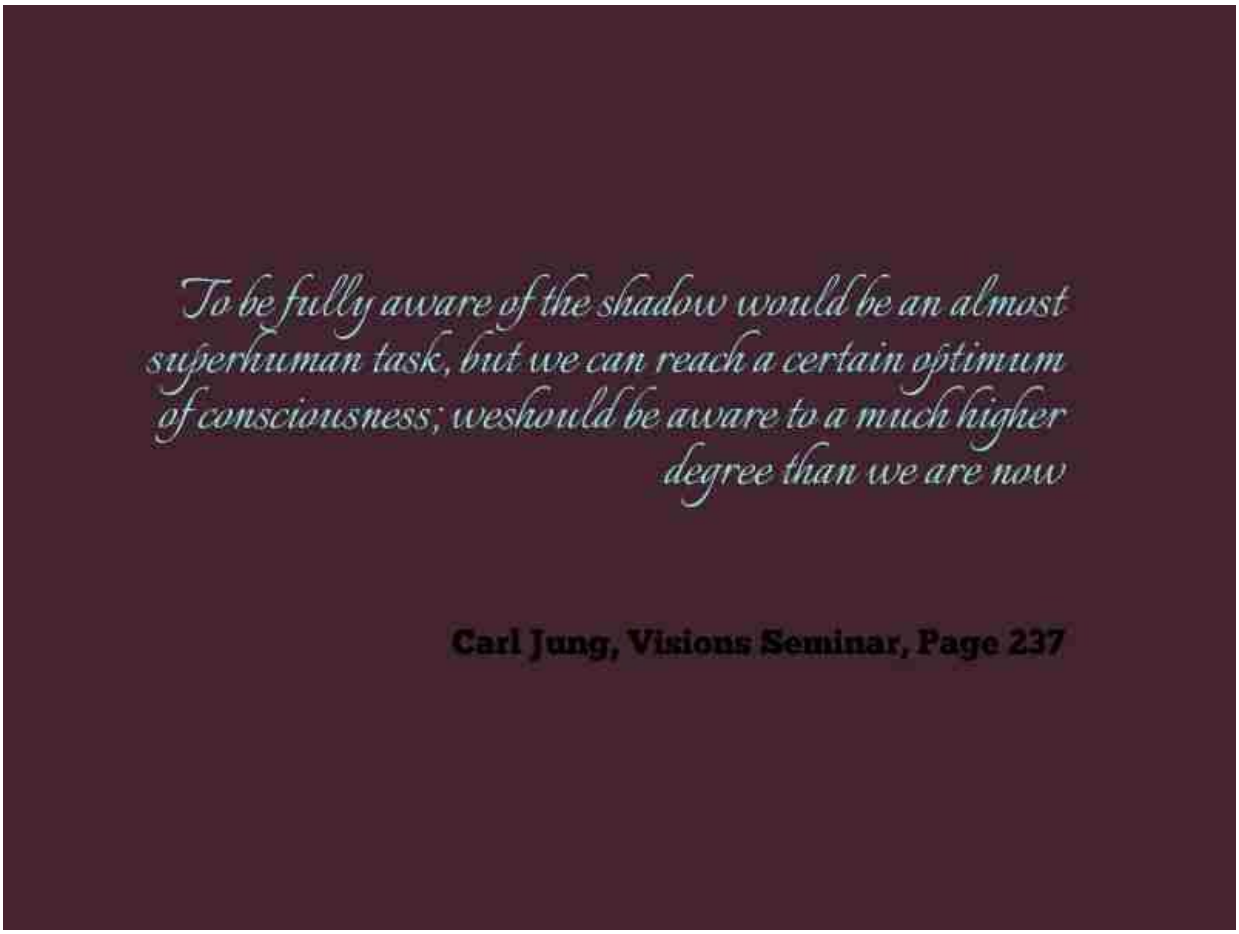
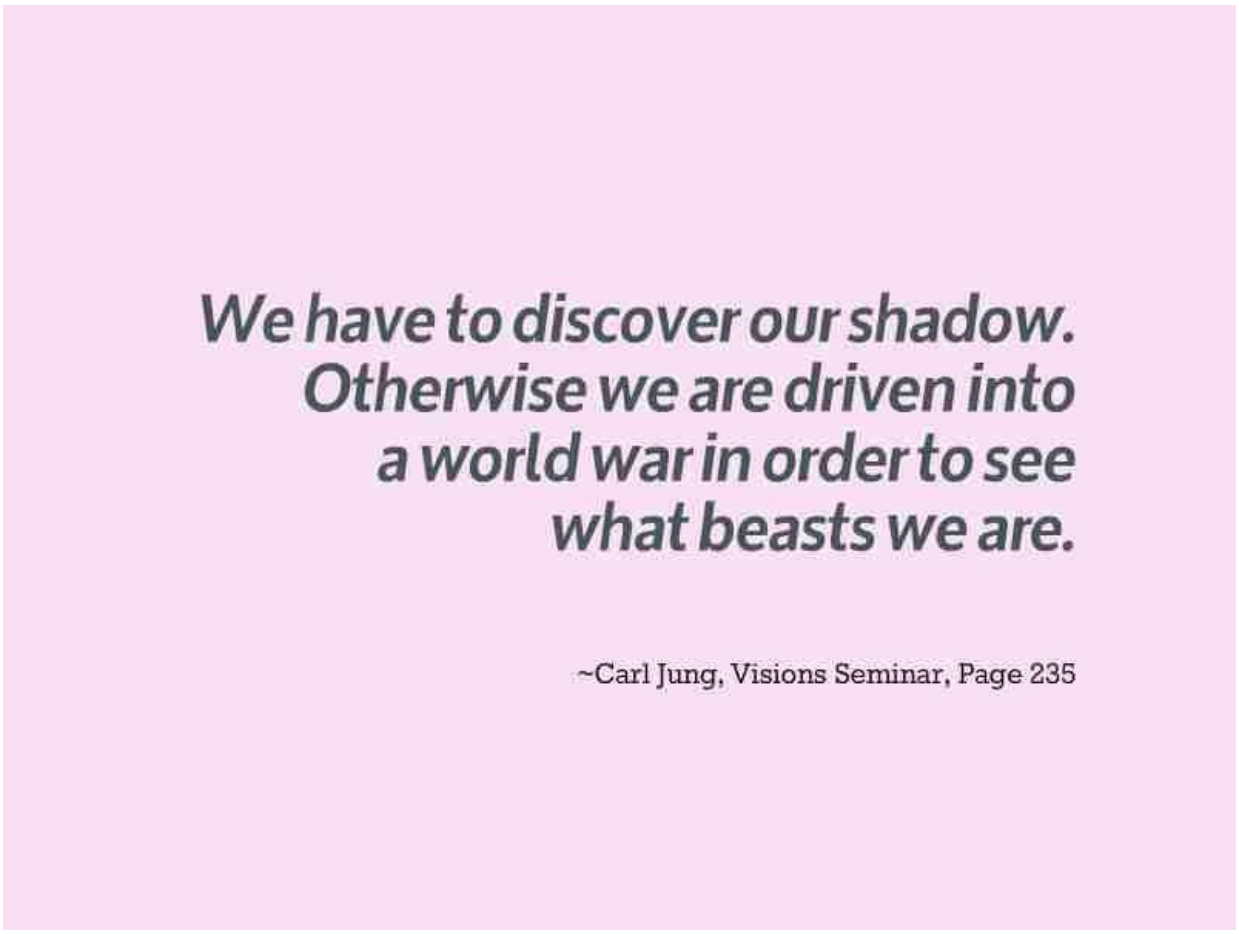

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; weshould be aware to a much higher degree than we are now
Carl Jung, Visions Seminar, Page 237

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we
should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.


We have to discover our shadow.
Otherwise we are driven into
a world war in order to see
what beasts we are.
~Carl Jung, Visions Seminar, Page 235

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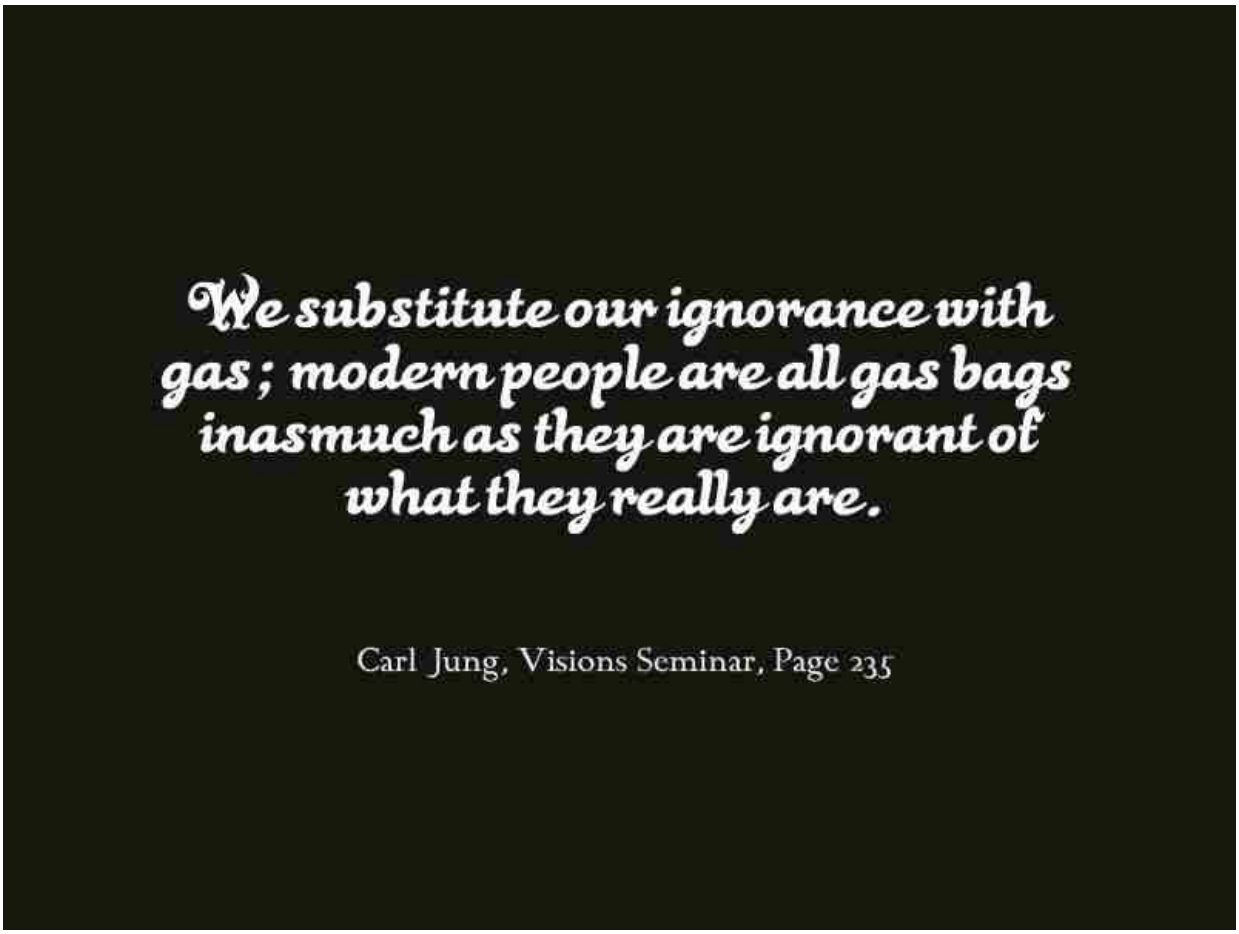
We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are.
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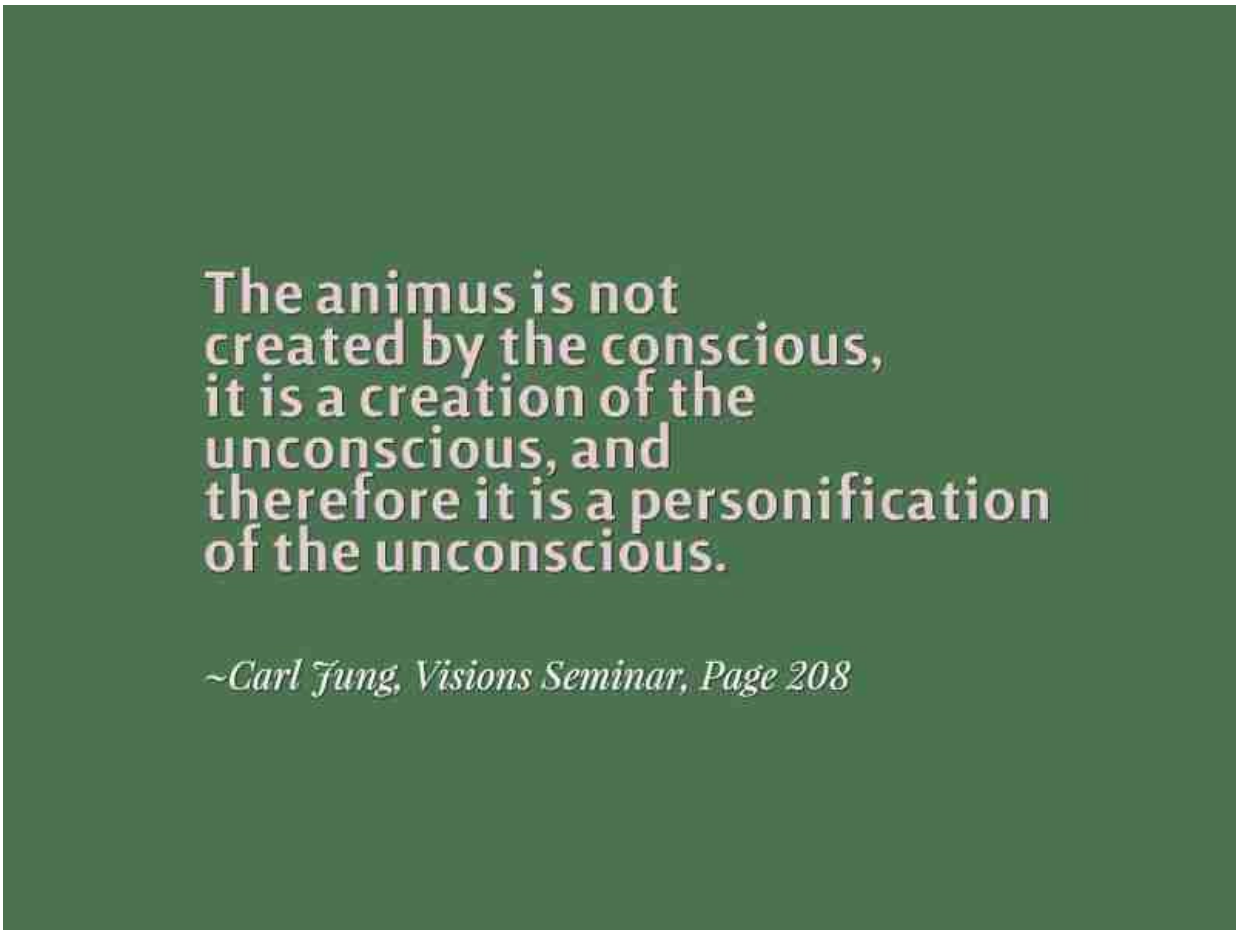
The animus is not
created by the conscious,
it is a creation of the
unconscious, and
therefore it is a personification
of the unconscious.
~Carl Jung, Visions Seminar, Page 208

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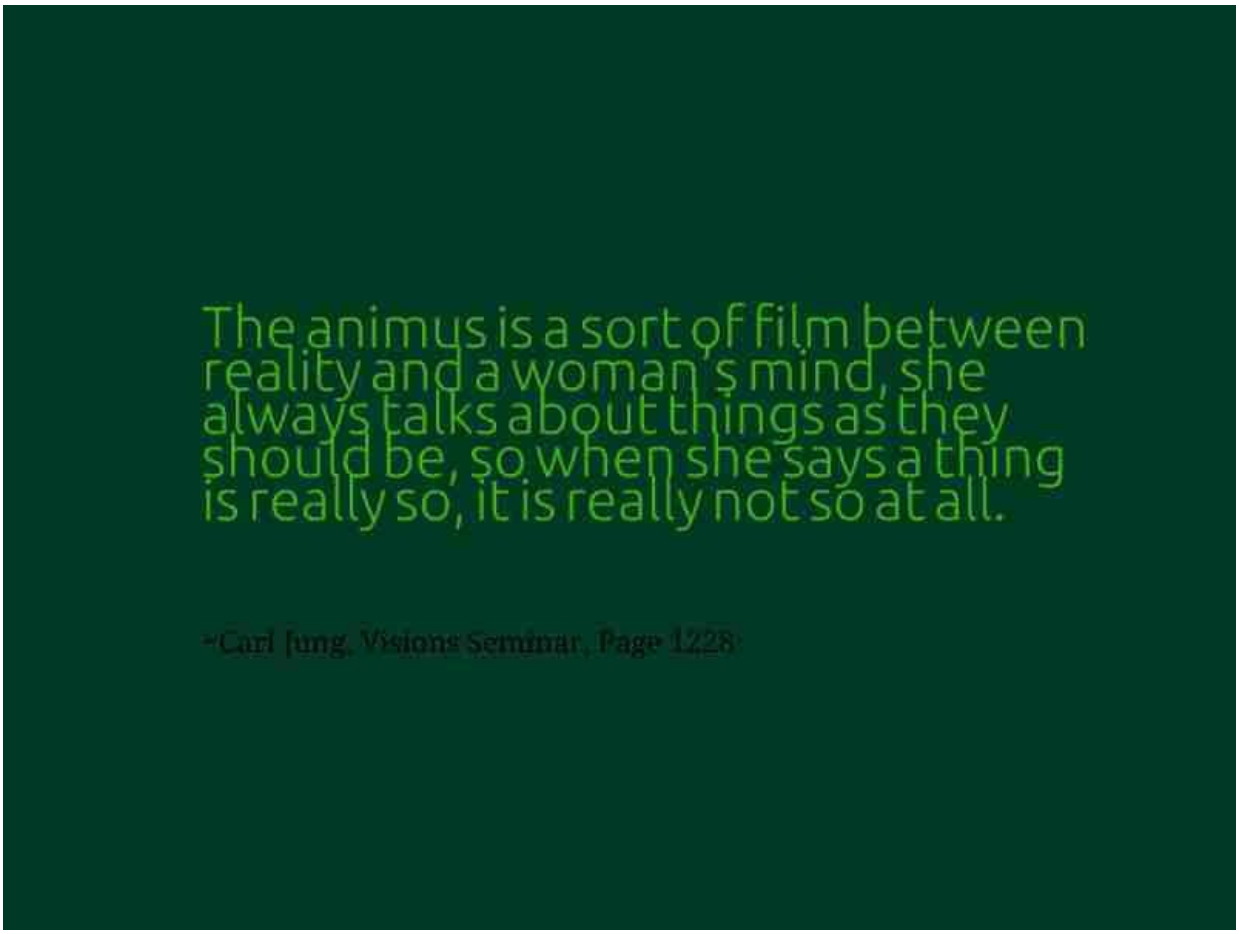
The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.
~Carl Jung, Visions Seminar, Page 1228

The animus is a sort of film between reality and a woman’s mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came.
~Carl Jung, Visions Seminar, Page 1229

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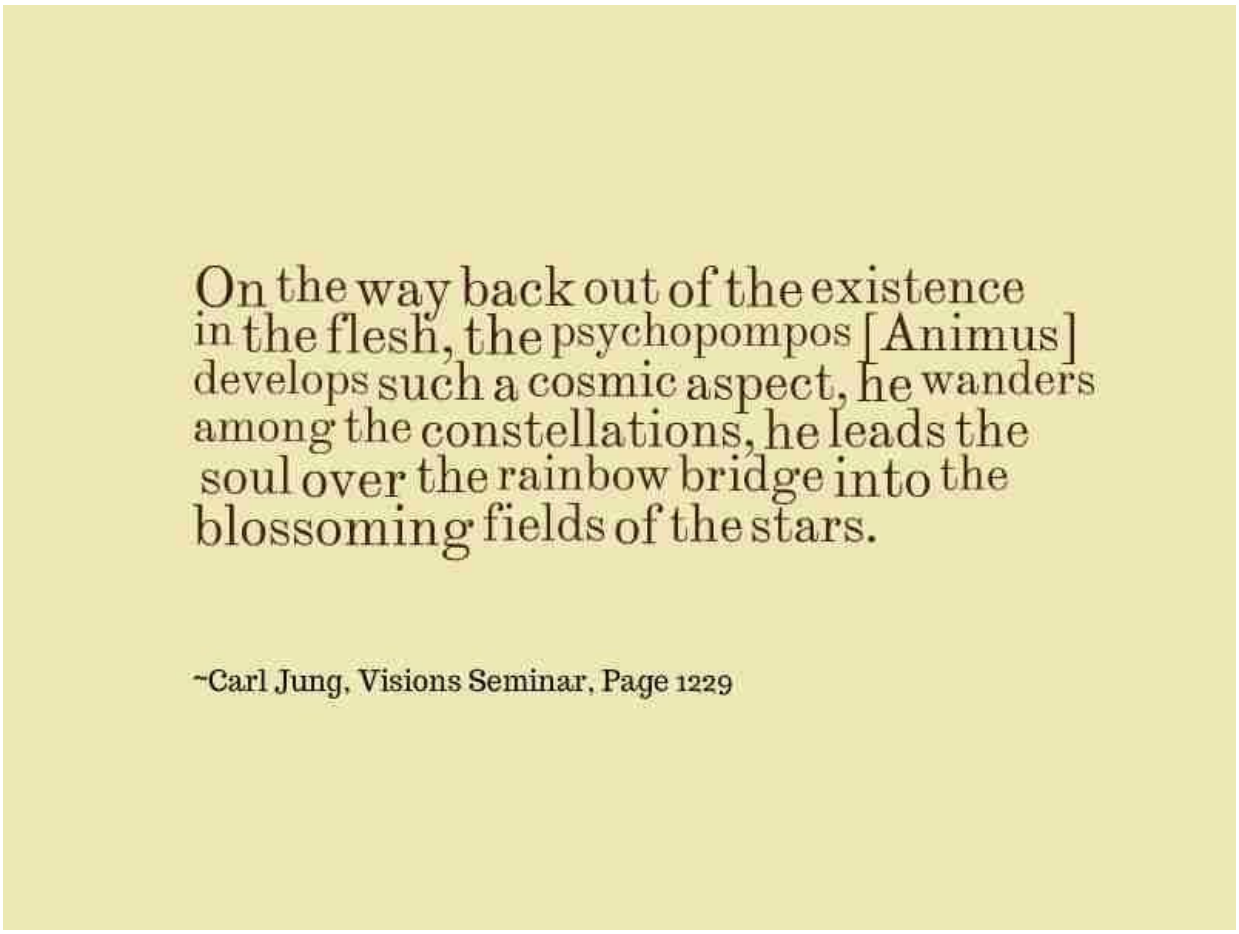
On the way back out of the existence
in the flesh, the psychopompos [Animus]
develops such a cosmic aspect, he wanders
among the constellations, he leads the
soul over the rainbow bridge into the
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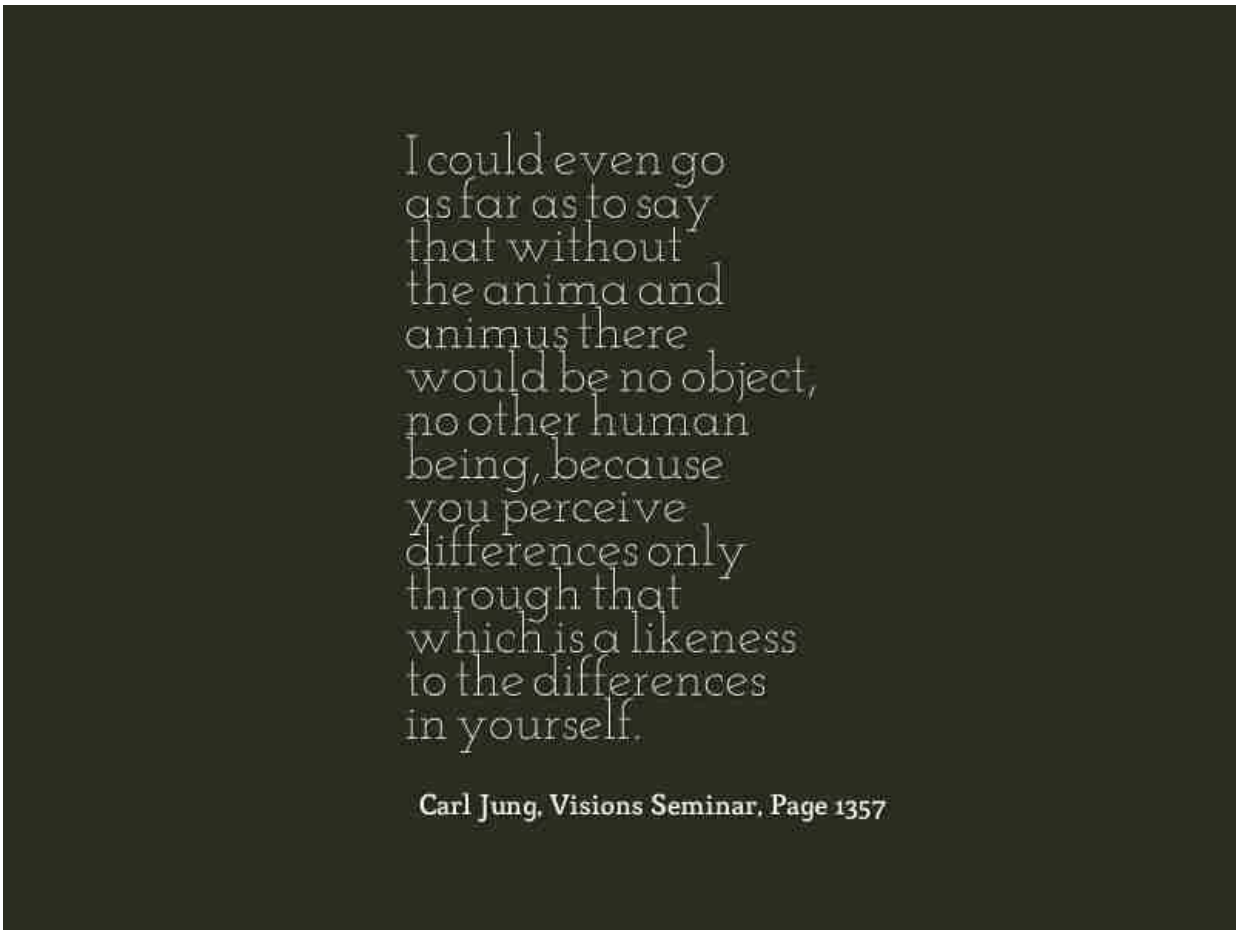
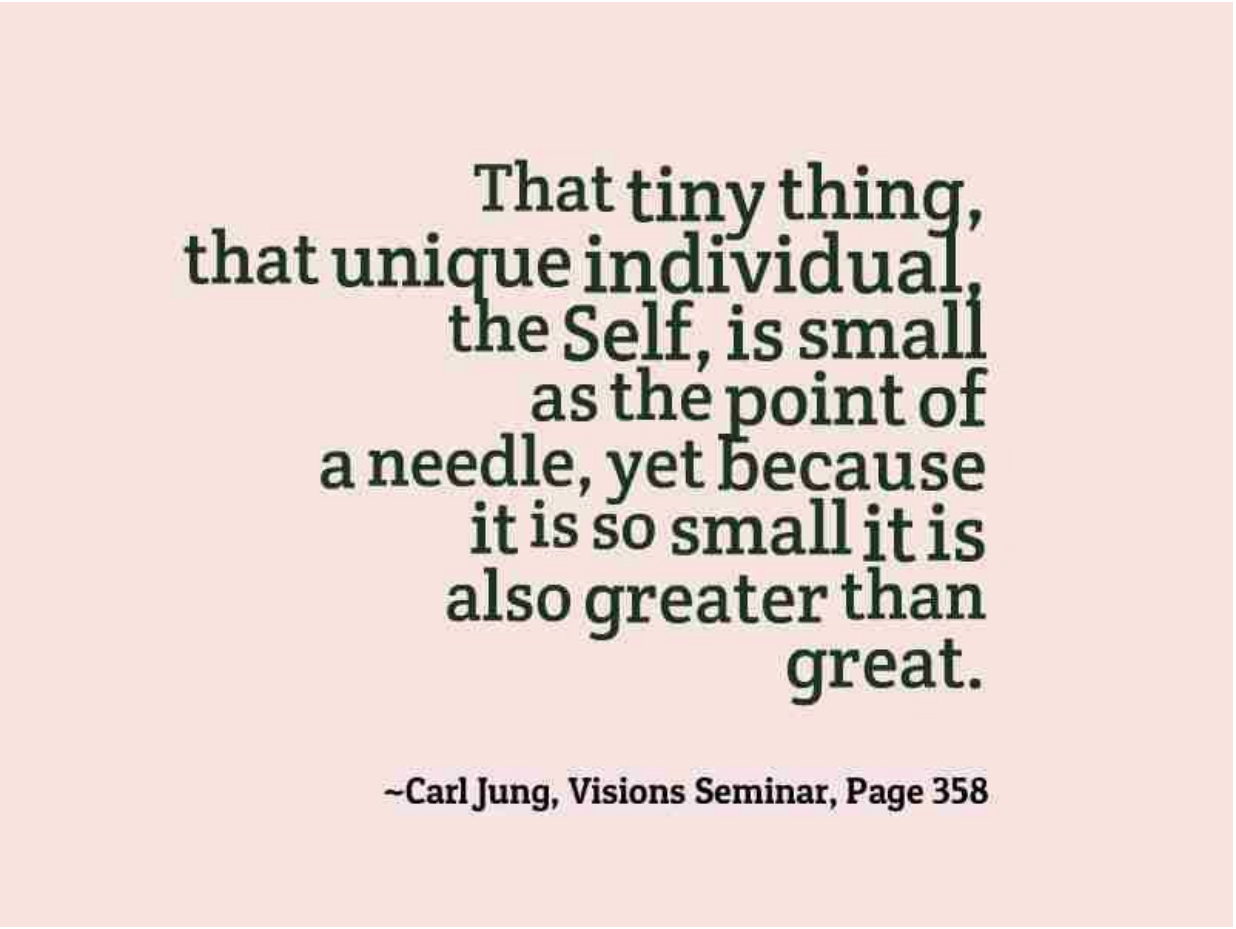
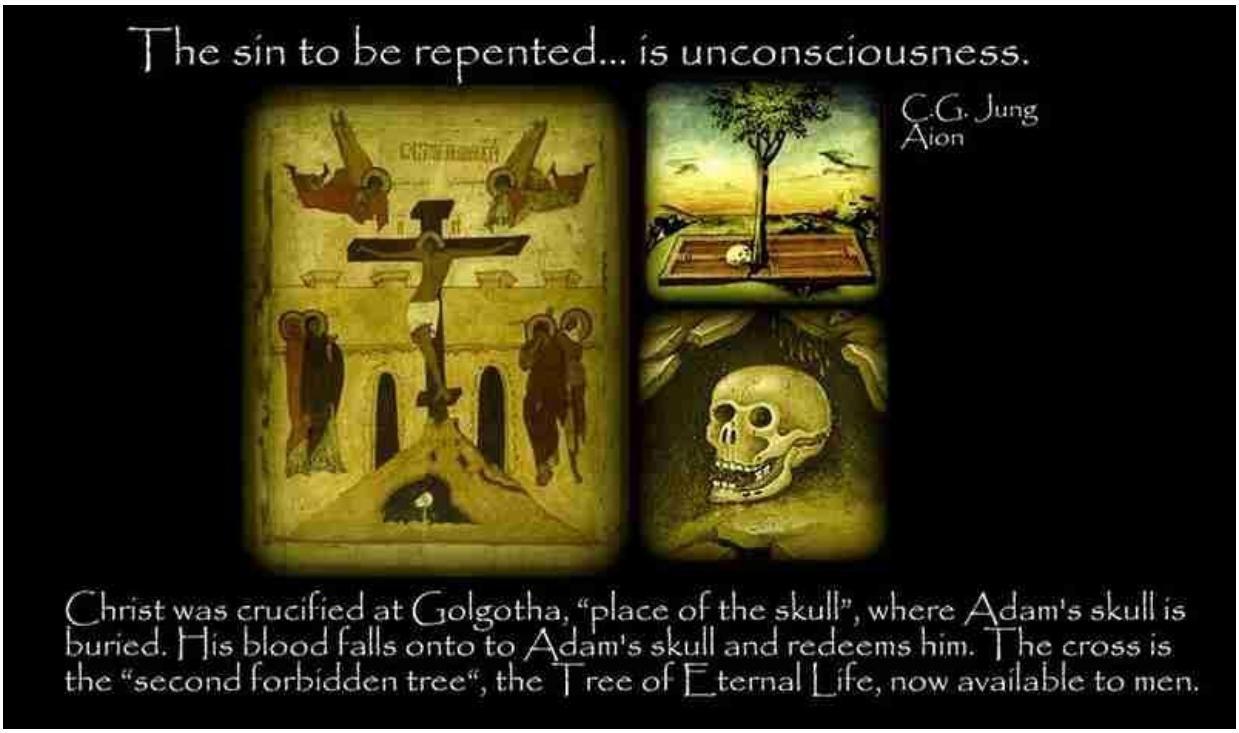


I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357



That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

Carl Jung: According to the old view the soul is round and the vessel must be round too, like the heavens or the world. (2016-04-15 08:24)


The sin to be repented... is unconsciousness.
C.G. Jung
Aion
Christ was crucified at Golgotha, "place of the skull", where Adam's skull is buried. His blood falls onto to Adam's skull and redeems him. The cross is the "second forbidden tree", the Tree of Eternal Life, now available to men.

Zosimos calls the rotundum the omega element (fi), which probably signifies the head.

The skull is mentioned as the vessel of transformation in the Sabaean treatise "Platonis liber quartorum," the "Philosophers" styled themselves "children of the golden head," which is probably synonymous with "filii sapientiae."

The vas is often synonymous with the lapis, so that there is no difference between the vessel and its content; in other words, it is the same arcanum.

According to the old view the soul is round and the vessel must be round too, like the

heavens or the world. The form of the Original Man is round.

Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven." the anonymous author of the scholia to the "Tractatus aureus" also writes about the squaring of the circle and shows a square whose corners are formed by the four elements.

In the centre there is a small circle.

The author says: "Reduce your stone to the four elements, rectify and combine them into one, and you will have the whole magistery.

This One, to which the elements must be reduced, is that little circle in the centre of

this squared figure. It is the mediator, making peace between the enemies or

elements."

In a later chapter he depicts the vessel, "the true philosophical Pelican," as shown on the next page.

Carl Jung, Aion, Pages 238-239

St. Paul's concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious
condition of man.

When God "looked down" on the times of ignorance, the Greek word used here, WeptSwv (Vulgate: despiciens) has the connotation 'to disdain, despise.'

At all events, Gnostic tradition says that when the highest God saw what miserable, unconscious creatures these human beings were
whom the demiurge had created, who were not even able to walk upright, he immediately got the work of redemp- tion under way.

And in the same passage in the Acts, Paul reminds the Athenians that they were "God's offspring," and that God, looking back disapprovingly on
"the times of ignorance," had sent the message to mankind, commanding "all men everywhere to repent."

Because that earlier condition seemed to be altogether too wretched, the (transformation of mind) took on the moral character of repentance of sins,
with the result that the Vulgate could translate it as

"poenitentiam agere." The sin to be repented, of course, is

unconsciousness.

As we have seen, it is not only man who is in this condition, but also, according to the Gnostics, the God with- out consciousness.

This idea is more or less in line with the traditional Christian view that God was transformed during the pas- sage from the Old Testament to
the New, and, from being the God of wrath, changed into the God of Love—a thought that is expressed very clearly by Nicolaus Caussin in
the seventeenth century. Carl Jung, Aion, Pages

191-192 Carl Jung across the web:

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Carl Jung: Most connections in the world are not relationships, they are participation mystique [mystical connection]. (2016-04-16 03:46)

Most connections in the world are not relationships, they are participation mystique [mystical connection].

One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the
feeling of being one sheep in a flock at least, which is something.

While if you disqualify yourself as a sheep you are necessarily out of the flock
and will suffer from a certain loneliness, despite the fact that you then have a
chance to reestablish a relationship, and this time a conscious relationship,
which is far more satisfactory.

Participation mystique gives one a peculiar unconsciousness, which is in a way a
function of the mother; one is carried in
unconsciousness.

Sometimes it is nice and sometimes it is not nice at all, but as a rule people prefer it because the average man gets
awfully frightened when he has to do something which he cannot share with his world; he is afraid to be alone, to think something
which other people don't think, or to feel something which other people don't feel.

One is up against man's gregarious instinct as soon as one tries to transcend the ordinary consciousness.

Carl Jung, Visions Seminar, Page 625

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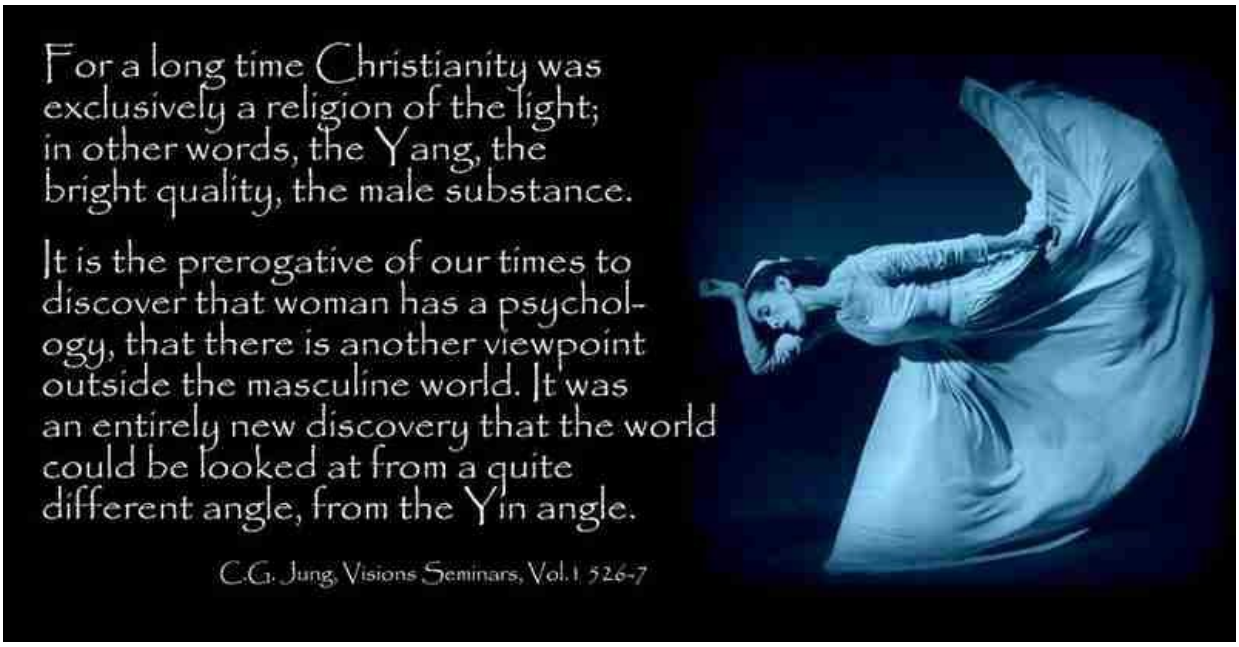
Carl Jung: It is the prerogative of our times to discover that woman has a psychology (2016-04-16 15:28)


For a long time Christianity was exclusively a religion of the light; in other words, the Yang, the bright quality, the male substance.
It is the prerogative of our times to discover that woman has a psychology, that there is another viewpoint outside the masculine world. It was an entirely new discovery that the world could be looked at from a quite different angle, from the Yin angle.
C.G. Jung, Visions Seminars, Vol.1 526-7

For a long time Christianity was exclusively a religion of the light; in other words, the Yang, the bright quality, the male substance.

It is the prerogative of our times to discover that woman has a psychology, that there is another viewpoint outside the masculine world.

It was an entirely new discovery that the world could be looked at from a quite different angle, from the Yin angle. Carl Jung, Visions Seminar, Pages 526-527

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Carl Jung: The machines which we have invented, for instance, are now our masters. (2016-04-17 03:47)

The machines which we have invented, for instance, are now our masters.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey
and deadly afraid of their hooting and tooting.

By his will man has invented a Mesozoic world again, monsters that crush thousands by their voice and their weight.

The enormous machines in factories, the enormous steamers and trains and automobiles, all that has become so overwhelming that
man is the mere victim
of it.

Look at the city of New
York.

Nobody can tell me that man feels like a king in New York.

He is just an ant on an ant heap and doesn’t count at all, he is superfluous there, the ant heap is the thing

that counts.

It is a town which should be inhabited by giants; then I would believe that those

buildings belonged to them. A big city is like a holocaust of humanity, as Zola

expressed it.

Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed.

It has taken the bread away from millions, and production is still going on like mad; that is really at the bot- tom of the actual crisis. Carl Jung, Visions Seminar, Page 502

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Carl Jung: Anything experienced outside of the body has the quality of being without body;...
(2016-04-17 16:16)

Anything experienced outside of the body has the quality of being without body; so you must experience the whole thing over again, it must come in a new way.

Then whatever you learn in analysis will happen to you in reality.

It must be like that, because you are the point of identity, you are the one that experiences analysis and the one that experiences life.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with
the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now,
the body being a visible expression of the here and now.

For instance, if you had not taken your body into this room, nobody would know you were here; though even if you seem to be in the body, it is by no means sure that you are, because your mind might be wandering without your realizing it.

Then whatever is going on here would not be realized; it would be like a vague dream that floats in and out,

and nothing
has happened. Carl Jung, Visions Seminar,

Page 1316 Carl Jung across the web:

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Carl Jung: The experience of Tao can happen at any time. (2016-04-18 03:00)

The experience of Tao can happen at any time.

If you are in the psychology of the first part of life—it is not necessarily a matter of years —if you fulfill the personal ends of your existence
and it is the right moment, you may have such an experience.

For it is quite understood that a young animal still in the process of maturation is just as much a fulfillment of the totality of
nature as one that is dying, who, if dying properly, is also fulfilling life because the idea of life includes death, it is a cycle.

There is the same possibility at any moment of life.

You probably experienced Tao when you were a child, when you woke up in your little bed in the morning with the
sun shining into your room.

That would be an experience of Tao inasmuch as your parents had not twisted you.

But it is quite possible that your parents put dirt on your nose, and then, even as a child, you could only expe- rience a twisted feeling.

Or you might experience it at fifteen or twenty if you fulfill your own personal and individual expectations which are then valid.

And you can experience the same when you are fading away, dying, if you do it properly, as that fulfillment which is in accordance with the
laws of nature.

Just that is demanded and nothing else.

Many people have never in their whole lives felt such a natural fulfillment because they were completely twisted.

But they would experience it in the moment when they were able to liberate themselves from the twist —in that moment they would
experience Tao. Carl Jung, Visions Seminar,

Page 761 Carl Jung across the web:

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Carl Jung on “Therapists: - Anthology" (2016-04-18 11:36)

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity’s soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

…as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Pages 398-400.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Pages 455- 456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not

understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Pages 455-456.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Pages 178-180.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura ani- marum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

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Carl Jung: Art is just a particular way of decorating the nest in which you lay your eggs. (2016-04-19 03:00)

Art is just a particular way of decorating the nest in which you lay your eggs.

Well, the biological point of view is that you eat and drink, you propagate your species, you sleep, and you die; that is nature, biological life.

And in contrast to nature, or beyond nature is the cultural point of view,

our civilization. That is the particular achievement of man, no animal

ever dreamt of culture.

It is a condition by itself, a creation due to the increase of human consciousness, and this has produced a new and different world.

The surface of the world has changed.

One sees water where water has never been and should not be, a canal that goes even over the hills, against all those laws of nature.

And one sees straight roads, straight lines on the earth, which have never been seen before; the only straight line that ever existed in the earth was the furrow of a meteor. Carl Jung, Visions Seminar,

Pages 913-914 Carl Jung across the web:

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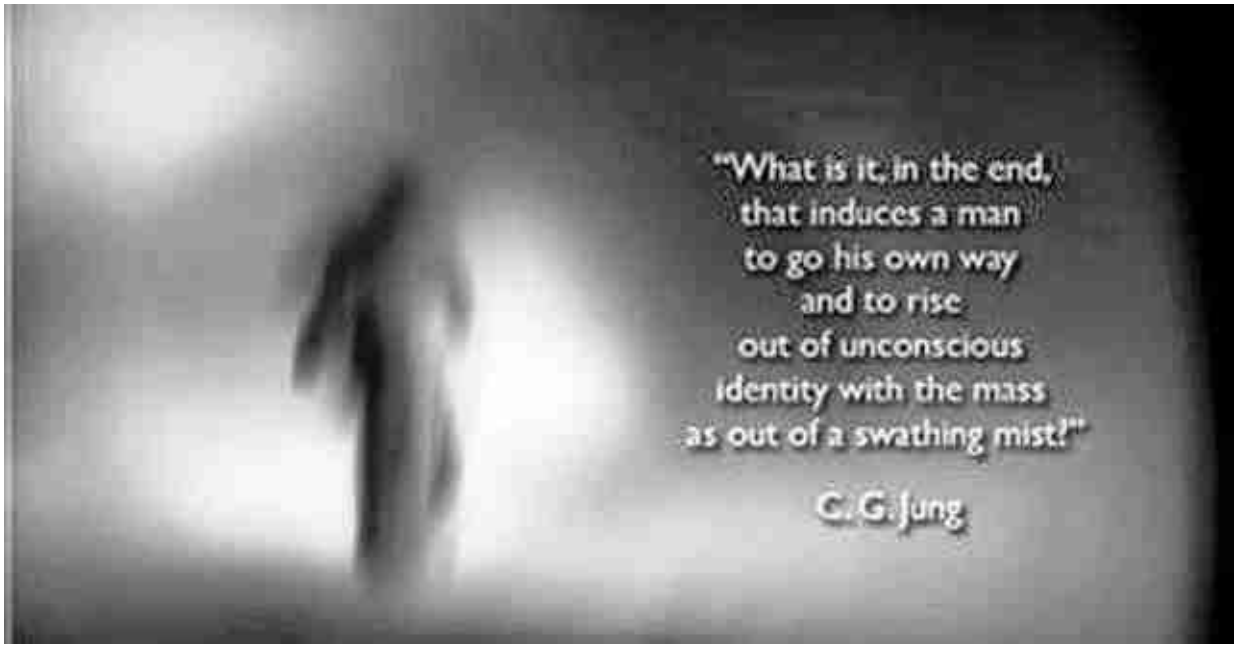
Carl Jung: Therefore individuation is a sin; it is an assertion of one particle against the gods,
(2016-04-20 04:06)


"What is it, in the end,
that induces a man
to go his own way
and to rise
out of unconscious
identity with the mass
as out of a swathing mist?"
C. G. Jung

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos.

The task is now to bring about order, the alchemistic process must begin, namely, the production of the valu- able substance, the transformation into the light.

You see this mandala does not represent a normal condition of the collective unconscious; this is a turmoil caused by the appearance of the disturbing element in the center.

For we may assume that the collective unconscious is in absolute peace until the individual appears.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and

when that happens even the world of the gods is upset, then there is turmoil.

But in that abstraction, or that union-the coming together of the pair of opposites-there is absolute peace.

Otherwise there is only the peace of God in a world in which there is no individual, in other words, no con- sciousness.

Yes, perhaps it exists to metaphysical consciousness, but not to any mortal consciousness because there is none.

You see, this chaos is due to the appearance of that center, but that is a center of peace because the pairs of opposites are united.

As it is said in the prophesies of lsaiah, the leopard shall lie down with the kid and the wolf shall dwell with the lamb.

Or that very impressive symbolism that the sucking child shall play on the hole of the asp, or put its hand into the cockatrice's den.
Carl Jung, Visions Seminar,

Page 263 Carl Jung across the

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Carl Jung Depth Psychology across the web. (2016-04-20 05:03)

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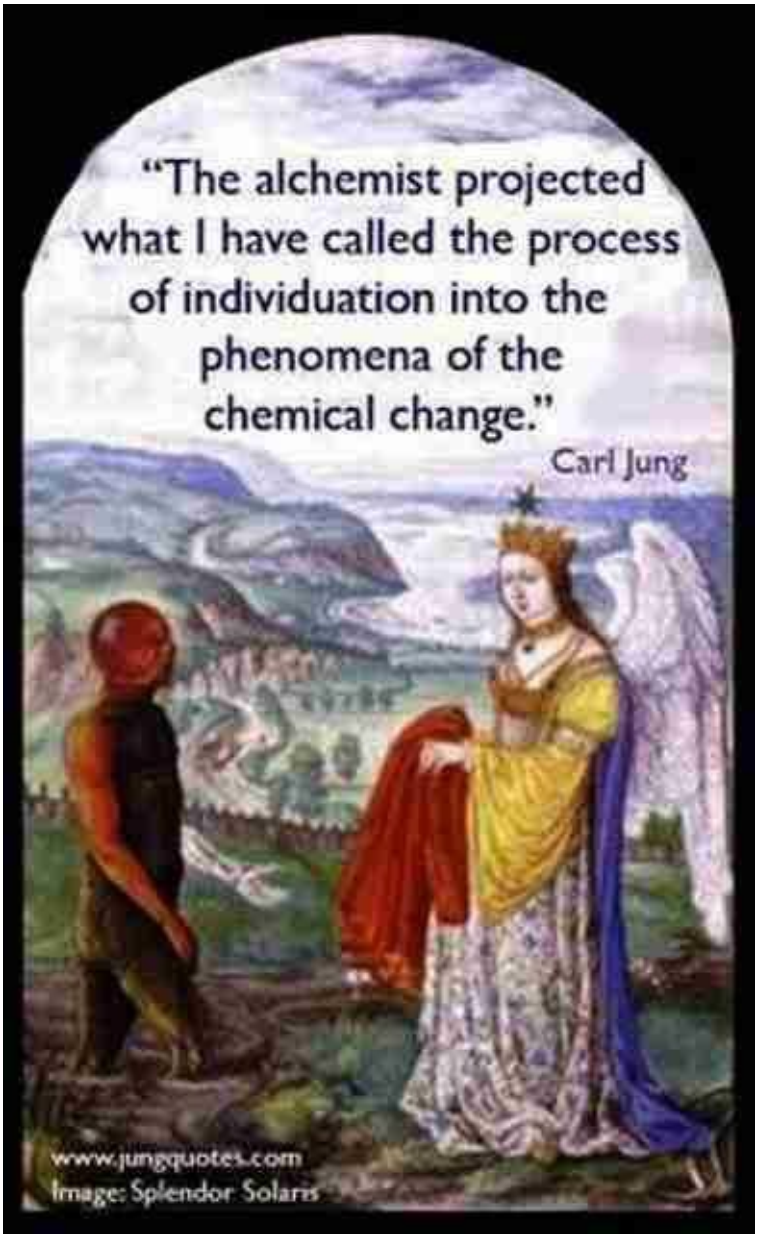
Carl Jung: Individuation is not an intensification of consciousness, it is very much more. **(2016-04-21 02:30)**


"The alchemist projected what I have called the process of individuation into the phenomena of the chemical change."
Carl Jung
www.jungquotes.com
Image: Splendor Solaris

Individuation is not an intensification of consciousness, it is very much more.

For you must have the consciousness of something before it can be intensified, and that means experience, life lived.

You can only be really conscious of things which you have experienced, so individuation must be understood as life.

Only life integrates, only life and what we do in life makes the individual appear.

You cannot individuate, for instance, by locking yourself up in a cell, you can only individuate in your concrete life, you appear in your deed; there you can individuate and nowhere else.

Real consciousness can only be based upon life; upon things experienced, but talking about these things is just air.

It is a sort of conscious understanding, but it is not

individuation. Individuation is the accomplishment

through life.

For instance, say a cell begins to divide itself and to differentiate and develop into a certain plant or a certain animal; that is the
process of individuation.

It is that one becomes what one is, that one accomplishes one's destiny, all the determinations that are given in the form of the germ; it
is the unfolding of the germ and becoming the primitive pattern that one was born with. Carl Jung, Visions Seminar, Pages 757-758

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Carl Jung: When you get into a disagreeable situation where you see no opening... (2016-04-22 02:30)

When you get into a disagreeable situation where you see no opening, no direct path, you assume that you are quite alone with yourself.

Here again is a fact of which one is usually not aware: when you get into a disagreeable situation where you see no opening, no direct path, you assume that you are quite alone with yourself.

In a way it is a very good thing that you think so; otherwise you would never make up your mind, you would remain merely a child.

You must believe that you are practically alone.

But you may find yourself in a really tight place where you can’t get out, where you are helpless.

Then you recognize that you are not alone, because such an absolute impasse is an archetypal situation, and an archetypal figure becomes constellated, a fact in your psychology, a potential, and so you are up to the situation.

This has repeated itself innumerable times in history, man has again and again passed through such situations and has a psychological method of adapting, the thing to do in such a case.

For by his consciousness alone, particularly the dim consciousness of early ages, man was quite unable to in- vent such a thing; to primitive man everything was revealed, he invented absolutely nothing, he could not think, it thought.

So it is the totality of the psyche that functions in that way; the psyche produces a double, it brings up an- other figure; that is a psychological fact.

The psychopompos is this second figure; you can call it the daimon [divine manifestation], or the shadow, or a god, or an ancestor spirit; it does not matter what name you give it, it is simply a figure; it might even be an animal.

For in such a predicament we are dépossèdés [dispossessed], we lose the power of our ego, we lose our self- confidence.

Until that moment, we were willful or arbitrary, we had made our own choice, we had found out a way, we had proceeded as far as this particular place.

Then suddenly we are in an impasse, we lose faith in ourselves, and it is just as if all of our energy became re- gressive.

And then our psyche reacts by constellating that double, which has the effect of leading us out of the situa- tion. Carl Jung, Visions Seminar, Page 385

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

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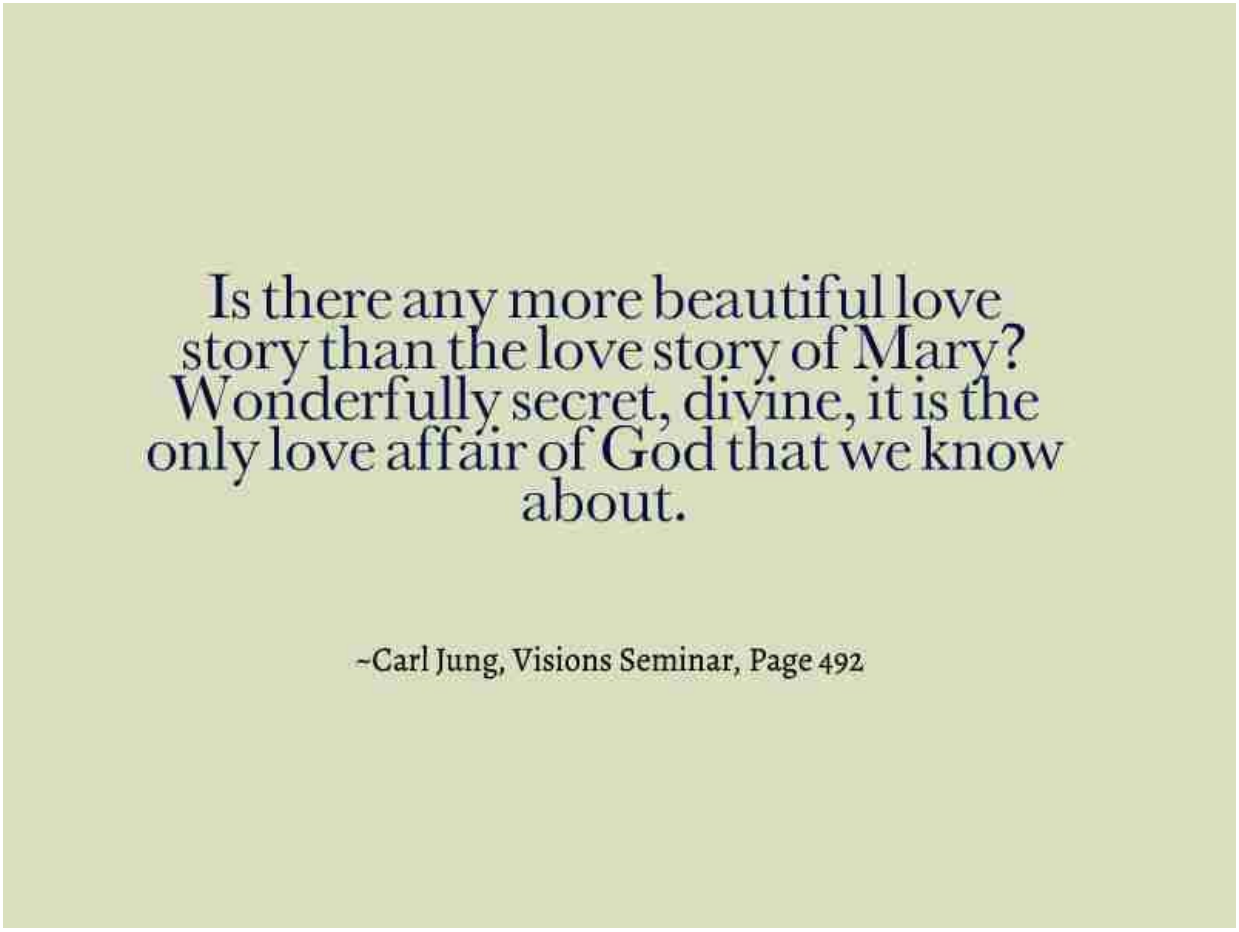
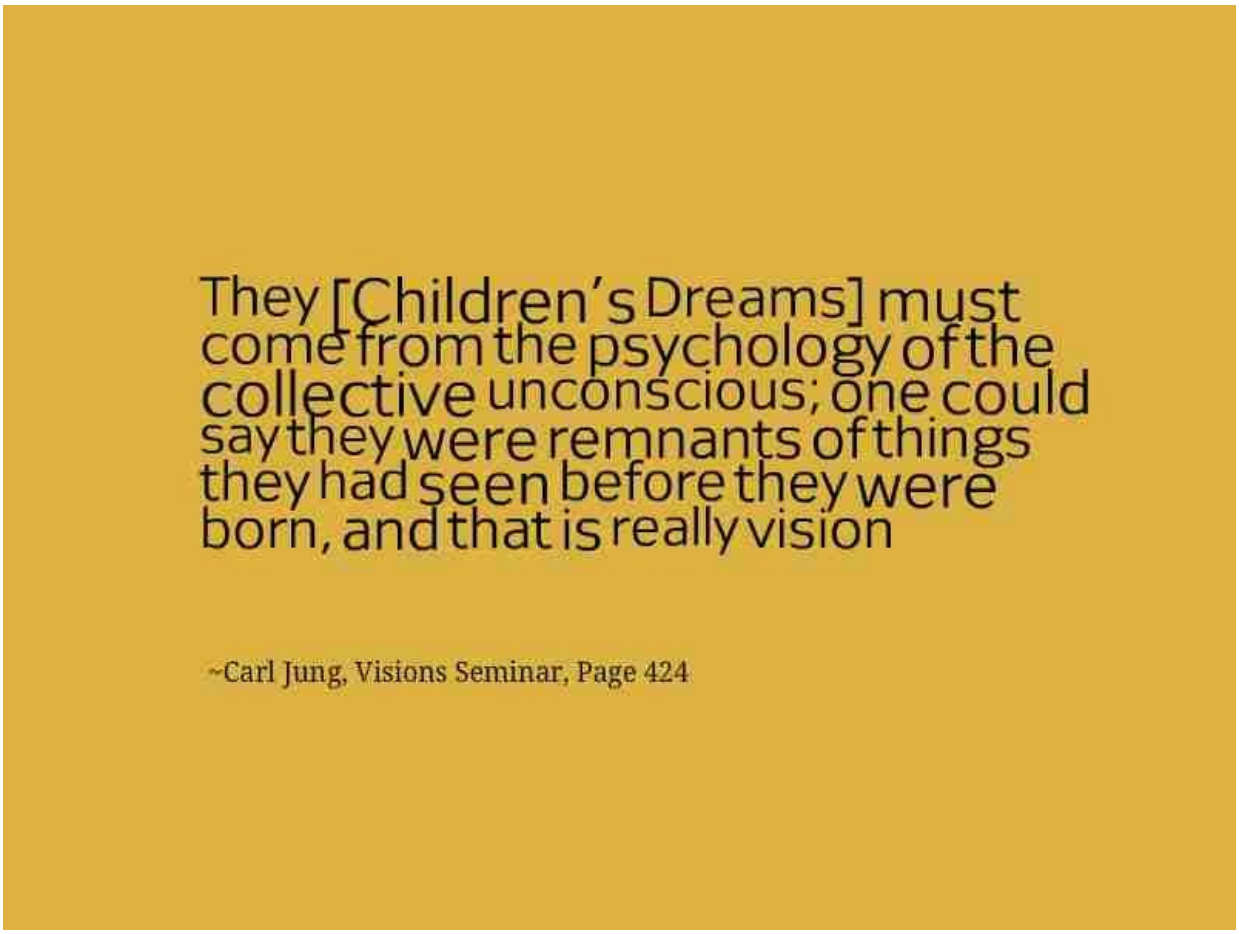
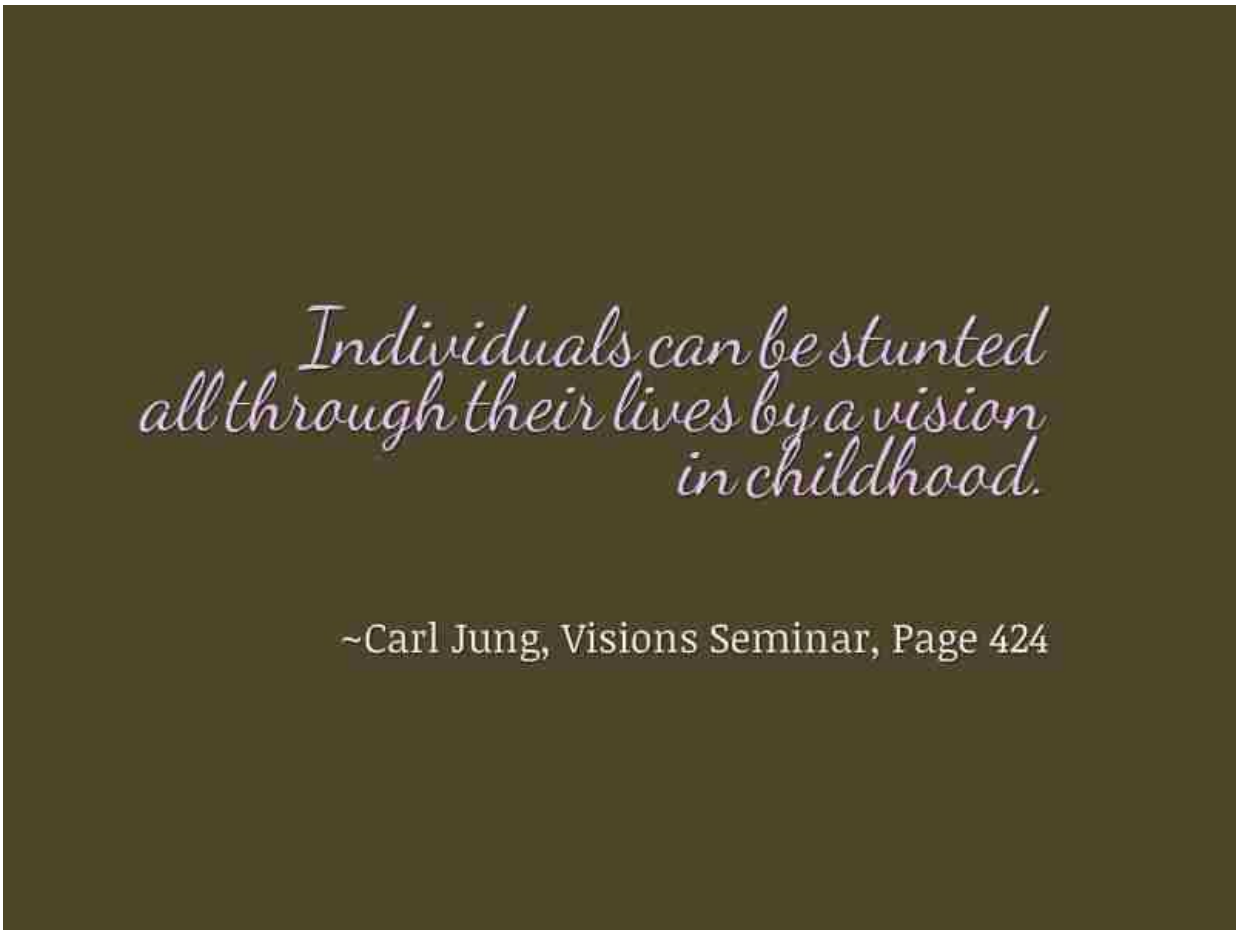
Some Carl Jung Quotations XXVIII (2016-04-22 03:00)


Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about.
~Carl Jung, Visions Seminar, Page 492

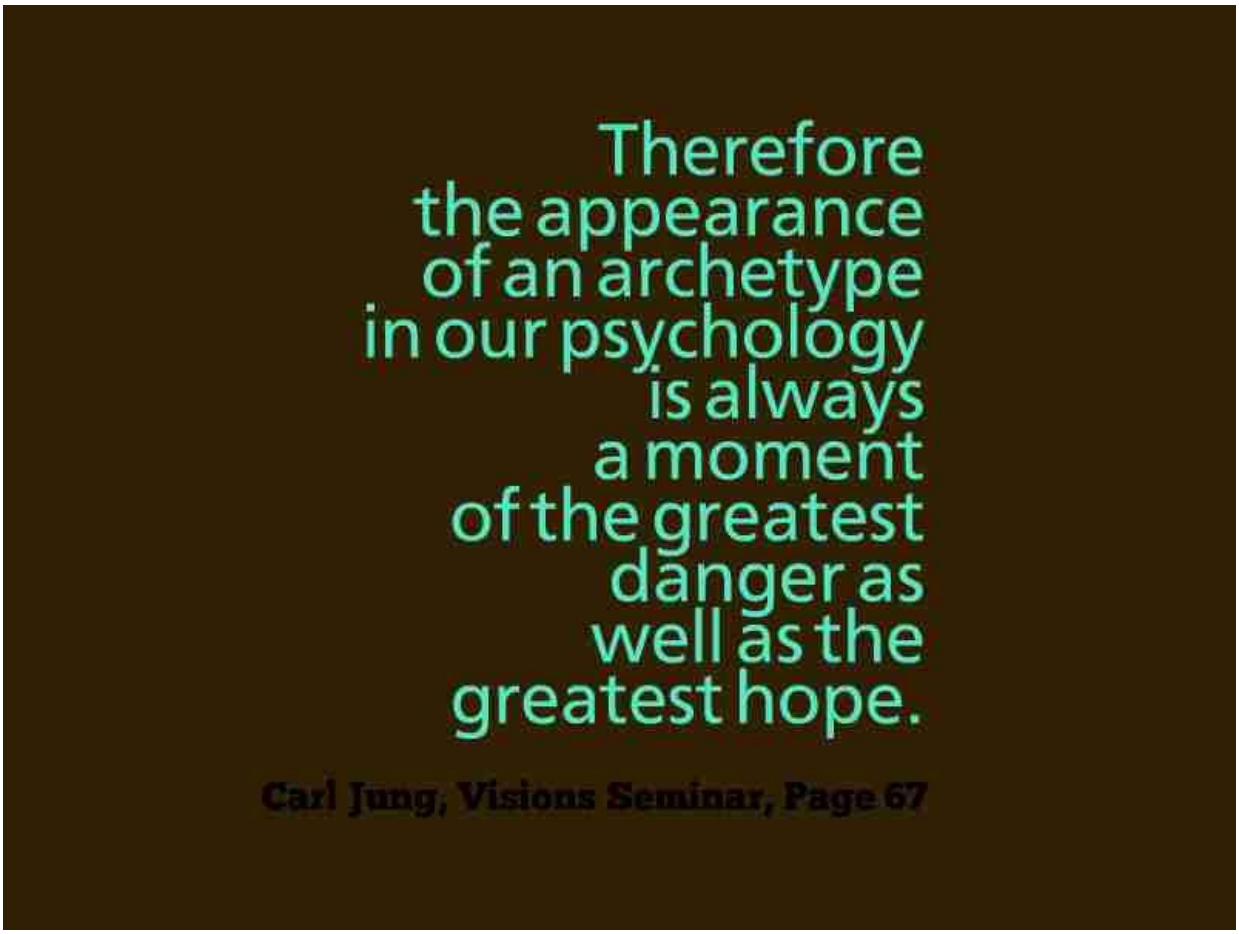
Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492


They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision
~Carl Jung, Visions Seminar, Page 424

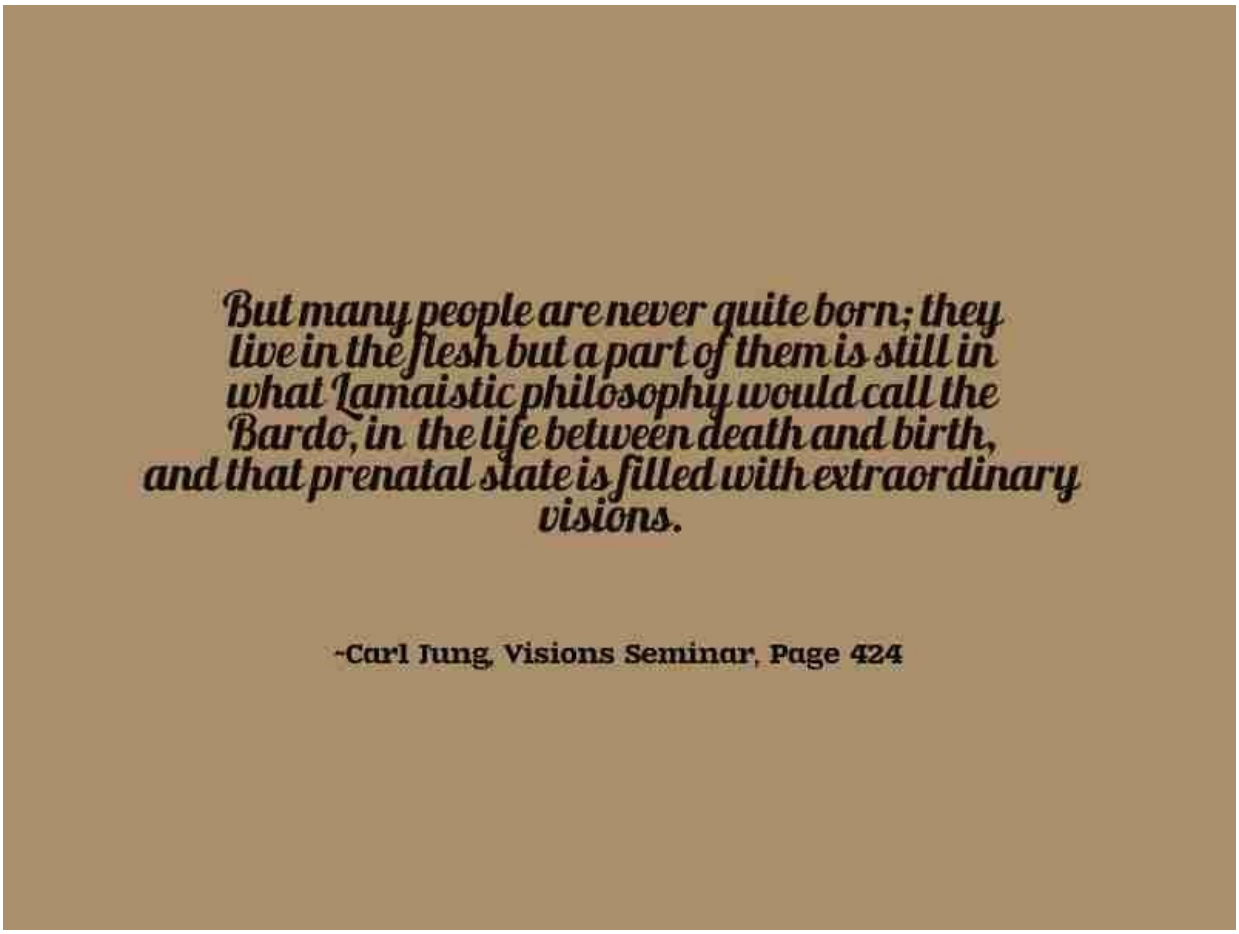
They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.



Individuals can be stunted all through their lives by a vision in childhood. Carl Jung, Visions Seminar, Page 424.



Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67


But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions.
-Carl Jung, Visions Seminar, Page 424

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in
the life between death and birth, and that prenatal state is filled with extraordinary visions.
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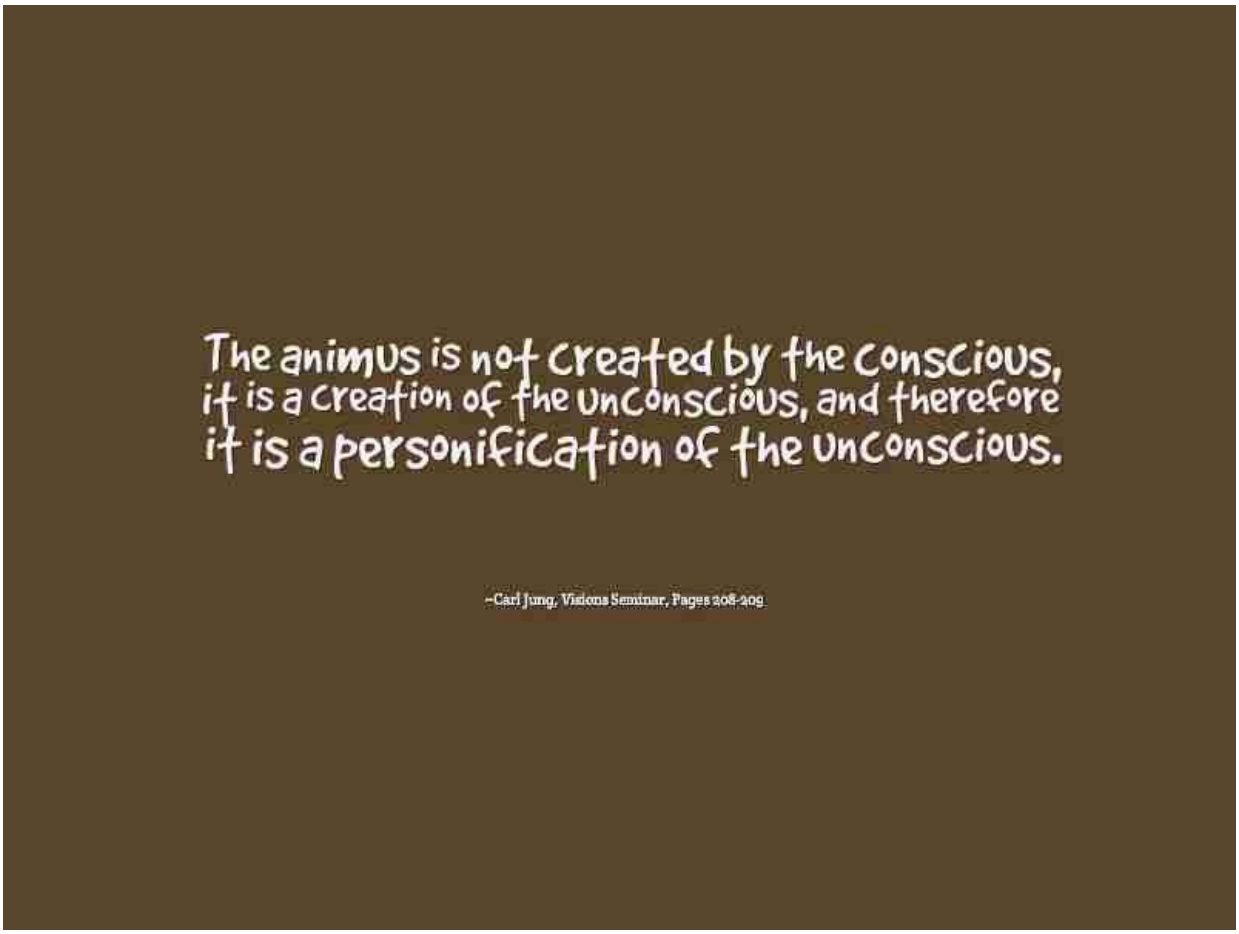
The animus is not created by the conscious,
it is a creation of the unconscious, and therefore
it is a personification of the unconscious.
–Carl Jung, Visions Seminar, Pages 208-209

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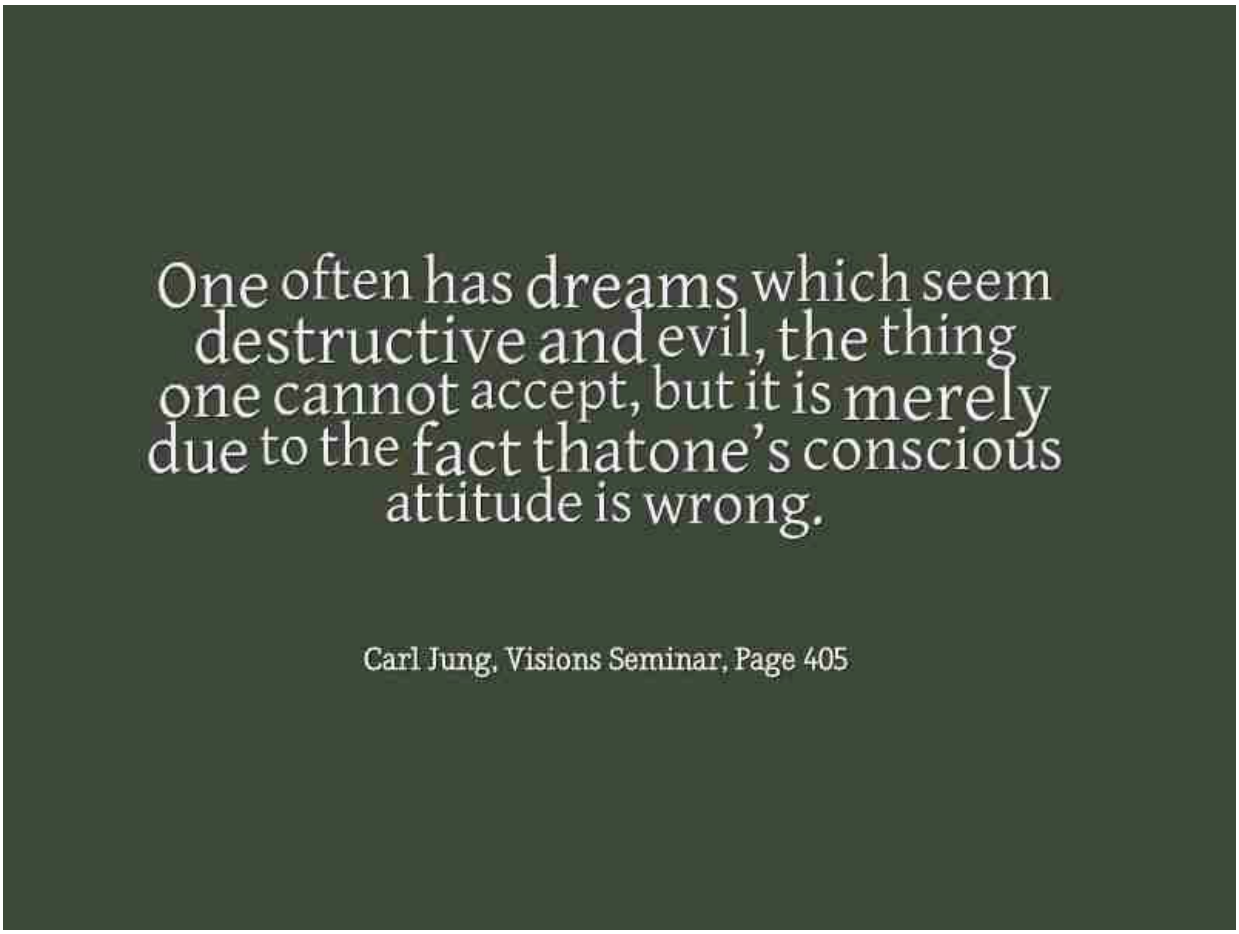
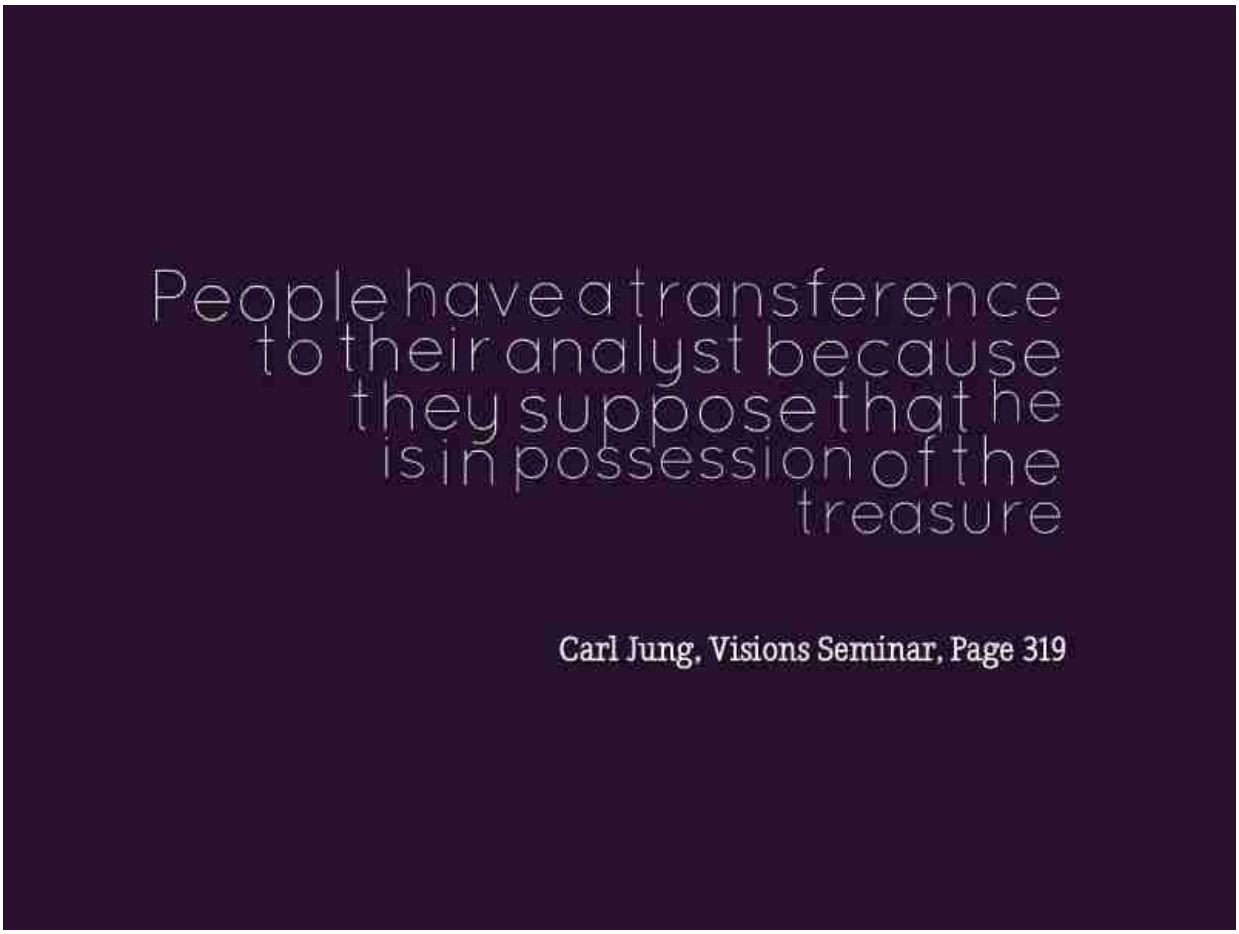
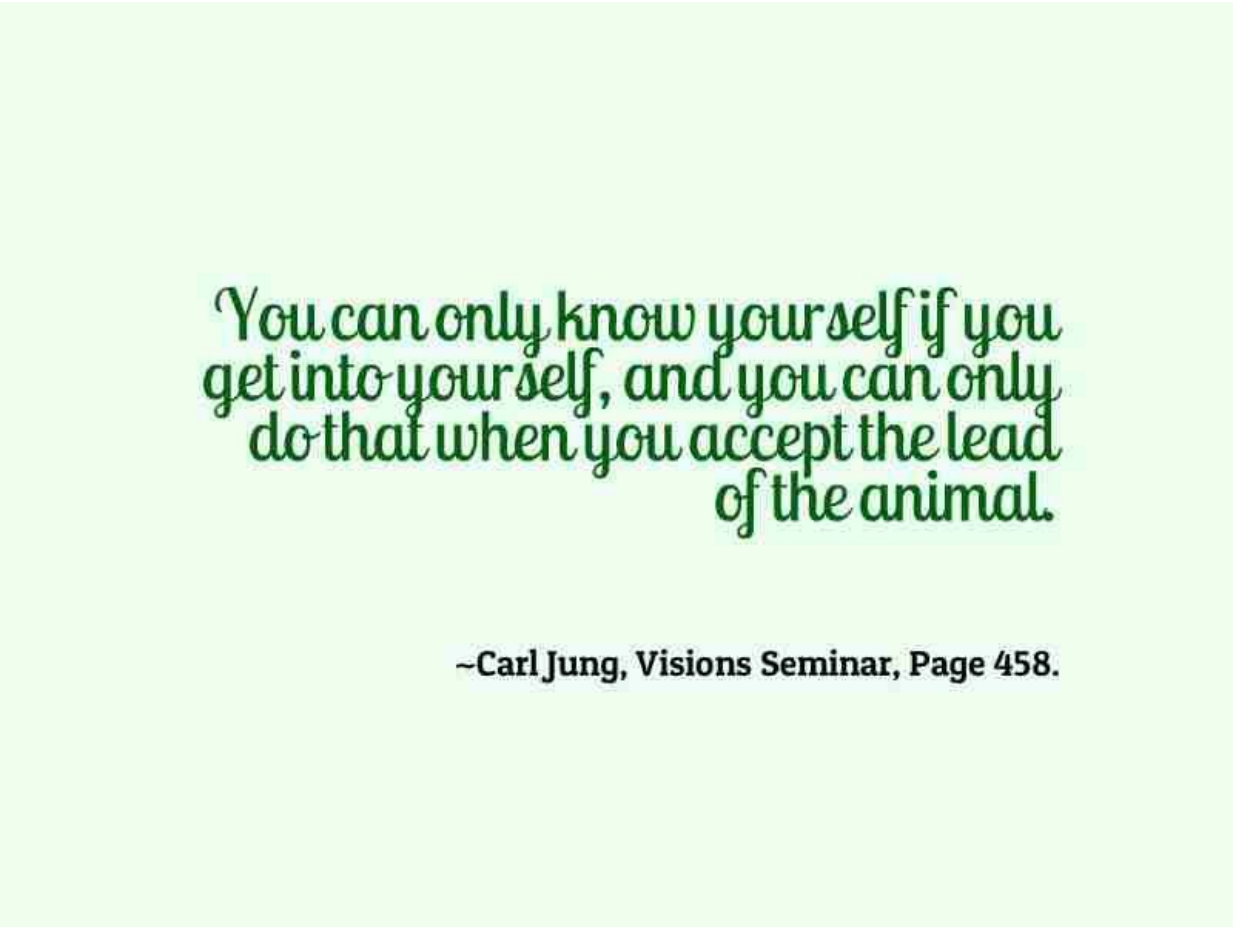

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact thatone's conscious attitude is wrong.
Carl Jung, Visions Seminar, Page 405

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that
one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.


People have a transference
to their analyst because
they suppose that he
is in possession of the
treasure
Carl Jung, Visions Seminar, Page 319

People have a transference to their analyst because they suppose that he is in possession of the treasure. Carl Jung, Visions Seminar, Page 319


You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal.
~Carl Jung, Visions Seminar, Page 458.

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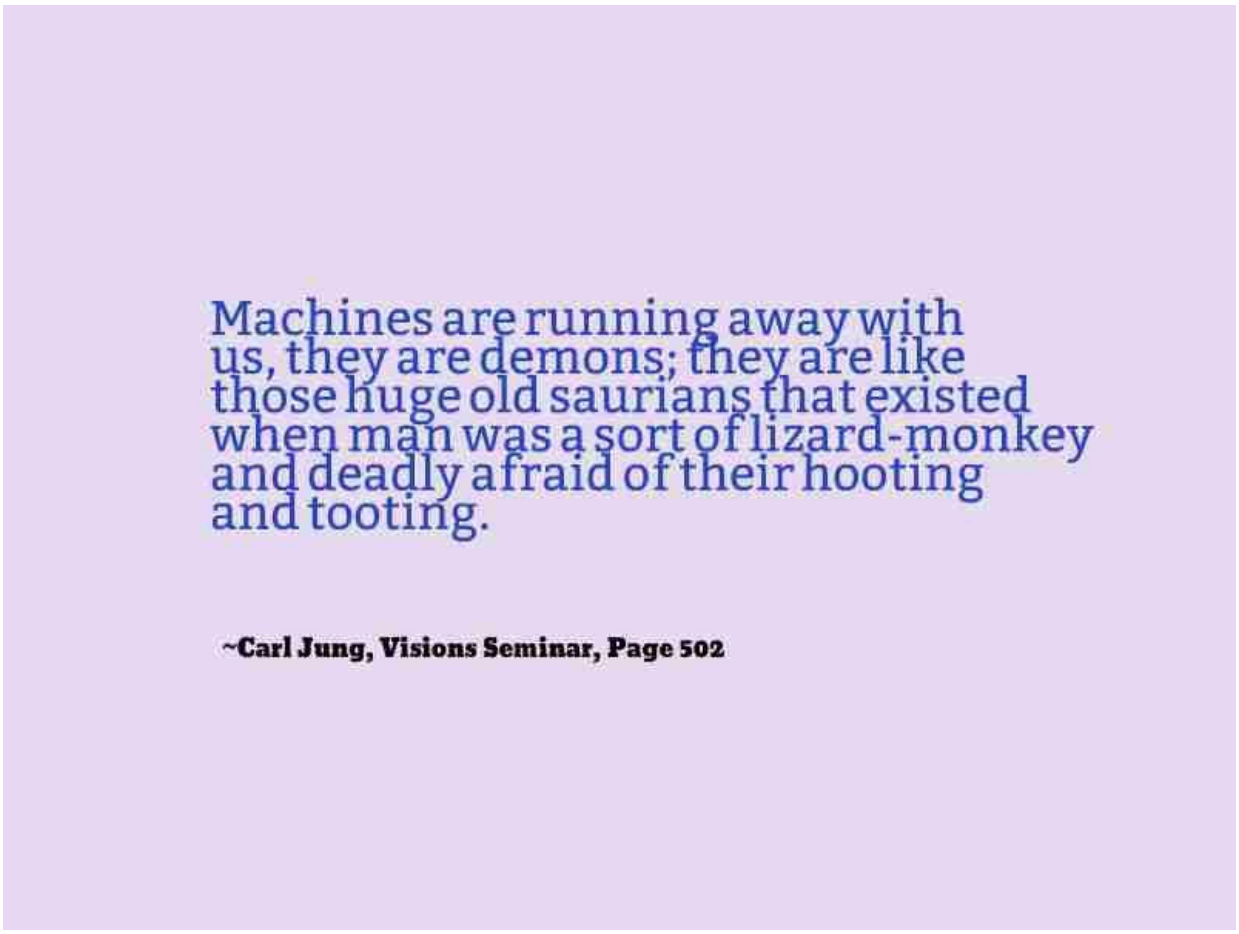
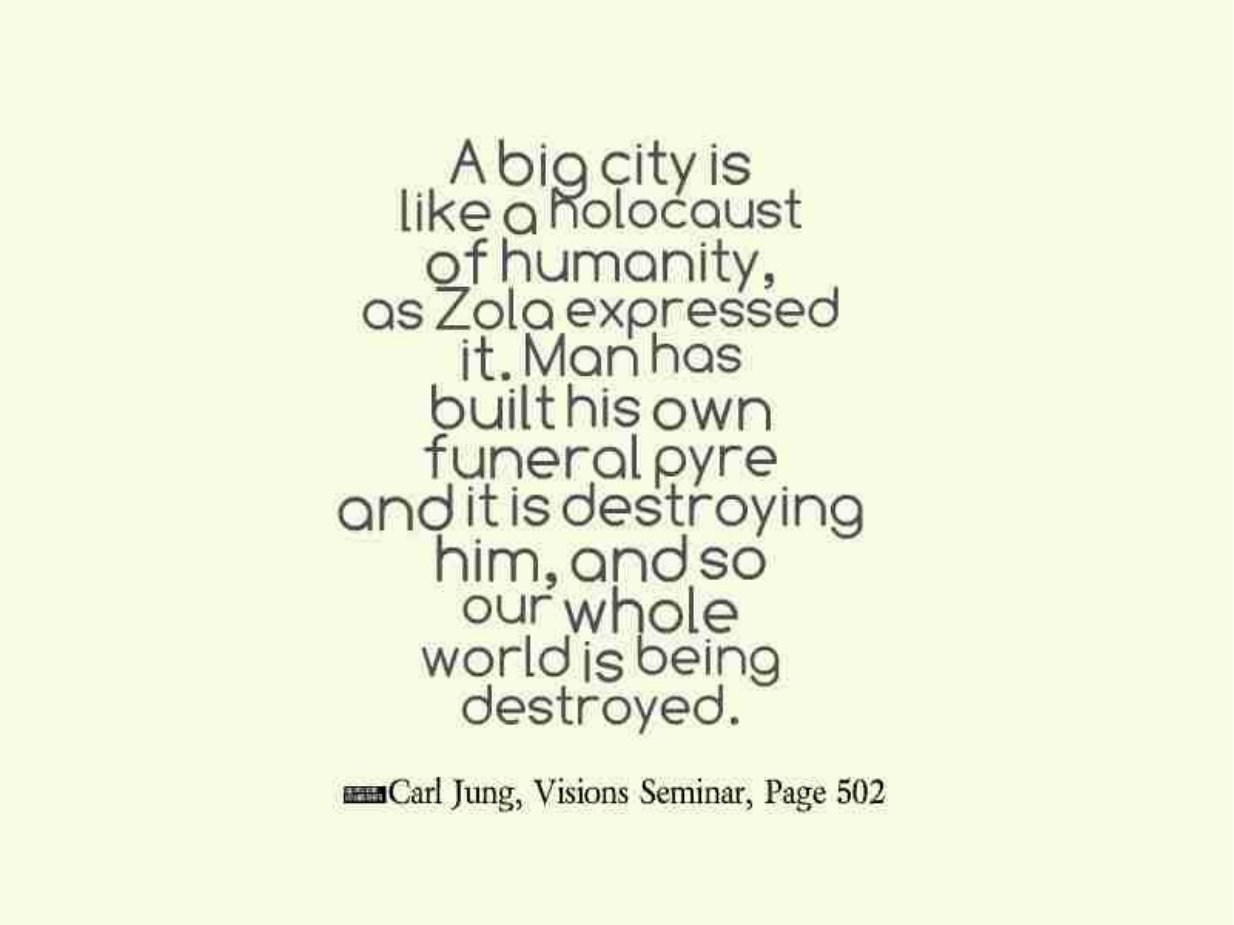
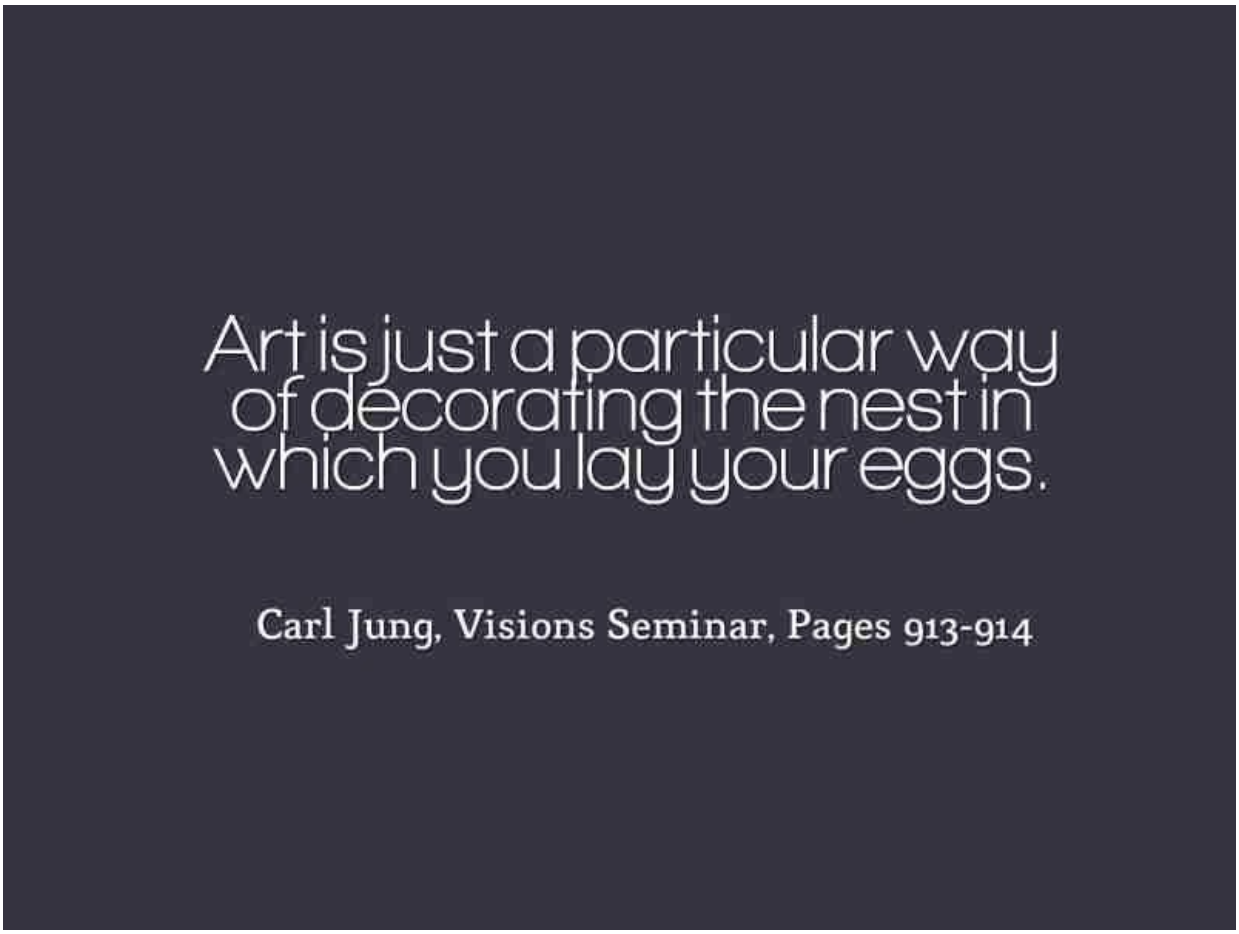

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting.
~Carl Jung, Visions Seminar, Page 502

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502



A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502



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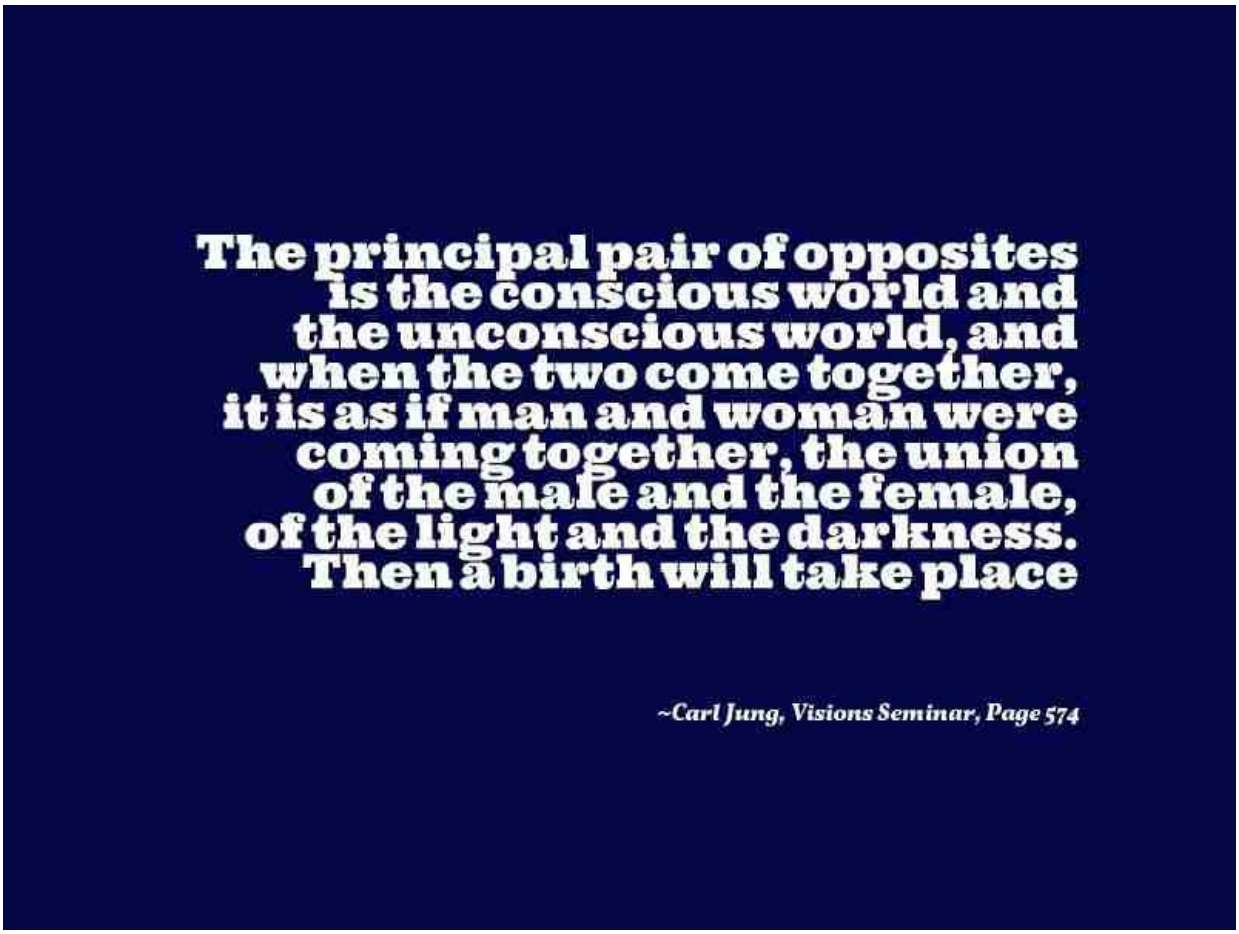
The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place
~Carl Jung, Visions Seminar, Page 574

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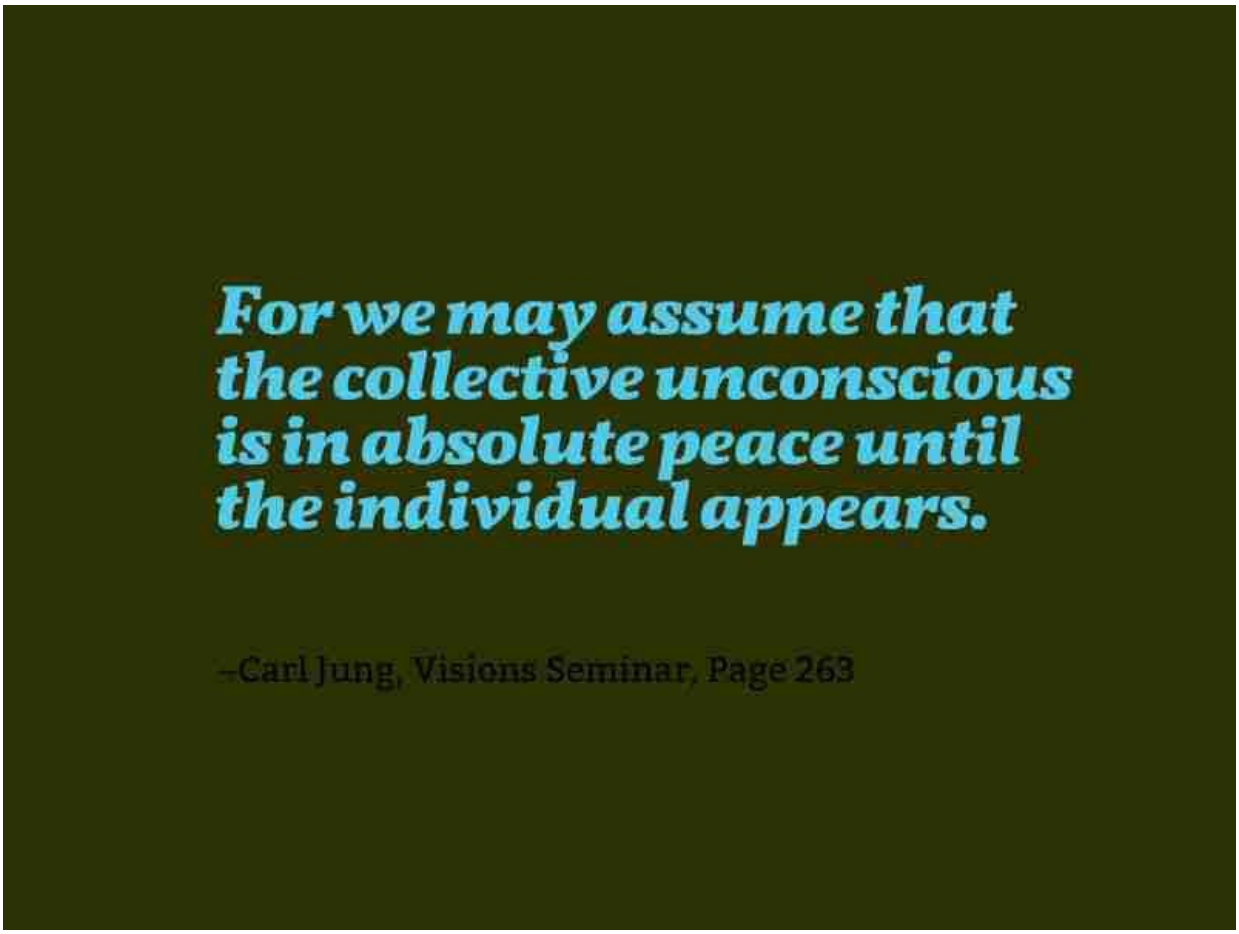
and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing movesembedded in a world of chaos.
~Carl Jung, Visions Seminar, Page 263

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves
embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263


For we may assume that
the collective unconscious
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–Carl Jung, Visions Seminar, Page 263

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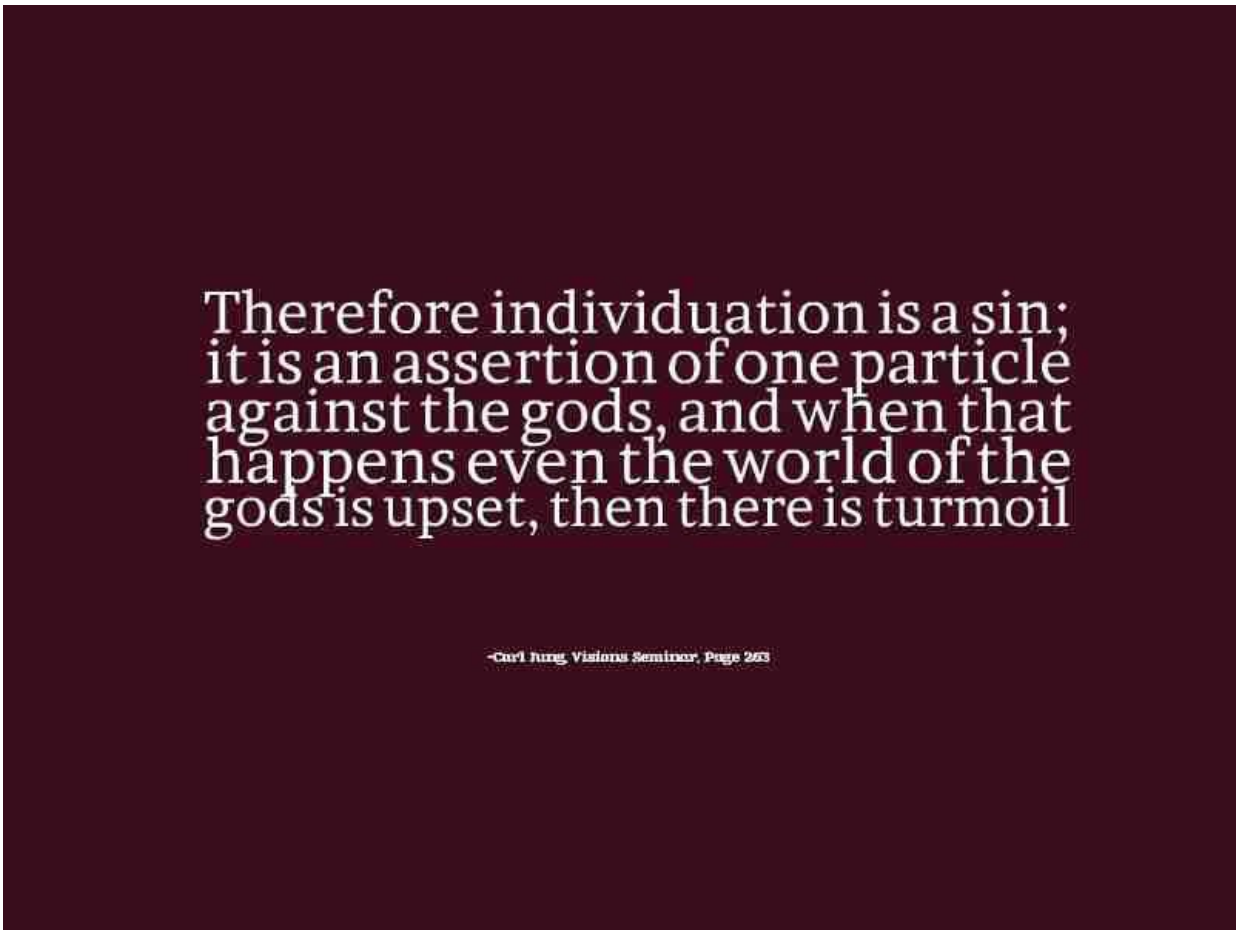
Therefore individuation is a sin;
it is an assertion of one particle
against the gods, and when that
happens even the world of the
gods is upset, then there is turmoil
-Carl Jung, Visions Seminar, Page 263

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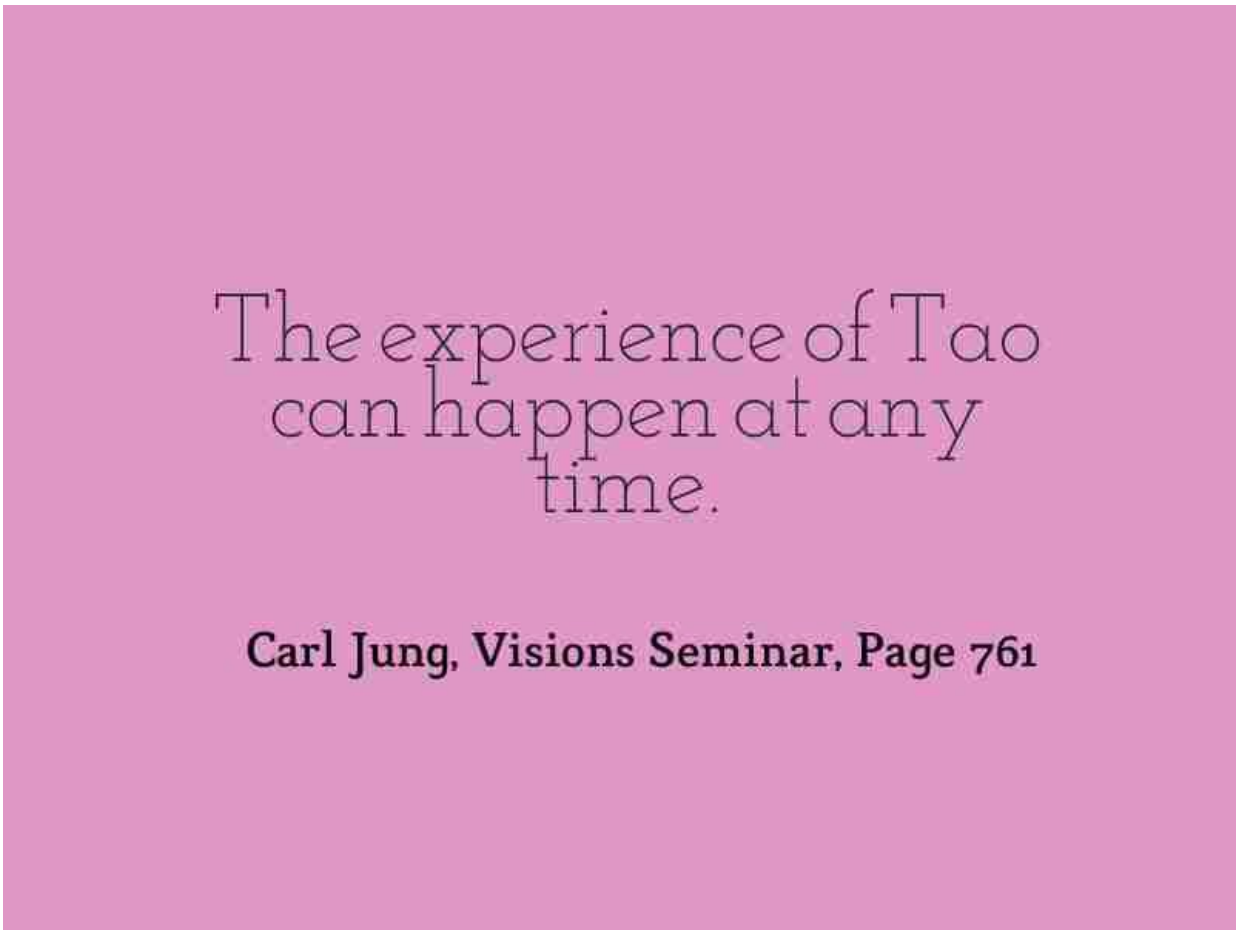
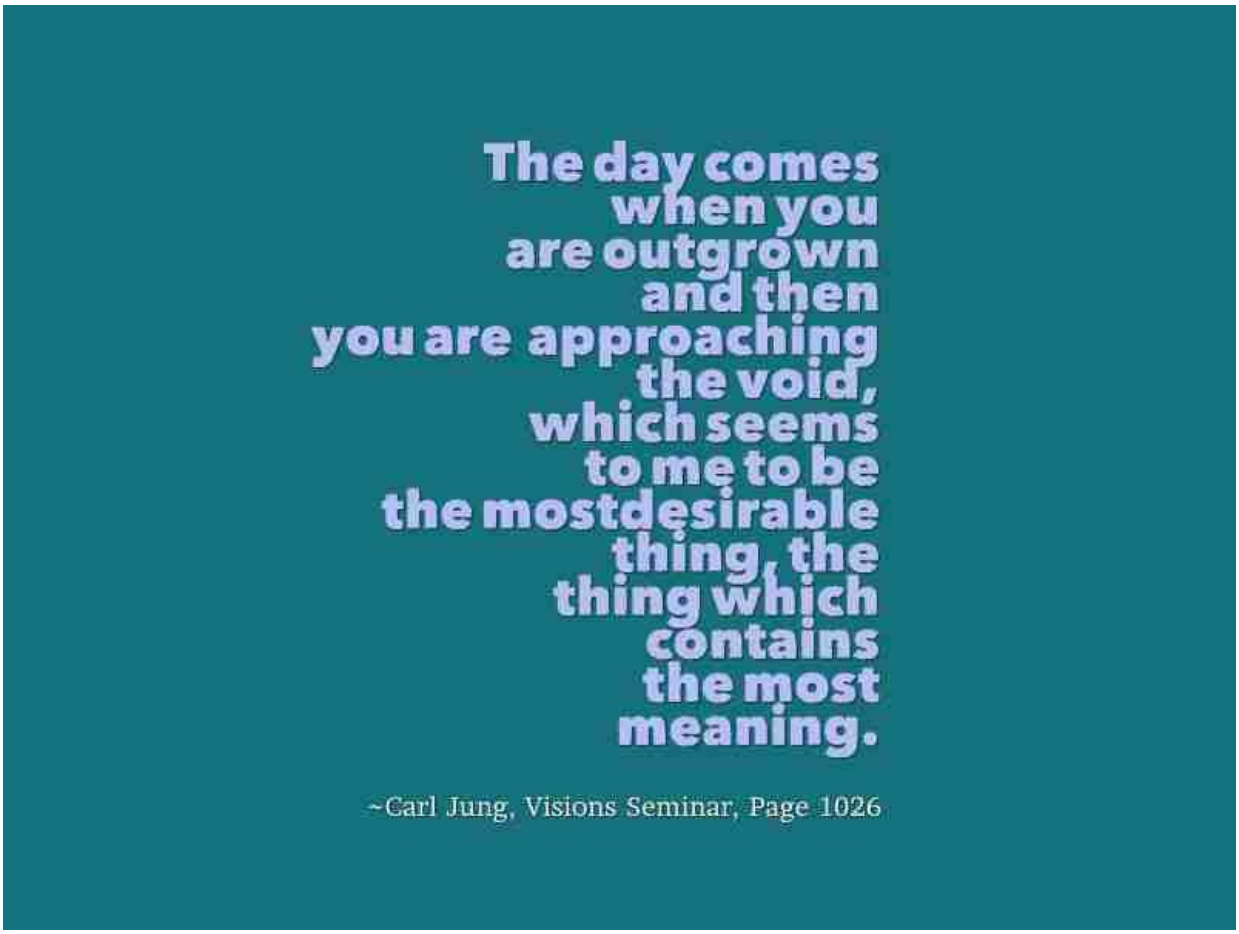
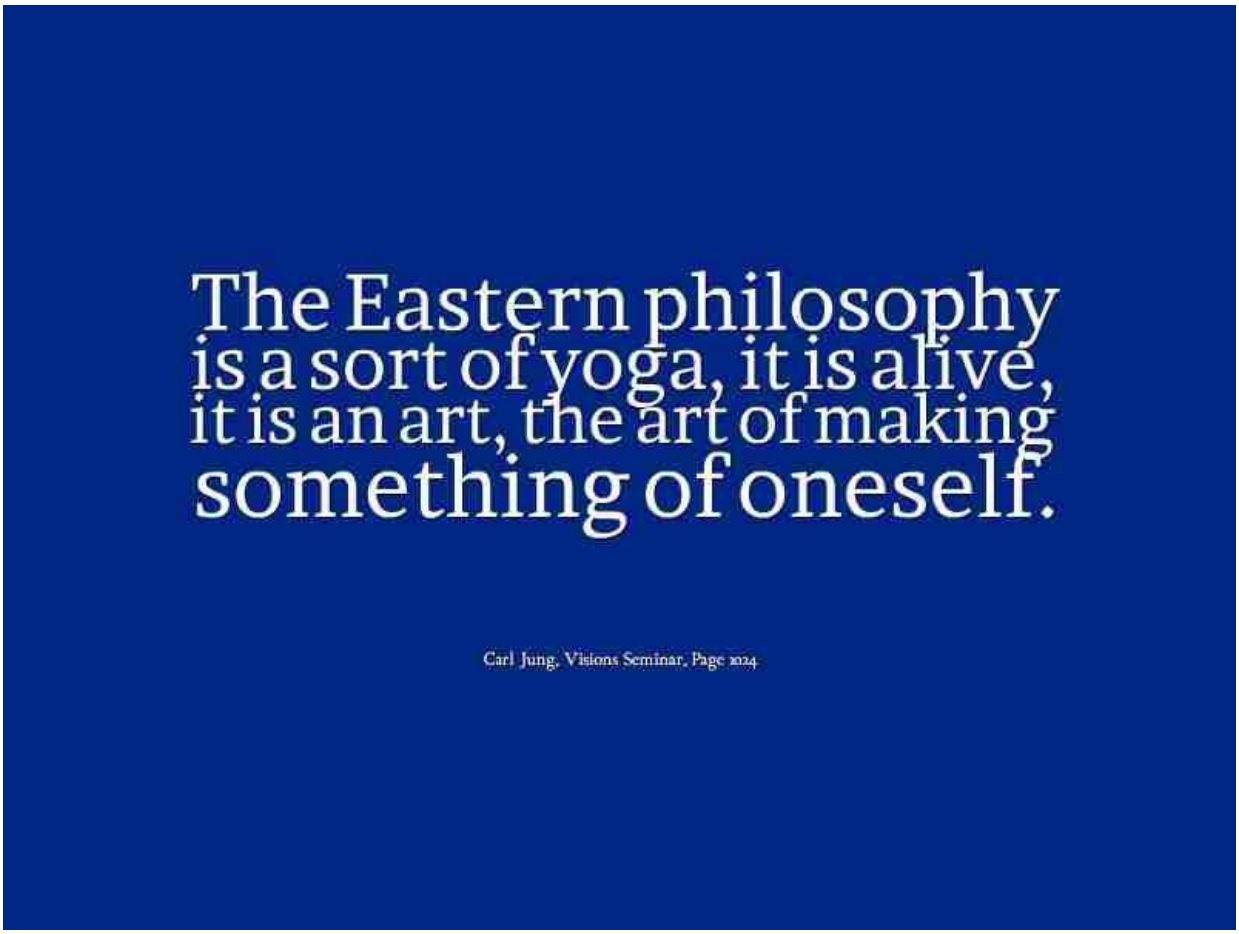


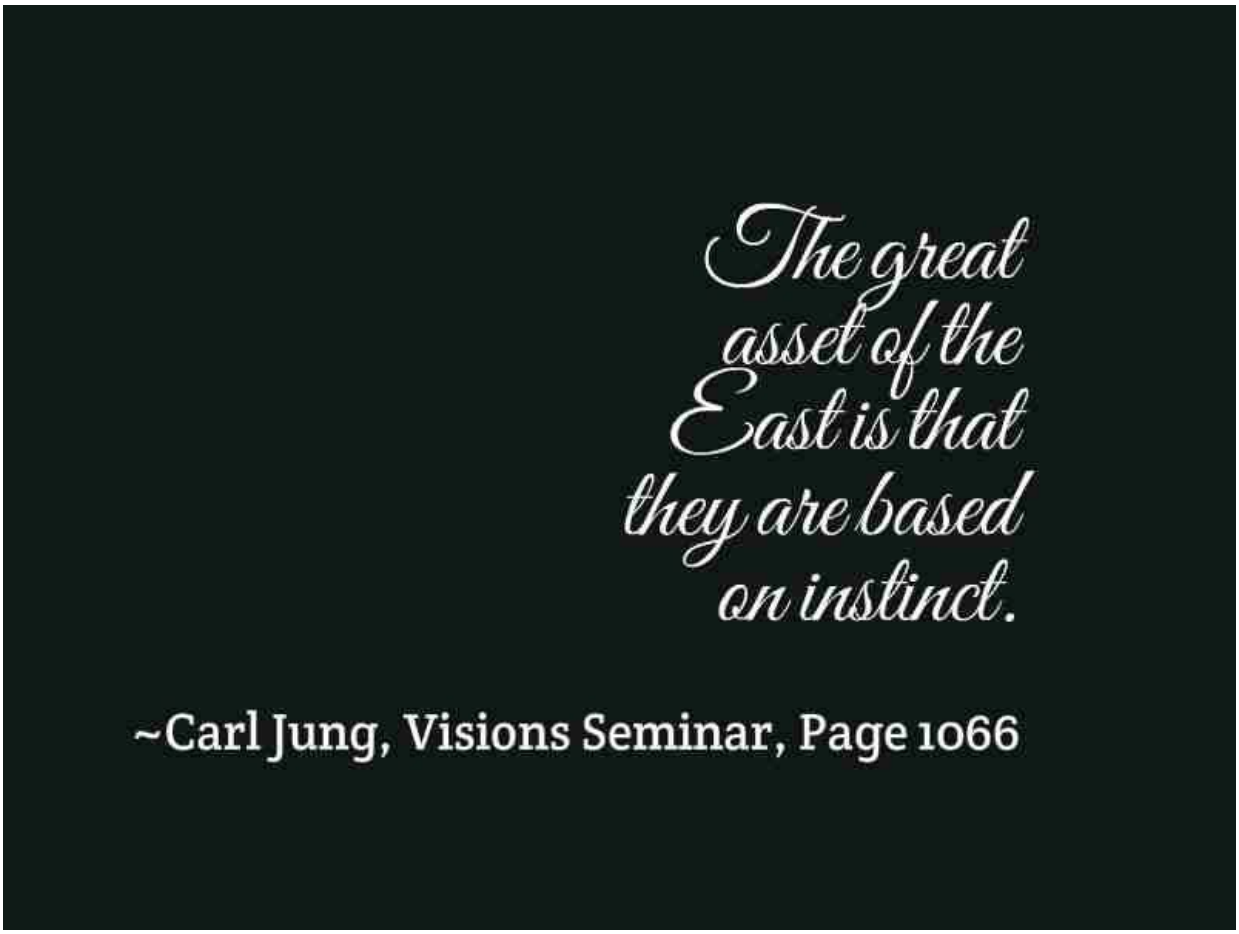
The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.


The day comes when you are outgrown and then you are approaching the void, which seems to me to be the mostdesirable thing, the thing which contains the most meaning.
~Carl Jung, Visions Seminar, Page 1026

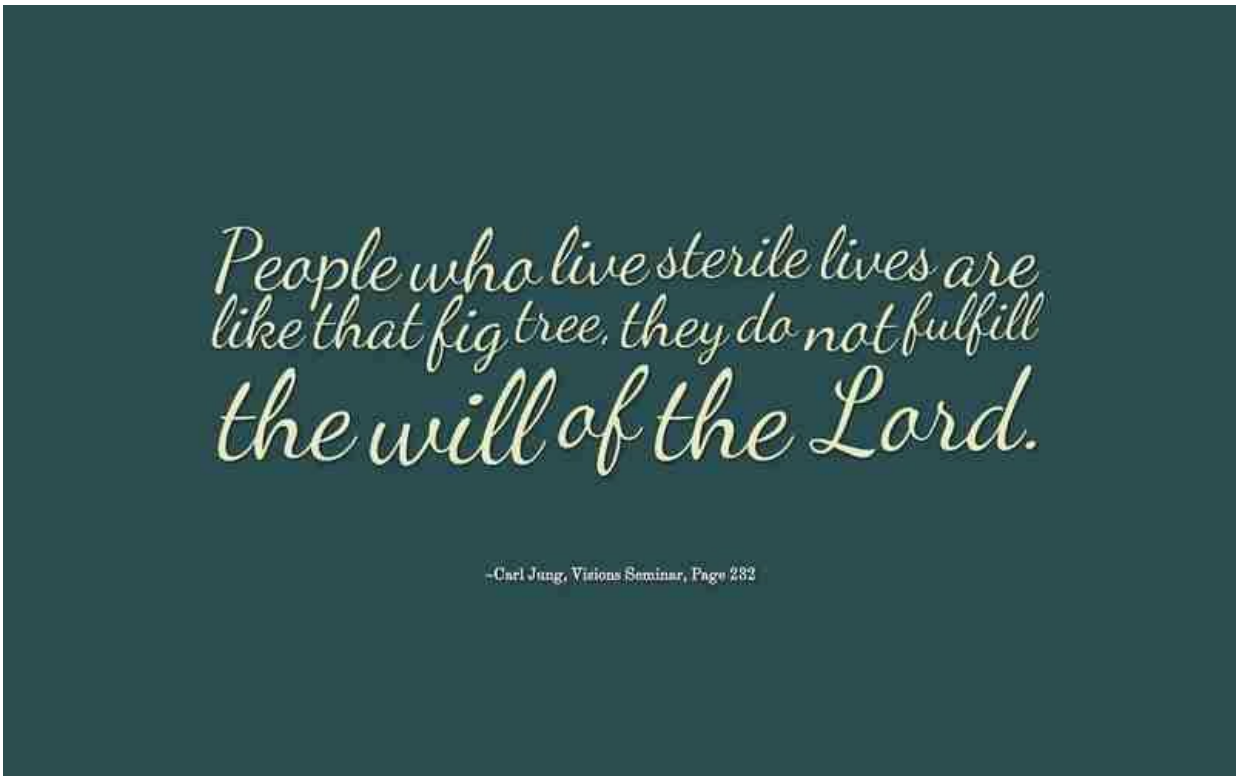
The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024


The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself.
Carl Jung, Visions Seminar, Page 1024

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

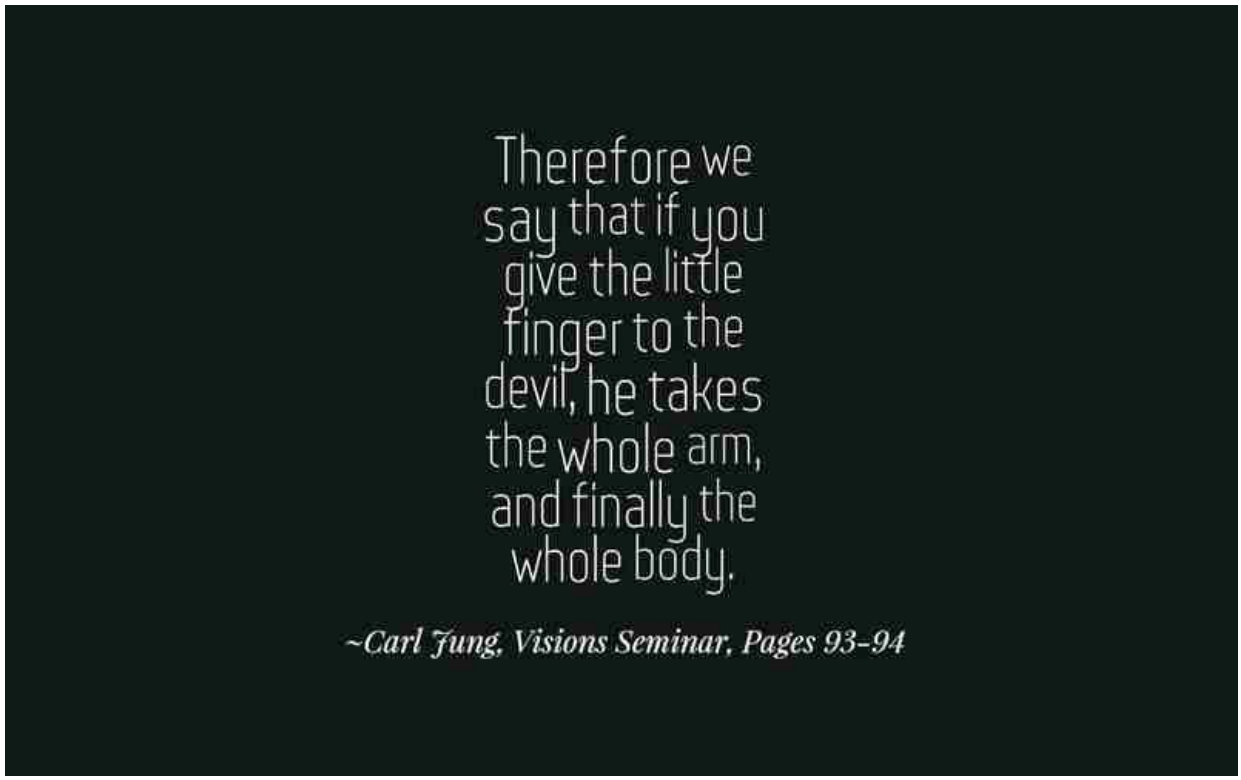


It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.


People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord.
-Carl Jung, Visions Seminar, Page 232

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord. Carl Jung, Visions Seminar, Page 232

The way of nature will bring you quite naturally wherever you have to go. Carl Jung, Visions Seminar, Pages 402-403


Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body.
~Carl Jung, Visions Seminar, Pages 93-94

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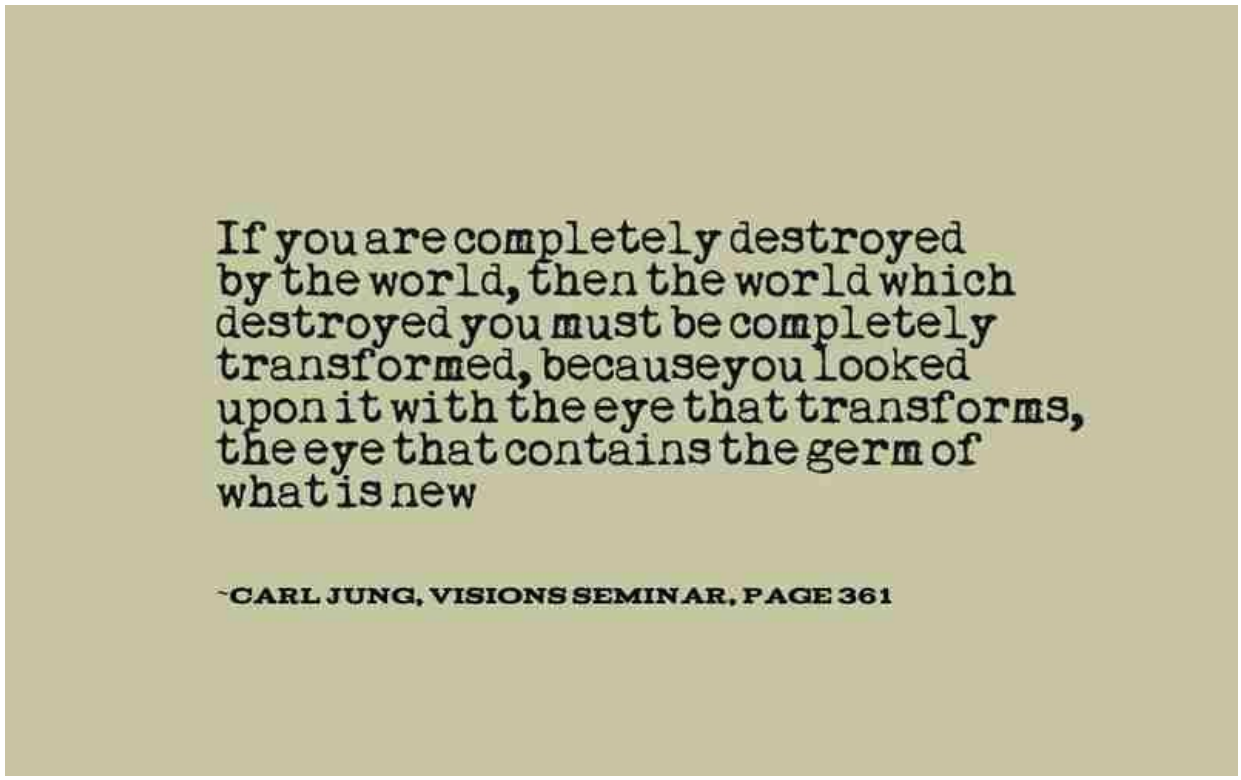
If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new
~CARL JUNG, VISIONS SEMINAR, PAGE 361

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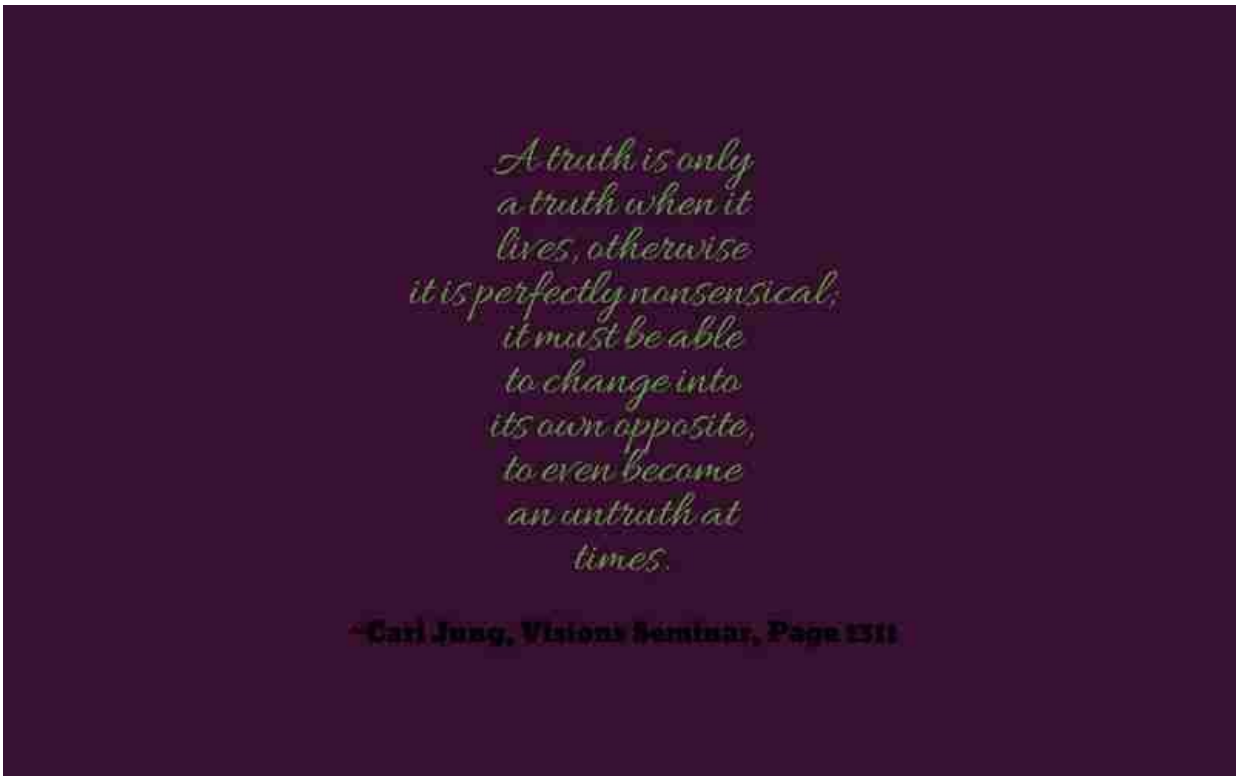
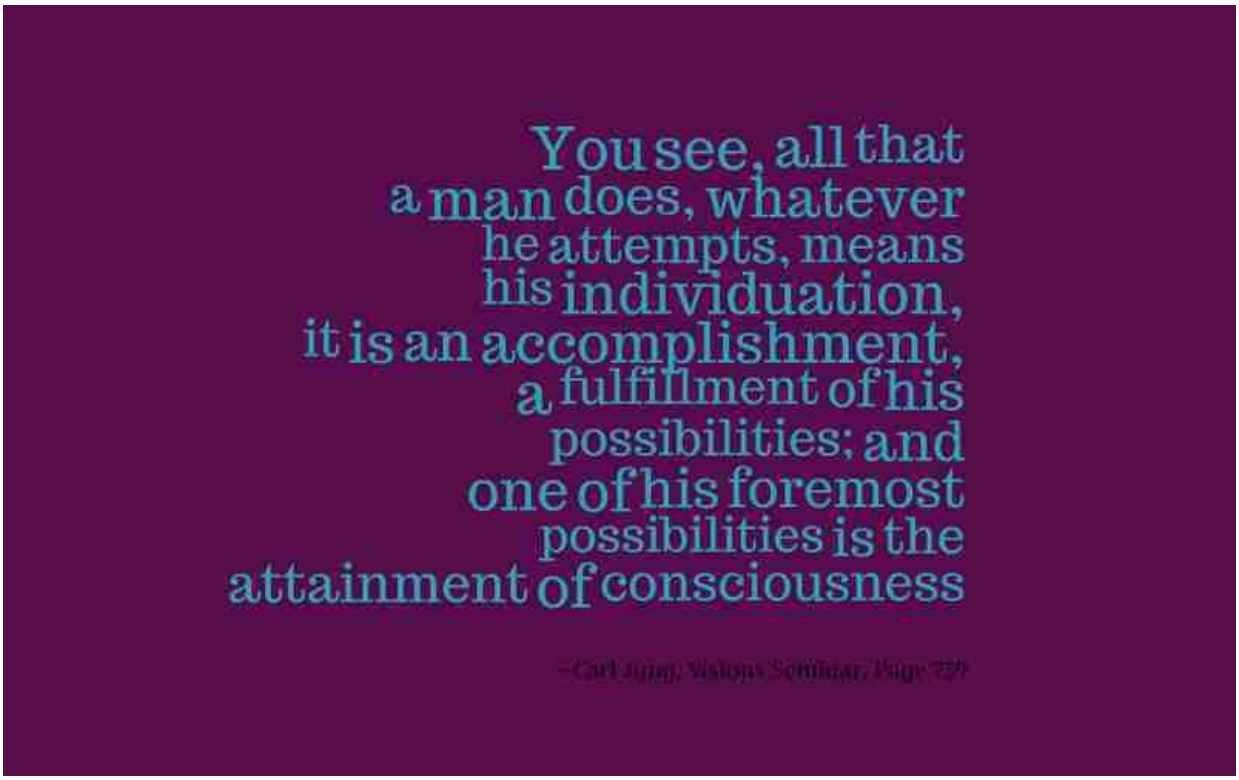
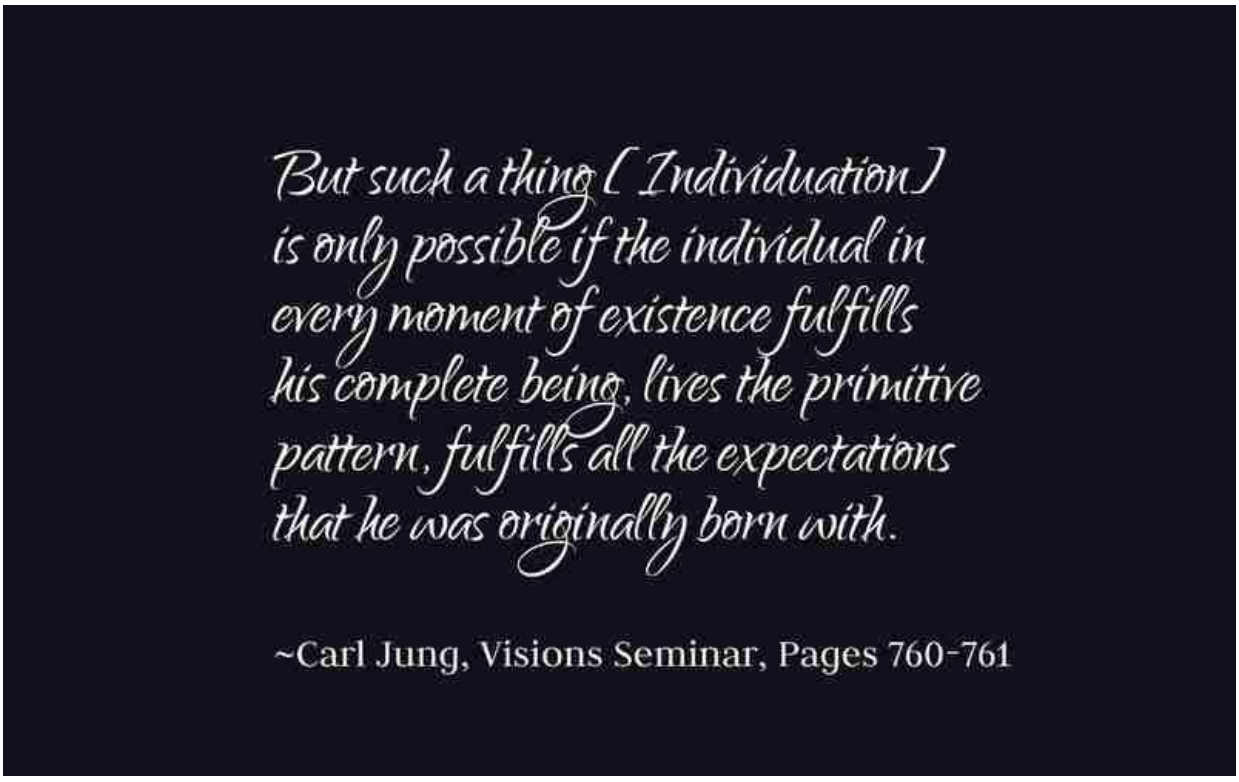
Carl Jung, Visions Seminar, Page 361



A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to
even become an untruth at times. Carl Jung, Visions Seminar, Page 1311



You see, all that a man does, whatever he attempts, means his individuation, it is an accomplishment, a fulfillment of his possibilities; and one of his foremost possibilities is the attainment of consciousness. Carl Jung, Visions Seminar, Page 759


But such a thing [Individuation]
is only possible if the individual in
every moment of existence fulfills
his complete being, lives the primitive
pattern, fulfills all the expectations
that he was originally born with.
~Carl Jung, Visions Seminar, Pages 760-761

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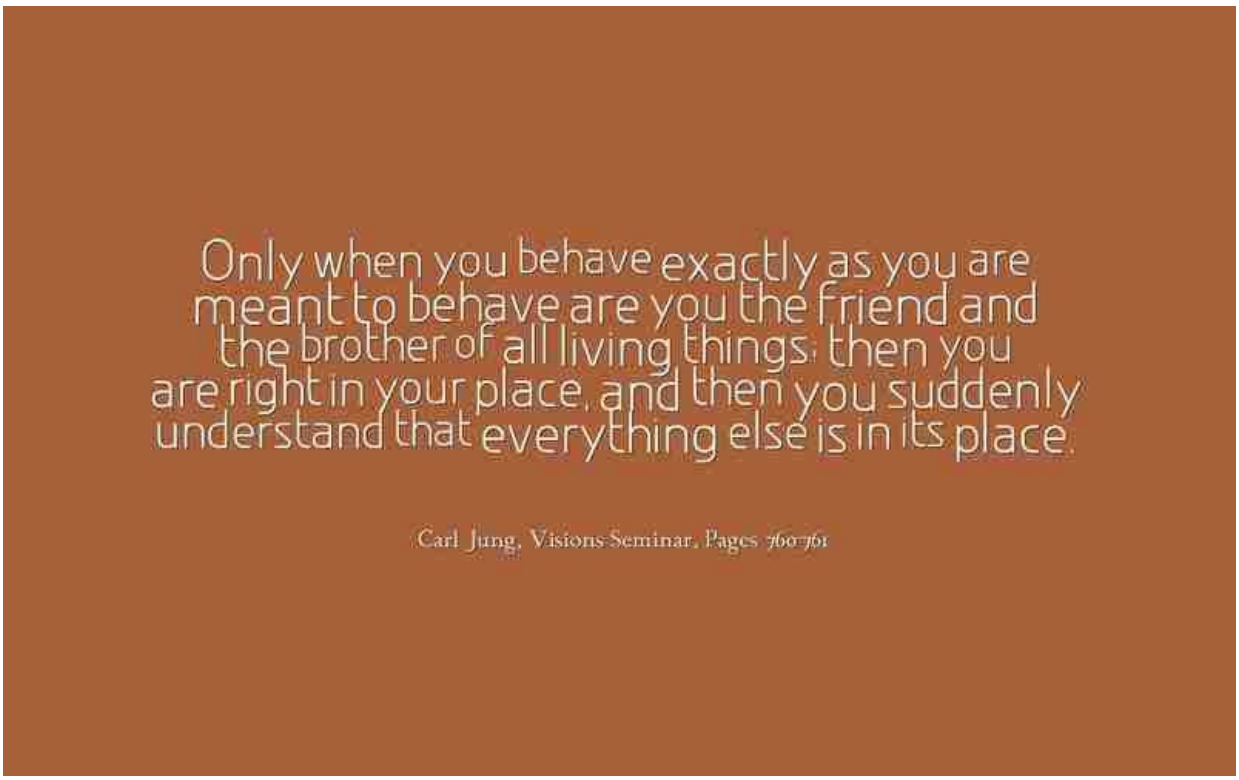
Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place.
Carl Jung, Visions Seminar, Pages 760-761

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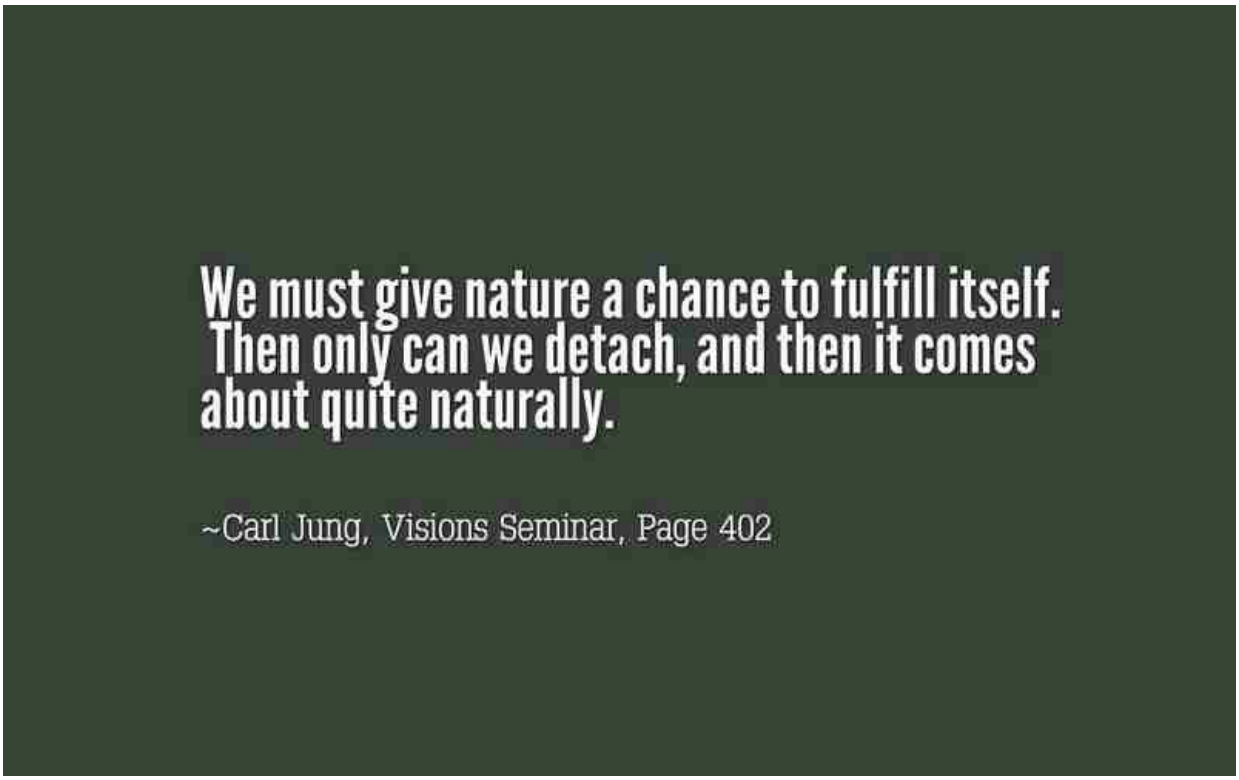
We must give nature a chance to fulfill itself.
Then only can we detach, and then it comes
about quite naturally.
~Carl Jung, Visions Seminar, Page 402

We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally. Carl Jung, Visions Seminar, Page 402

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: We must give nature a chance to fulfill itself. (2016-04-22 04:19)

If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature.

But such a thing is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern,
fulfills all the expectations that he was originally born with.

Naturally one would be abstracted from that universal consciousness through any attempt at a provisional life, for the moment one looks ahead one
neglects what is here.

The provisional life is a mutilated existence, it is only half a life, giving absolutely no chance of fulfillment, which is the only
guarantee for a consciousness that is in harmony with the totality of nature.

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place,

and then you suddenly understand that everything else is in its place.

That is the experience which old China called Tao, but that is a very mystical concept.

One realizes how rare, how almost impossible such an experience is, because it is linked up with the completeness of experience in every stage of life. Carl Jung, Visions Seminar, Pages 760-761

We must give nature a chance to fulfill itself.

Then only can we detach, and then it comes about quite

naturally. One could say: Live your life to the full and

then you can die.

This idea was expressed by Cicero, the idea that the fullness of life brings about the fullness of time and the moment which is ripe for death.

That was the antique standpoint and in a way it is true; when nothing remains, it is the end; everything has been said and done, it is perfectly natural, even logical, that one vanishes.

If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear.

Carl Jung, Visions Seminar, Page 402

Carl Jung across the web:

Blog: http:

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https://plus.google.com/102529939687199578205/posts

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_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung and "Dragons" – Anthology (2016-04-23 02:30)

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end.

This is also the fate of the Logos: in the end it poisons us all.

In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison.

We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the An- tichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of drag- ons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death.

The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that

it is often

referred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness.

Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, there- fore, water means spirit that has become unconscious.” (Carl Jung, CW 9i, para 40)

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

The dragon, for instance, did not need to be imported from China, there have been dragon myths in Europe since the earliest times. Carl Jung, Modern Psychology, Page 43.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole na- ture of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

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Carl Jung: In the redemption of the individual, the whole past will be redeemed, (2016-04-23 02:55)

Exactly the same idea is expressed in the Epistles of St. Paul where he says that all living beings, the whole of creation, is waiting for the revelation of the children of God; they are waiting to celebrate their apokatastasis, their reinstallation with the redemption of the children of God.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been.

Primitives express that quite plainly; they say that when the hero steps out of the belly of the monster, not only he comes out but his dead parents who have also been swallowed by the time dragon, and not only his parents but all the people of the tribe who have disappeared in time, and even rivers and mountains and woods, whole countries come out of the whale-dragon.

All the vanished memories of former situations will be restored, everything will be brought back to its original condition. Carl Jung, Visions Seminar, Page 1280

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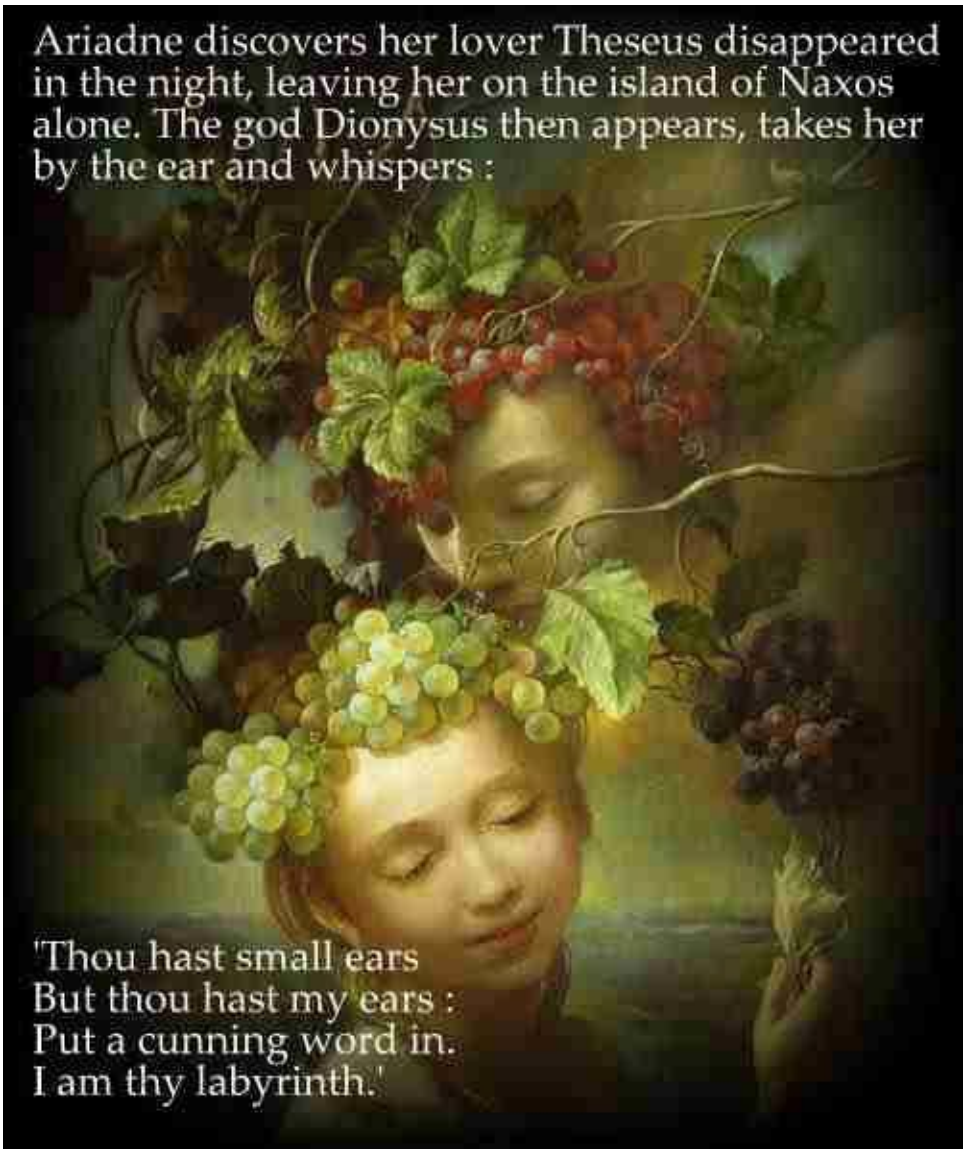
Carl Jung: That is like the magic use of the sacred symbols. (2016-04-24 02:30)


Ariadne discovers her lover Theseus disappeared in the night, leaving her on the island of Naxos alone. The god Dionysus then appears, takes her by the ear and whispers :
'Thou hast small ears
But thou hast my ears :
Put a cunning word in.
I am thy labyrinth.'

That is like the magic use of the sacred

symbols. Of course there is the right

use and the wrong use.

You see, mandalas were first discovered by some old wise guy who lived in a cave or in the woods because he was bored with the crowd of fools that humanity consists of, and had discovered much more interesting things than

the ordinary small talk of the villages.

He sat apart and studied the miracles in his mind, and he had funny dreams also, and he came to the idea that things must be somehow in a circle like the horizon round himself.

So he made a circle, that was one thing; then he made a point in it, and thus he got nearer to the truth, and he went on filling the circle with pictures of the world.

Then he made four points for north, south, east, and west, and thought to himself, "Now everything is nicely arranged."

But then he was disturbed by curious, ordinary people who have spiritual appetites, and young people came along saying: "What about this?" and "What about that? He thinks in circles."

And he said: "Don't get excited about that, just let things go as

they naturally go." They thought this was exceedingly wise and so

he was called the wise man.

Then certain people thought: Now could one perhaps acquire that wisdom?-we want

to be as wise as he. So they asked him about his wisdom.

He said, "Well, you see the world is like this," and he began to explain with circles and squares and all sorts of triangles, and they thought: "Now that is grand!

We must only make such squares and triangles and that will turn the trick, that will carry."

Therefore, they made mandalas and they stared at them, they contemplated them, they put themselves into them: Yes, it is true, the old man has filled them with truth.

And it is of course most convincing, because one believes that in stepping into those mandalas, one steps into the truth.

Yet, they didn't know that they had stepped out of the truth.

That is the terrible thing: when one thinks a thing is obviously the truth, most convincing, and steps into it, then one steps out of it.

You see, they omitted one thing, the great rhinoceros of the alchemistic process: namely, that they are the truth, not the circle.

The old man made the circle out of himself: he

is the truth. And they think it is the circle.

But they have stepped out of their truth.

The old man has never stepped into the circle: he made it, he is the circle.

It is a bit like the secret in Nietzsche's lamentation over the lost god, in his poem called: "The Lamentation of

Ariadne."

You see, Ariadne is dissolved in pain and sadness when she discovers that Theseus, her lover and rescuer, has disappeared in the night, leaving her on the island of Naxos alone.

Then the god Dionysos appears, and he takes her by the

ear and says: "Thou hast small ears,
I but thou hast my ears;
I put a
cunning
word in,
I am thy labyrinth."

Now that is Zarathustra. Carl Jung, Zarathustra Seminar,

Pages 188-189 Carl Jung across the web:

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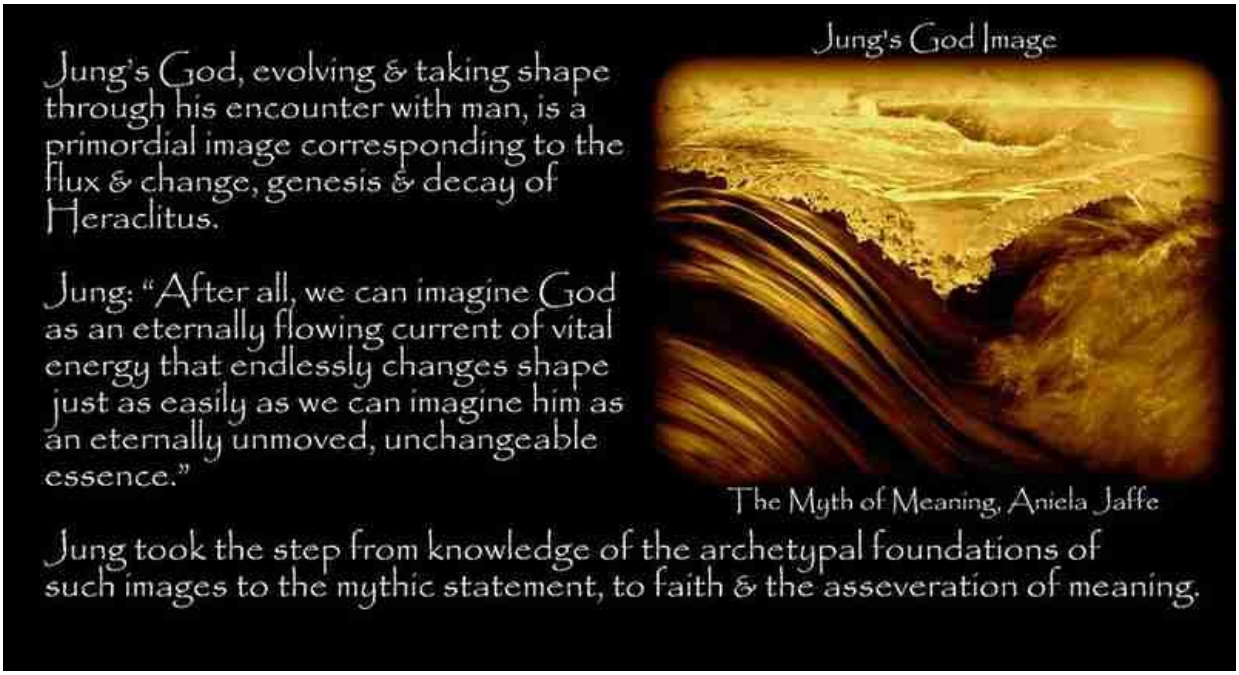
Carl Jung: „,we move in a world of images that point to something ineffable.
(2016-04-24 02:30)


Jung's God Image
Jung's God, evolving & taking shape through his encounter with man, is a primordial image corresponding to the flux & change, genesis & decay of Heraclitus.
Jung: "After all, we can imagine God as an eternally flowing current of vital energy that endlessly changes shape just as easily as we can imagine him as an eternally unmoved, unchangeable essence."
The Myth of Meaning, Aniela Jaffe
Jung took the step from knowledge of the archetypal foundations of such images to the mythic statement, to faith & the asseveration of meaning.

The fact that religious statements frequently conflict with the observed physical phenomena proves that in contrast to
physical perception the spirit is autonomous, and that psychic experience is to a certain extent independent of physical data.

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious,
i.e., on transcendental, processes.

These processes are not accessible to physical perception but demonstrate their existence through the confes- sions of the psyche.

The resultant statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their
turn are subject to manifold influences from within and without.

That is why whenever we speak of religious contents we move in a world of images that point to something ineffable.

We do not know how clear or unclear these images, metaphors, and concepts are in respect of their transcen- dental object.

If, for instance, we say "God," we give expression to an image or verbal concept which has undergone many changes in the course
of time.

We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes affect only
the images and concepts, or the Unspeakable itself.

After all, we can imagine God as an eternally flowing current of vital energy that endlessly changes shape just as easily as we can imagine
him as an eternally unmoved, unchangeable essence.

Our reason is sure only of one thing: that it manipulates images and ideas which are dependent on human imagination and its temporal
and local conditions, and which have therefore changed innumerable times in the course of their long history.

There is no doubt that there is something behind these images that transcends consciousness and operates in such a way that the statements
do not vary limitlessly and chaotically, but clearly all .relate to a few basic

principles or archetypes. These, like the psyche itself, or like matter, are

unknowable as such.

All we can do is to construct models of them which we know to be inadequate, a fact which is confirmed again and again by religious
statements. Carl Jung, CW 11,

Para 555 Carl Jung across the

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Carl Jung: She deserved being called a saint. (2016-04-25 03:12)

The anima as a friend or soror mystica [mystical sister] has always played a great role in history. In the cours d'amour [courts of love] of René d'Anjou she even takes precedence over the wife. The term maîtresse actually means mistress or master.

In the Middle Ages, for example, the worship of the anima led to courtly love, in which the knight was com- mitted to his lady and was at her service.

In later history we know of women such as Madame de Maintenon, Ninon de Lenclos, or Madame de Guyon. The latter was a woman of the highest spiritual eroticism and of a strangely deep wisdom.

She deserved being called a saint.

It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore. The primitives and also the apes do act out this onesidedness.

But should she become the femme inspiratrice [inspiring woman] oscillating between goddess and whore, rep- resenting all the doubtfulness and diversity of life, the highest skills and the highest Eros are called for.

Such women are manifestations of a much more developed culture and this was known in the Middle Ages and also in Greece in its heyday. Children's Dreams: Notes from the Seminar Given in 1936–1940, p. 321.

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Carl Jung on “Yourself” – Anthology (2016-04-25 03:44)

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

Remember that you can know yourself and with that you know enough. But you cannot know others and ev- erything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may

know himself. That is his limit. Carl Jung; The Red Book; Page 306.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of en- countering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

And you, my soul, I found again, first in images within men and then you yourself I found you where I least ex- pected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the oppo- sites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the bold- est acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were em- bracing a glowing red-hot iron: it burns into you and that is very painful.

Carl Jung, Zarathustra Seminar, Page 1473.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it hap- pens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don't worry! ...Don't allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fan- tasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Letters Volume 1, Page 97.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that out- burst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its un- conscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life. Corpus Hermeticum I, Poimandres, 21.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the

grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things

are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

It will be good for your humility if you can accept the gifts of the unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. 1, Page 458-459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in Modern Psychology, Vol. 2, Page 155.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are there- fore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Pages 334-335.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books… Carl Jung, Letters Vol. 1, Page 479.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

It is very important for your mental health that you should on the one hand concern yourself with psychic ma- terial but on the other hand should do so as systematically and

accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Pages 528-529.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most prob- lematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol. 1, Pages 516-517.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Do not allow yourself to go gray over missing my 60th birthday. The abstract number 60 means nothing at all to me. I much prefer to know, through hearing from you, what you are doing. What the European Jews are doing I al- ready know, but what the Jews are doing on archetypal soil—that interests me extraordinarily. Carl Jung, 22Dec1935.

As Dorn says, you will never make the One unless you become one yourself. Carl Jung, CW 14, Para 753.

But if you recognize your own involvement you yourself must enter into the process with your personal reac- tions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

There is no point in delivering yourself over to the last drop. . . . In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. Carl Jung, Letters Vol. II, Pages 25-26.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Pages 25-26.

You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordi- nary murder. Only it is yourself that has been killed. Carl Jung, Letters Vol. II, Pages 25-26.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it. Carl Jung, Letters Vol. II, Pages 163-174

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light. Carl Jung, Letters Vol. II, Pages 194-196

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obvi- ously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are with- out grumbling. Carl Jung, Letters Vol. II, Page 456.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in har- mony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Pages 515-516

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't be- lieve it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You cannot apply kindness and understanding to others if you have not applied it to yourself. Carl Jung, Let- ters Vol. II, Pages 515-516

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Page 556, Para 906.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. Carl Jung, Liber Novus, Page 279.

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

You should carry the monastery in yourself. The desert is within you. Carl Jung, Liber Novus, Page 230.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

Don’t run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don’t see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from with- out or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantia- tion. Carl Jung, Zarathustra Seminar, Pages 1012-1013

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal. Carl Jung, Visions Seminar, Page 458.

By removing yourself from the dogma you get into the world which is increasingly chaotic and primitive, in which you must find
or create a new orientation. Carl Jung, Visions

Seminar, Page 905 Carl Jung across the web:

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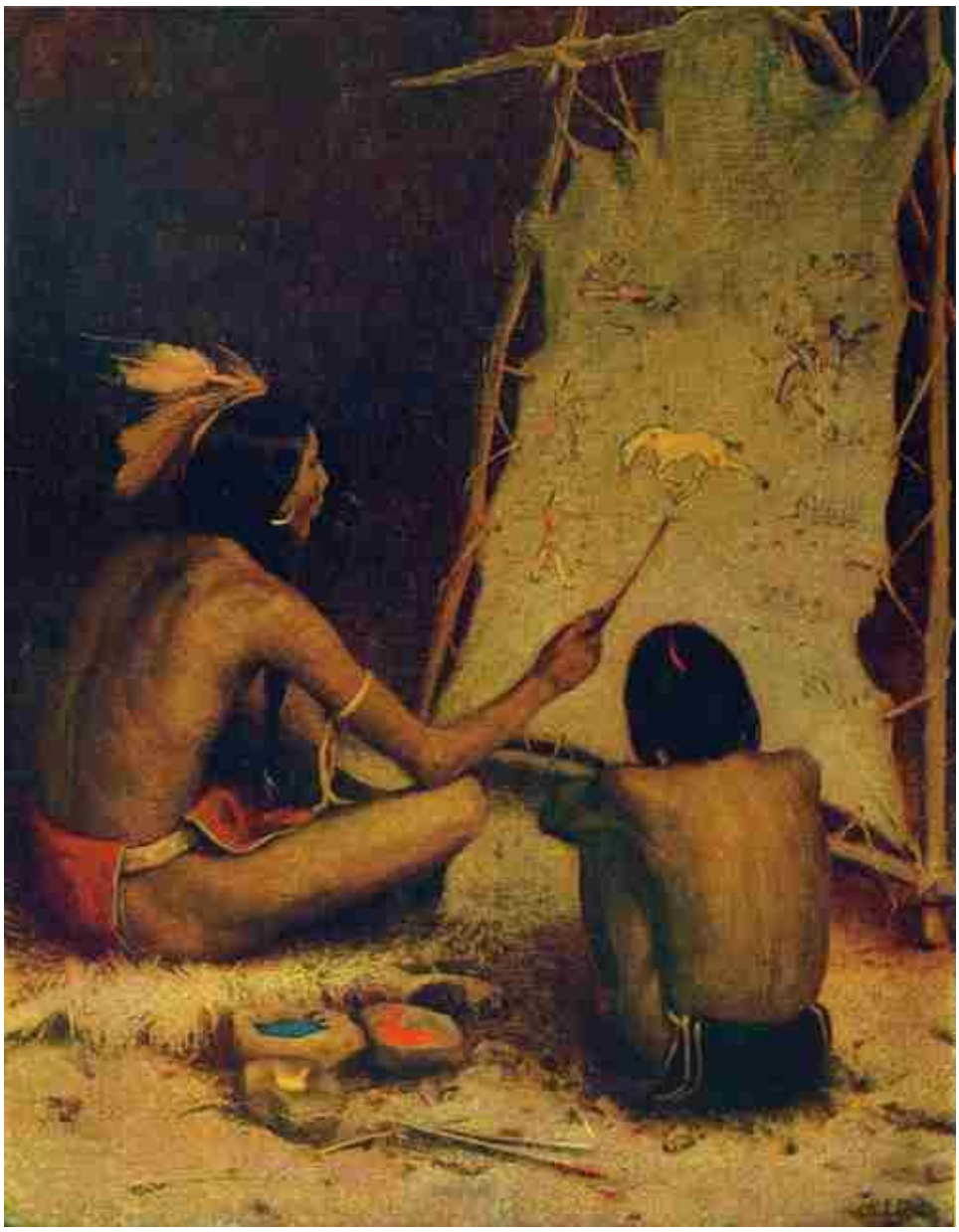
Carl Jung: An insect does by itself what it has to do after hatching. (2016-04-26 03:01)



It is not we who have those images, but they are within us, and we are

shaped by them. These are preordained modes of functioning.

The way it happens in us is how it happens in

nature in general. An insect does by itself what it

has to do after hatching.

It is not welcomed by benevolent parents or midwives, and all the same it spins

its threads correctly. It flies to the plant where it finds its food, and so on.

It just does the right thing.

Similarly, the mental functioning of human beings is not something that each individual has to learn anew for him- or herself.

We do what our ancestors have

always done. It is not the school that

brings this about.

On the contrary, we have to be careful that the school does not destroy the natural functioning of the psyche. Carl Jung, Children's Dream Seminar, Page 133

Carl Jung across the web:

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Carl Jung: We are the object of the dream, not its maker. (2016-04-27 03:07)

We apply a structure to the dream that corresponds to the pattern of a drama.

We distinguish four elements: the introduction often specifies place and time, as well as the actors (dramatis personae) of the dream action.

There follows the exposition, which unfolds the problem of the dream.

It contains, so to speak, the theme, or maybe the question posed by the unconscious.

From this arises the peripeteia: the dream action leads to increasing complexity, until it reaches a climax and changes—sometimes in the form of a catastrophe.

Finally, the lysis gives a solution or the result of the dream. Carl Jung, Children's

Dreams, Page 236. . You always have to imagine a dream as like a conversation

you overhear on the radio or the phone.

Somebody says something, you hear a sentence of conversation, then the conversation breaks off again, and now you should reconstruct
what had been said.

That's how you should think of dreams.

It is always a "listening in." You just overhear something

for a moment. Something becomes clear subliminally.

You wake up with a sentence on your lips, but perhaps you've even forgotten the dream, too.
Carl Jung,

Chil- dren's Dreams Seminar, Page 359.

This is the secret of dreams—that we do not dream, but rather

we are dreamt. We are the object of the dream, not its maker.

The French say: “Faire un rêve.” [To make a

dream.] This is wrong.

The dream is dreamed
to us.

We are the objects.

We simply find ourselves put into a situation.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will
overcome us in reality. Carl Jung, Children’s Dreams, Page 159.

Childhood dreams still remembered by adults are not just any dreams, but have been preserved by memory because they completely contain human life in either longer or shorter periods.

When we have a cursory glance at such a dream, at first we do not understand why it has been remembered.

If we are able to trace it back, however, we can in most cases find clues as to why it has gained such impor- tance.

If things have made a deep impression on us in childhood, we may assume that something highly important lies within what impressed us as such, or that a very important event happened in the neighbourhood of what we kept in our memory, something which is meaningful for the whole later course of life. Carl Jung, Children’s Dreams Seminar, Page 136.

Children also contain a future personality within themselves, the being that they will be in the following years.

The experiences of the coming years are, so to speak, there already, but only unconsciously, as they have not yet been made.

The children already live in a tomorrow, only they are not aware of it.

This figure exists in potential, naturally in a projected form. Carl Jung, Children’s

Dreams Seminar, Page 50. Carl Jung across the web:

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Carl Jung on the importance of being Born (2016-04-27 03:41)

There are plenty of people who are not yet born.

They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally.

They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional
life. Carl Jung, Kundalini Seminar, Page 28

It is most important that you should be born; you ought to come into this world—otherwise you cannot real- ize the self, and the purpose of this world has been missed.

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is.

Otherwise you can never start Kundalini; you can never detach.

You simply are thrown back, and nothing has happened; it is an absolutely valueless experience.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most ab- surd things—to believe,
for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

It may be completely futile, but you have to believe in it, have to make it almost a religious conviction, merely for the purpose of putting
your signature under the treaty, so that trace is left of you.

For you should leave some trace in this world which notifies that you have been here, that something has hap- pened.

If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

It never touched the ground, and so never could produce the plant.

But if you touch the reality in which you live, and stay for several decades if you leave your trace, then the im- personal process can begin.

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga
[creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

Even if you don't become a complete realization of yourself, you become at least a person; you have a certain conscious form.

Of course, it is not a totality; it is only a part, perhaps, and your true individuality is still behind the screen— yet what is manifested on the surface is
surely a unit.

One is not necessarily conscious of the totality, and perhaps other people see more clearly who you are than you do yourself.

So individuality is
always.

It is everywhere.

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being con- scious of its individuality.

A dog has probably an exceedingly limited idea of himself as compared with the sum total of his individual- ity.

As most people, no matter how much they think of themselves, are egos, yet at the same time they are indi- viduals, almost as if they were individuated.

For they are in a way individuated from the very beginning of their lives, yet they are not conscious of it.

Individuation only takes place when you are conscious of it, but individuation is always there from the begin- ning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth

that is not individual. Each form of life is manifested in a differentiated being naturally,

otherwise life could not exist.

An innate urge of life is to produce an individual as complete as possible. Carl Jung, Kundalini Seminar, Page 4

Carl Jung across the web:

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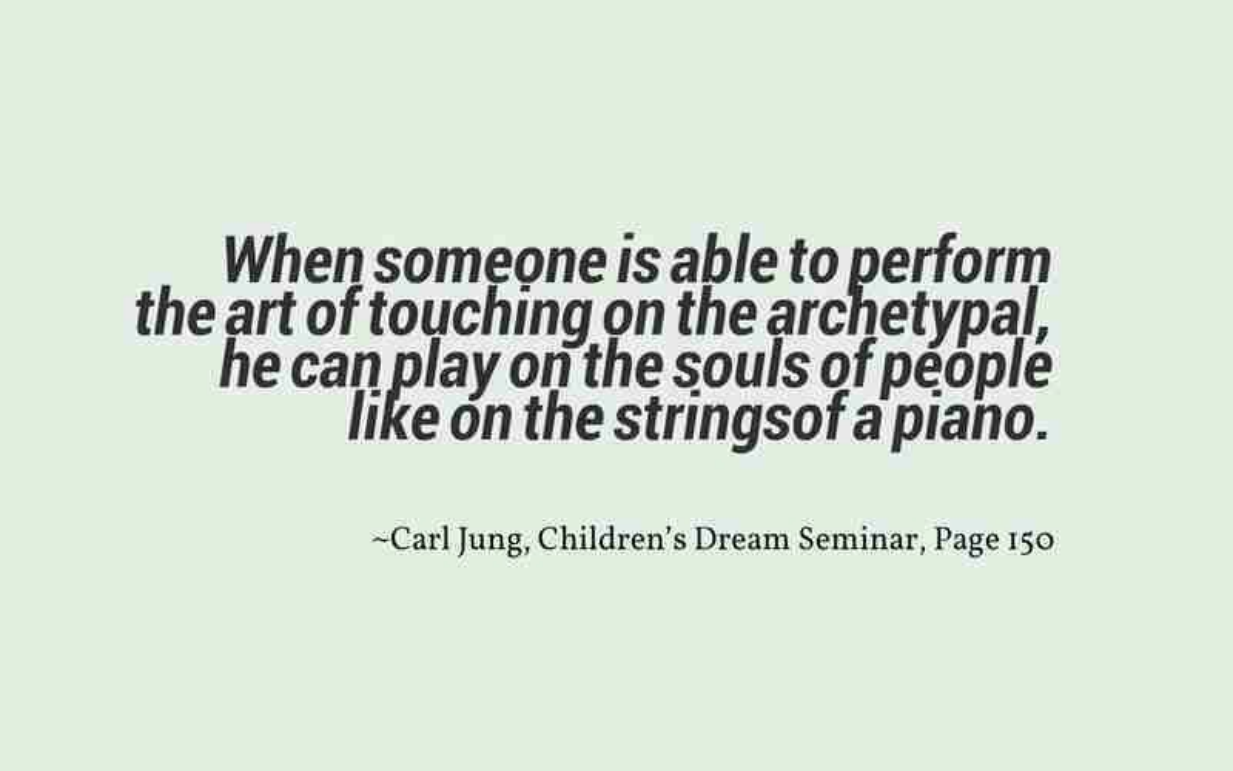
Some Carl Jung Quotations XIX (2016-04-28 02:30)


When someone is able to perform
the art of touching on the archetypal,
he can play on the souls of people
like on the stringsof a piano.
~Carl Jung, Children's Dream Seminar, Page 150

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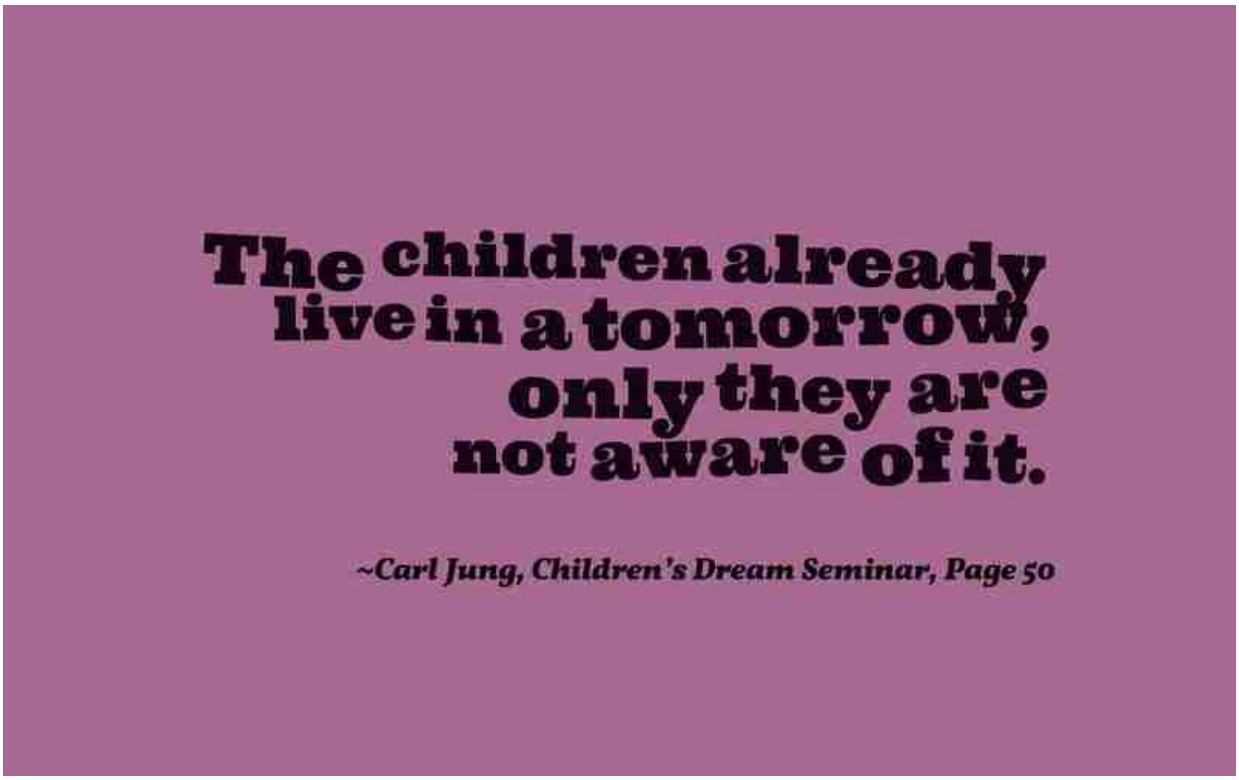
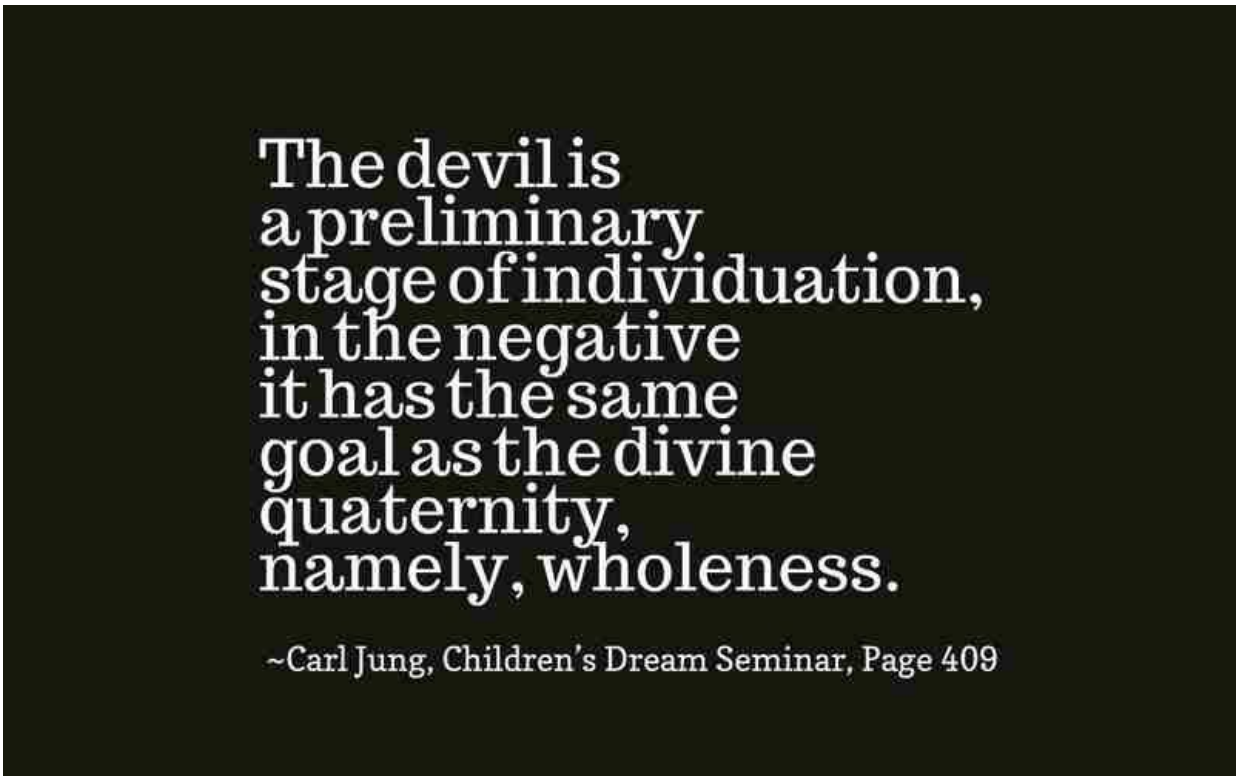
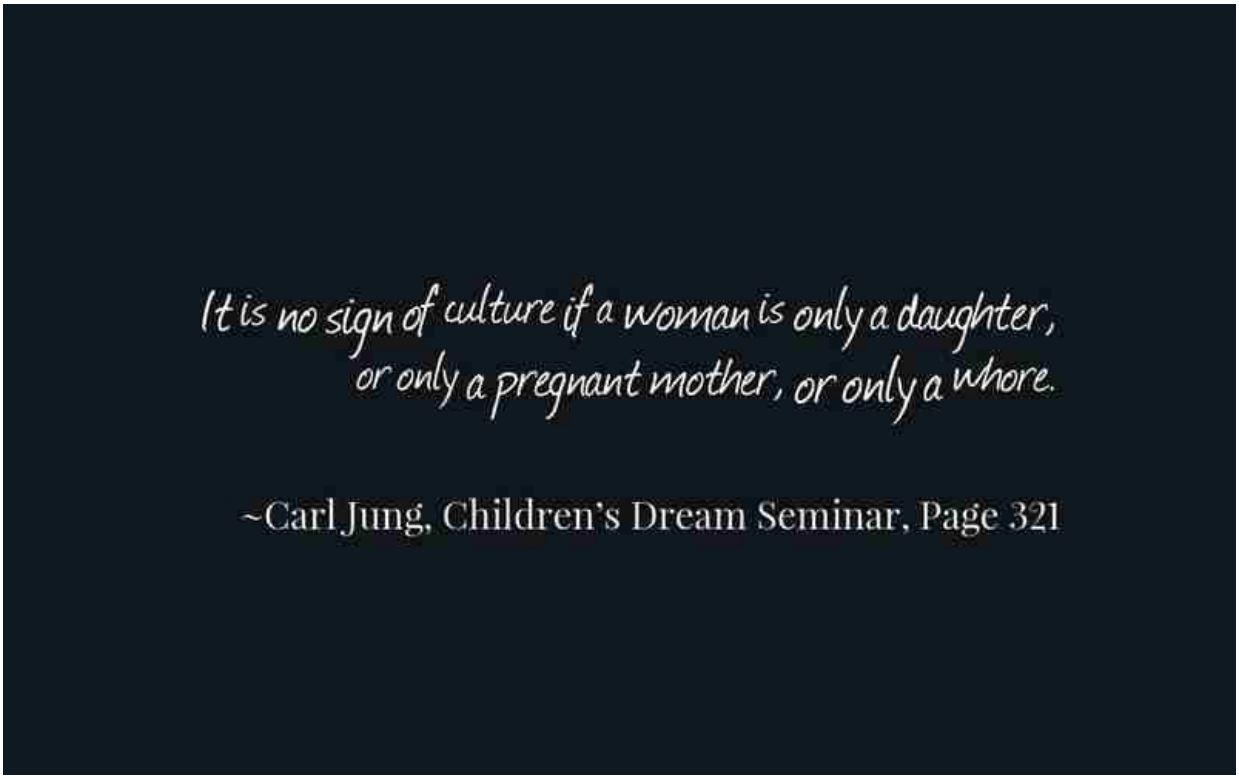


The children already live in a tomorrow, only they are not aware of it. Carl Jung, Children's Dreams Seminar, Page 50.


The devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness.
~Carl Jung, Children's Dream Seminar, Page 409

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.


It is no sign of culture if a woman is only a daughter,
or only a pregnant mother, or only a whore.
~Carl Jung, Children's Dream Seminar, Page 321

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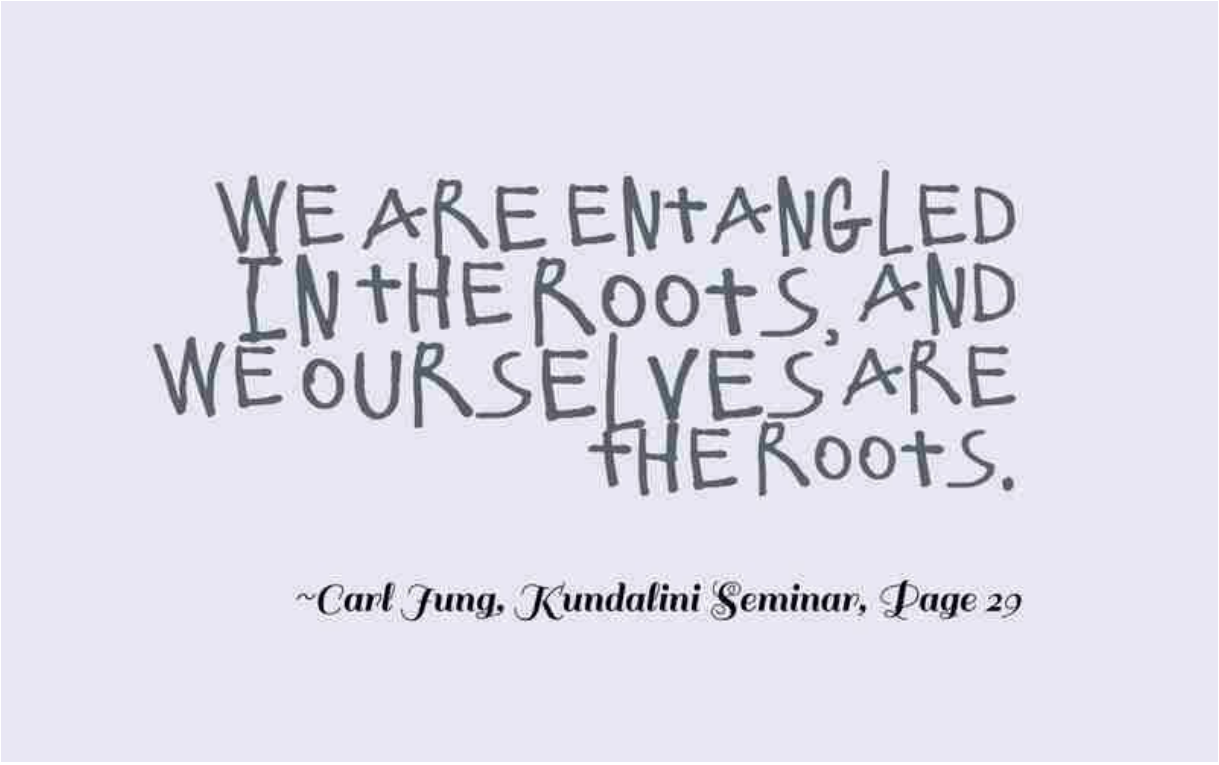

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live.
~Carl Jung, Kundalini Seminar, Page 29

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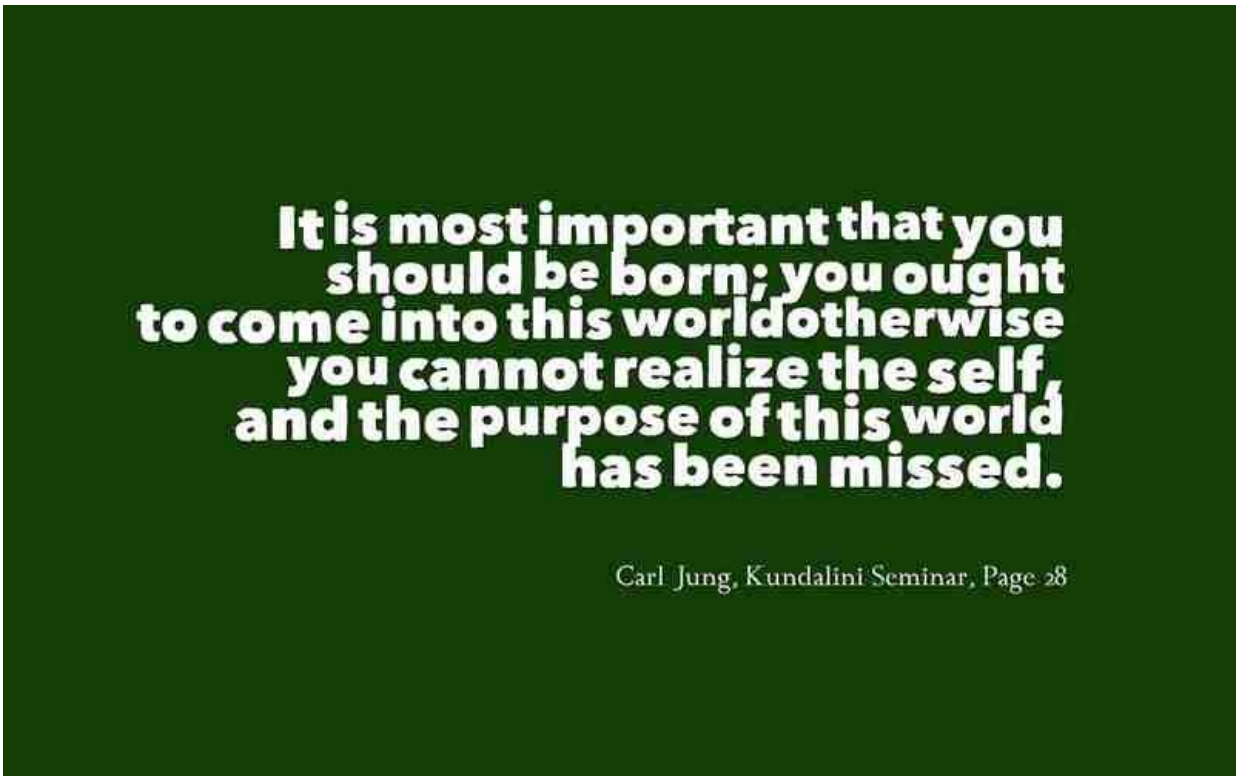
It is most important that you should be born; you ought to come into this worldotherwise you cannot realize the self, and the purpose of this world has been missed.
Carl Jung, Kundalini Seminar, Page 28

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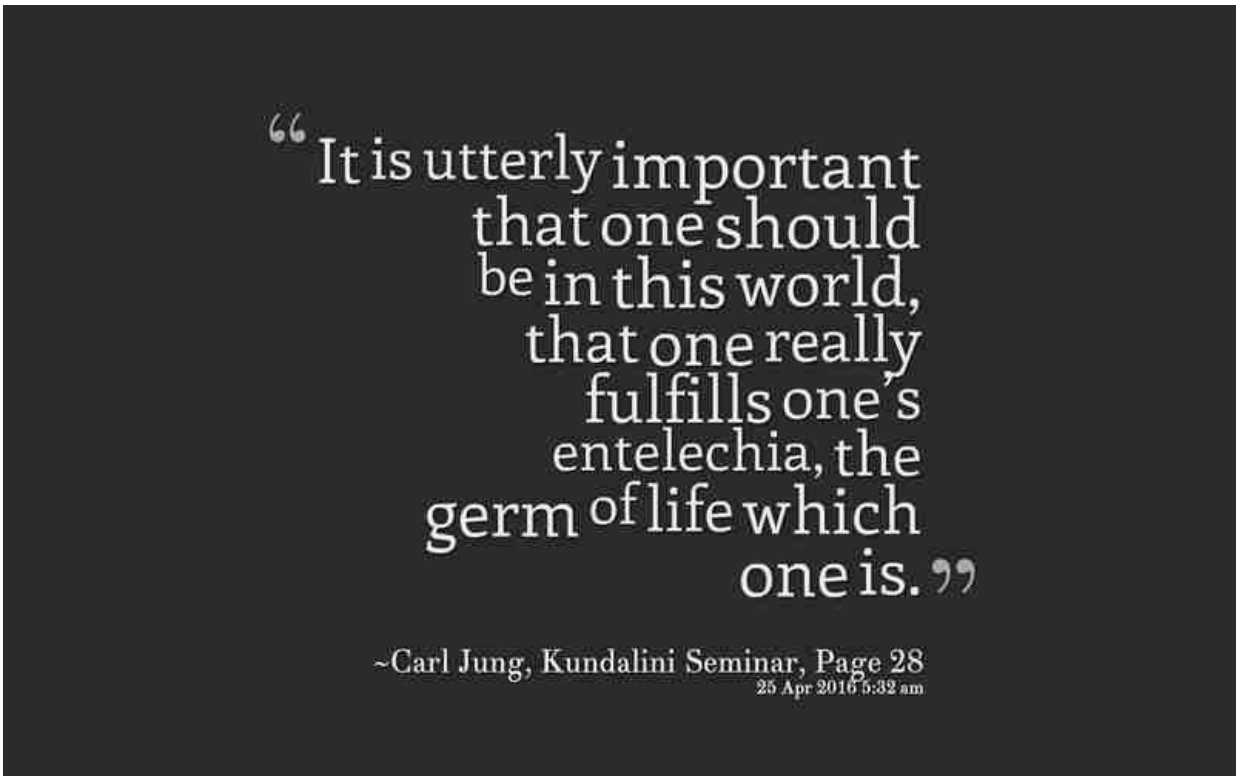
“It is utterly important that one should be in this world, that one really fulfills one’s entelechia, the germ of life which one is.”
~Carl Jung, Kundalini Seminar, Page 28
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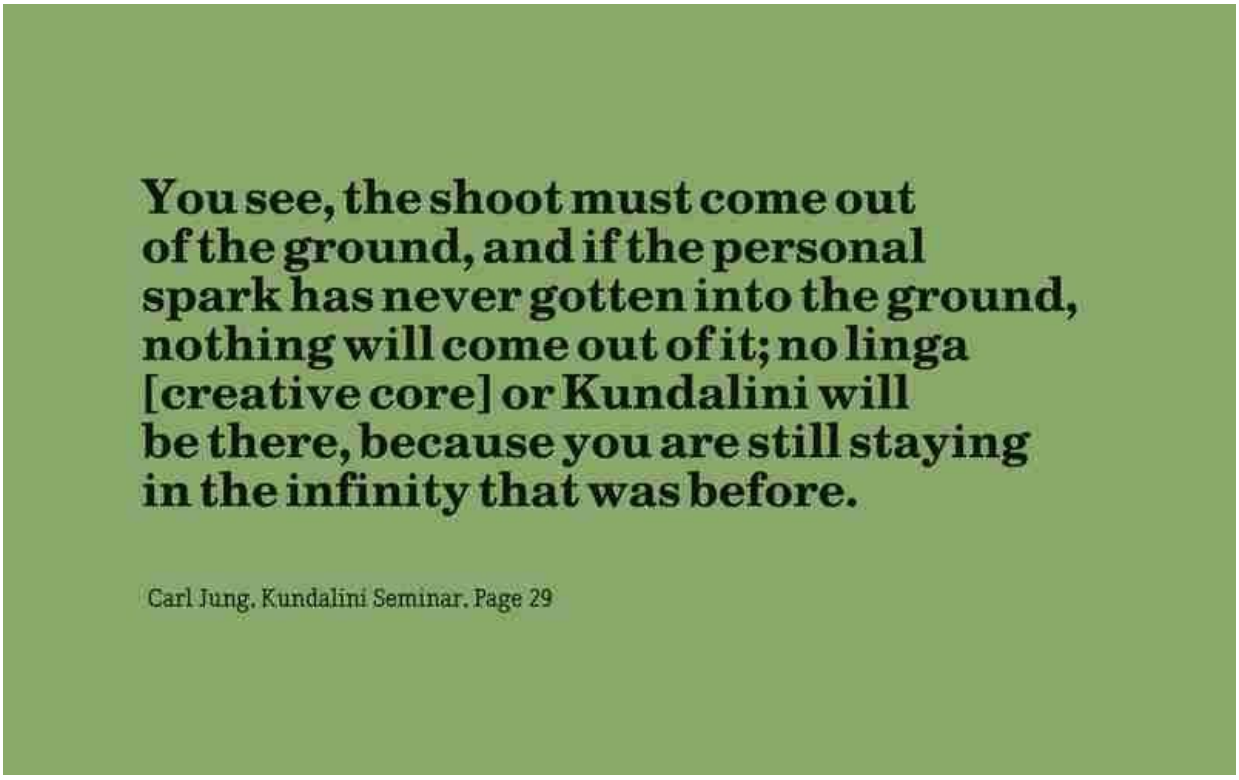
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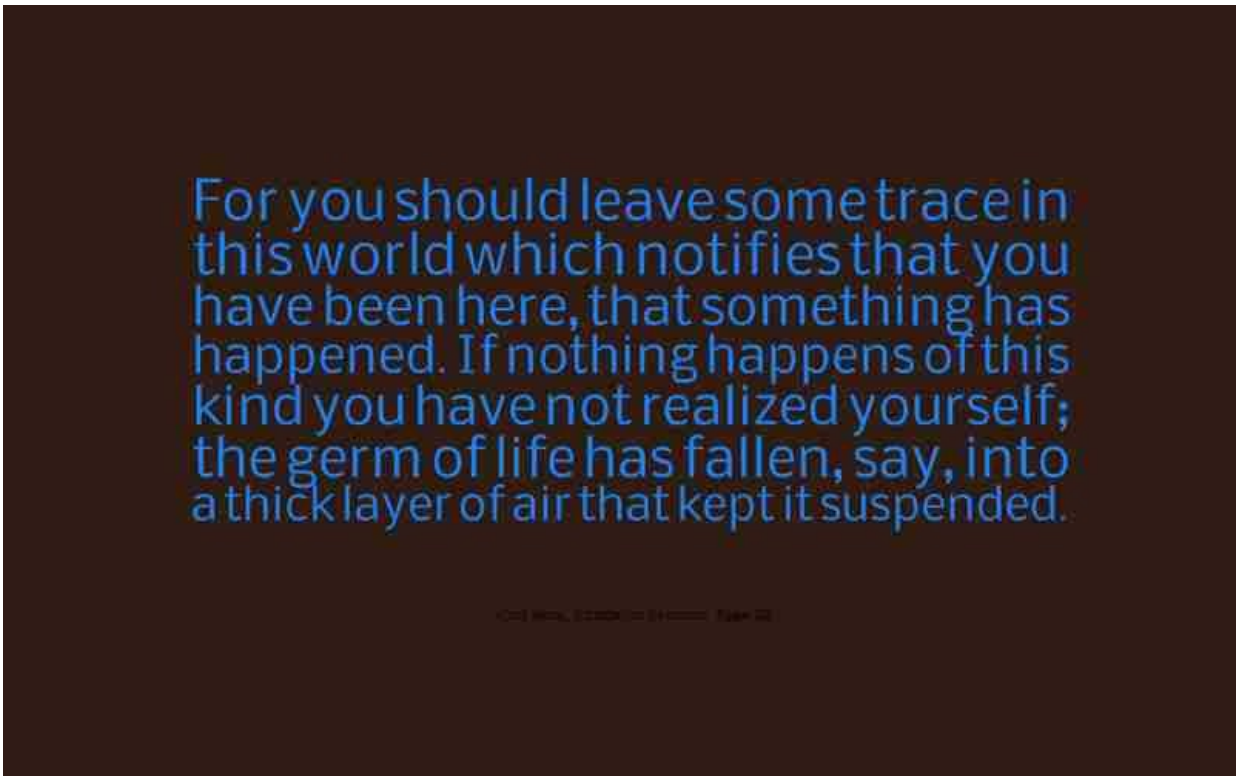
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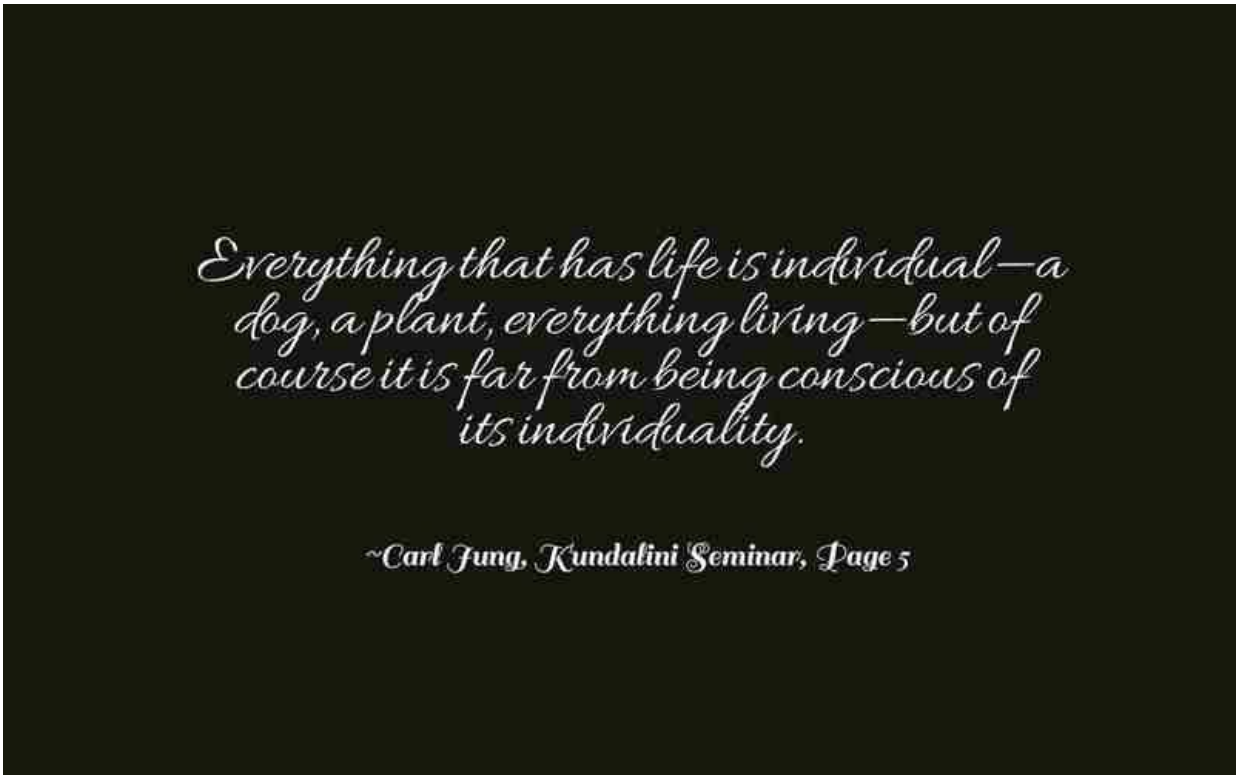
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~Carl Jung, Kundalini Seminar, Page 5

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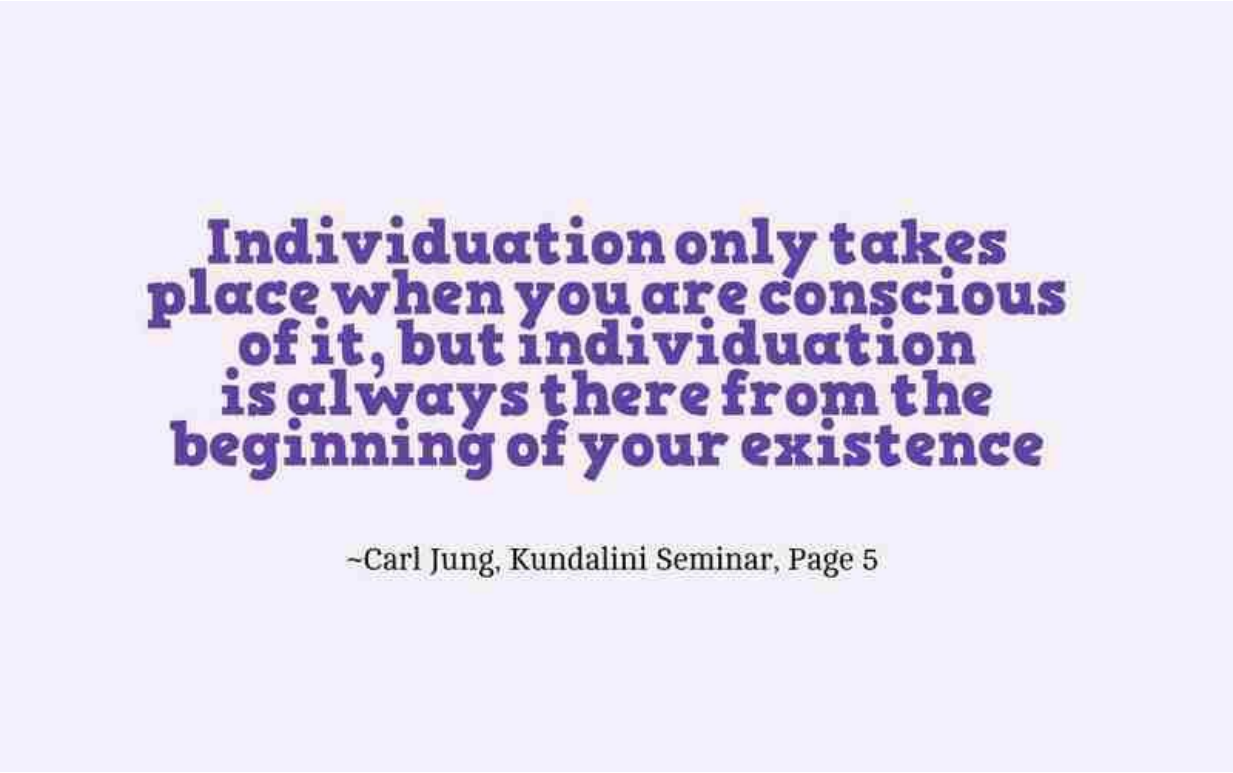
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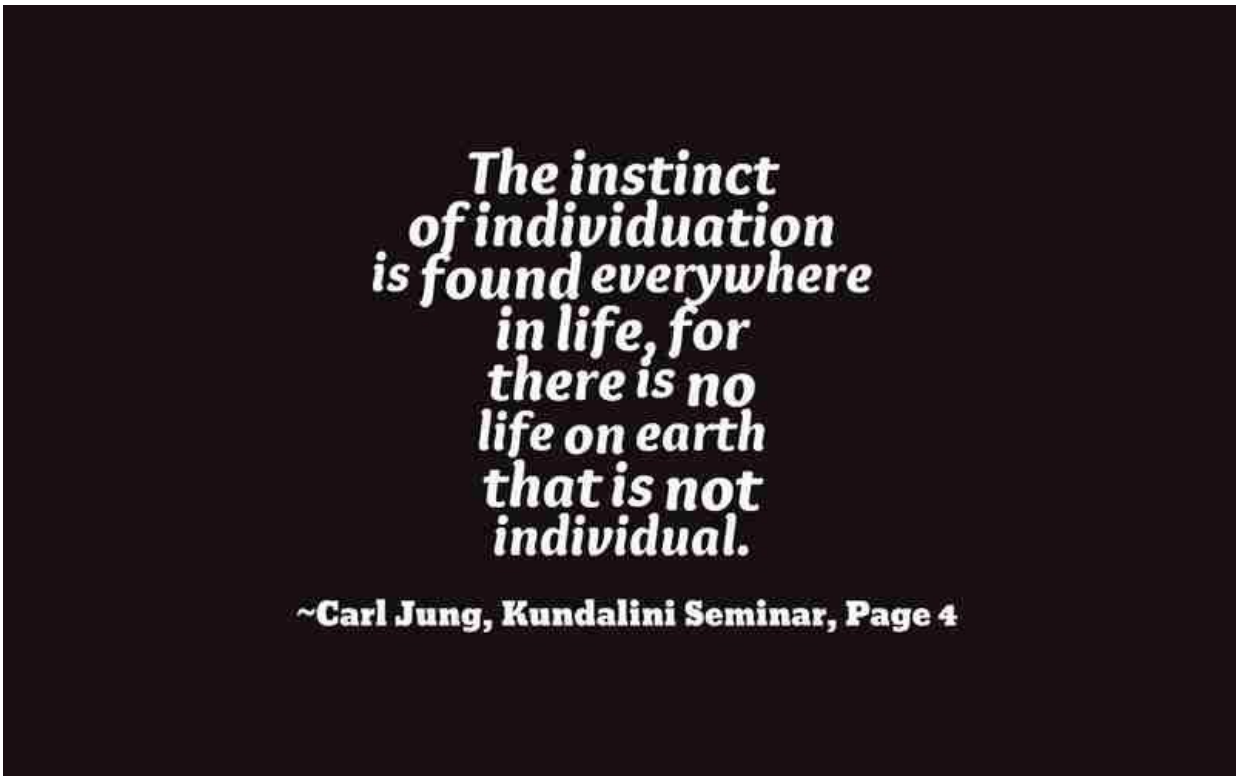

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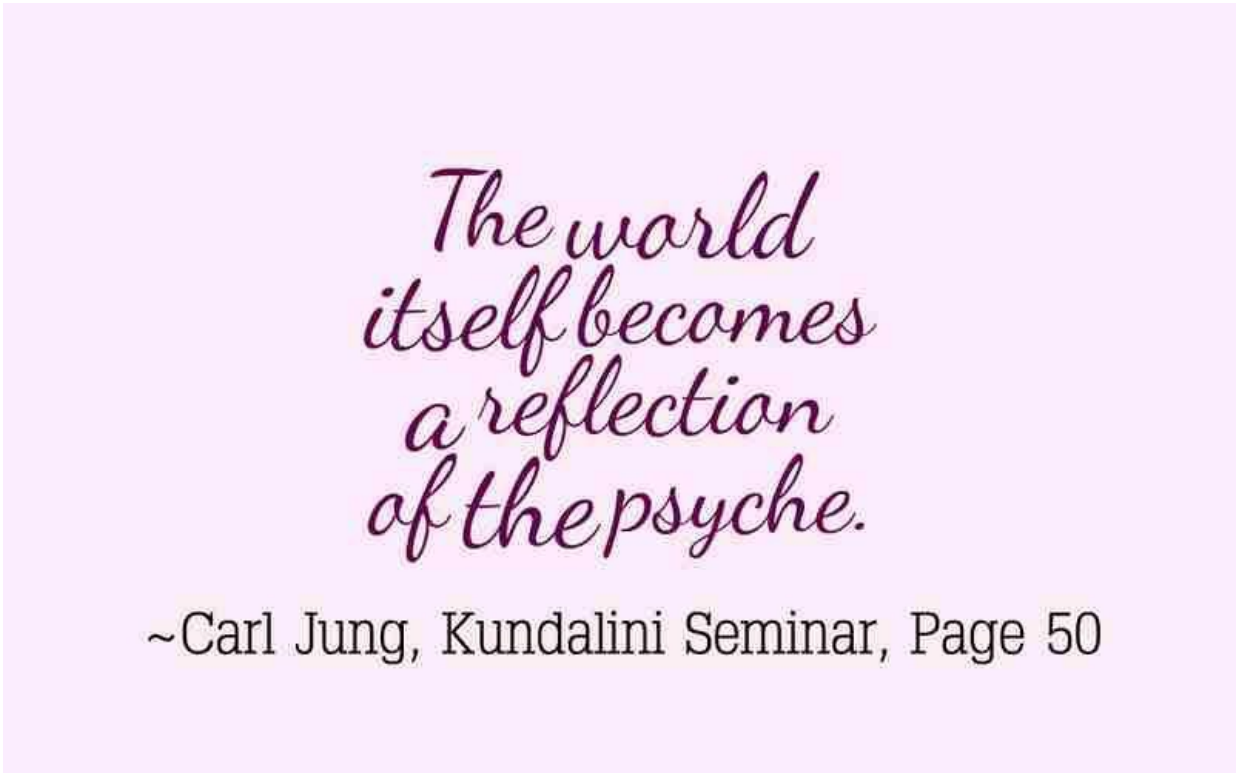
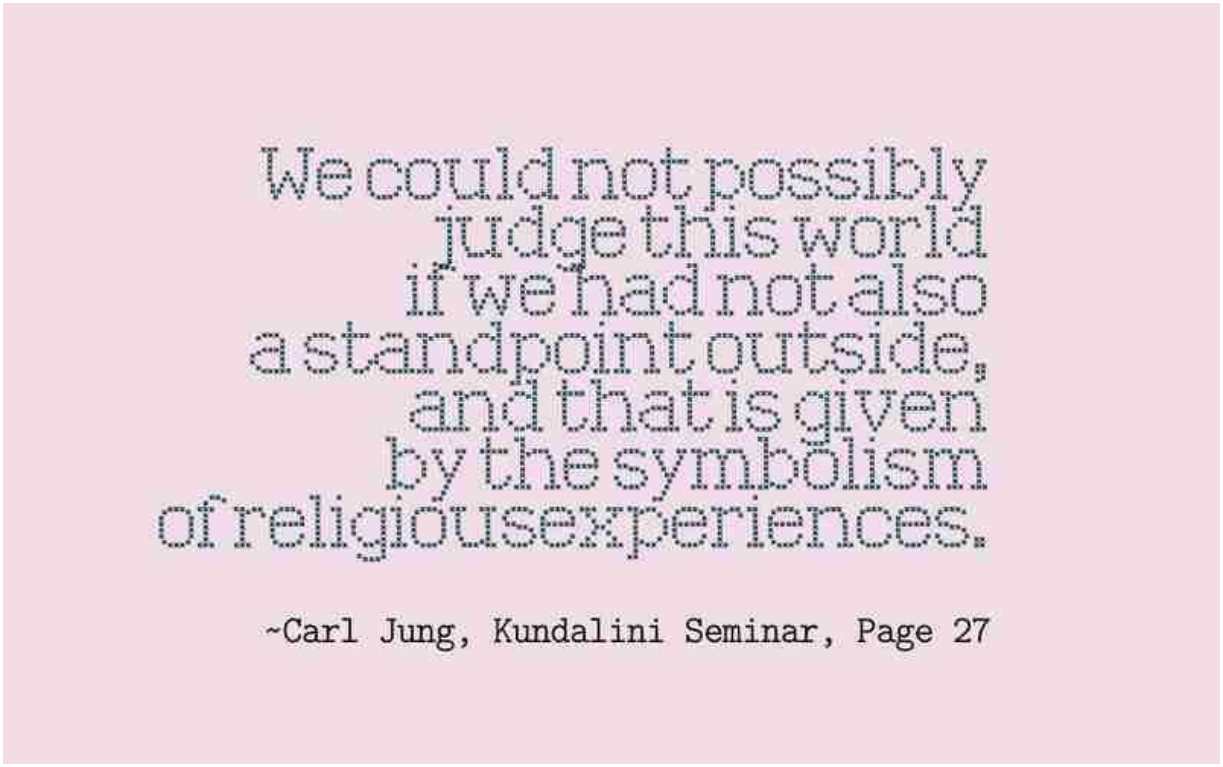
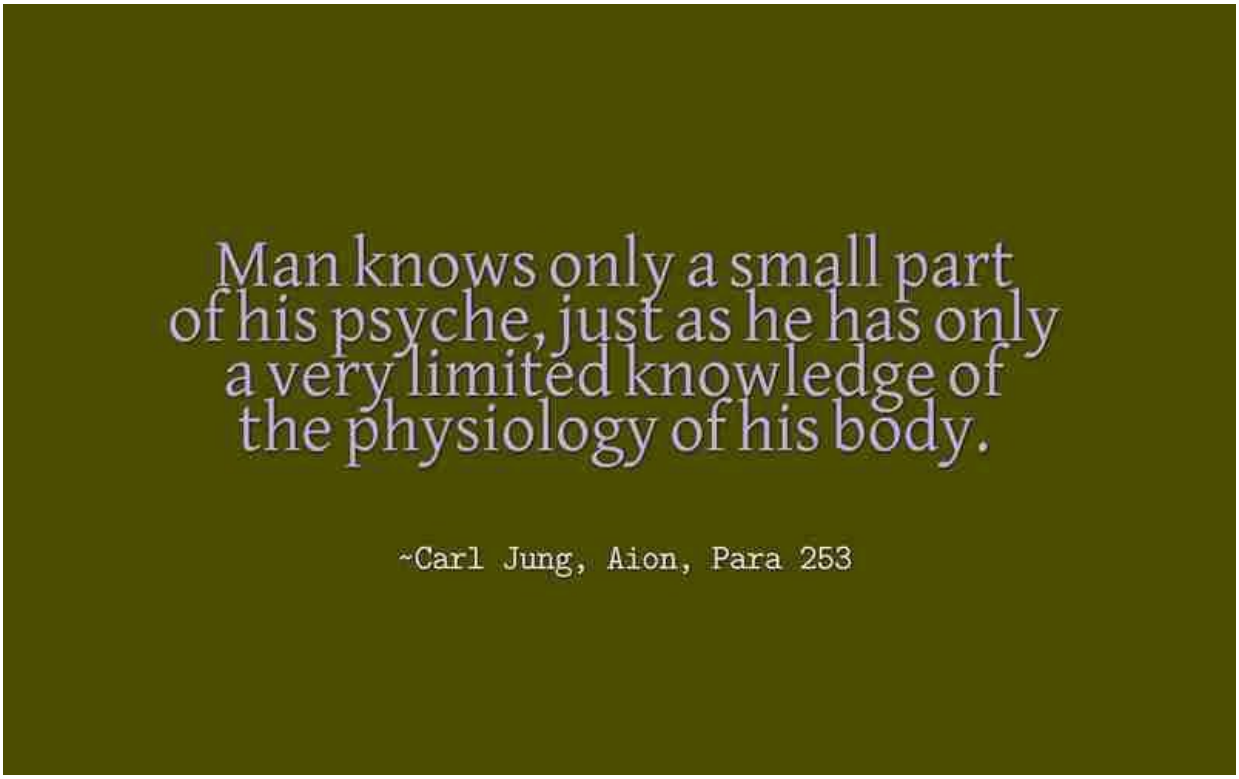


The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

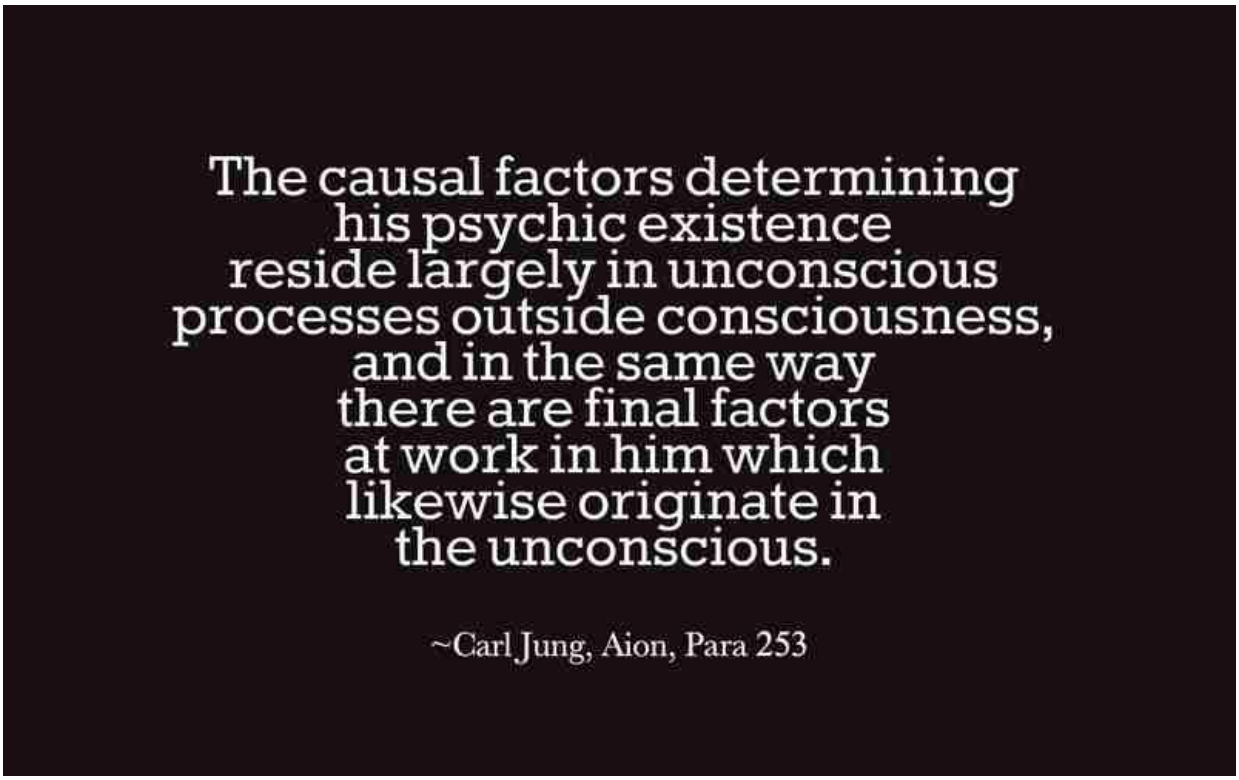
Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17



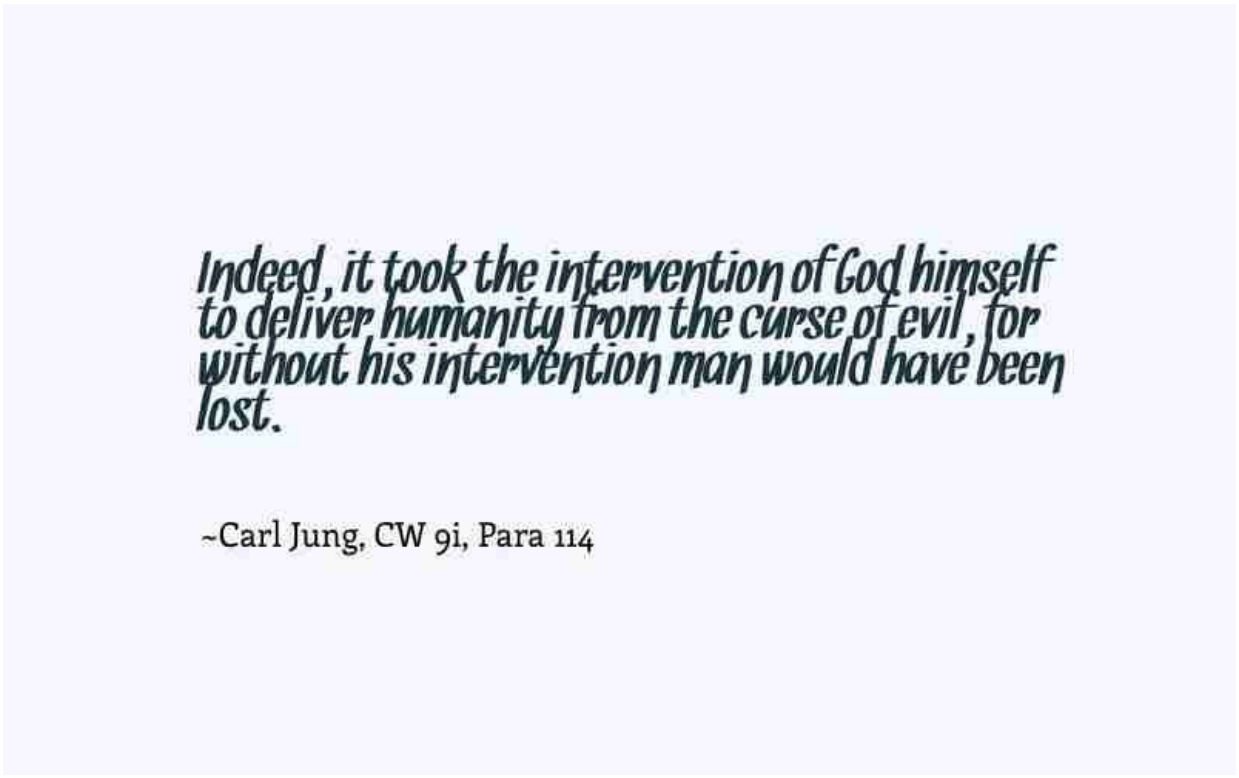
We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious
experiences. Carl Jung, Kundalini Seminar, Page 27


Man knows only a small part
of his psyche, just as he has only
a very limited knowledge of
the physiology of his body.
~Carl Jung, Aion, Para 253

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

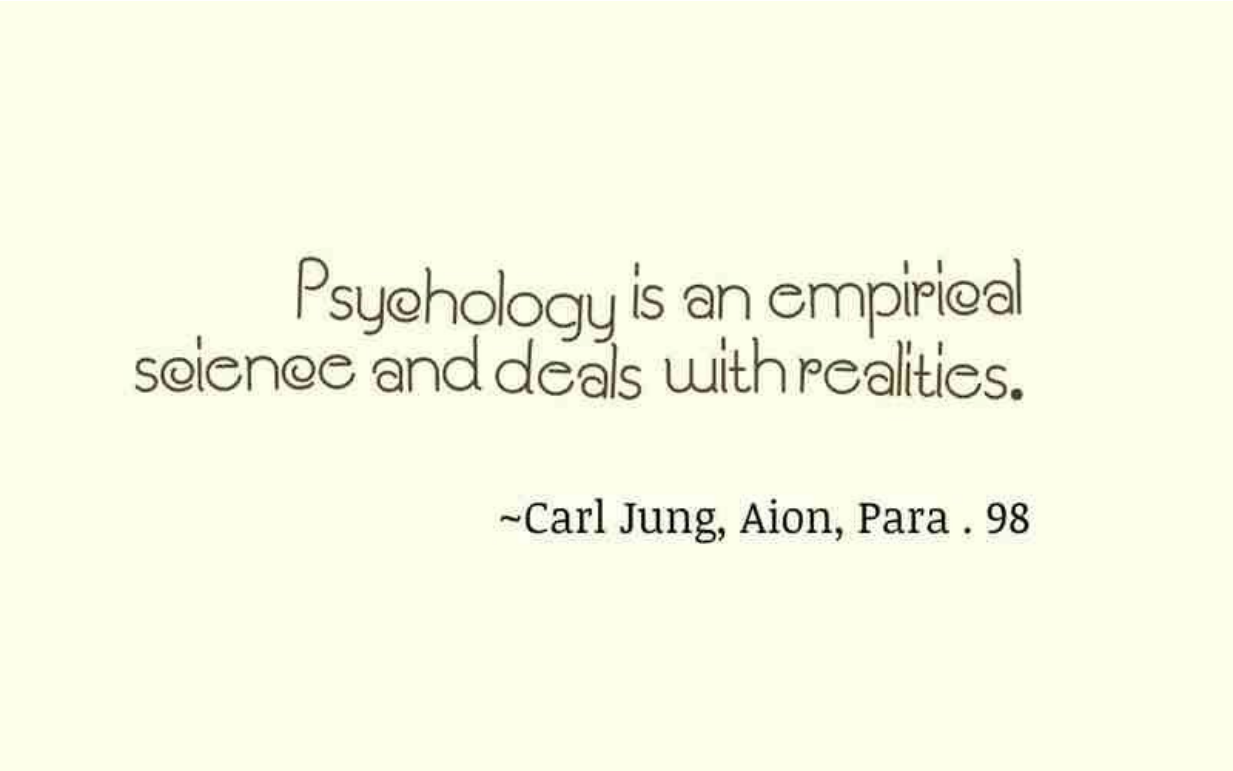


The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same
way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, Aion, Para 253


Indeed, it took the intervention of God himself
to deliver humanity from the curse of evil, for
without his intervention man would have been
lost.
~Carl Jung, CW 9i, Para 114

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention

man would have been lost. Carl Jung, CW 9ii, Para 114

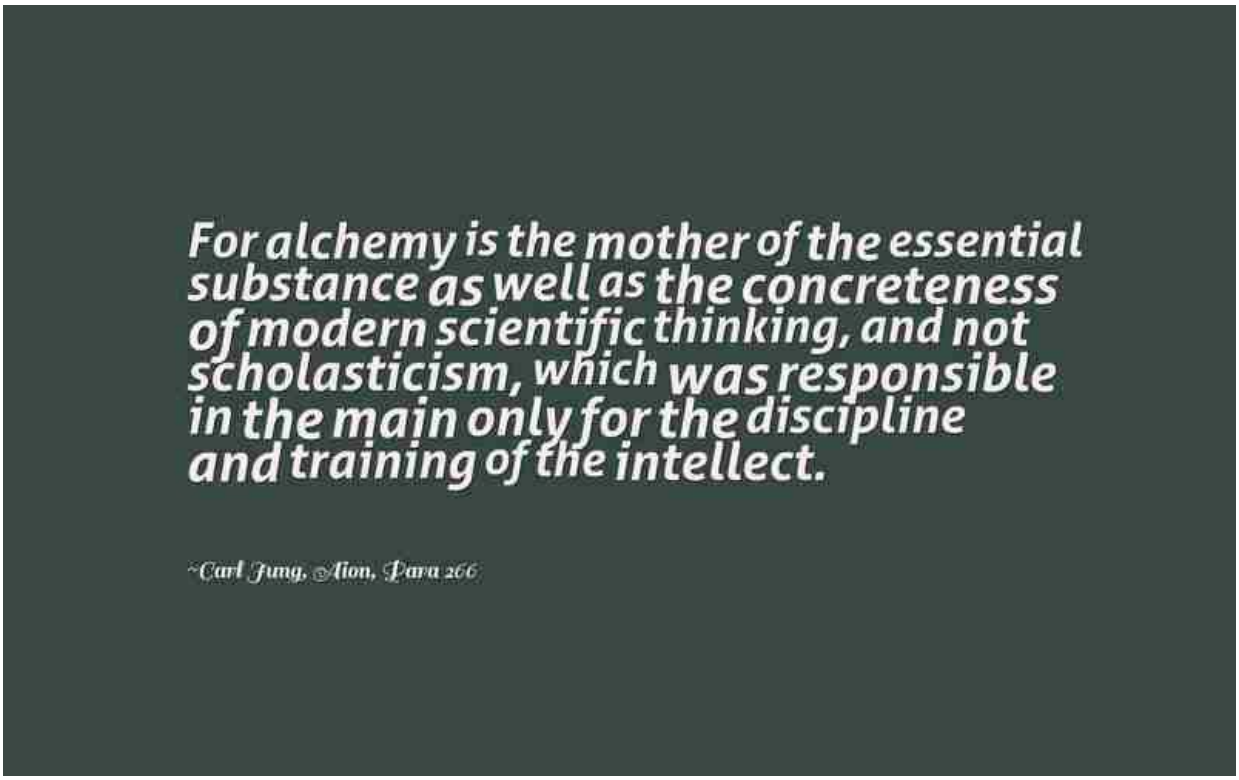


Psychology is an empirical science and deals with realities. Carl Jung, Aion, Para . 98

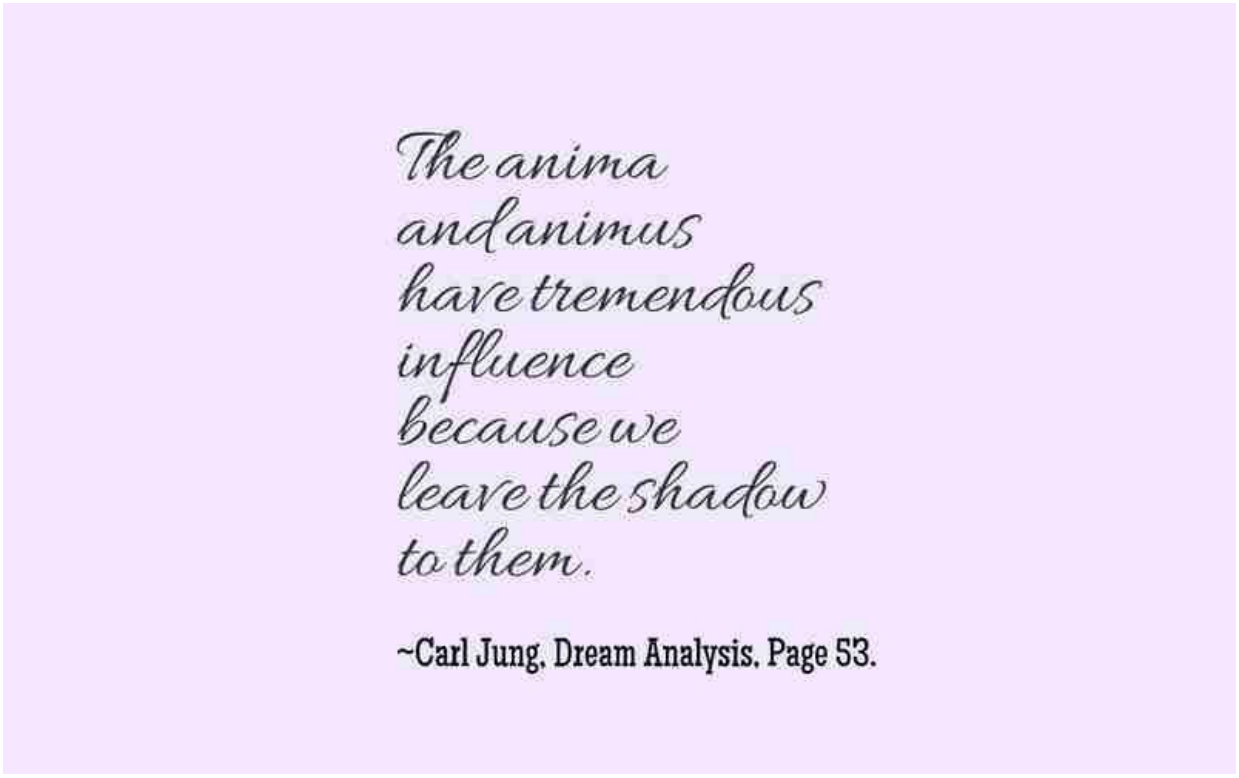
Projections change the world into the replica of one’s unknown face. Carl Jung, CW 9ii. Para 17

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter ofopposites, an idea that preoccupied the alchemists for many centuries.
~Carl Jung, Aion, Para 141

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of
opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

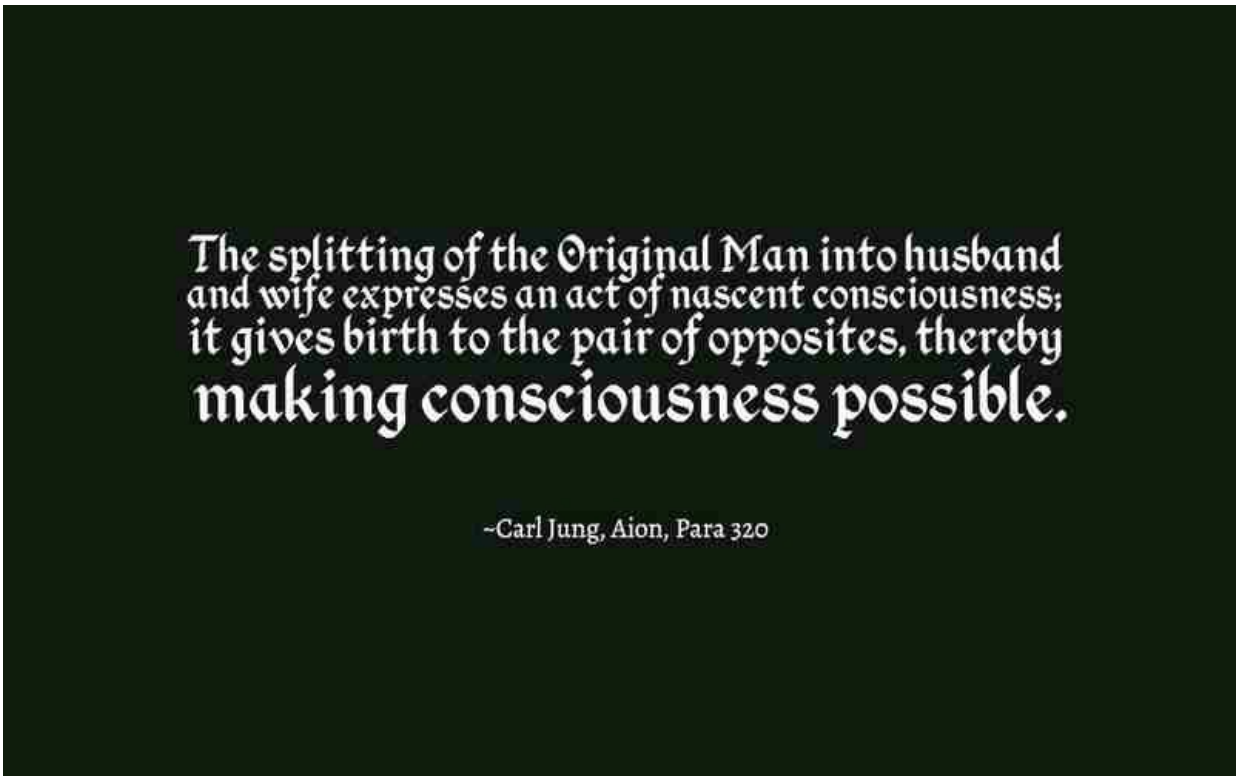

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect.
~Carl Jung, Aion, Para 266

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.



The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis,

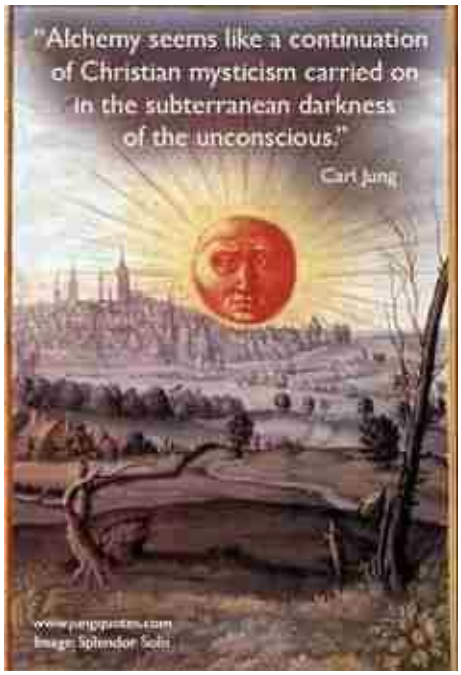
Page 53.


The splitting of the Original Man into husband
and wife expresses an act of nascent consciousness;
it gives birth to the pair of opposites, thereby
making consciousness possible.
~Carl Jung, Aion, Para 320

The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to the pair of opposites, thereby making consciousness possible. Carl Jung, Aion, Para 320

Carl Jung: Alchemy, with its wealth of symbols, gives us an insight intoan endeavour of the human mind...

(2016-04-29 04:08)


"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung

Alchemy, with its wealth of symbols, gives us an insight intoan endeavour of the human mind which could be compared with a religious rite, an opus divinum [divine task].

The difference between them is that the alchemical opus was not a collective activity rigorously defined as to its form and content, but rather, despite the similarity of their fundamental principles, an individual undertaking on which the adept staked his whole soul for the transcendental purpose of producing a unity.

It was a work of reconciliation between apparently incompatible opposites, which, characteristically, were un- derstood not merely as the natural hostility of the physical elements but at the same time as a moral conflict.

Since the object of this endeavour was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

Carl Jung across the web:

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2.5 May

Carl Jung: What, then, is a latent psychosis exactly? (2016-05-01 03:55)

In my experience of almost forty years I have seen quite a number of cases who developed either a psychotic interval or

a lasting psychosis out of a neurotic condition.

Let us assume for the moment that they were really suffering from a latent psychosis, concealed under the cloak of a neurosis.

What, then, is a latent psychosis exactly?

It is obviously nothing but the possibility that an individual may become mentally deranged at some period of his life.

The existence of strange unconscious material proves nothing.

You find the same material in neurotics, modern artists, and poets, and also in fairly normal people who have submitted to a careful
investigation of their dreams.

Moreover, you find most suggestive parallels in the mythology and symbolism of

all races and times. The possibility of a future psychosis has nothing to do with

the peculiar contents of the unconscious.

But it has everything to do with whether the individual can stand a certain panic, or the chronic strain of a psyche at war with itself.

Very often it is simply a matter of a little bit too much, of the drop that falls into a vessel already full, or of the spark that accidentally lands on a heap of gunpowder. Carl Jung, CW 3, Para 520

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Carl Jung: Man “possesses” many things which he has never acquired but has inherited from his ancestors.

(2016-05-02 02:29)

For the parental imago is possessed of a quite extraordinary power; it influences the psychic life of the child so enormously that we must ask ourselves whether we may attribute such magical power to an ordinary human being at all.

Obviously he possesses it, but we are bound to ask whether it is really his property.

Man “possesses” many things which he has never acquired but has inherited

from his ancestors. He is not born as a tabula rasa [blank slate], he is merely

born unconscious.

But he brings with him systems that are organized and ready to function in a specifically human way, and these he owes to millions of years

of human development.

Just as the migratory and nest-building instincts of birds were never learnt or acquired individually, man brings with him at birth the ground-plan of his nature, and not only of his individual nature but of his collective nature.

These inherited systems correspond to the human situations that have existed since primeval times: youth and old age, birth and death, sons and daughters, fathers and mothers, mating, and so on.

Only the individual consciousness experiences these things for the first time, but not the bodily system and the unconscious.

For them they are only the habitual functioning of instincts that were preformed long ago.

Carl Jung, CW 4, Para 728

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Carl Jung: All knowledge of the psyche is itself psychic; (2016-05-03 01:24)

"Upwelling", 2009, Iona Miller
"From the living fountain of instinct flows everything that is creative;
hence the unconscious is not merely conditioned by history,
but is the very source of the creative impulse."
--C.G. Jung

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence.

It is, in fact, the only immediate experience we can have and the sine qua non of the subjective reality of the world.

The symbols it creates are always grounded in the unconscious archetype, but their manifest forms are moulded by the ideas
acquired by the conscious mind.

The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and spe- cific energy which enables
them to attract, out of the conscious mind, those contents which are best suited to themselves.

The symbols act as transformers, their function being to convert libido from a “lower” into a

“higher” form.

This function is so important that feeling accords it the highest values.

The symbol works by suggestion; that is to say, it carries conviction and at the same time expresses the con- tent of that conviction.

It is able to do this because of the numen, the specific energy stored up in the archetype.

Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is natu- rally productive of faith. Carl Jung, CW 5, Para 344.

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Carl Jung: ...He is still one with the animal psyche... (2016-05-04 03:50)

So long as the child is in that state of unconscious identity with the mother, he is still one with the animal psyche and is just as unconscious as it.

The development of consciousness inevitably leads not only to separation from the mother, but to separation from the parents and the whole family circle and thus to a relative degree of detachment from the unconscious and the world of instinct.

Yet the longing for this lost world continues and, when difficult adaptations are demanded, is forever tempt- ing one to make evasions and retreats, to regress to the infantile, which then starts throwing up the incestuous symbolism. Carl Jung, CW 5, Para 351

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Carl Jung on “Silence” “Loneliness” and being “Alone” – Anthology **(2016-05-04 04:58)**

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need

several days of silence to recover the futility of words. Carl Jung

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Pages 311-313.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure my- self when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Pages 292-293.

Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, do something, and start fidgeting, whistling, humming, coughing, whispering. Carl Jung, Letters Vol. II, Pages 387-392.

It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which oth- ers apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companion- ship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an im- age. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

I conjecture that the treasure is also the "companion," the one who goes through life at our side —in all proba- bility a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, un- known friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Let- ters Volume 1, Pages 573-574.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.

He[A patient being referred] is desperate for therapy, and needs it too—as he basically consists of an intellec- tual halo wandering lonely and footless through the world. Carl Jung to Erich Neumann, 11Sept1933.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung, Memories Dreams and Reflections, Page 356.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, Mysterium Coniunctionis, 136.

Carl Jung across the web:

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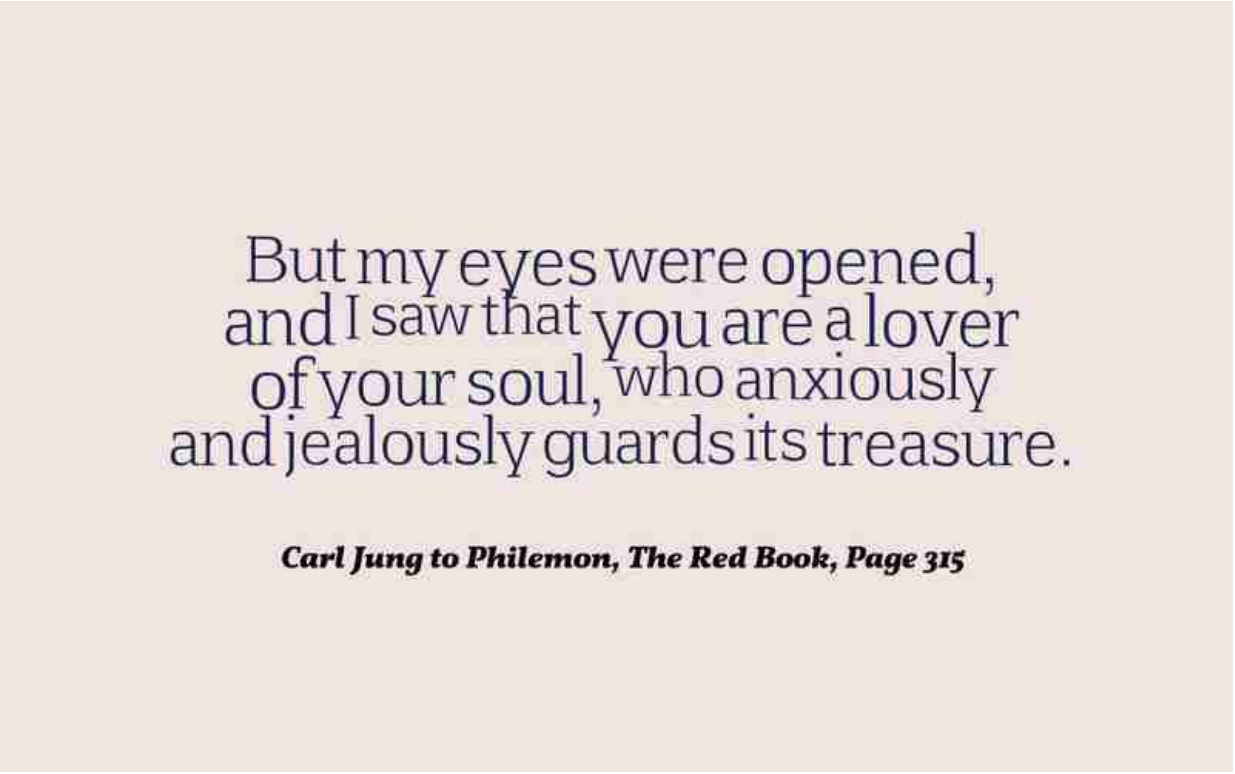
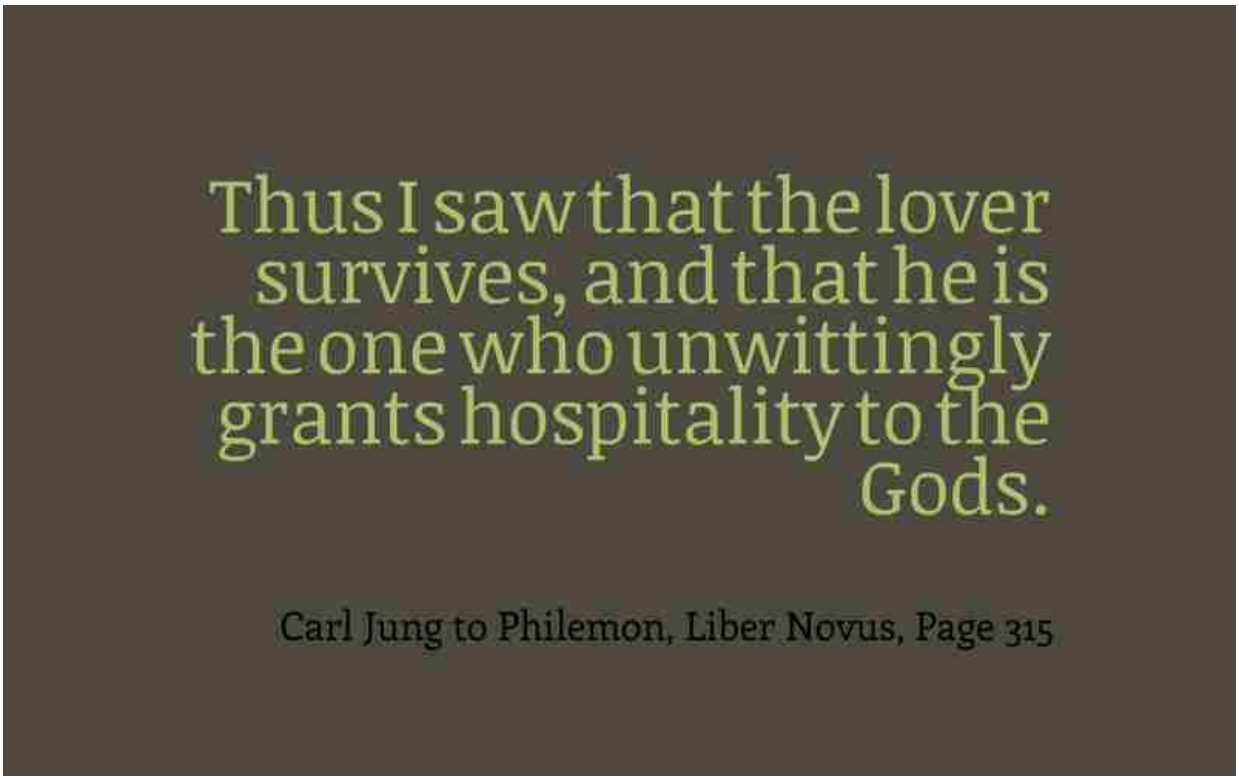
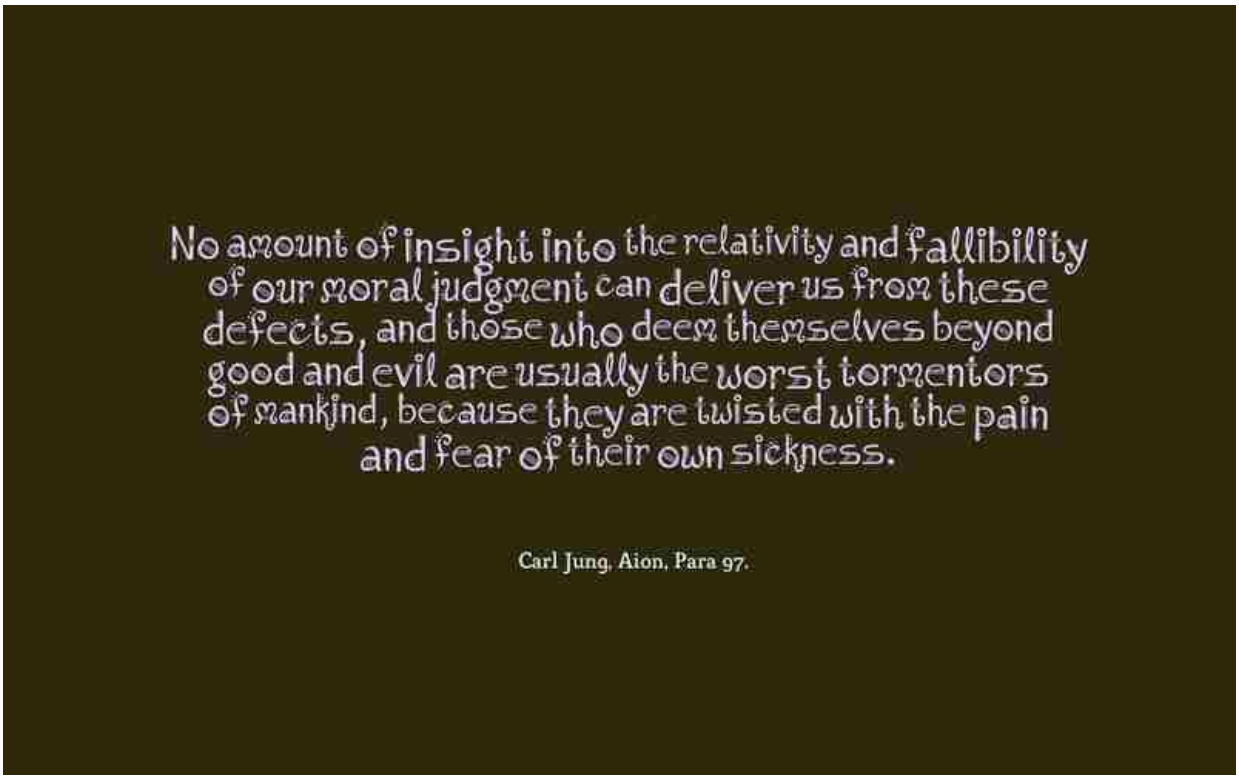
Some Carl Jung Quotations XXX **(2016-05-04 12:10)**


But my eyes were opened,
and I saw that you are a lover
of your soul, who anxiously
and jealously guards its treasure.
Carl Jung to Philemon, The Red Book, Page 315

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315


Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods.
Carl Jung to Philemon, Liber Novus, Page 315

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315


No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness.
Carl Jung, Aion, Para 97.

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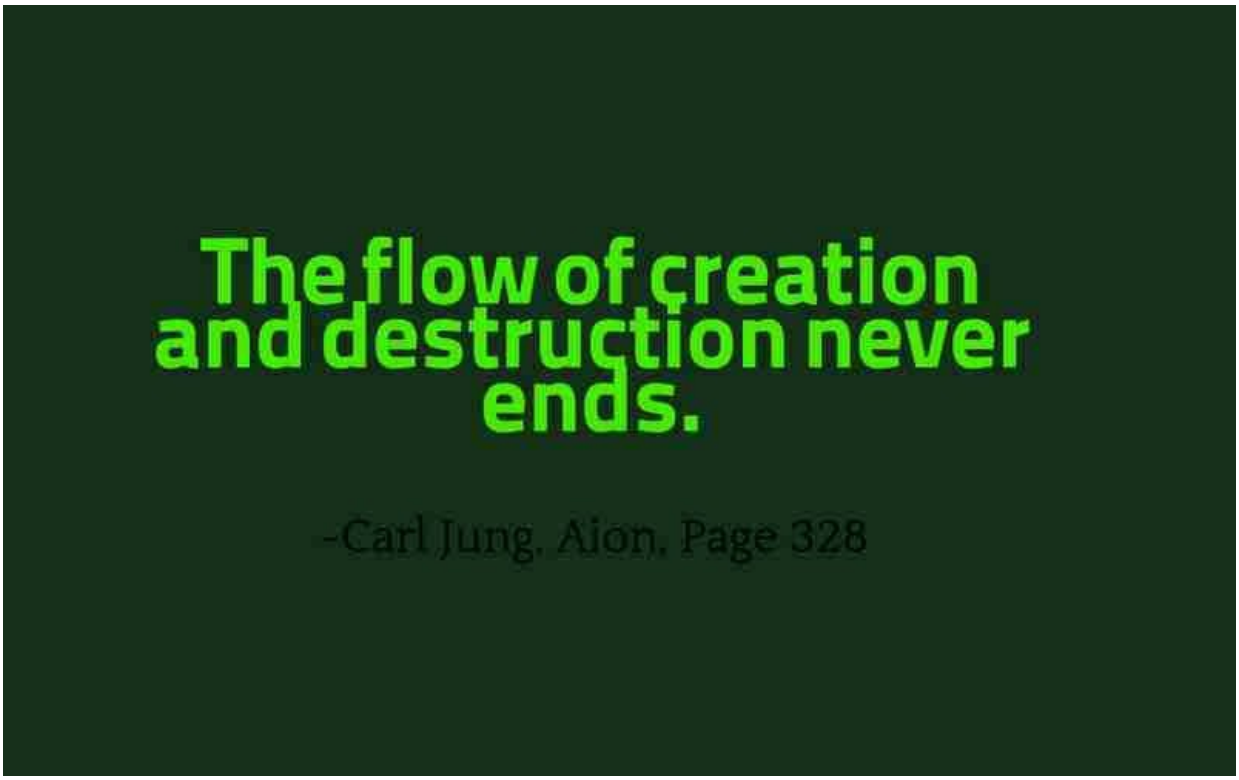
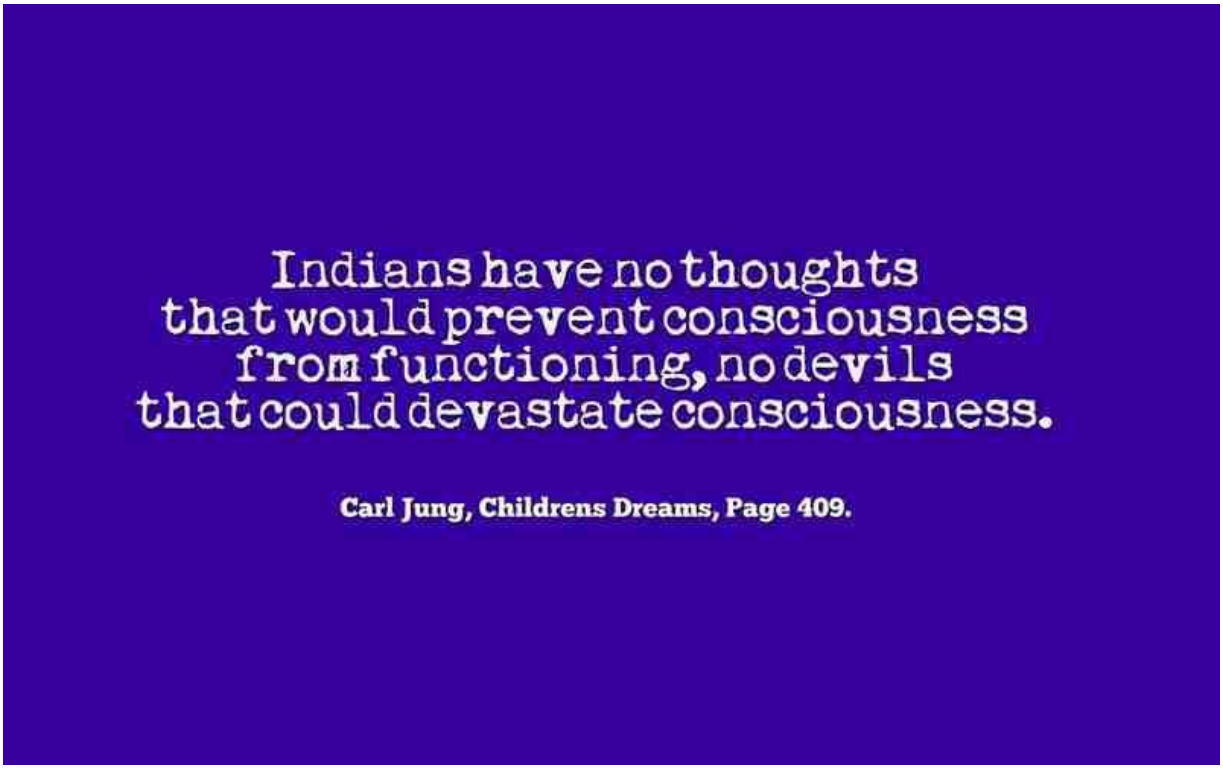


The flow of creation and destruction never ends. Carl Jung, Children's Dreams, Page 328.


Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness.
Carl Jung, Childrens Dreams, Page 409.

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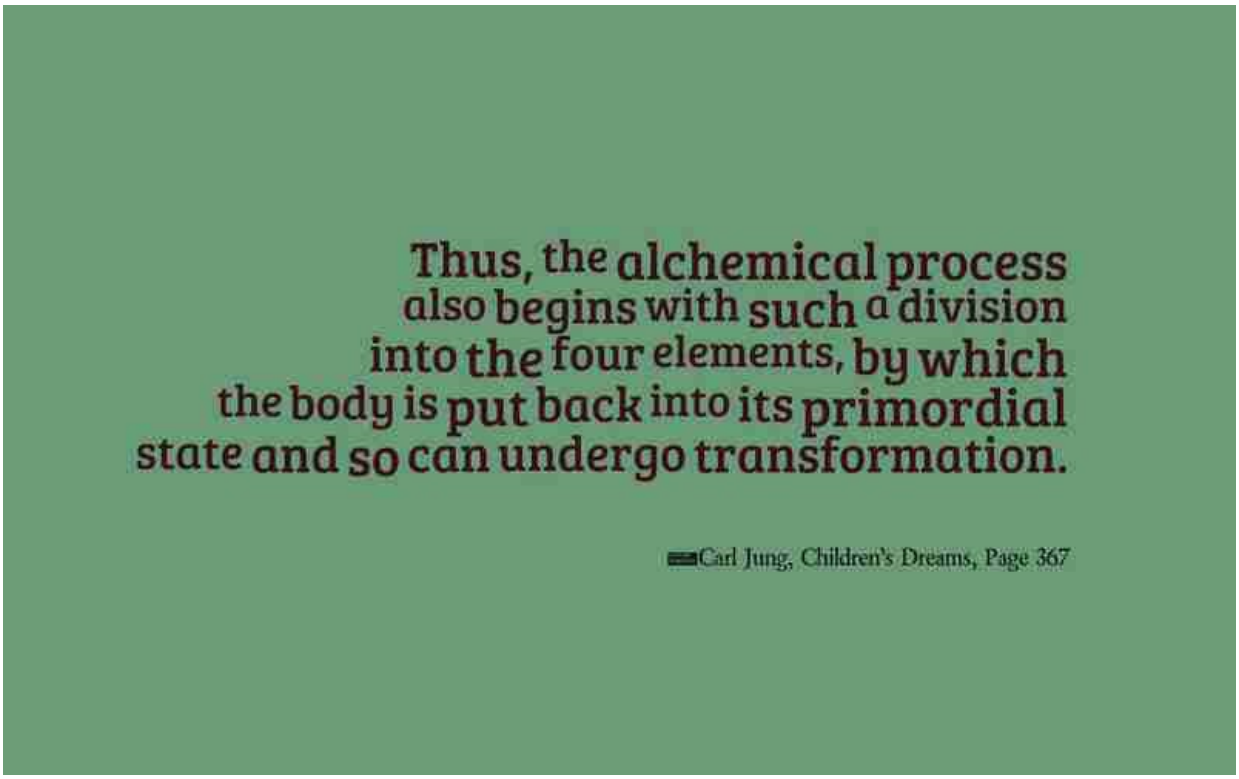
Thus, the alchemical process
also begins with such a division
into the four elements, by which
the body is put back into its primordial
state and so can undergo transformation.
Carl Jung, Children's Dreams, Page 367

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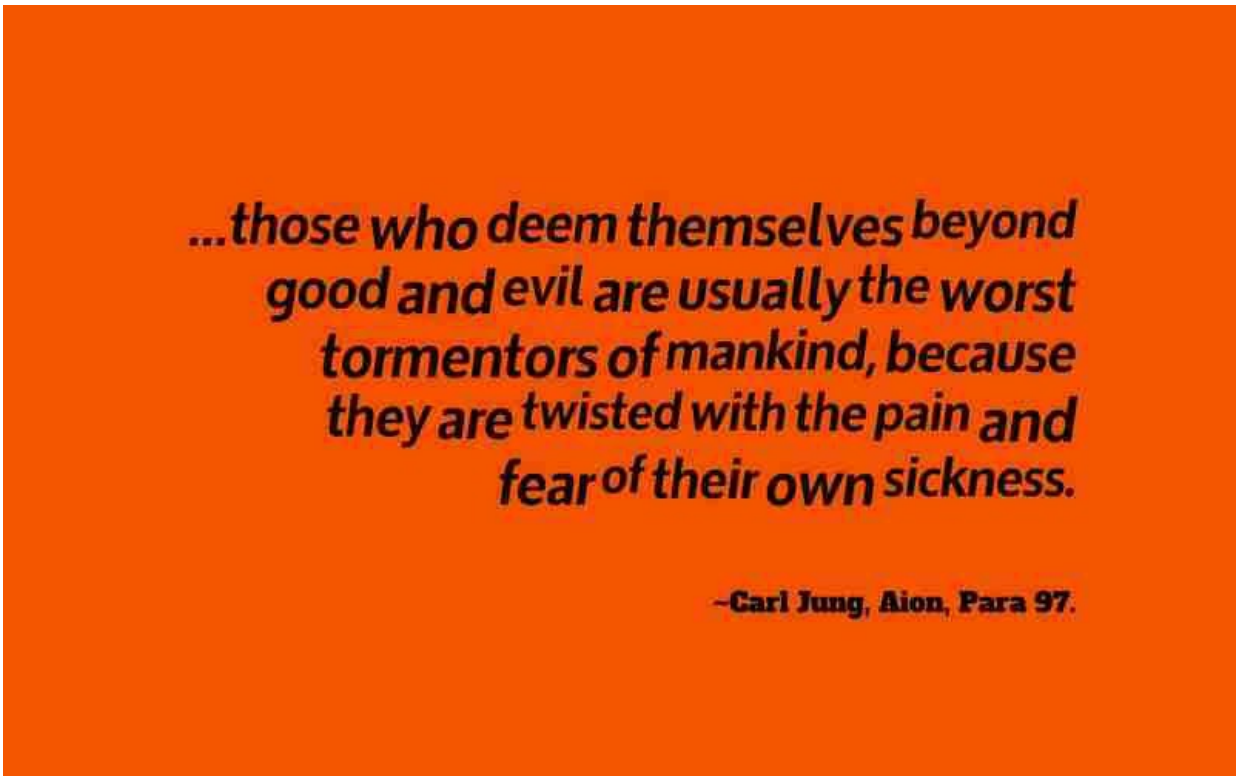
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~Carl Jung, Aion, Para 97.

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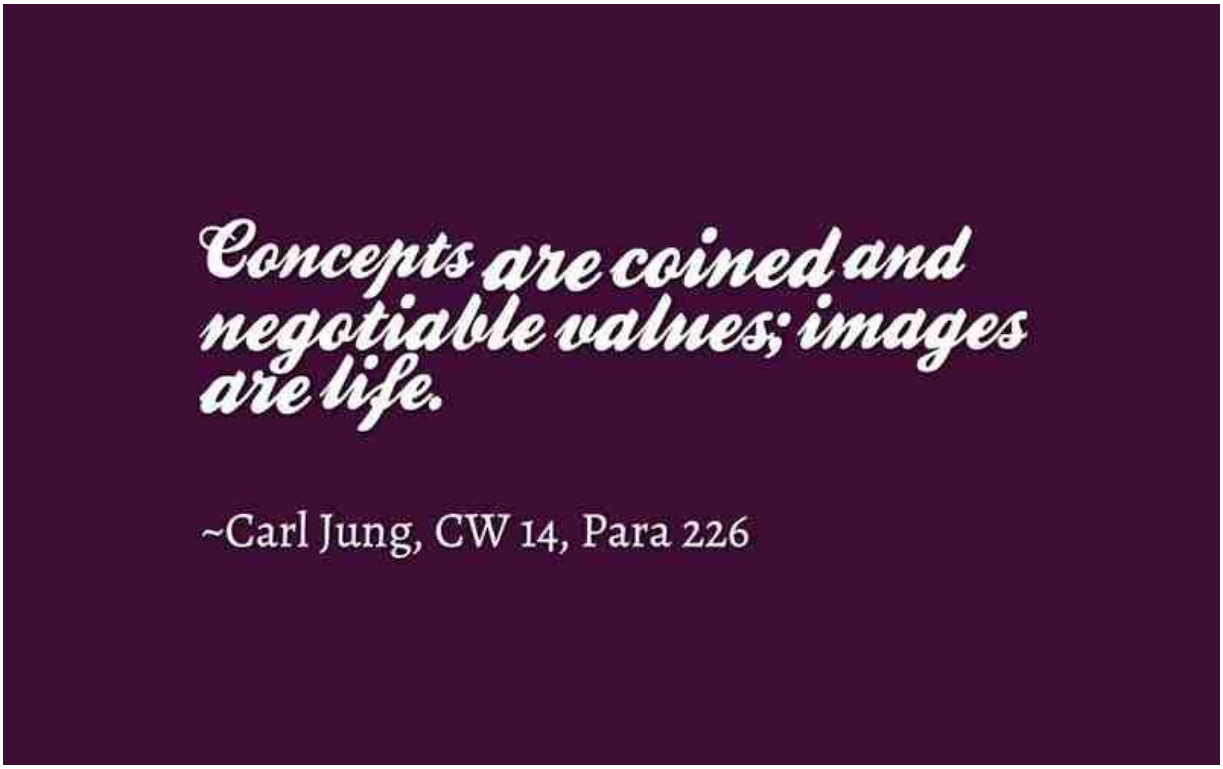
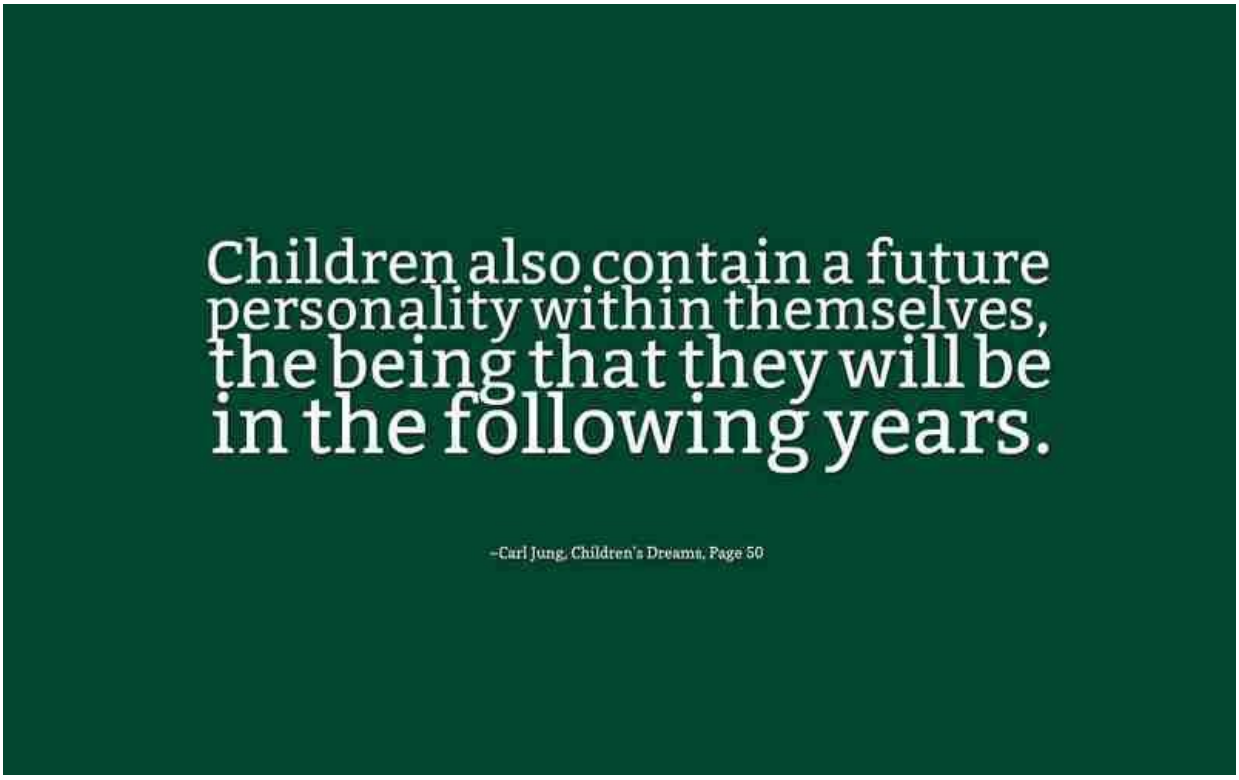


Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226


Children also contain a future personality within themselves, the being that they will be in the following years.
–Carl Jung, Children's Dreams, Page 50

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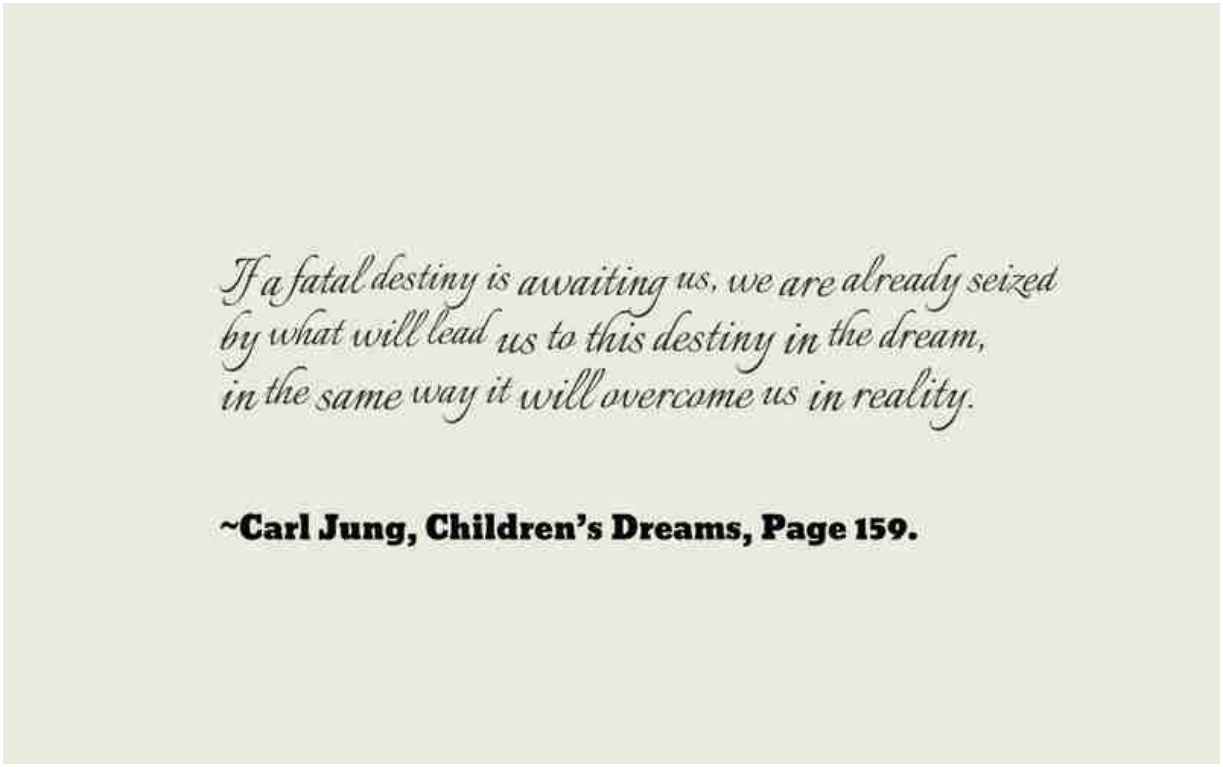
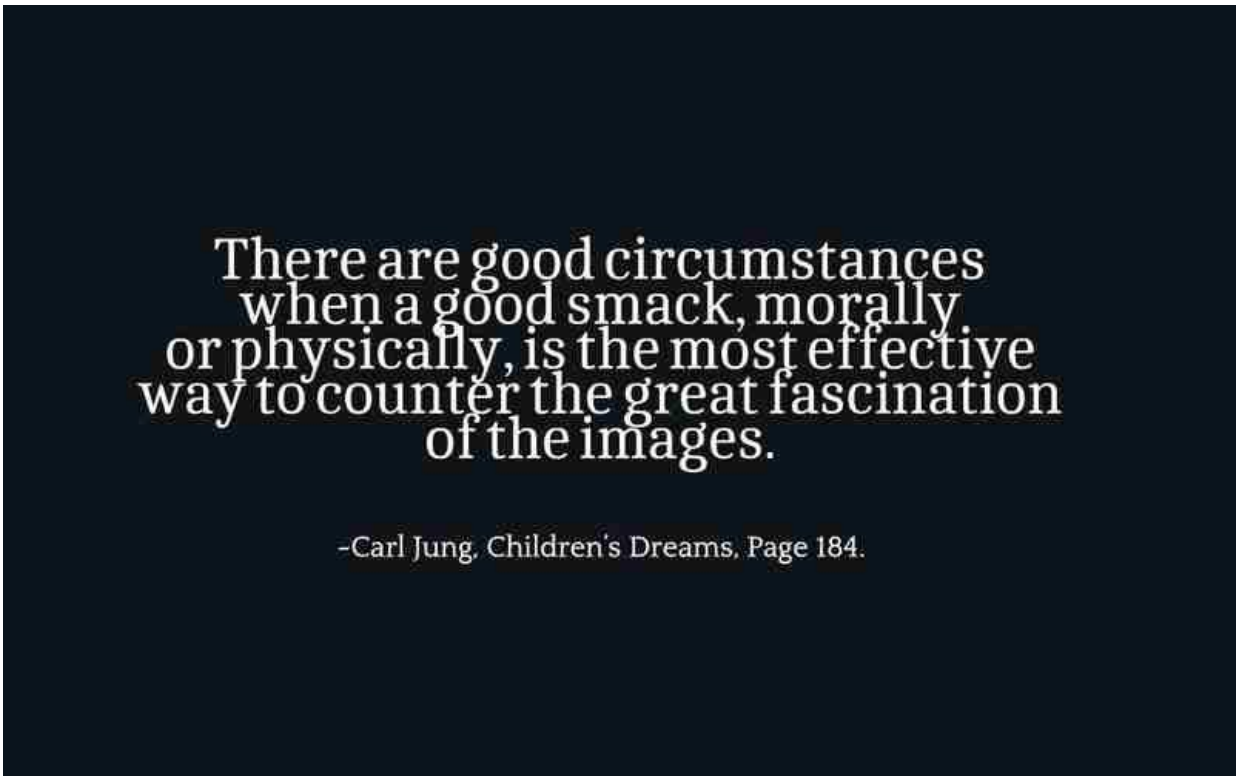

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality.
~Carl Jung, Children's Dreams, Page 159.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will
overcome us in reality. Carl Jung, Children’s Dreams, Page 159.


There are good circumstances when a good smack, morally or physically, is the most effective way to counter the great fascination of the images.
-Carl Jung, Children's Dreams, Page 184.

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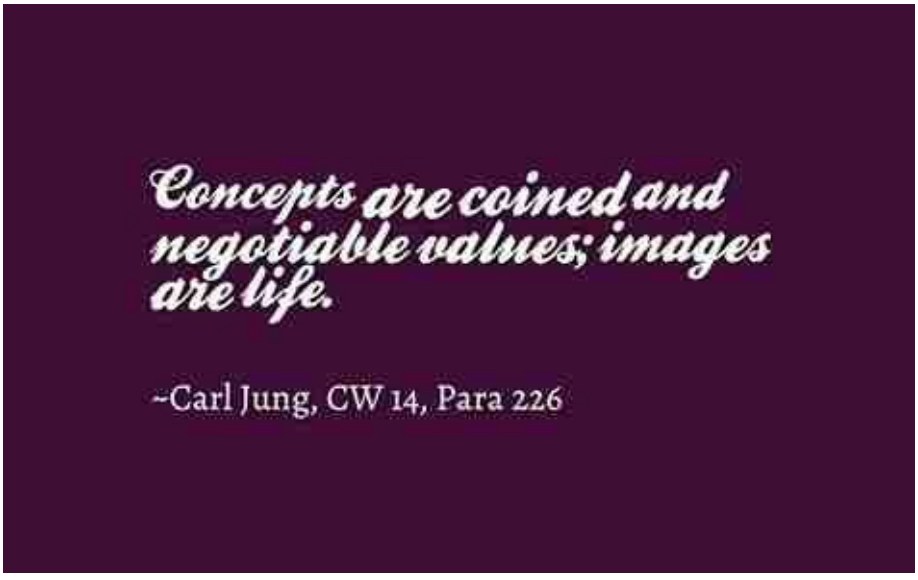
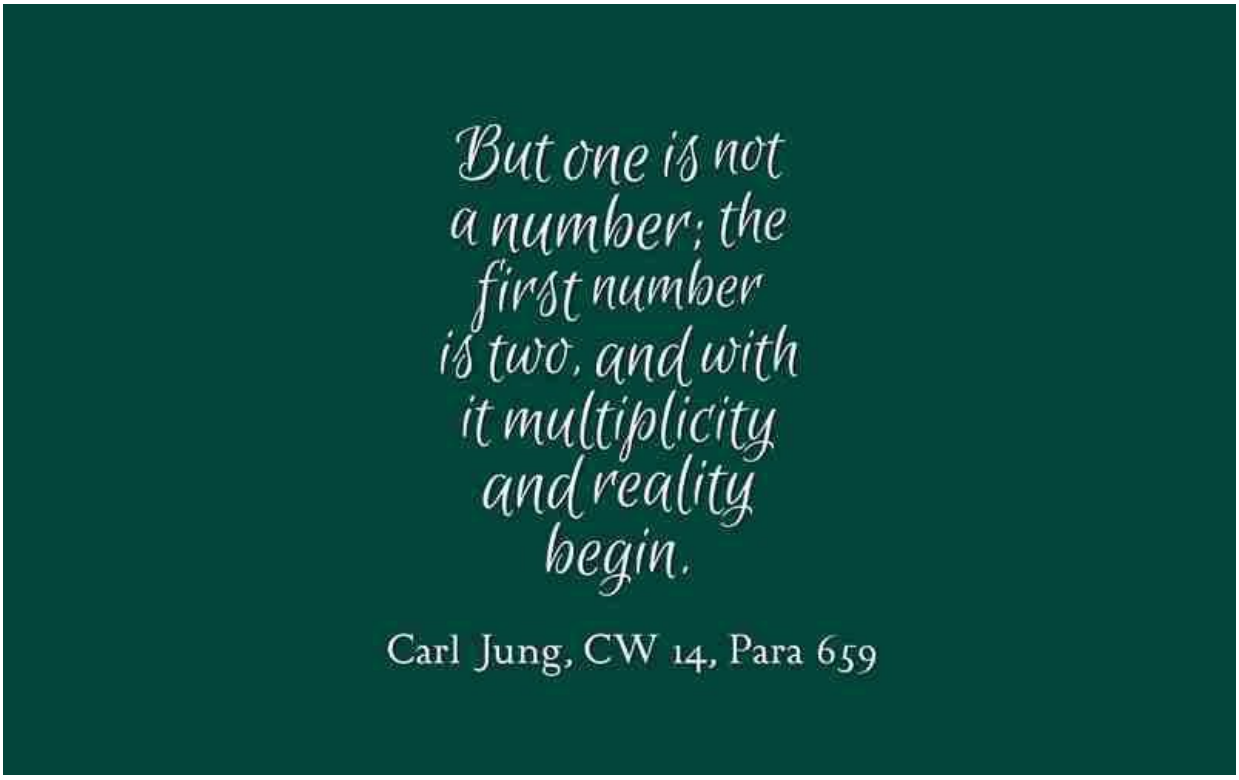
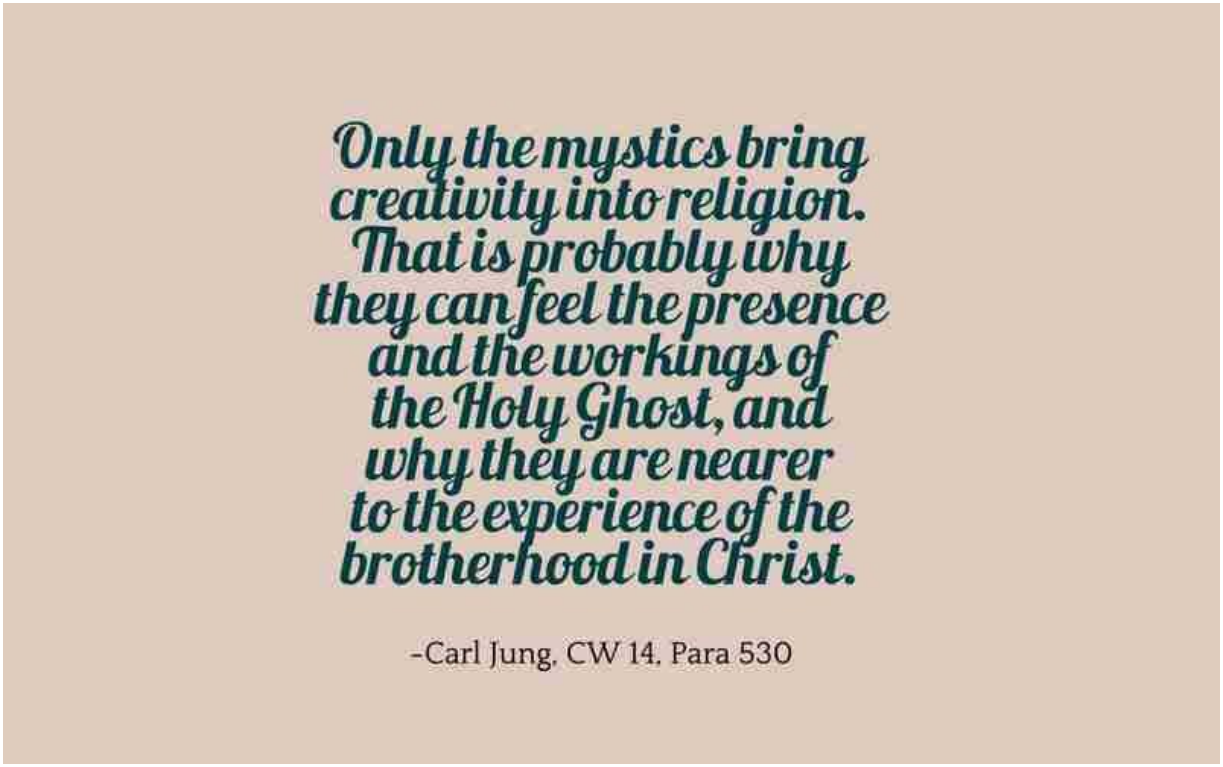


Concepts are coined and negotiable values; images are life. Carl Jung,
CW 14, Para 226



But one is not a number; the first number is two, and with it multiplicity and reality begin.
Carl Jung, CW 14, Para 659


Only the mystics bring
creativity into religion.
That is probably why
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to the experience of the
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-Carl Jung, CW 14, Para 530

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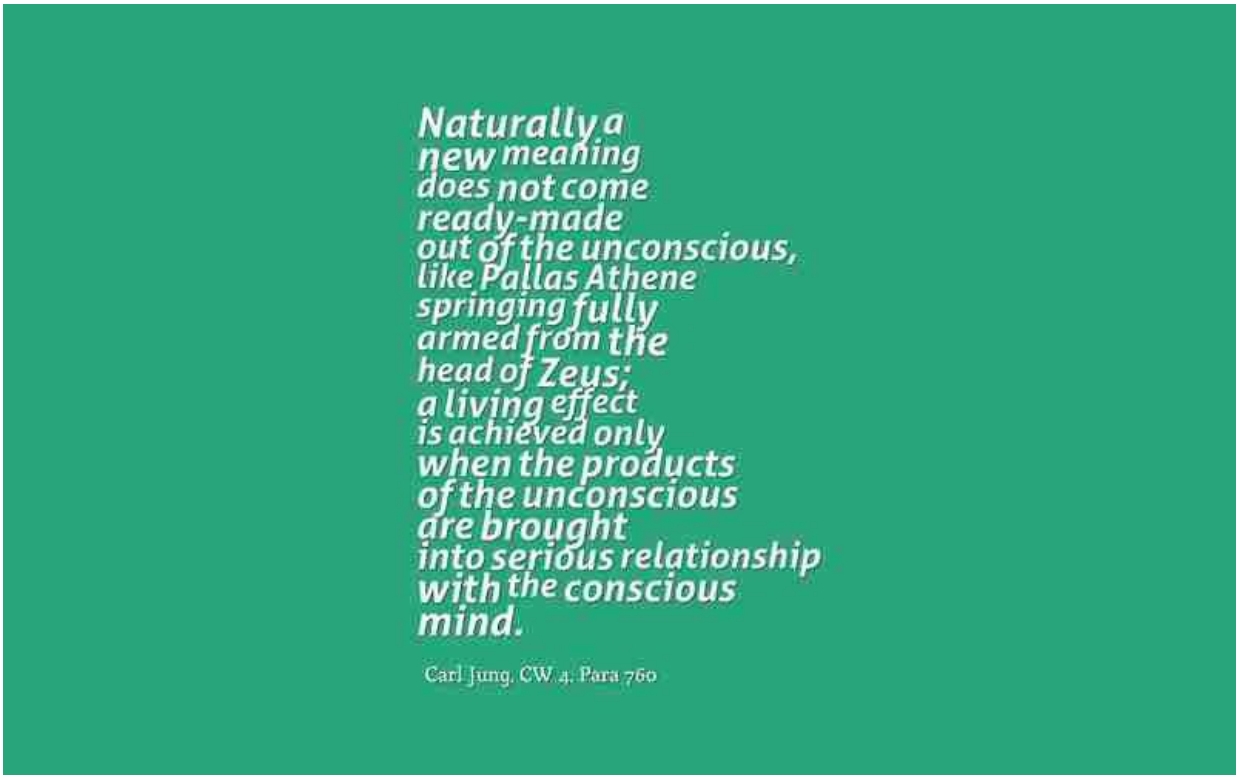
Naturally a new meaning does not come ready-made out of the unconscious, like Pallas Athene springing fully armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind.
Carl Jung, CW 4, Para 760

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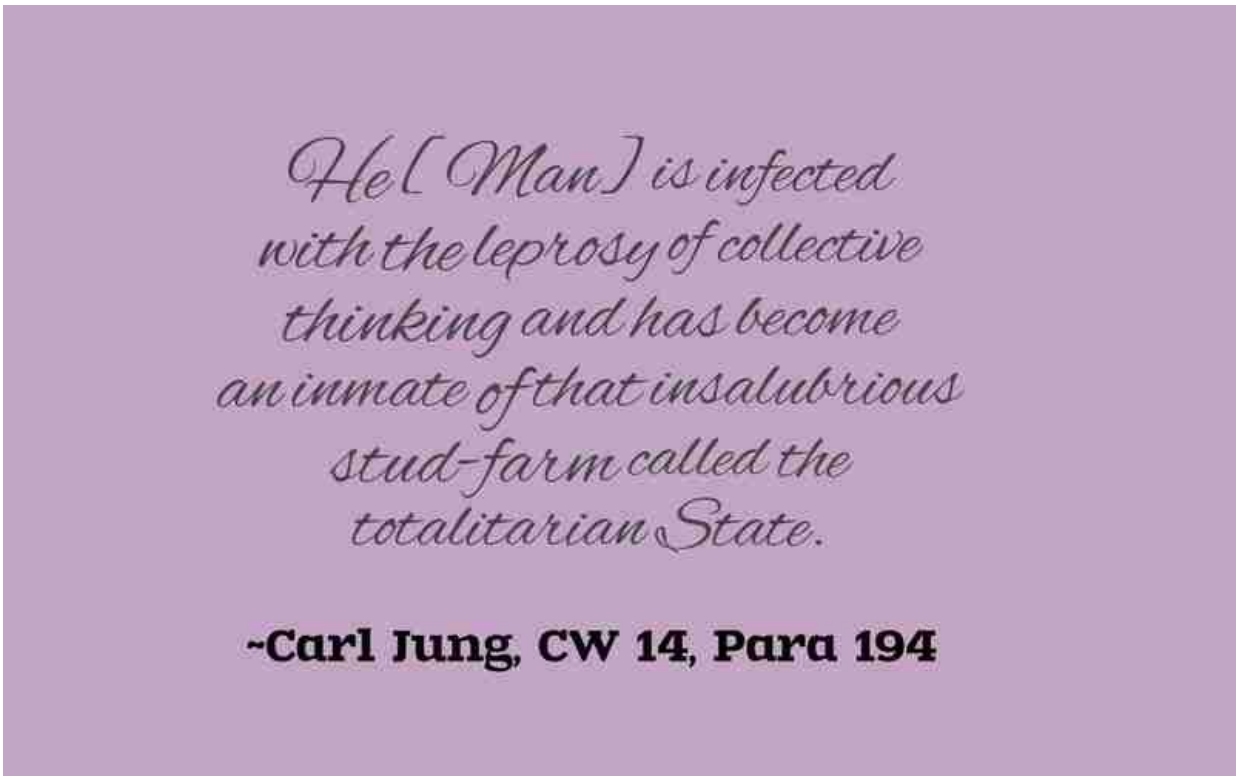
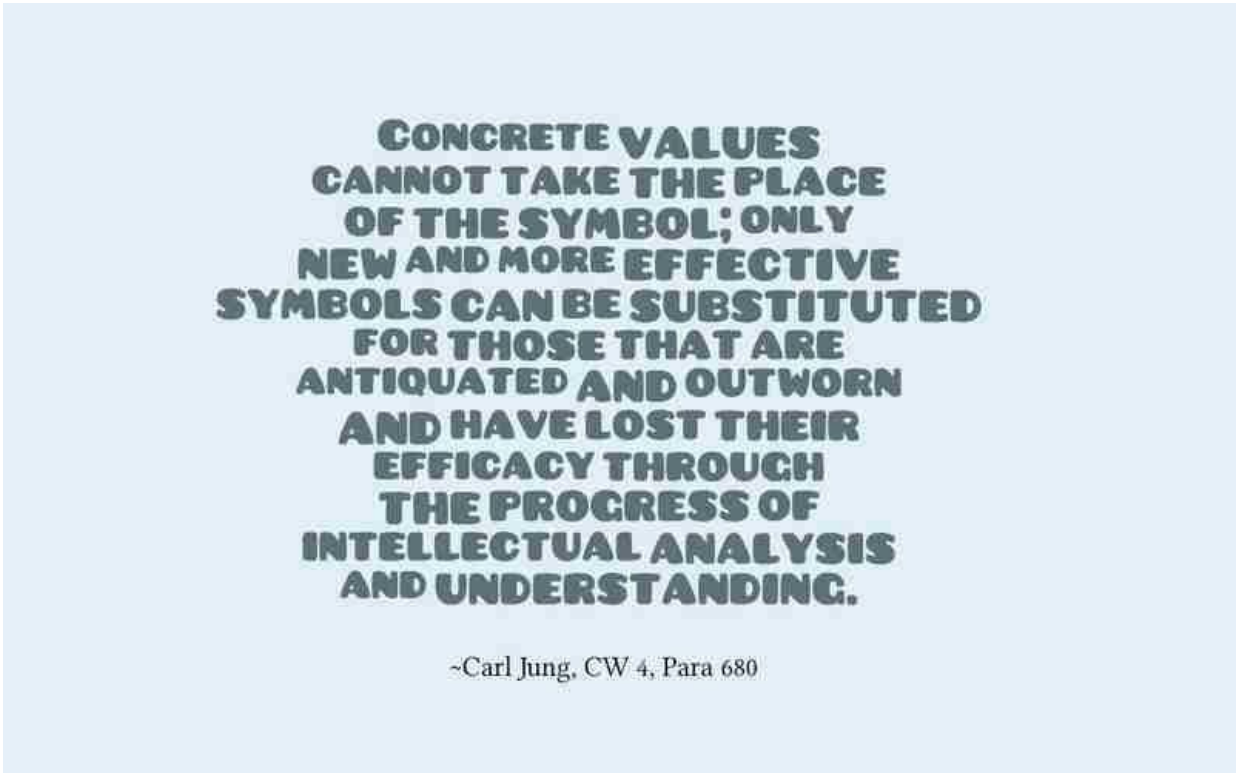
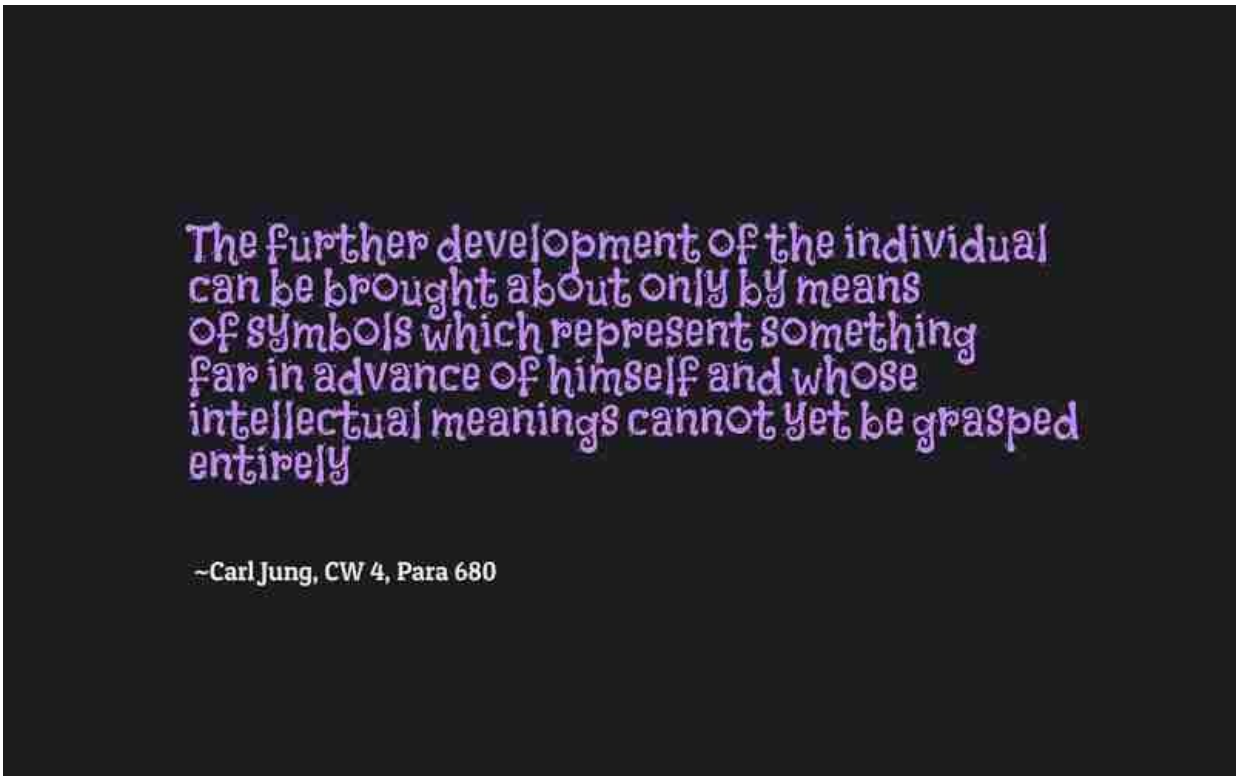

He [Man] is infected
with the leprosy of collective
thinking and has become
an inmate of that insalubrious
stud-farm called the
totalitarian State.
~Carl Jung, CW 14, Para 194

He [Man] is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State. Carl Jung, CW 14, Para 194



Concrete values cannot take the place of the symbol; only new and more effective symbols can be substituted for those that are antiquated and outworn and have lost their efficacy through the progress of intellectual analysis and

understanding. Carl Jung, CW 4, Para 680


The further development of the individual
can be brought about only by means
of symbols which represent something
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intellectual meanings cannot yet be grasped
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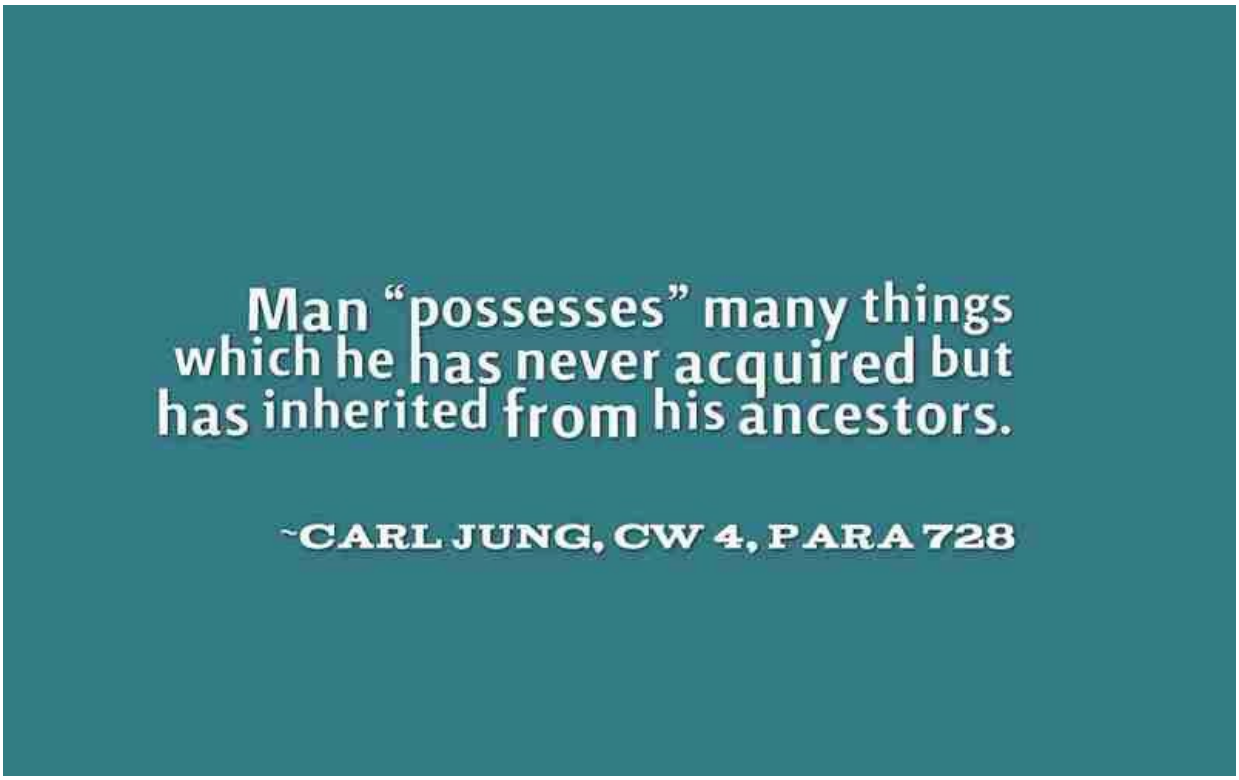
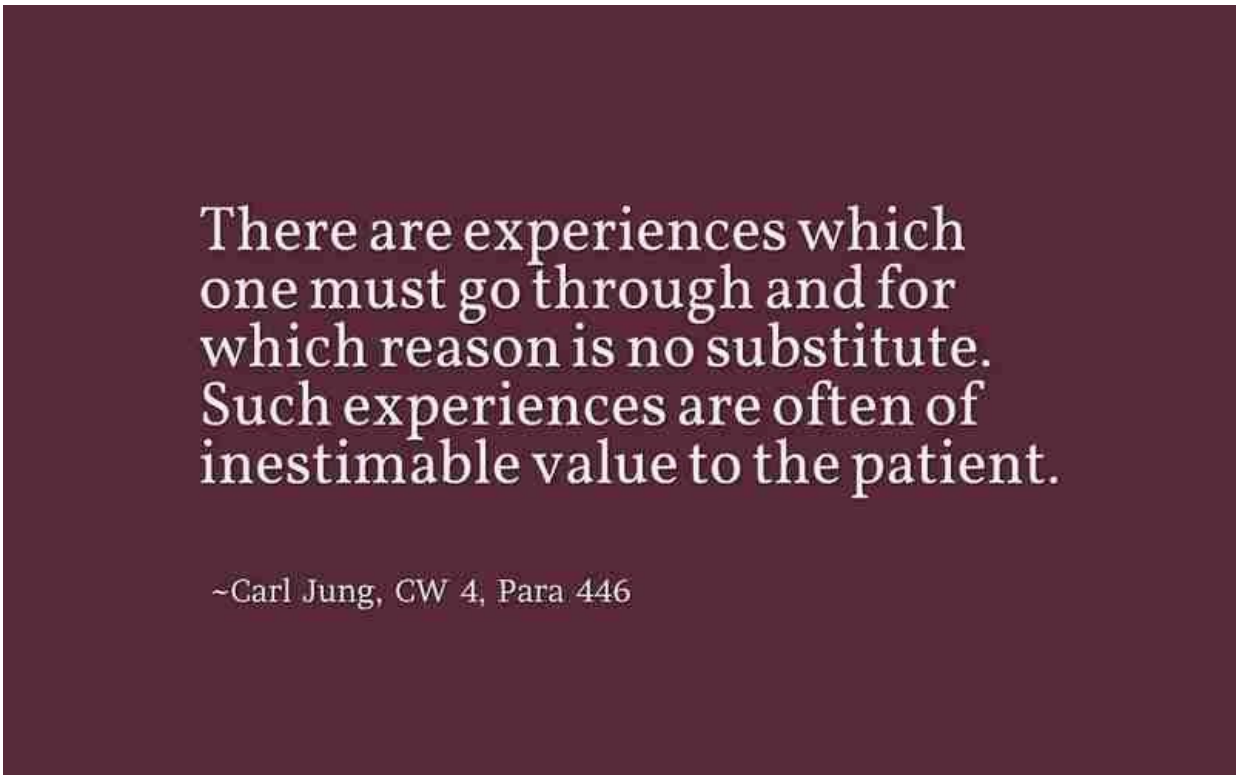


Man "possesses" many things which he has never acquired but has inherited from his ancestors. Carl Jung, CW 4, Para 728


There are experiences which
one must go through and for
which reason is no substitute.
Such experiences are often of
inestimable value to the patient.
~Carl Jung, CW 4, Para 446

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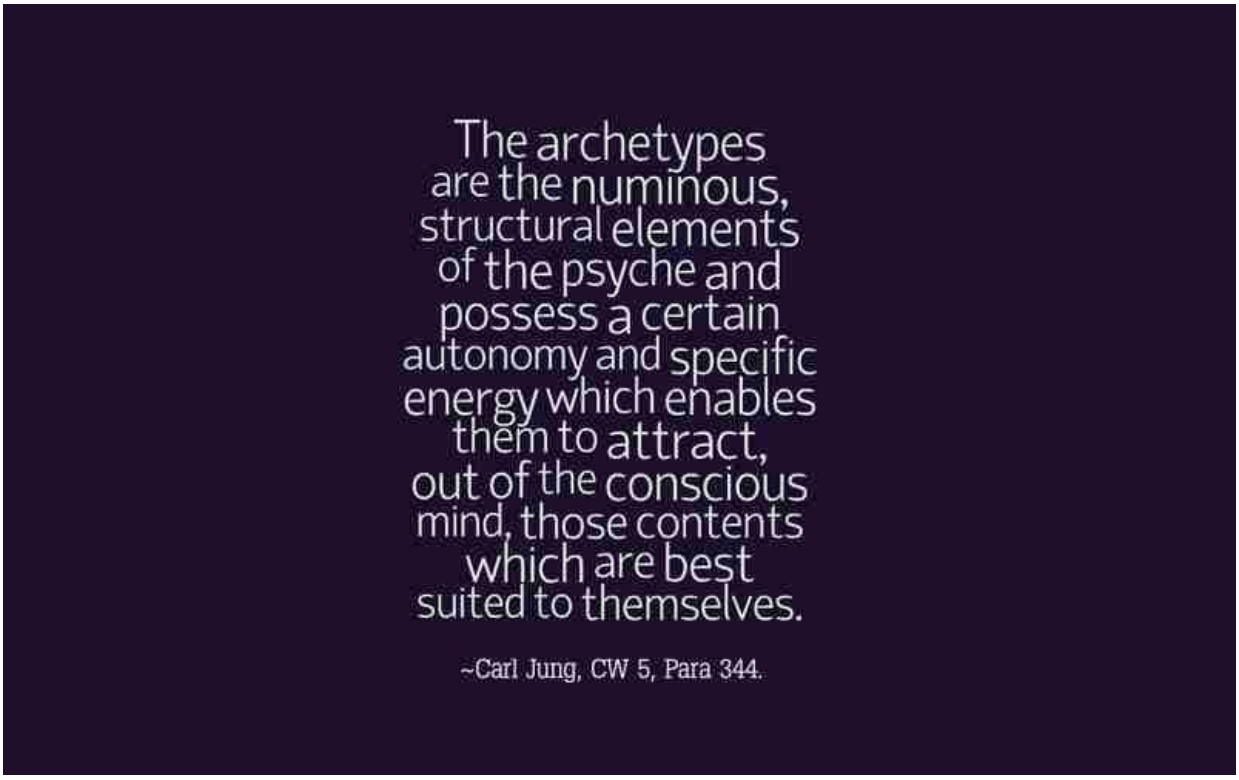
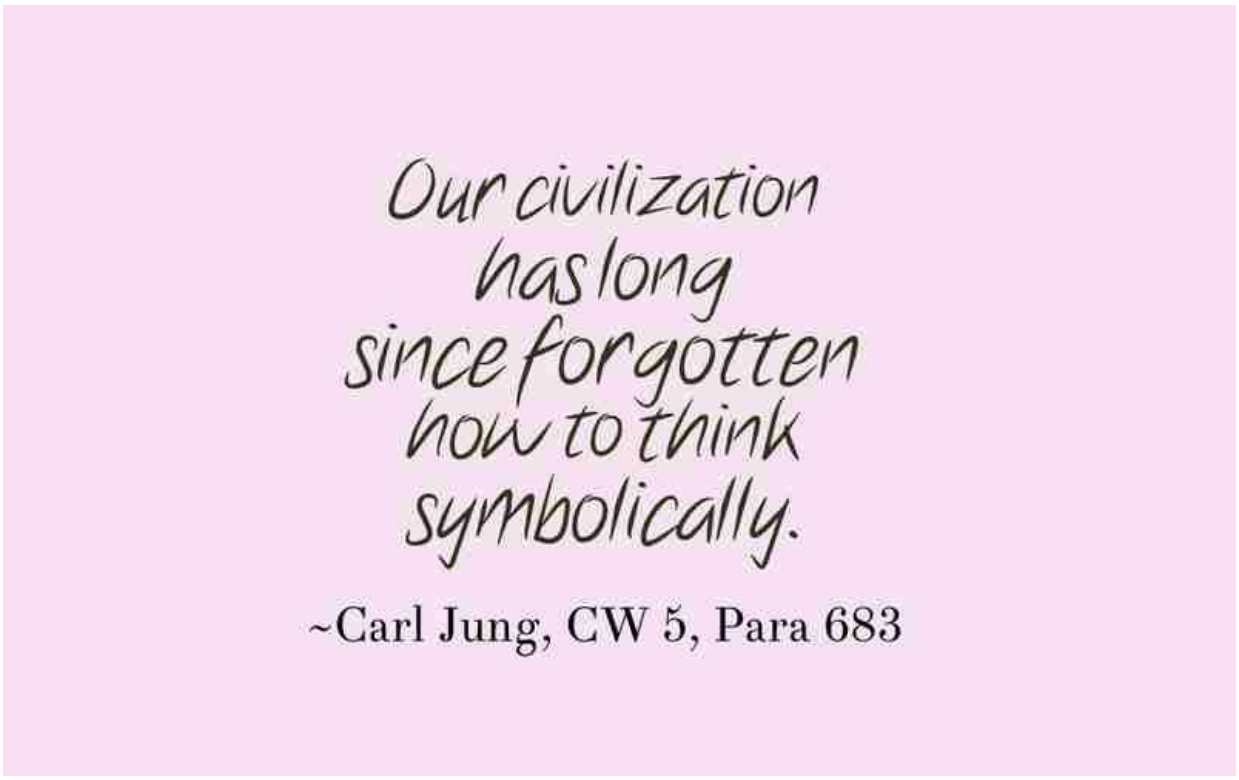
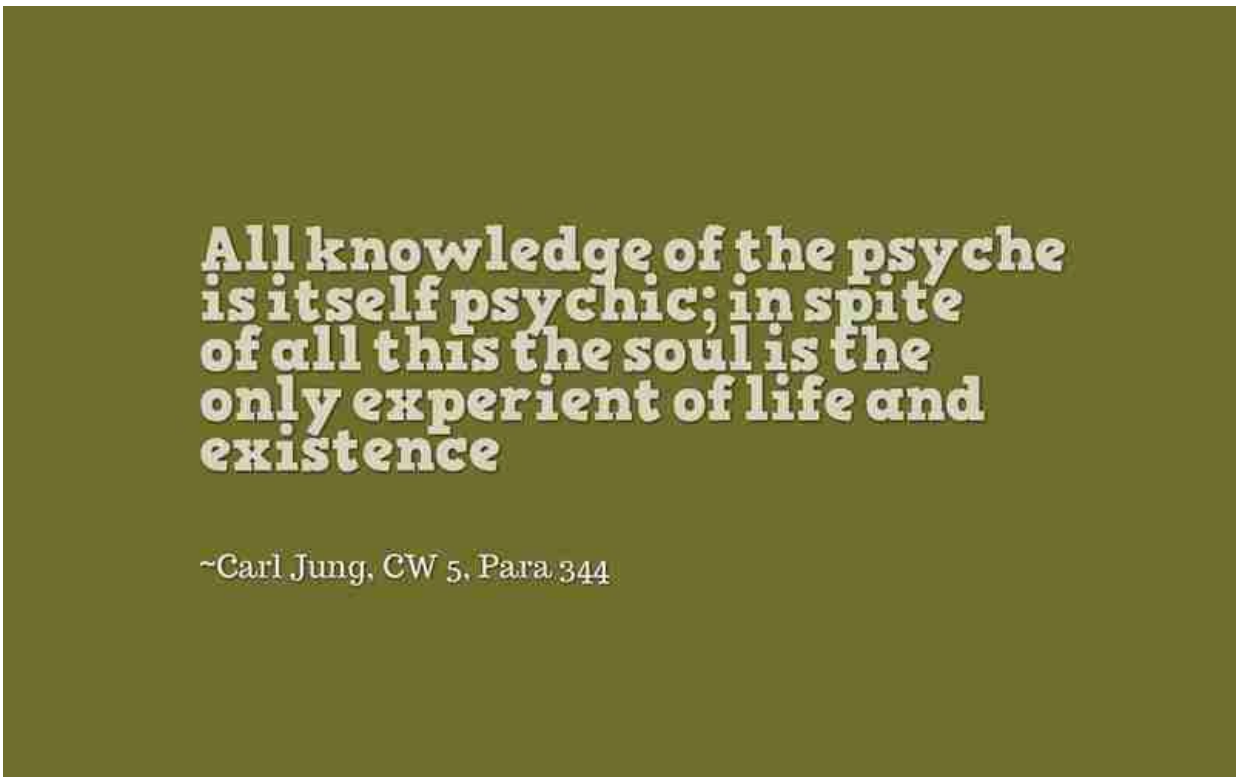


The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables
them to attract, out of the conscious mind, those contents which are best suited to themselves. Carl Jung, CW 5, Para 344.



Our civilization has long since forgotten how to think symbolically. Carl Jung, CW 5, Para 683.


All knowledge of the psyche
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~Carl Jung, CW 5, Para 344

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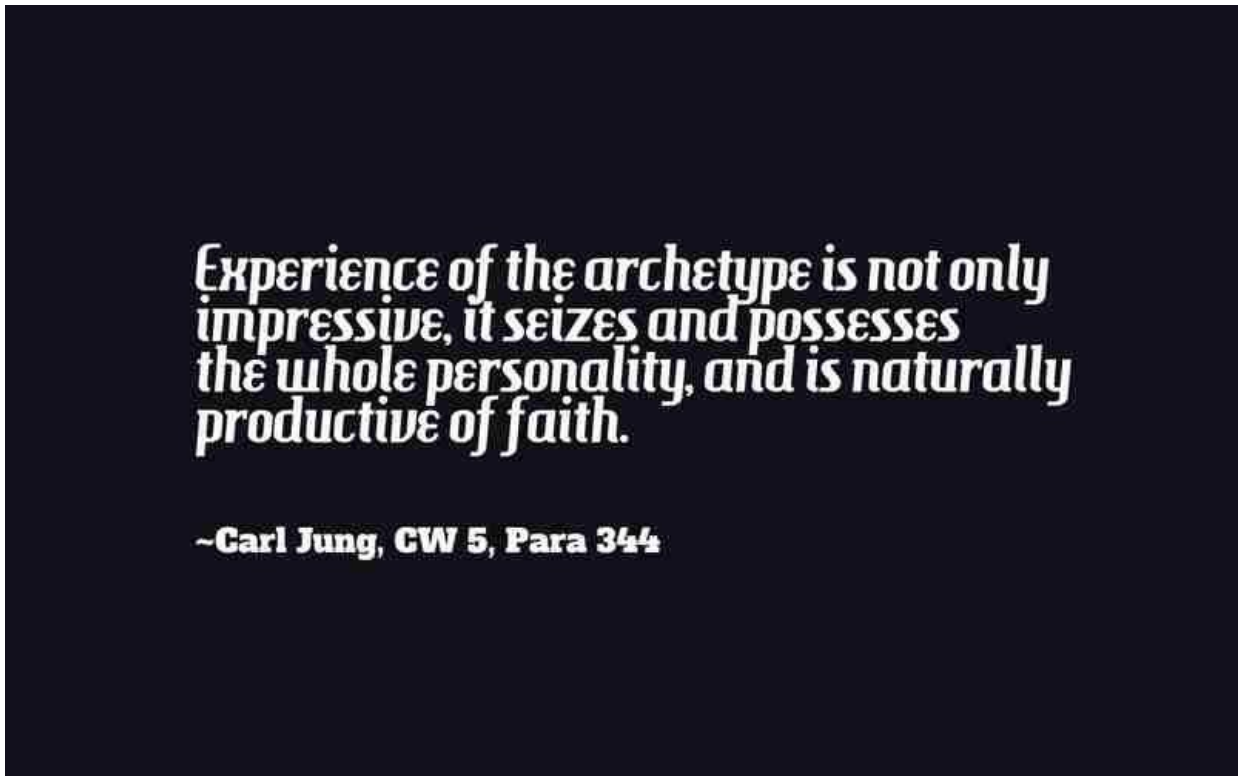
Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith.
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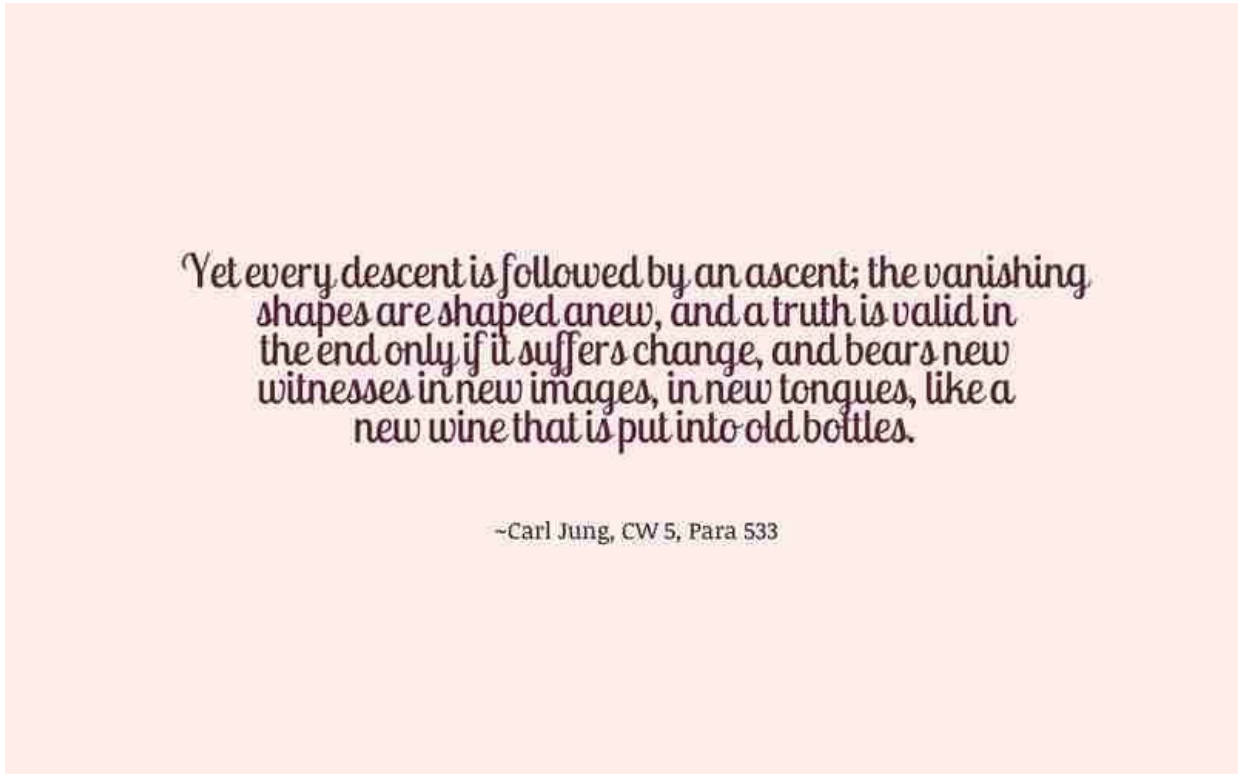
Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles.
~Carl Jung, CW 5, Para 533

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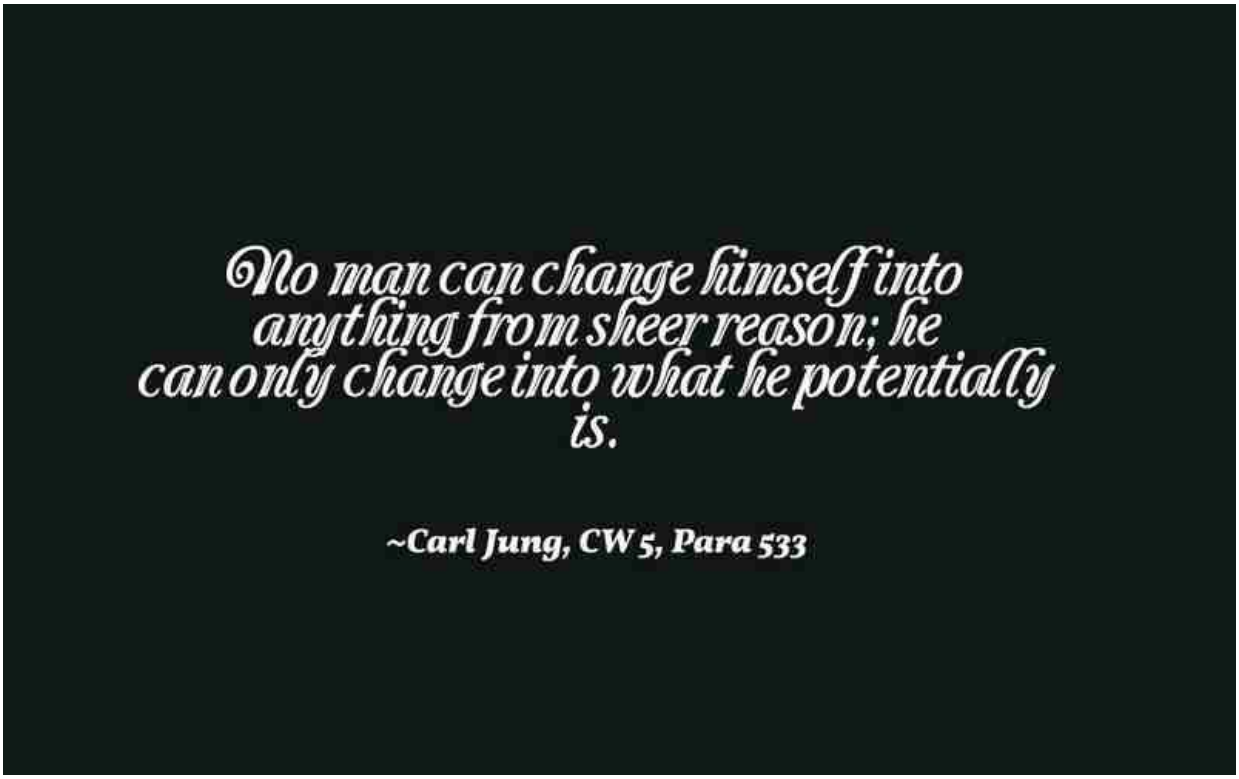
No man can change himself into anything from sheer reason; he can only change into what he potentially is.
~Carl Jung, CW 5, Para 533

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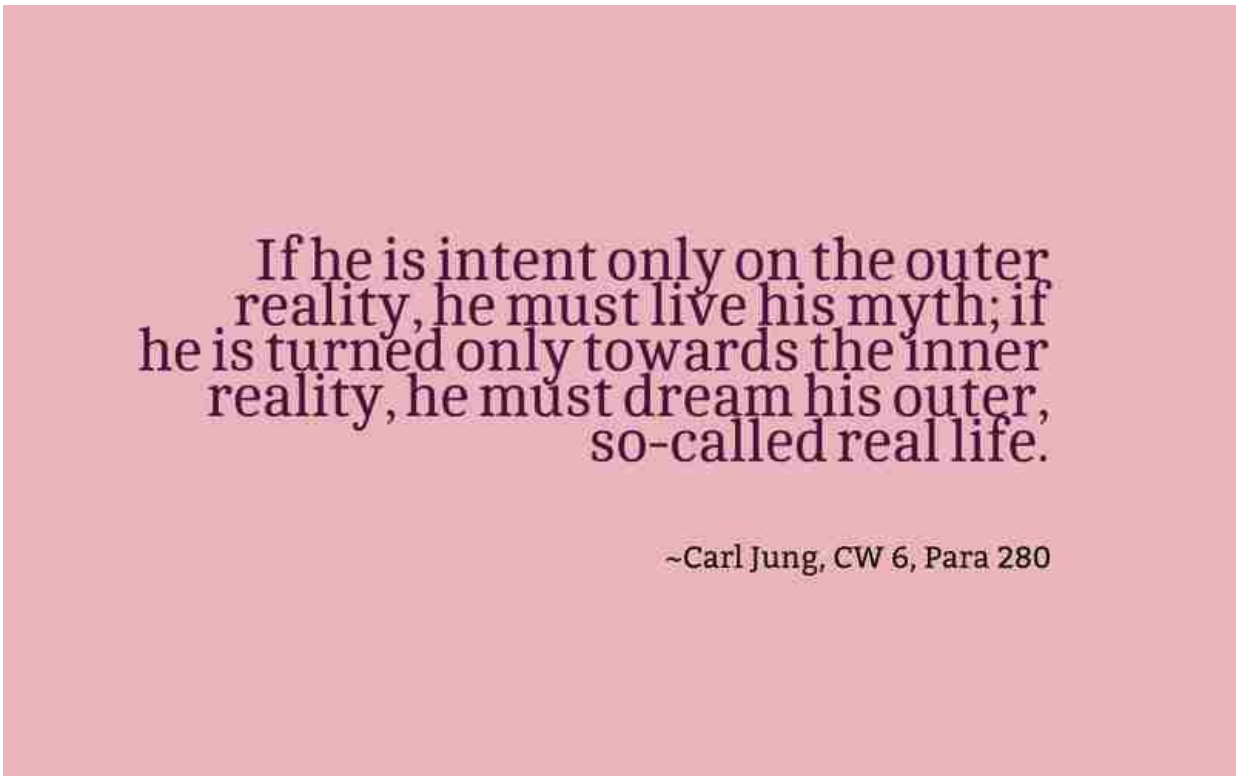
If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life.
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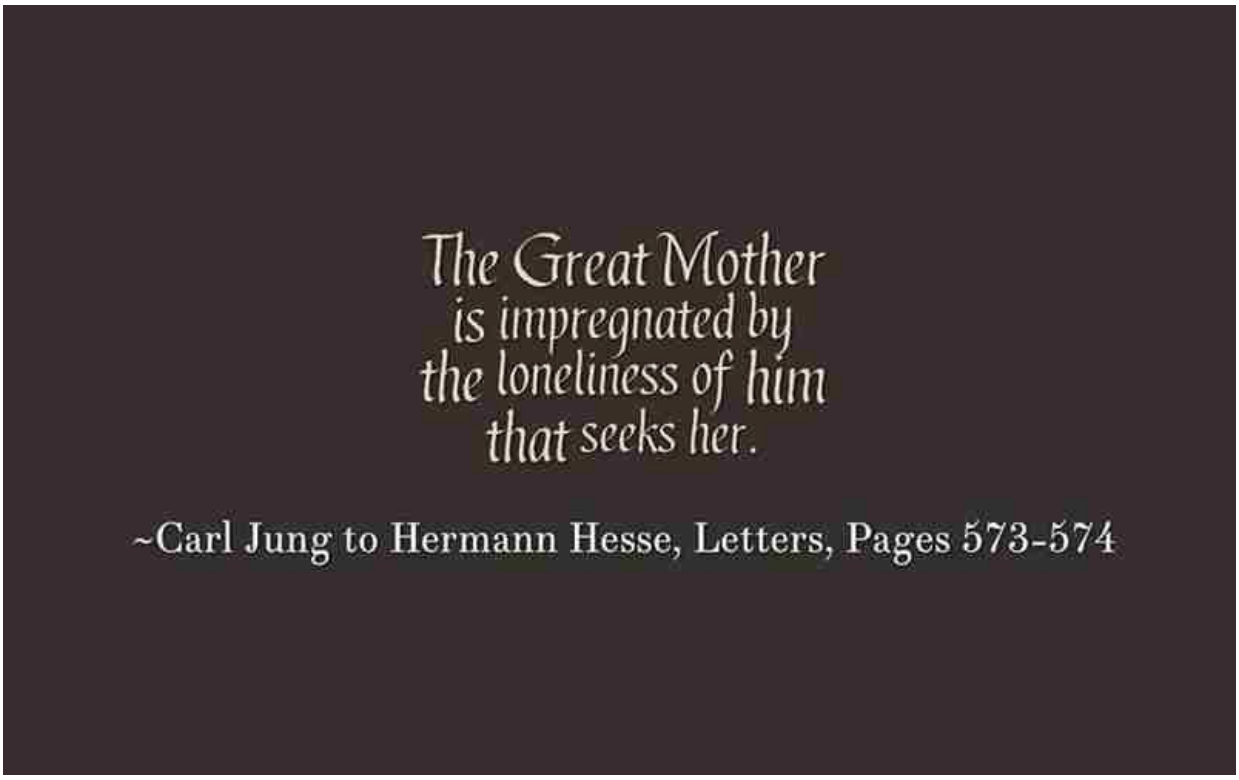
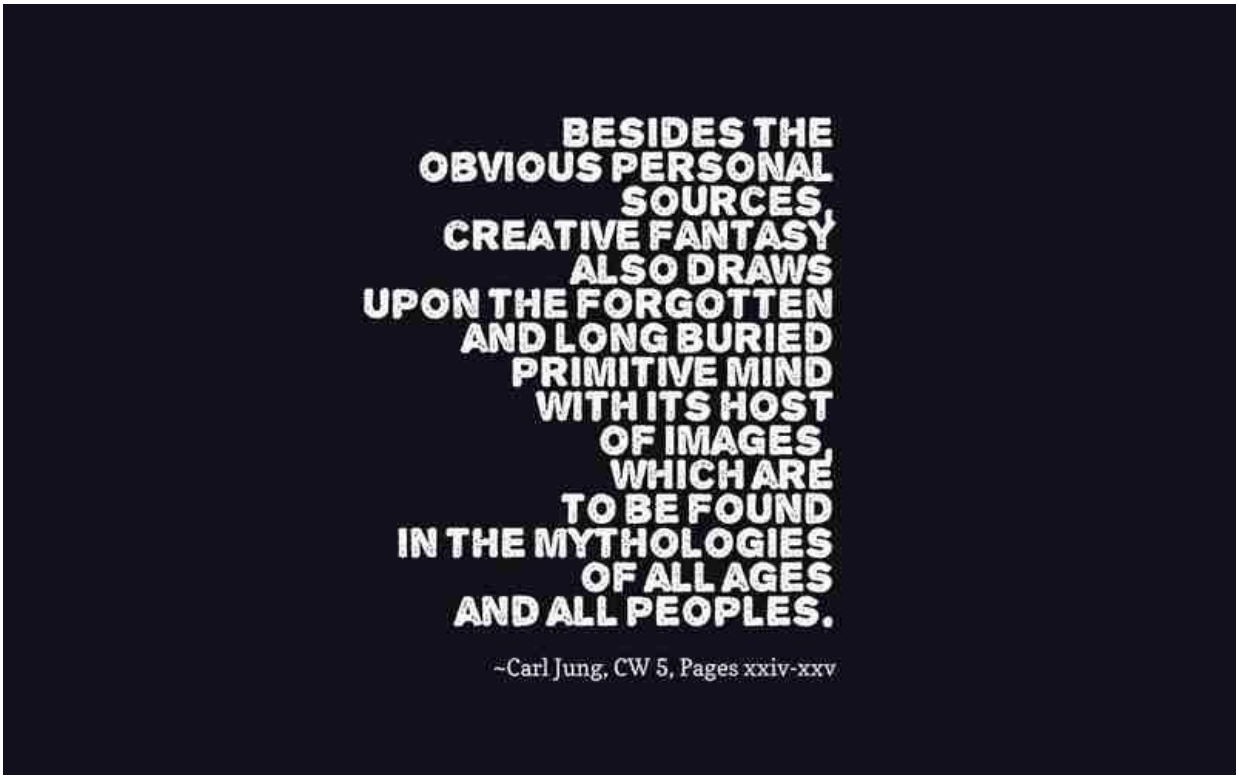
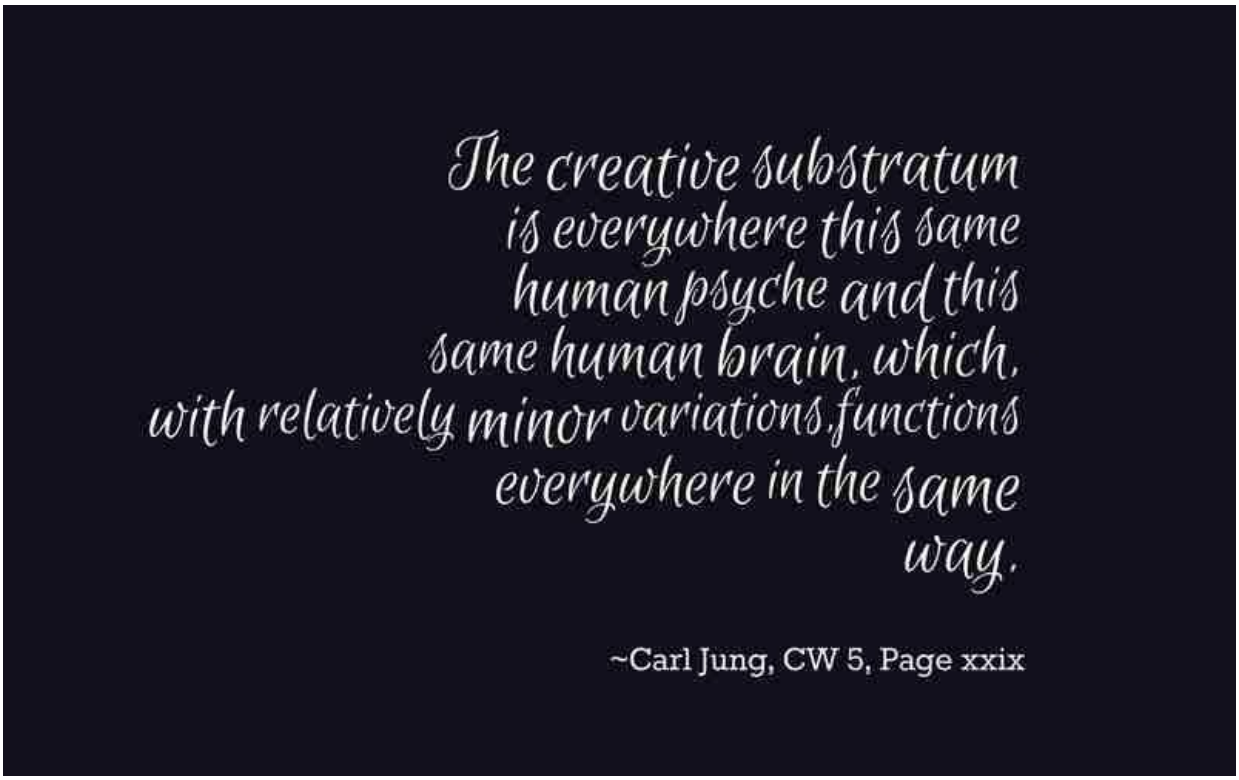


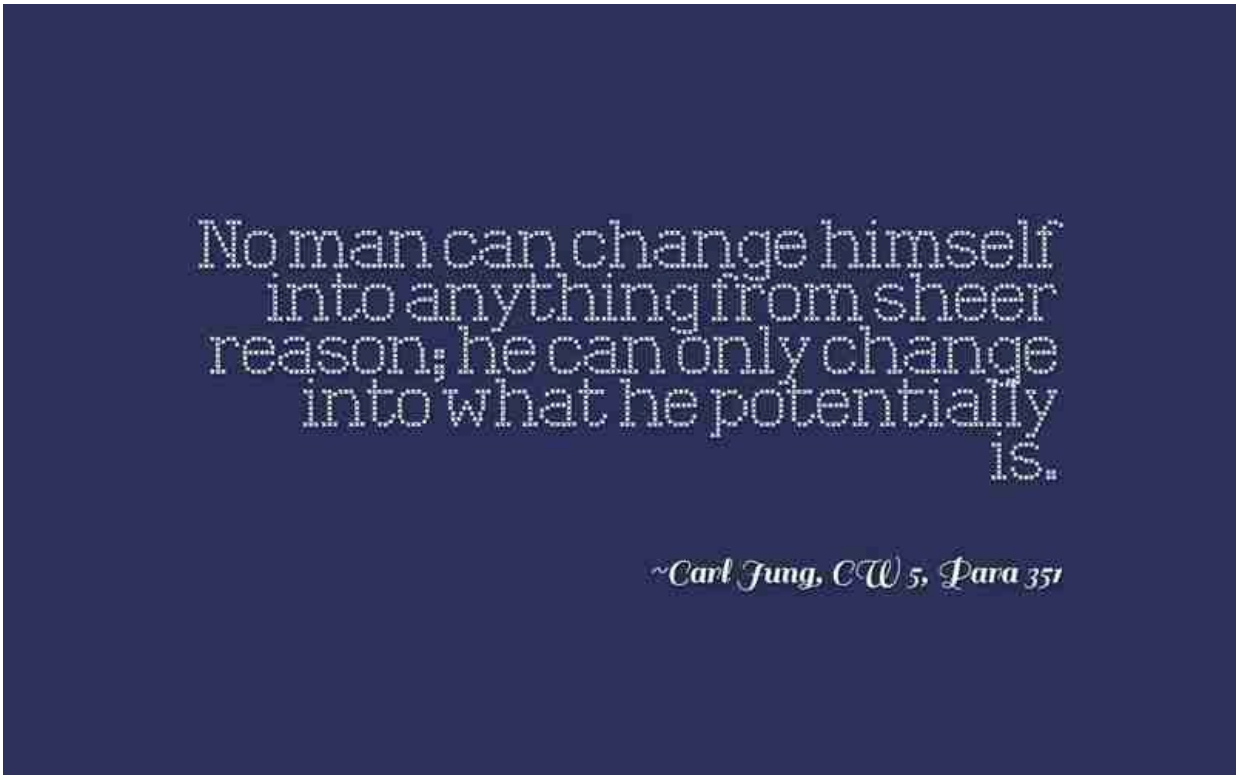
The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.



Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with
its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv



The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations,
functions everywhere in the same way. Carl Jung, CW 5, Page xxix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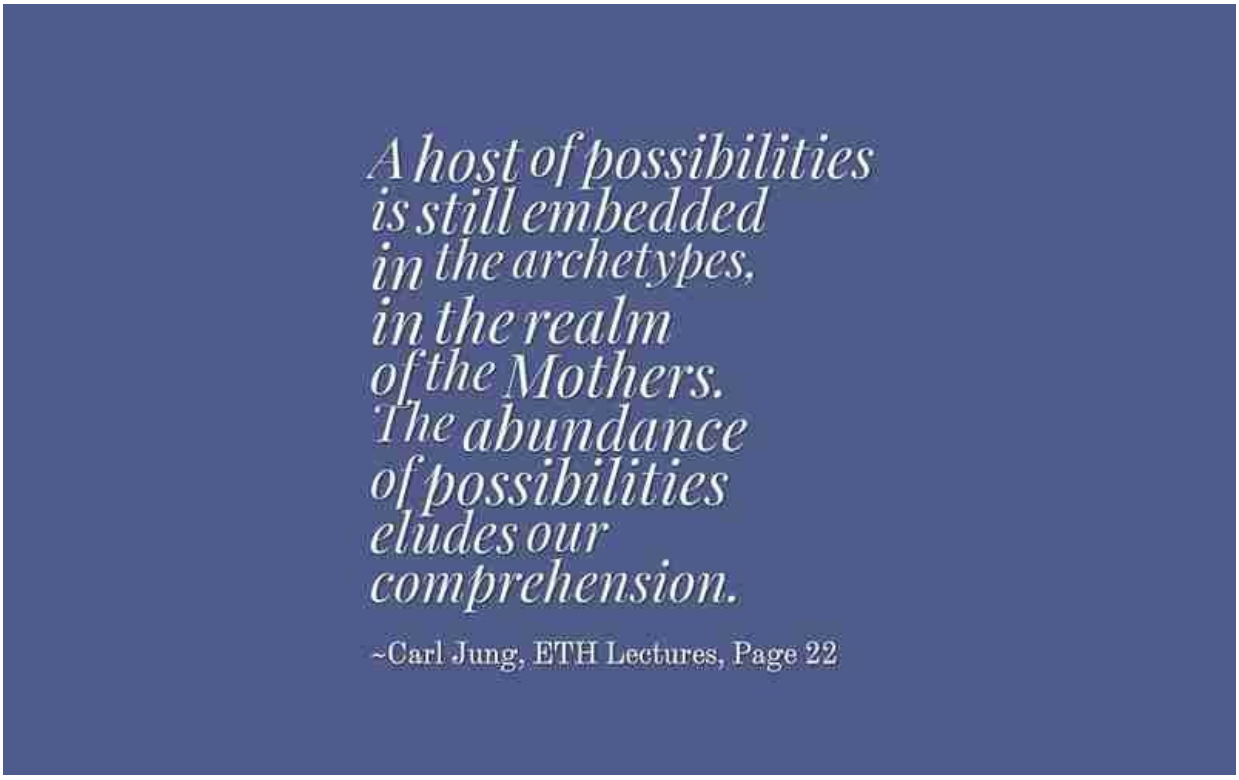
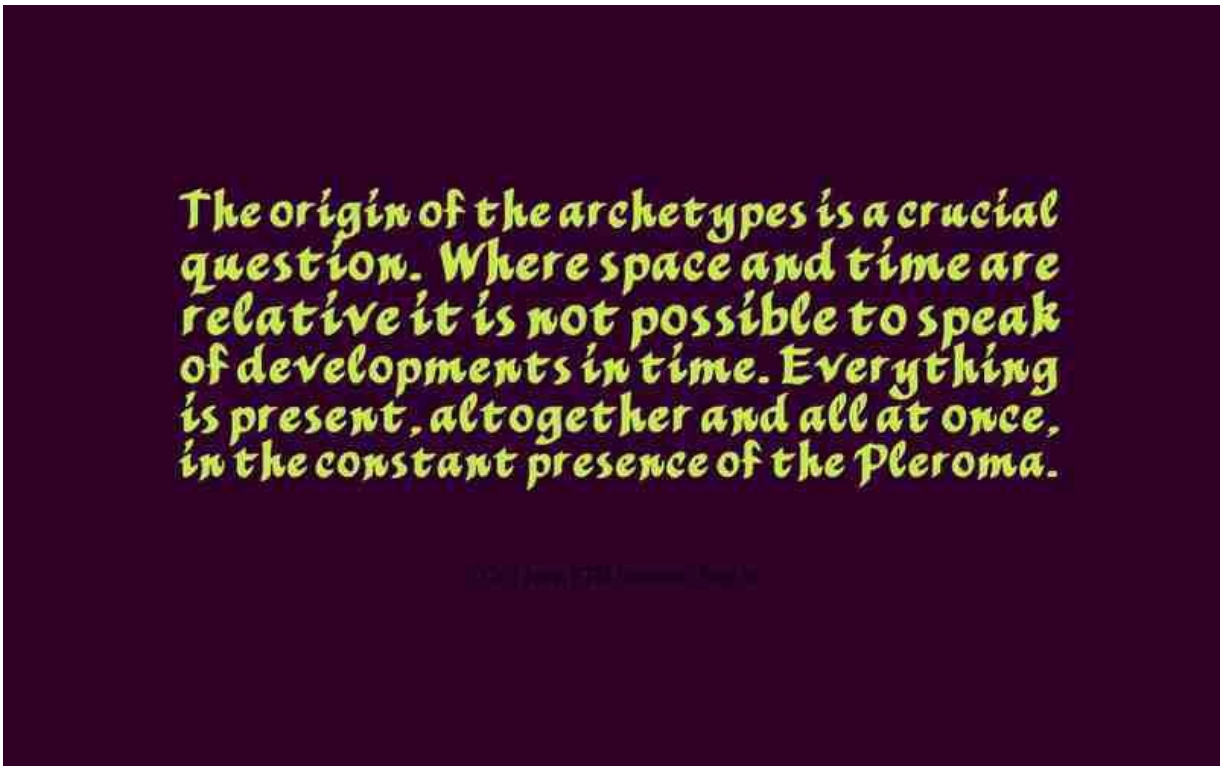


A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. Carl Jung, ETH Lectures, Page 22


The origin of the archetypes is a crucial
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is present, altogether and all at once,
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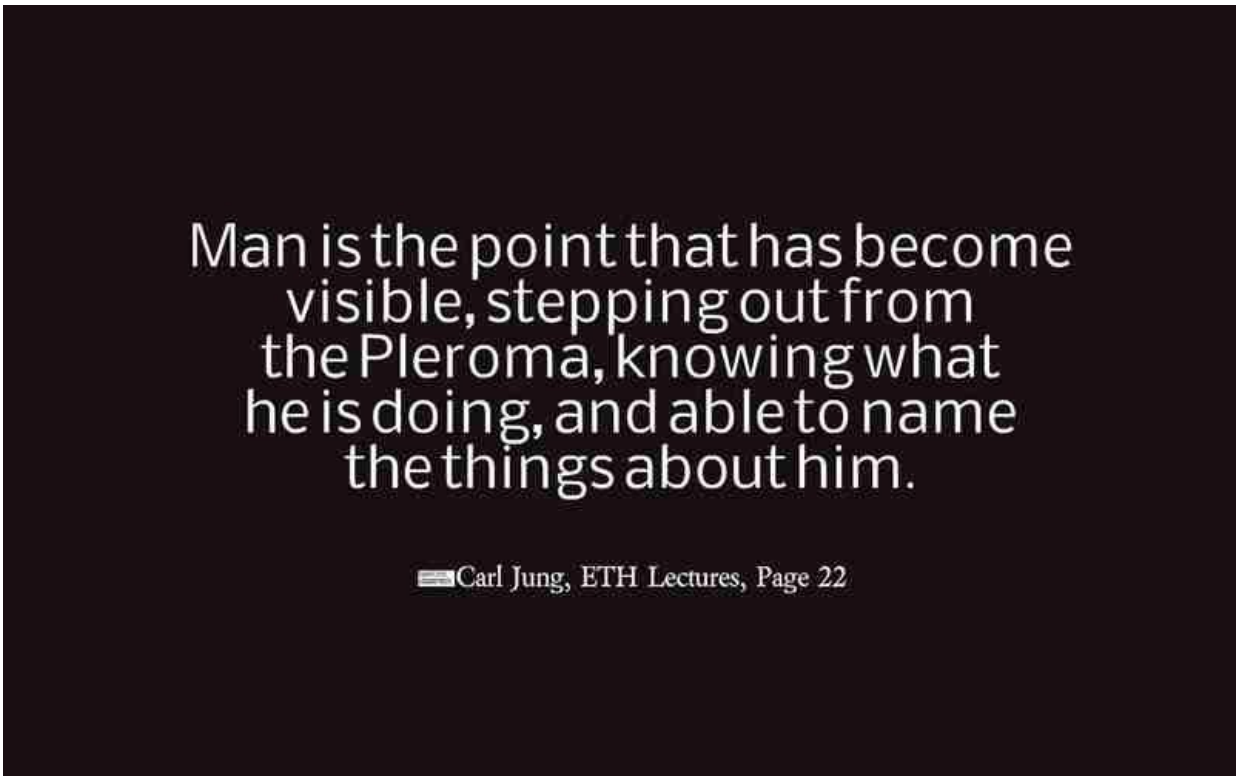
Carl Jung, ETH Lectures, Page 22


Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him.
Carl Jung, ETH Lectures, Page 22

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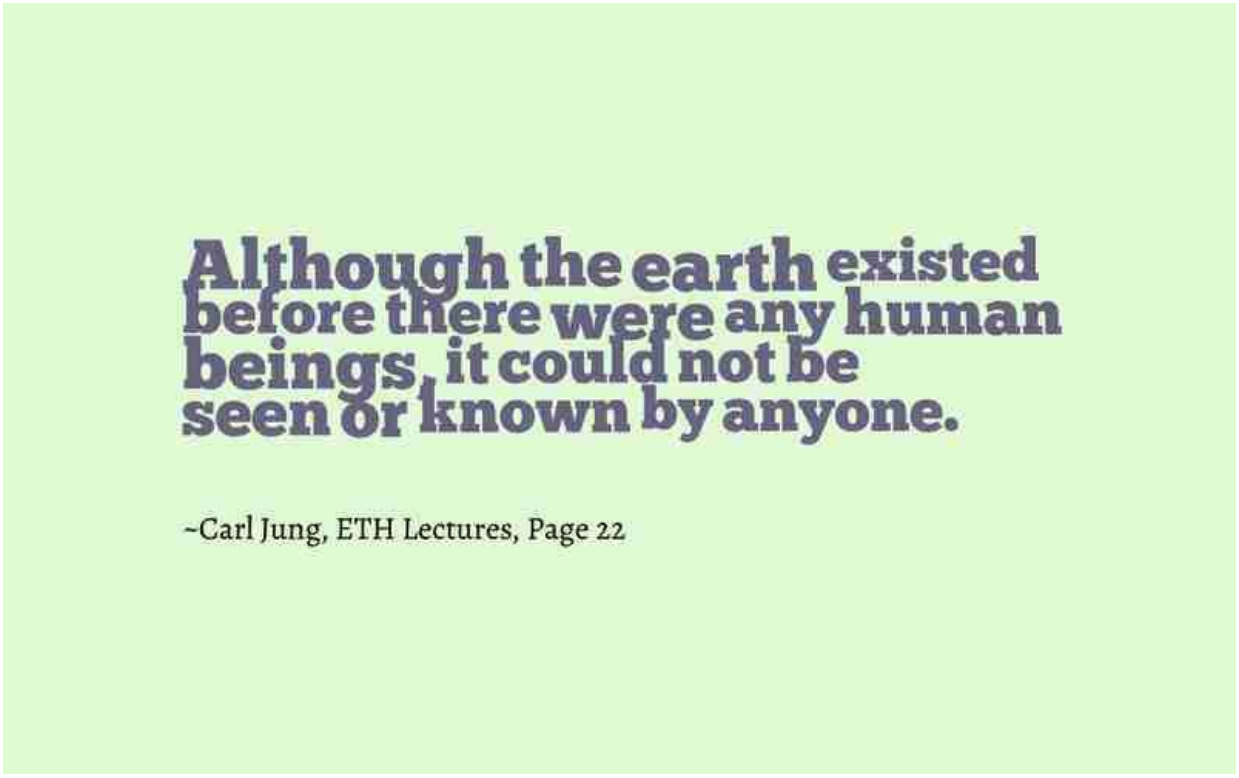
Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change.
CARL JUNG, ETH LECTURES, PAGE 36.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung,

ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.


Although the earth existed
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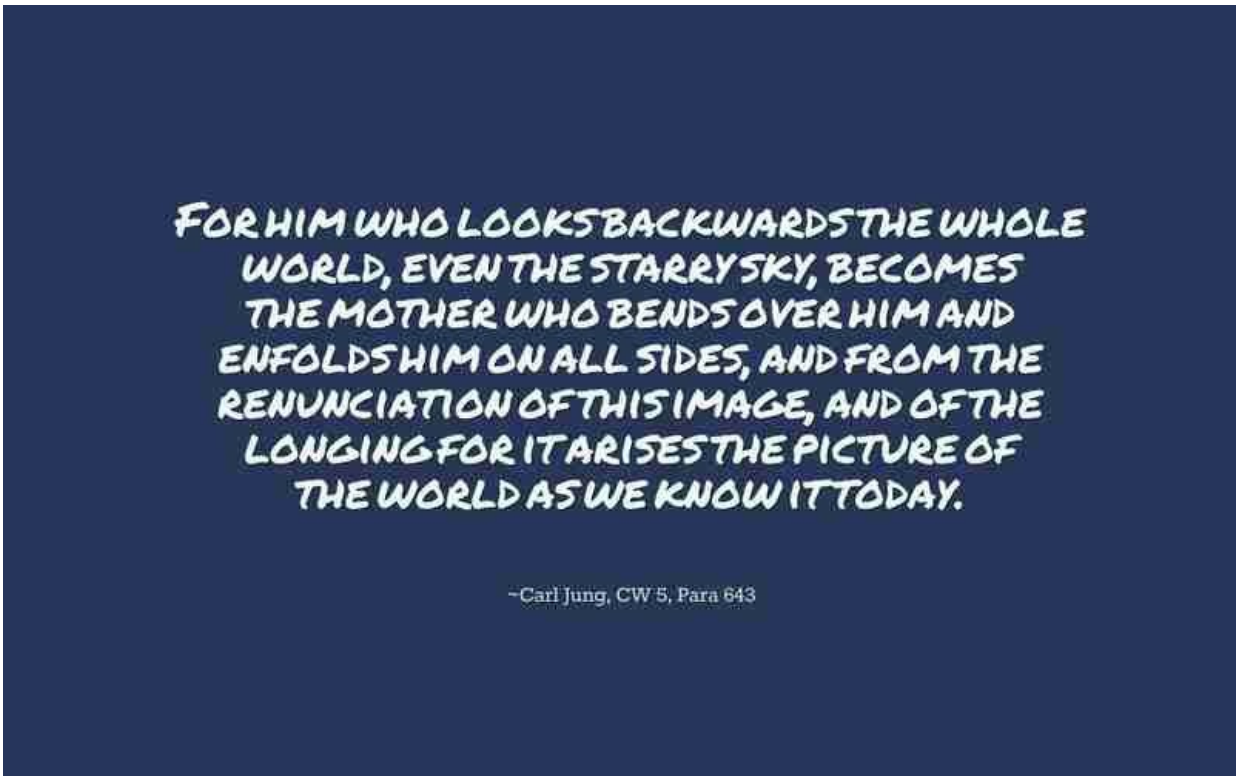
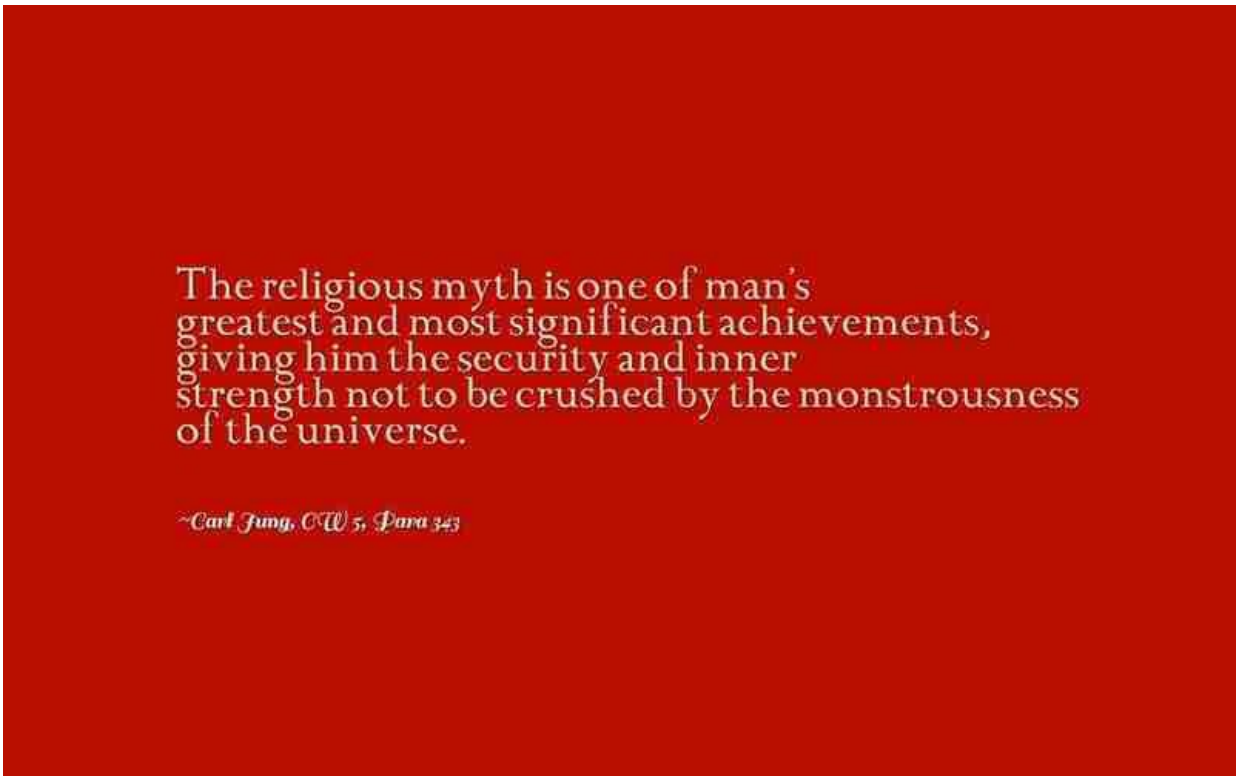

FOR HIM WHO LOOKS BACKWARDS THE WHOLE WORLD, EVEN THE STARRY SKY, BECOMES THE MOTHER WHO BENDS OVER HIM AND ENFOLDS HIM ON ALL SIDES, AND FROM THE RENUNCIATION OF THIS IMAGE, AND OF THE LONGING FOR IT ARISES THE PICTURE OF THE WORLD AS WE KNOW IT TODAY.
~Carl Jung, CW 5, Para 643

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung, CW 5, Para 643


The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe.
~Carl Jung, CW 5, Para 343

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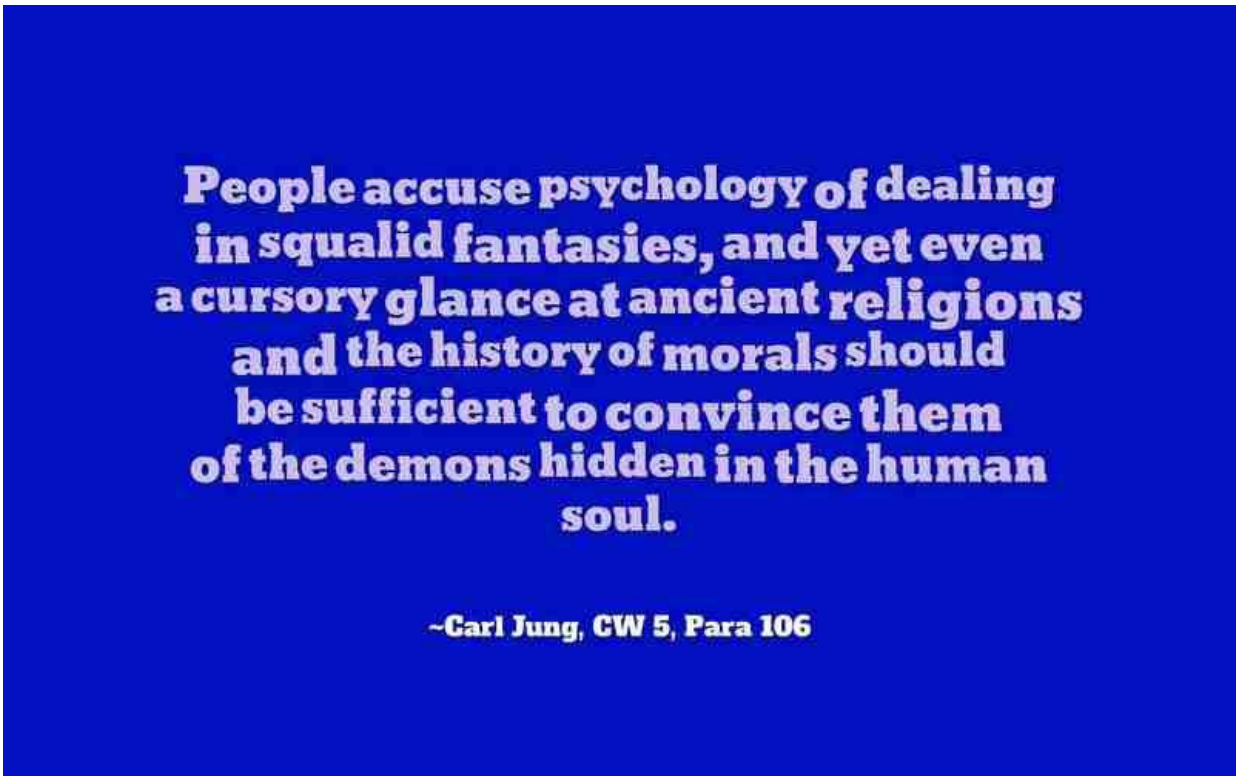
People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul.
~Carl Jung, CW 5, Para 106

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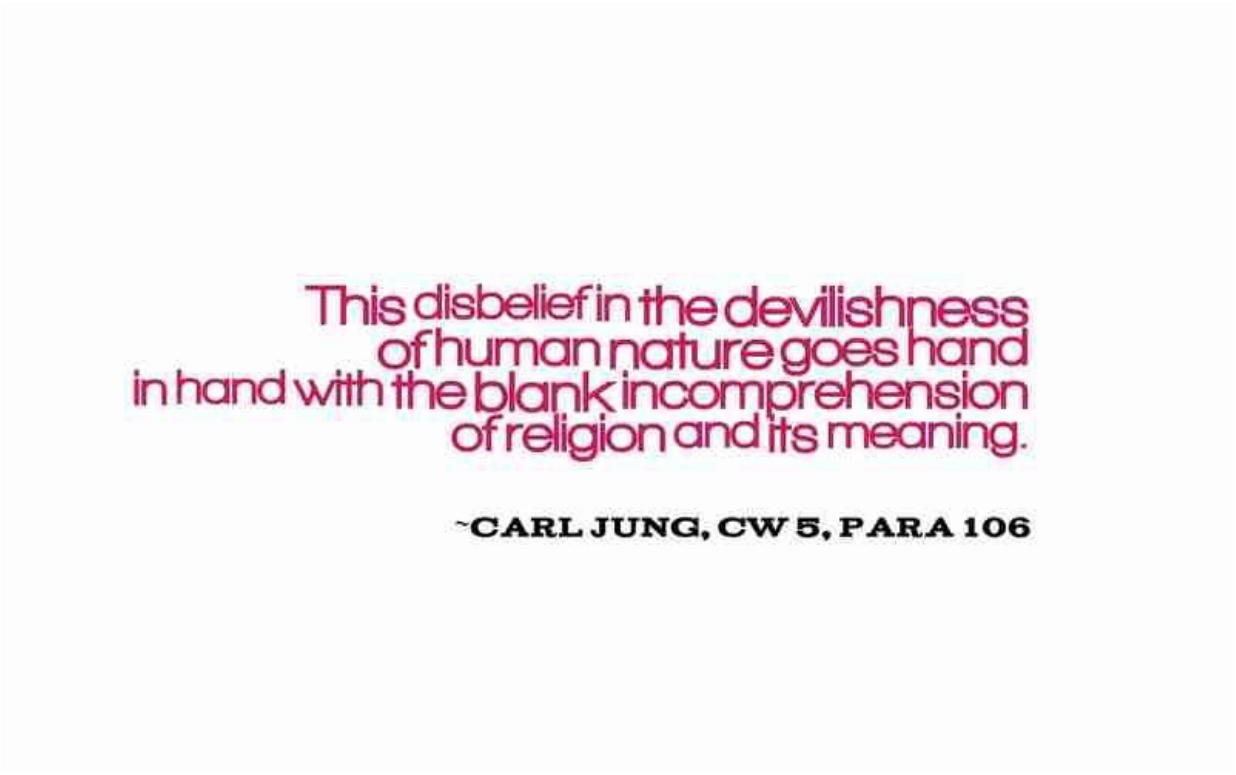
This disbelief in the devilishness
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~CARL JUNG, CW 5, PARA 106

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Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on “What is the myth you are living?” (2016-05-05 04:11)

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with
its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in ev- ery individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological image are able to arise spontaneously over and over again, and to agree with one another not only in all
the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with rela- tively minor variations,
functions everywhere in the same way. Carl Jung, CW 5, Page xxix

I was driven to ask myself in all seriousness: “What is the myth you are living?”

I found no answer to this question, and had to admit that I was not living with a myth, or even in a myth, but rather in an uncertain cloud
of theoretical possibilities which I was beginning to regard with increasing distrust.

I did not know that I was living a myth, and even if I had known it, I would not have known what sort of myth was ordering my life without my knowledge.

So, in the most natural way, I took it upon myself to get to know “my” myth, and I regarded this as the task of tasks, for—so I told myself—how
could I, when treating my patients, make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it?

I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

This resolve led me to devote many years of my life to investigating the subjective contents which are the products of unconscious processes, and to work out methods which would enable us, or at any rate help us, to explore the manifestations of the unconscious. Carl Jung, CW 5, Pages xxiv-xxv

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

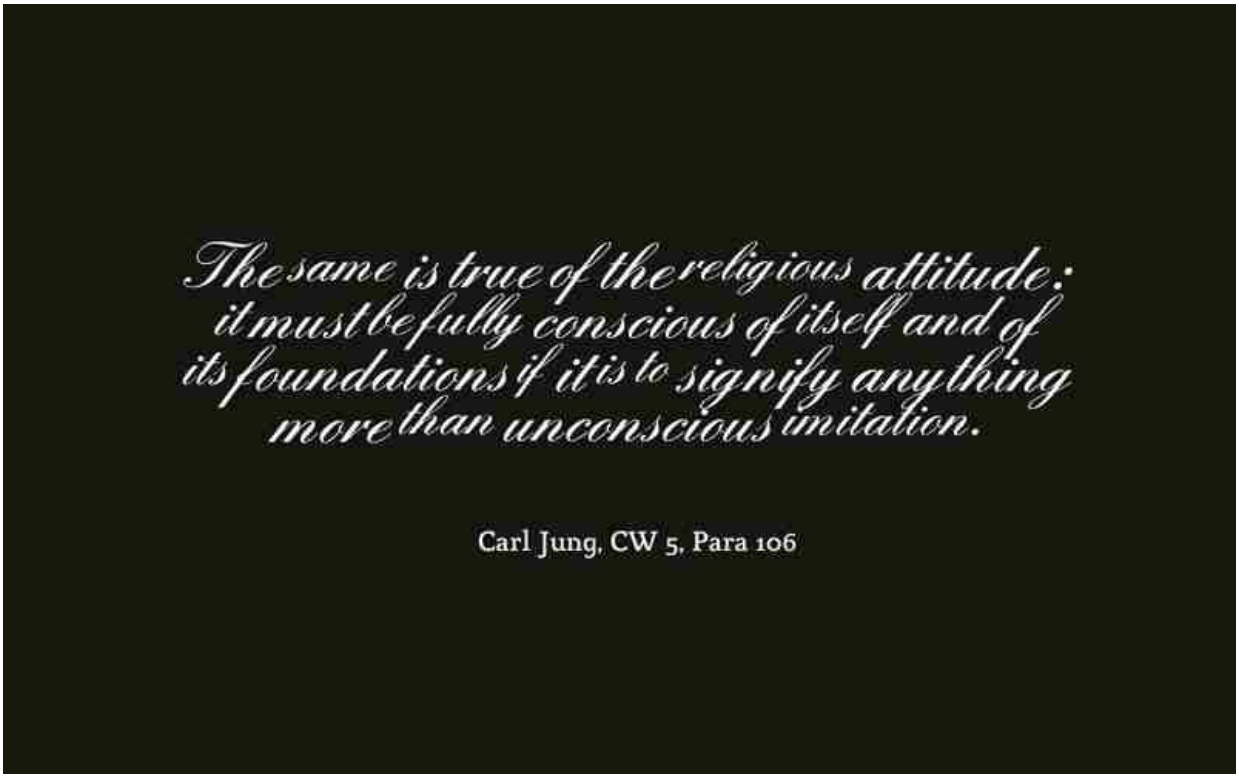
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXI (2016-05-06 02:30)


The same is true of the religious attitude:
it must be fully conscious of itself and of
its foundations if it is to signify anything
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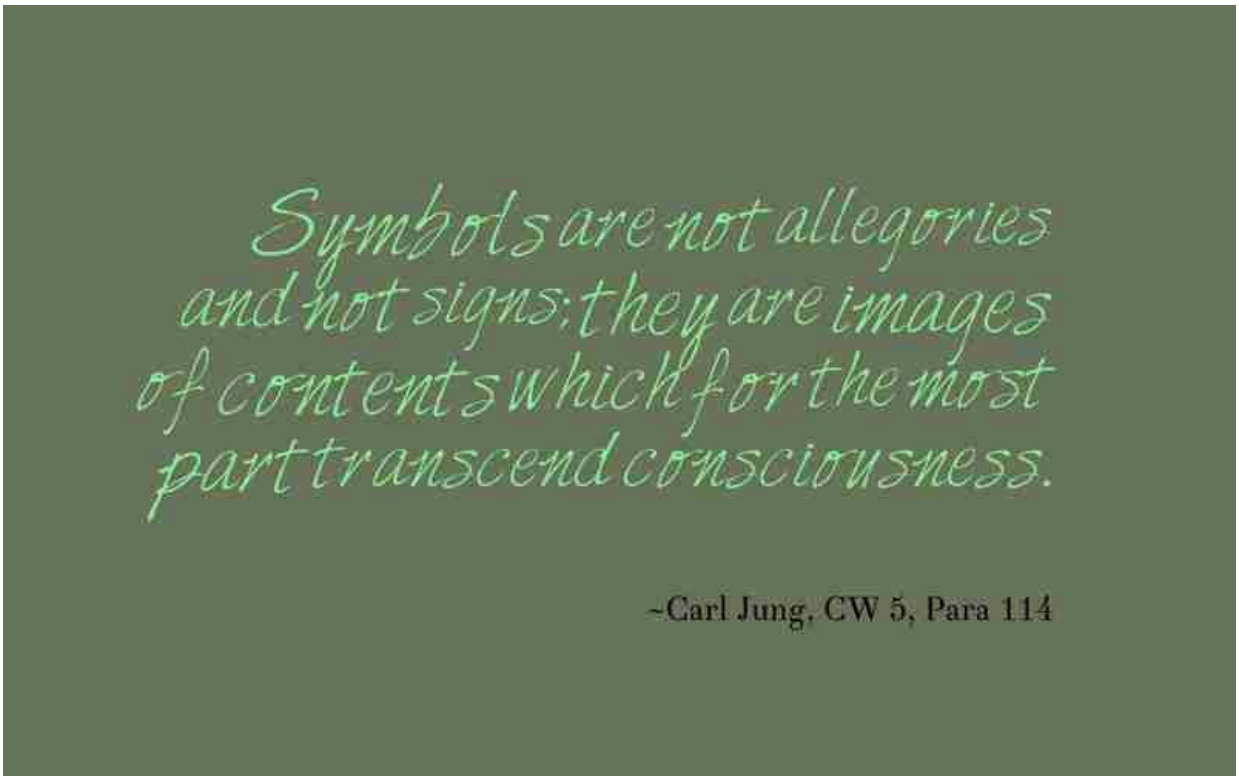
Symbols are not allegories
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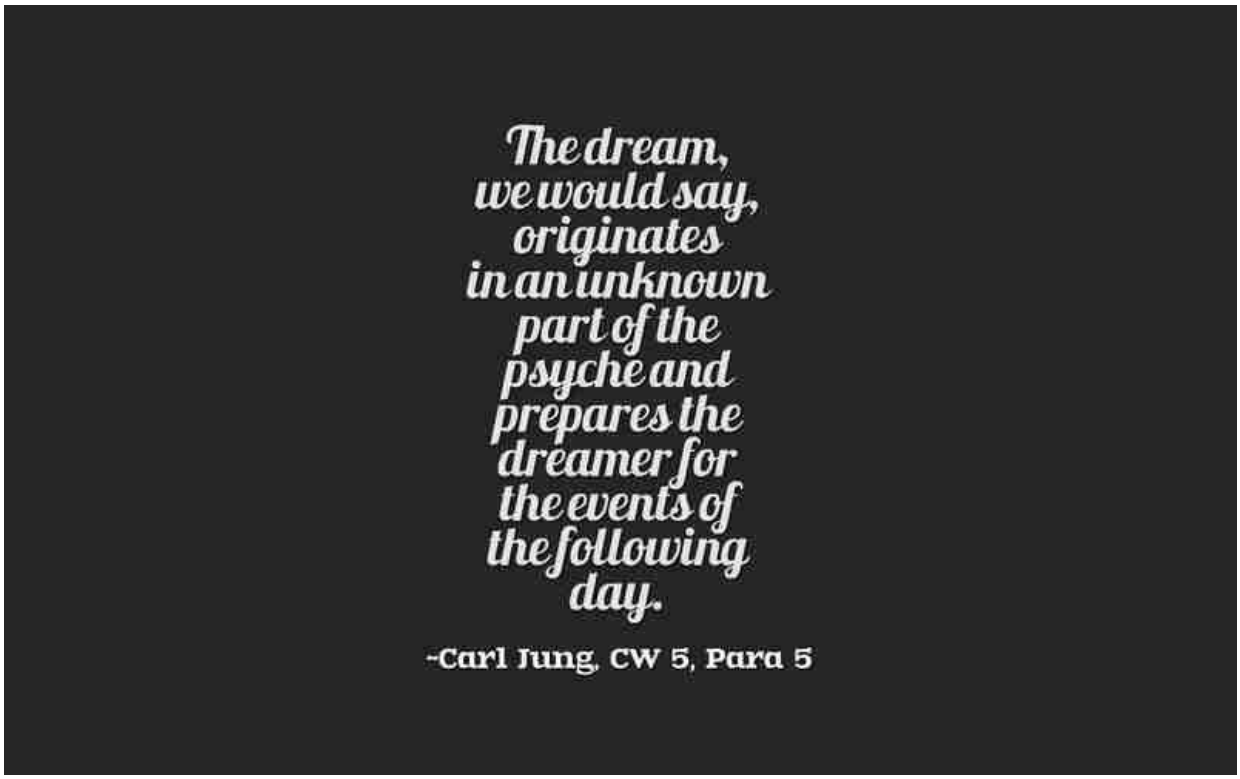
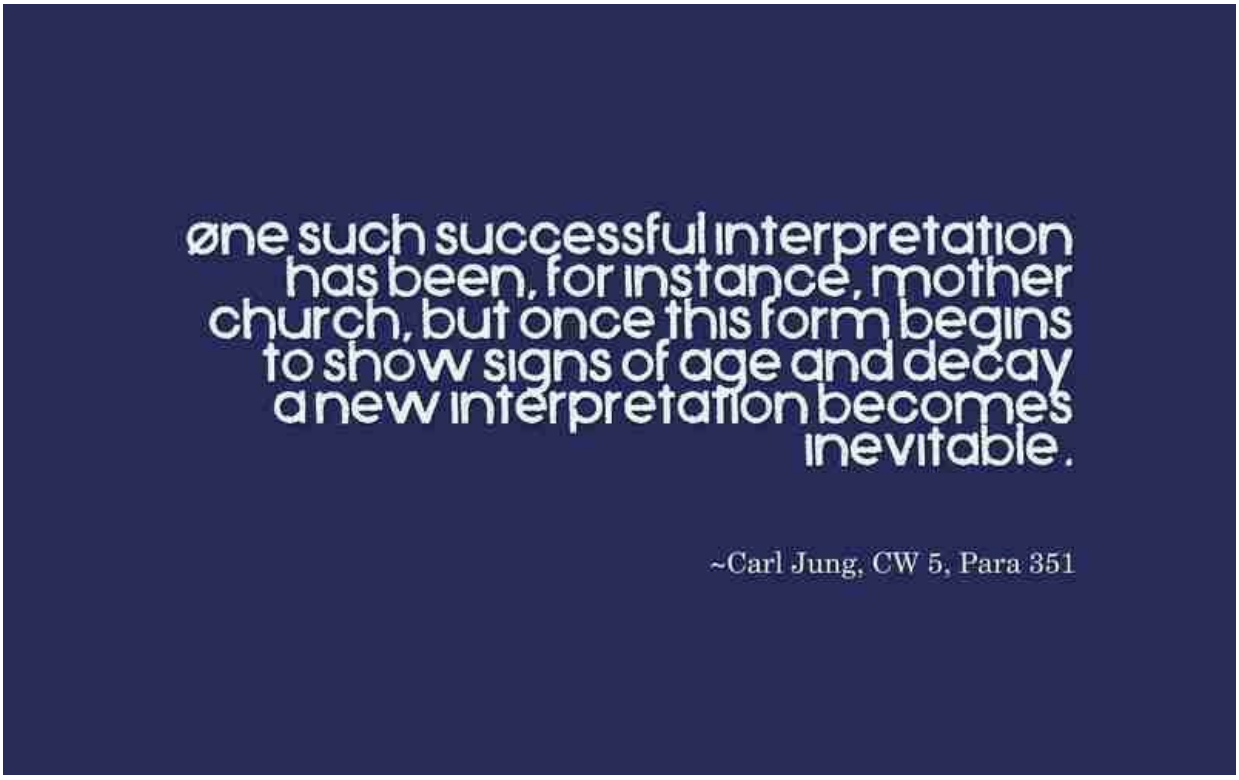
Symbols are not allegories and not signs; they are images of contents which for the most part transcend conscious- ness. Carl Jung, CW 5, Para 114



The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5


øne such successful interpretation
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~Carl Jung, CW 5, Para 351

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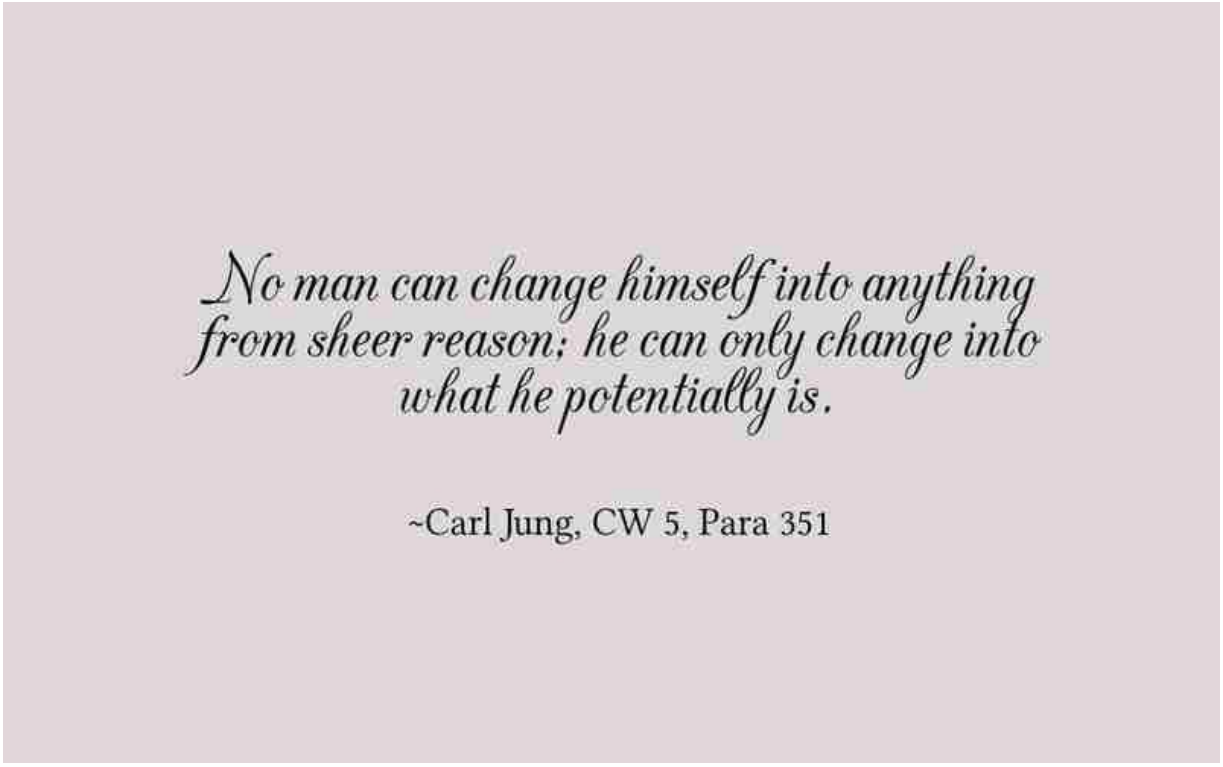
No man can change himself into anything
from sheer reason; he can only change into
what he potentially is.
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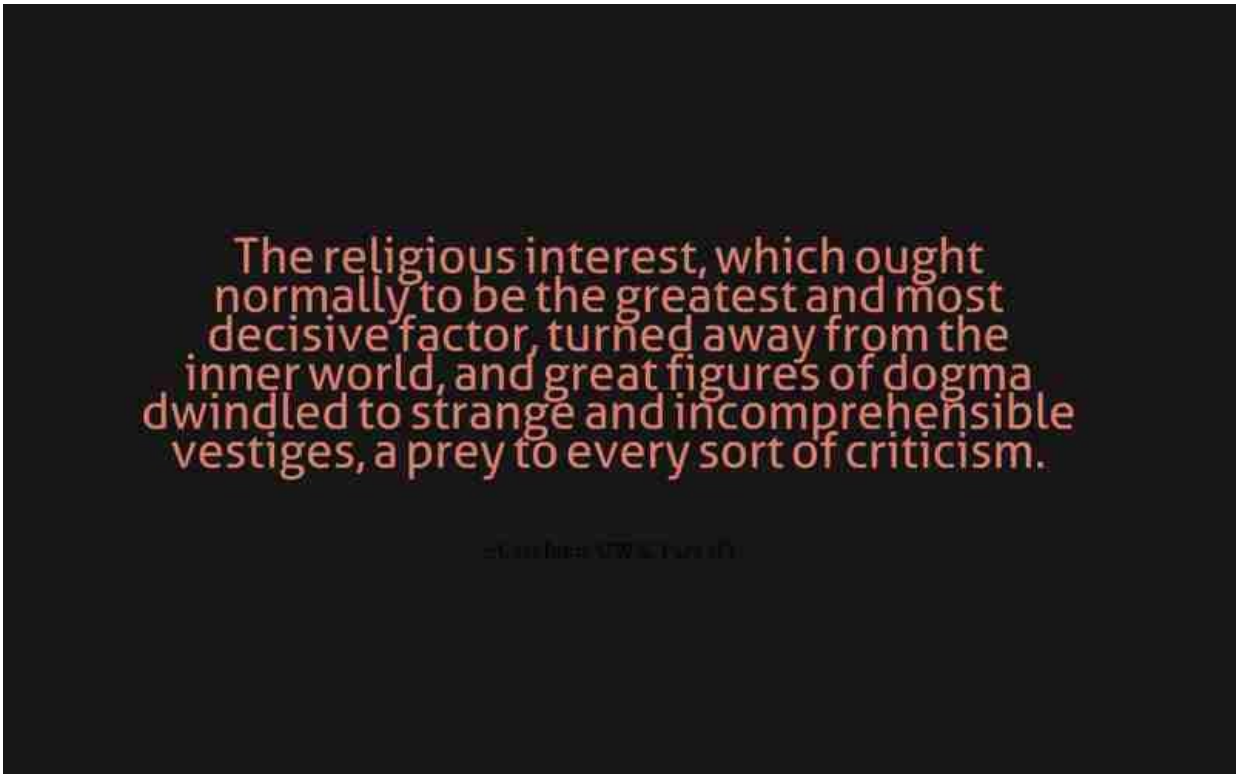
The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism.

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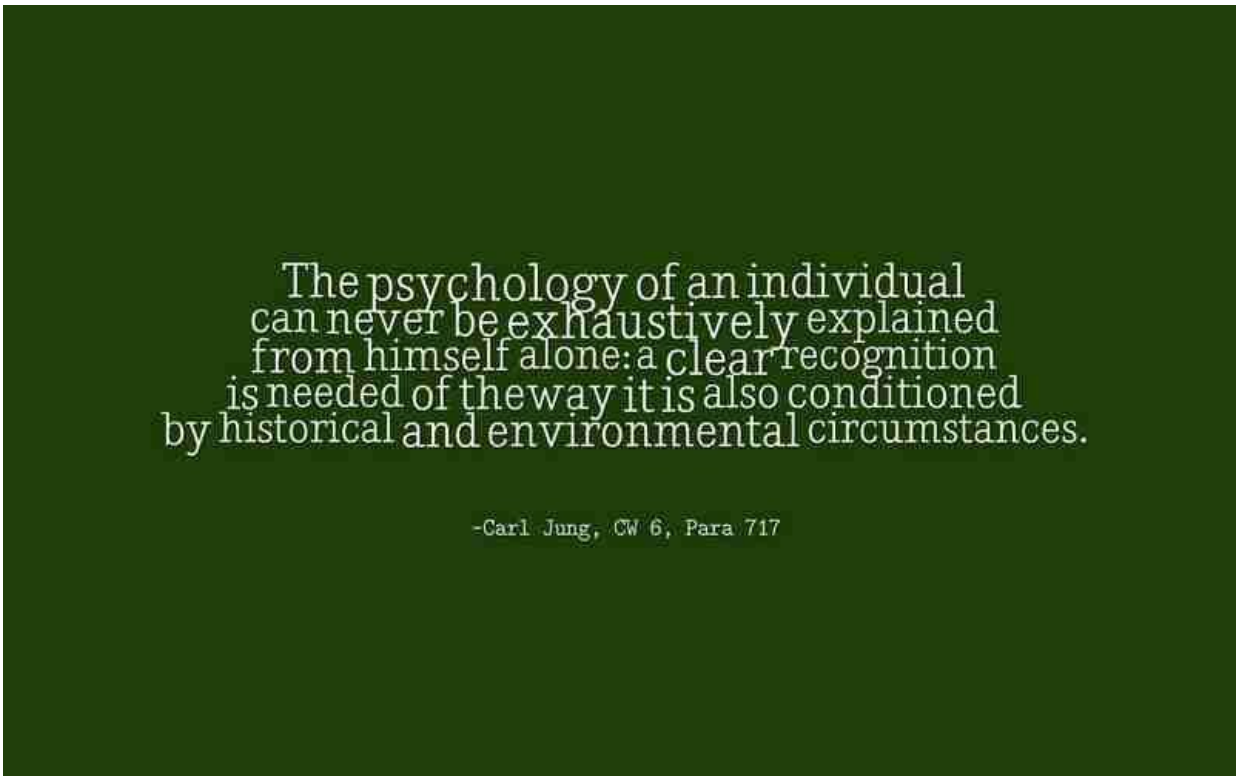
The psychology of an individual
can never be exhaustively explained
from himself alone: a clear recognition
is needed of the way it is also conditioned
by historical and environmental circumstances.
-Carl Jung, CW 6, Para 717

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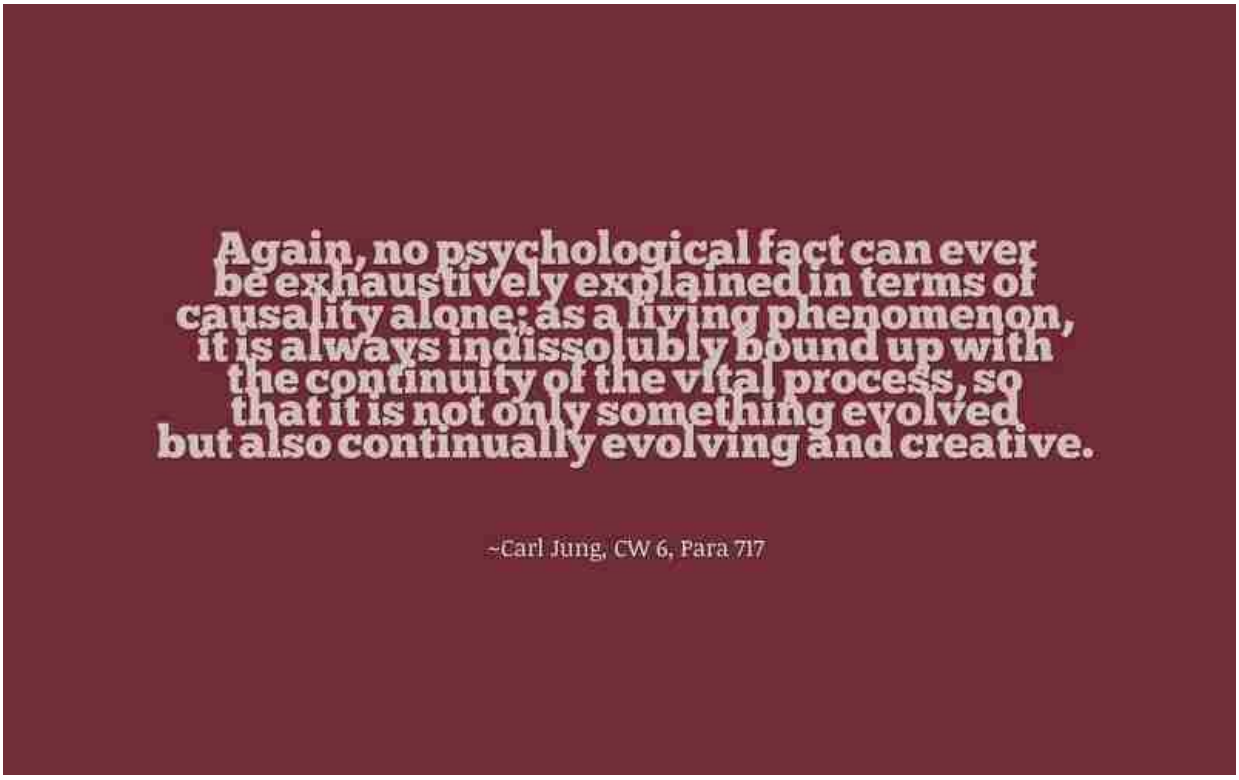
way it is also conditioned by historical and environmental circumstances. Carl Jung, CW 6, Para 717


Again, no psychological fact can ever
be exhaustively explained in terms of
causality alone; as a living phenomenon,
it is always indissolubly bound up with
the continuity of the vital process, so
that it is not only something evolved
but also continually evolving and creative.
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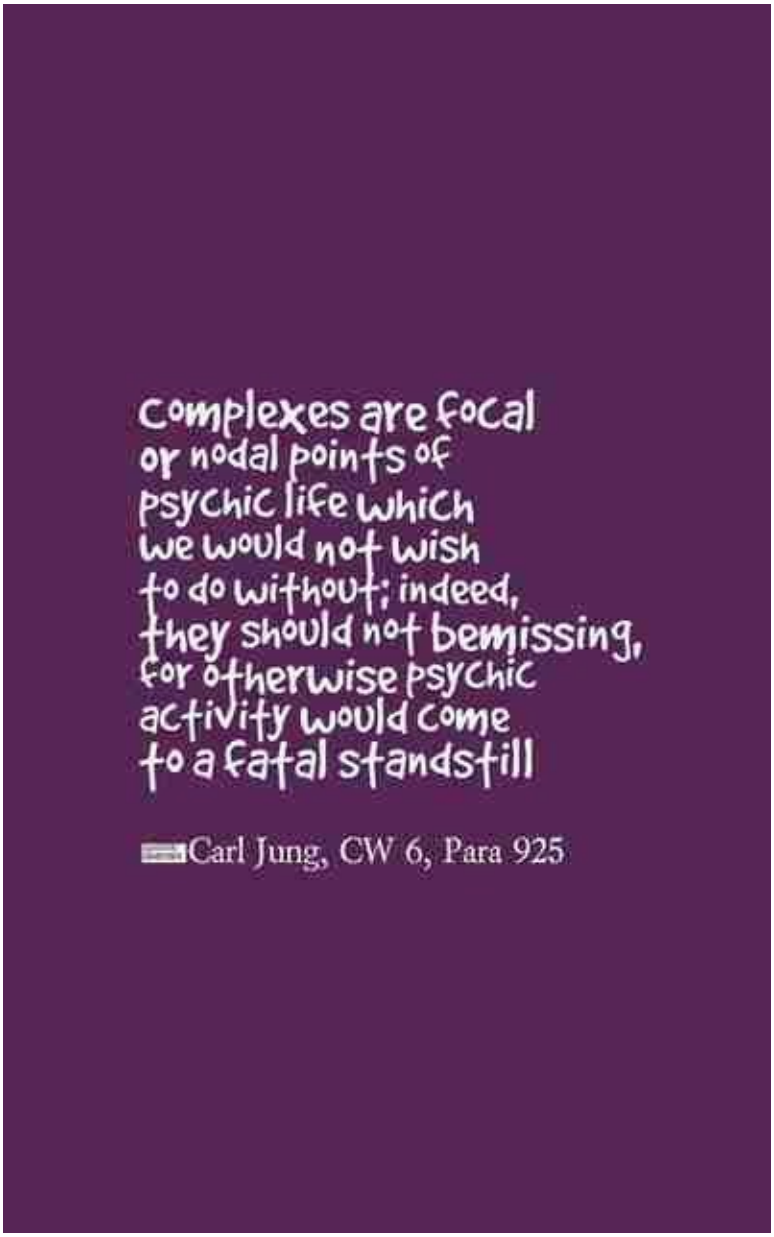
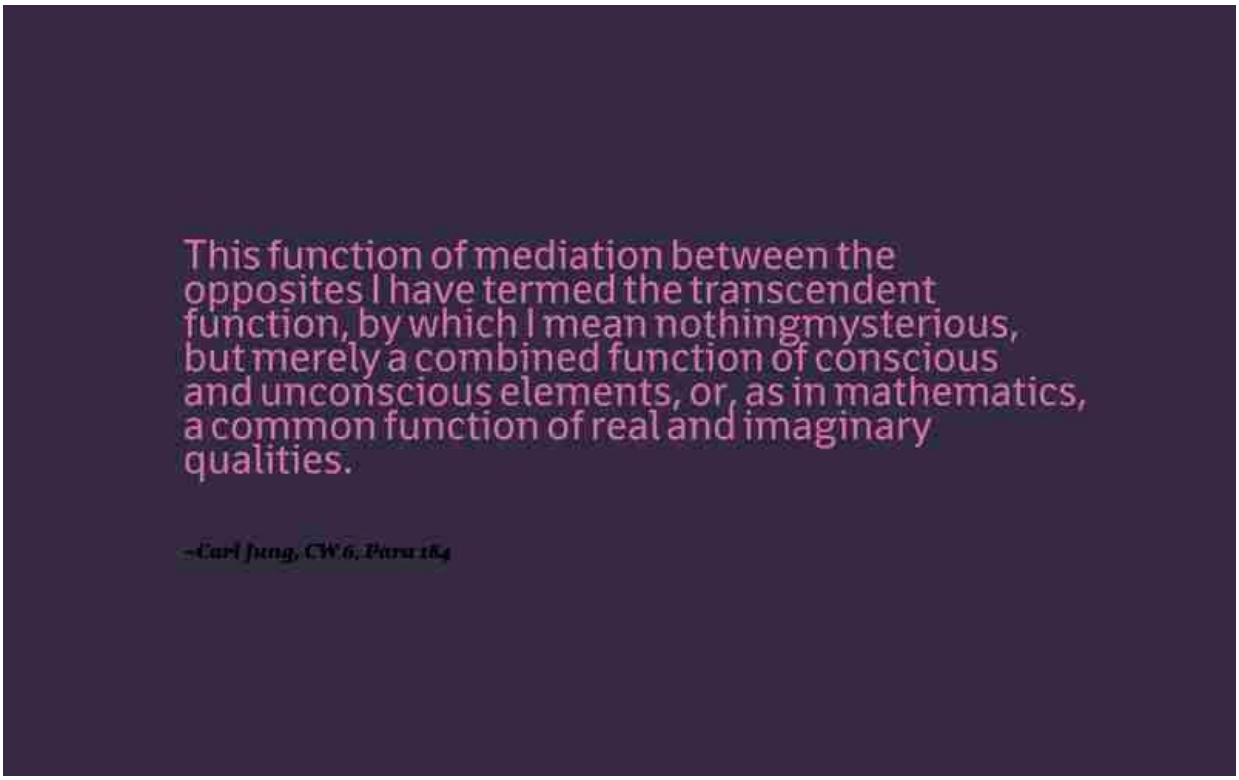


Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be
missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925


This function of mediation between the opposites I have termed the transcendent function, by which I mean nothingmysterious, but merely a combined function of conscious and unconscious elements, or, as in mathematics, a common function of real and imaginary qualities.
–Carl Jung, CW 6, Para 184

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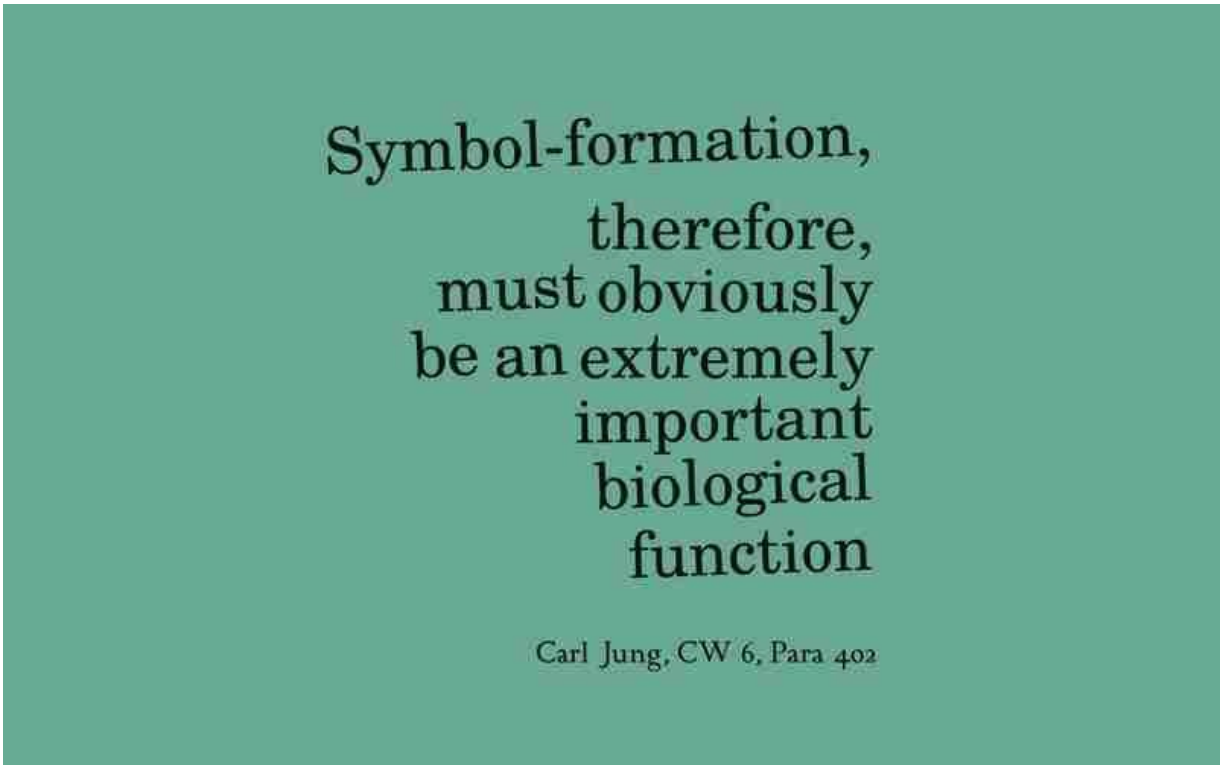
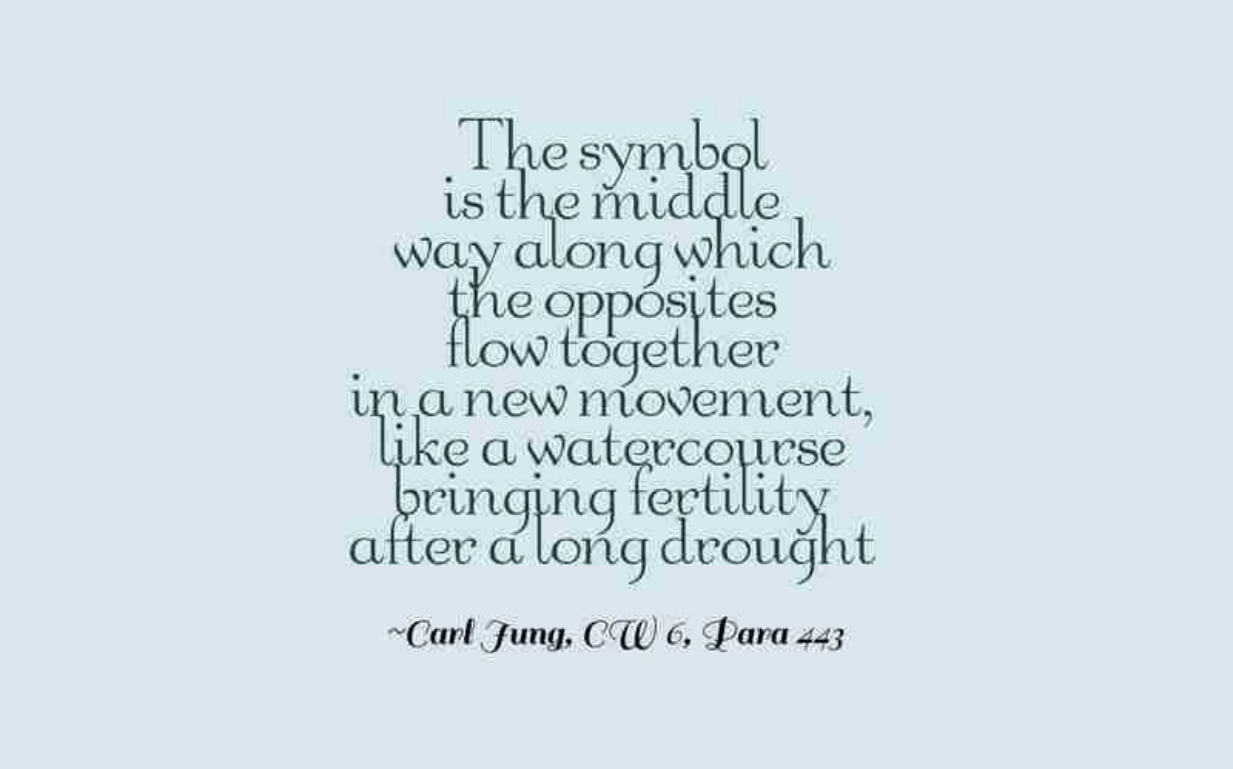
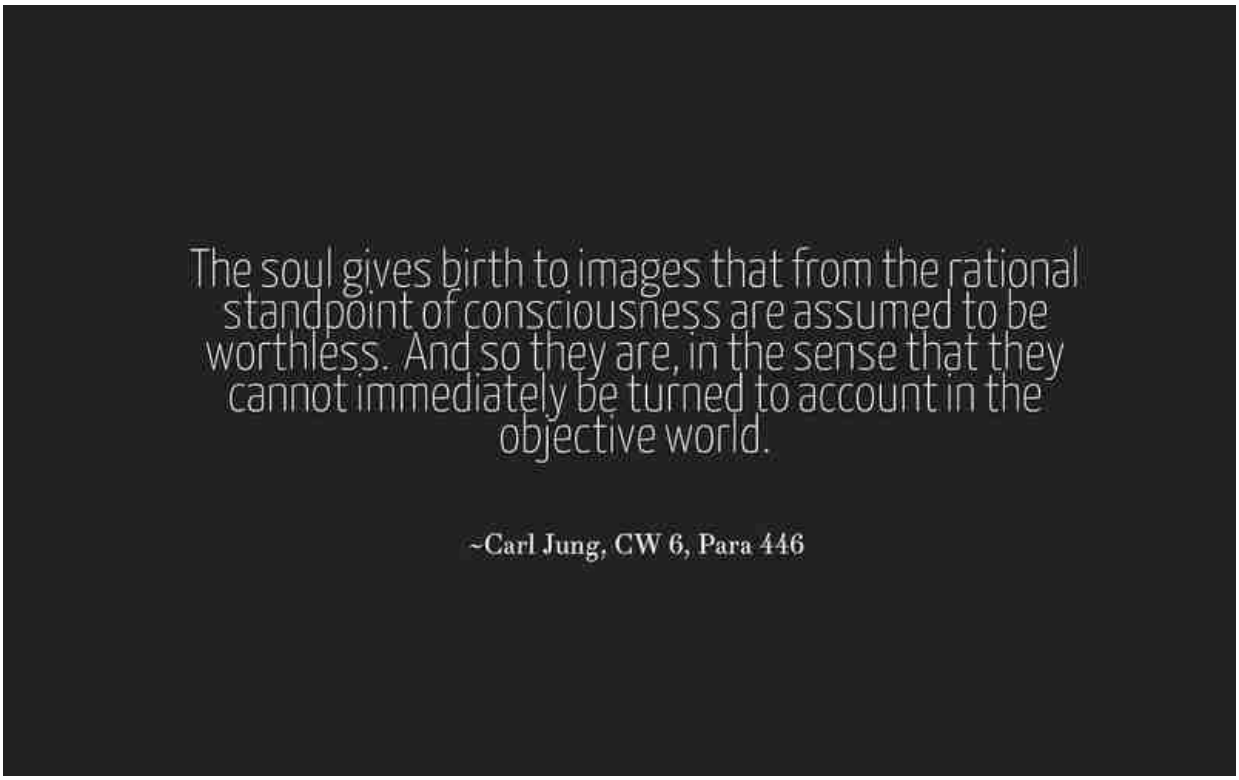


Symbol-formation, therefore, must obviously be an extremely important biological function.
Carl Jung, CW 6, Para 402



The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility
after a long drought. Carl Jung, CW 6, Para 443.


The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world.
~Carl Jung, CW 6, Para 446

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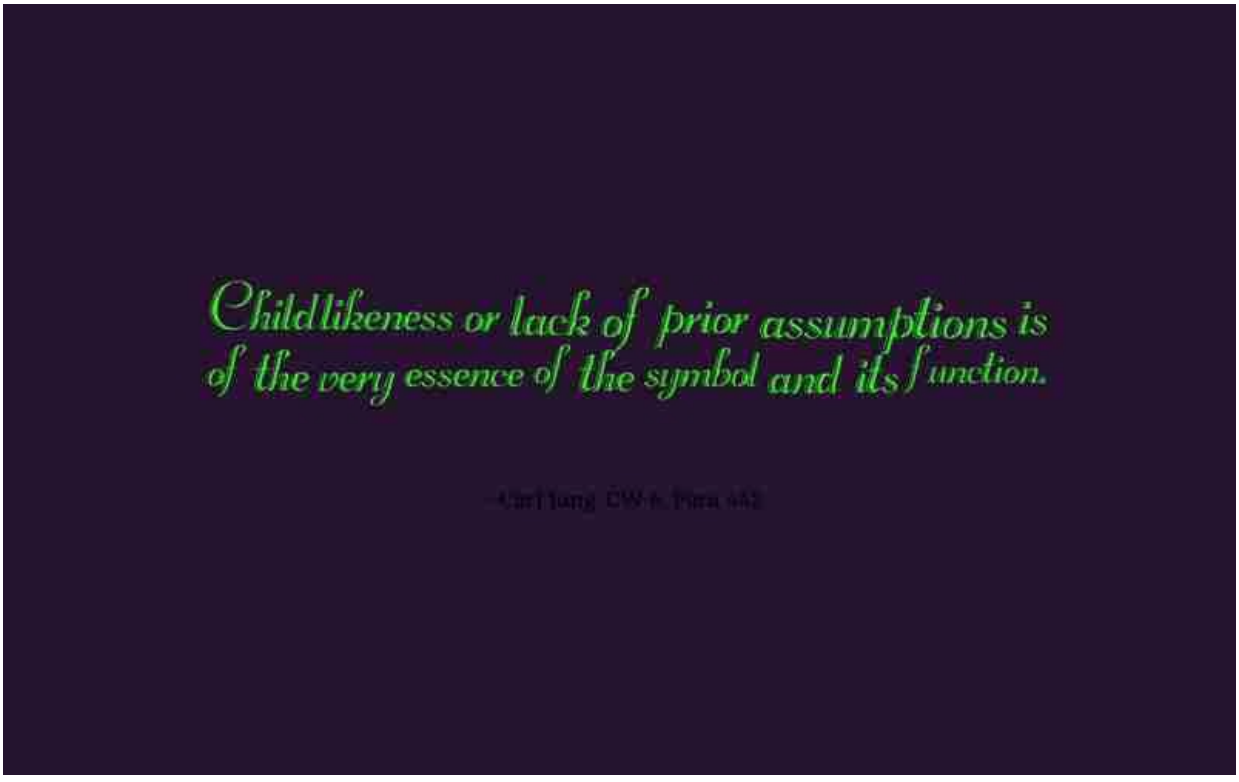
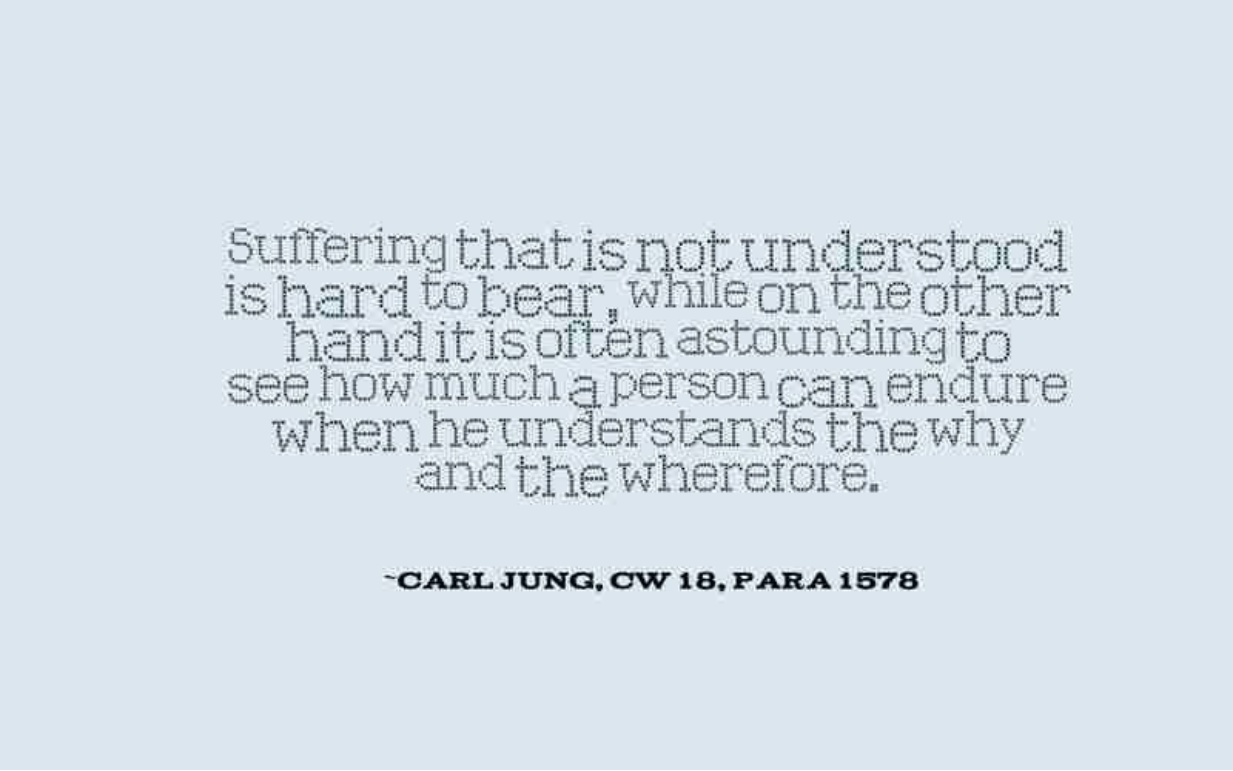


Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function.

Carl Jung, CW 6, Para


Suffering that is not understood
is hard to bear, while on the other
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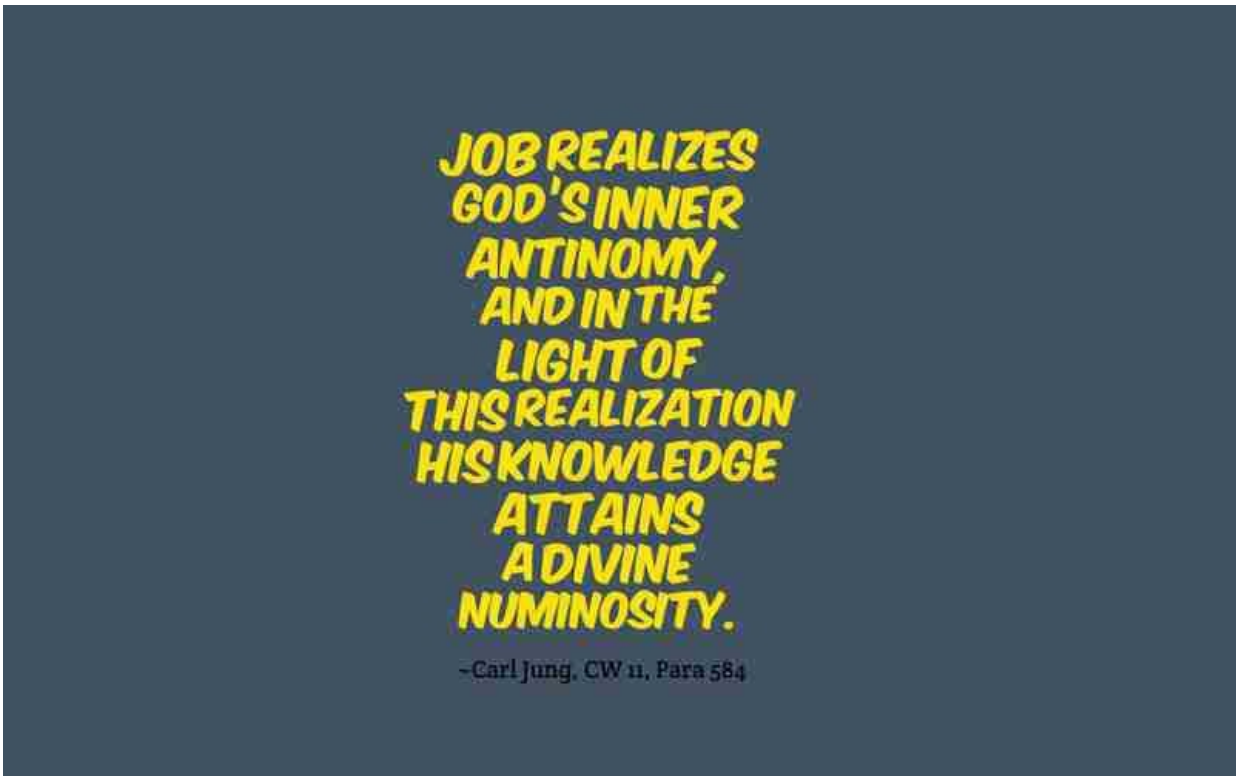
JOB REALIZES GOD'S INNER ANTINOMY, AND IN THE LIGHT OF THIS REALIZATION HIS KNOWLEDGE ATTAINS A DIVINE NUMINOSITY.
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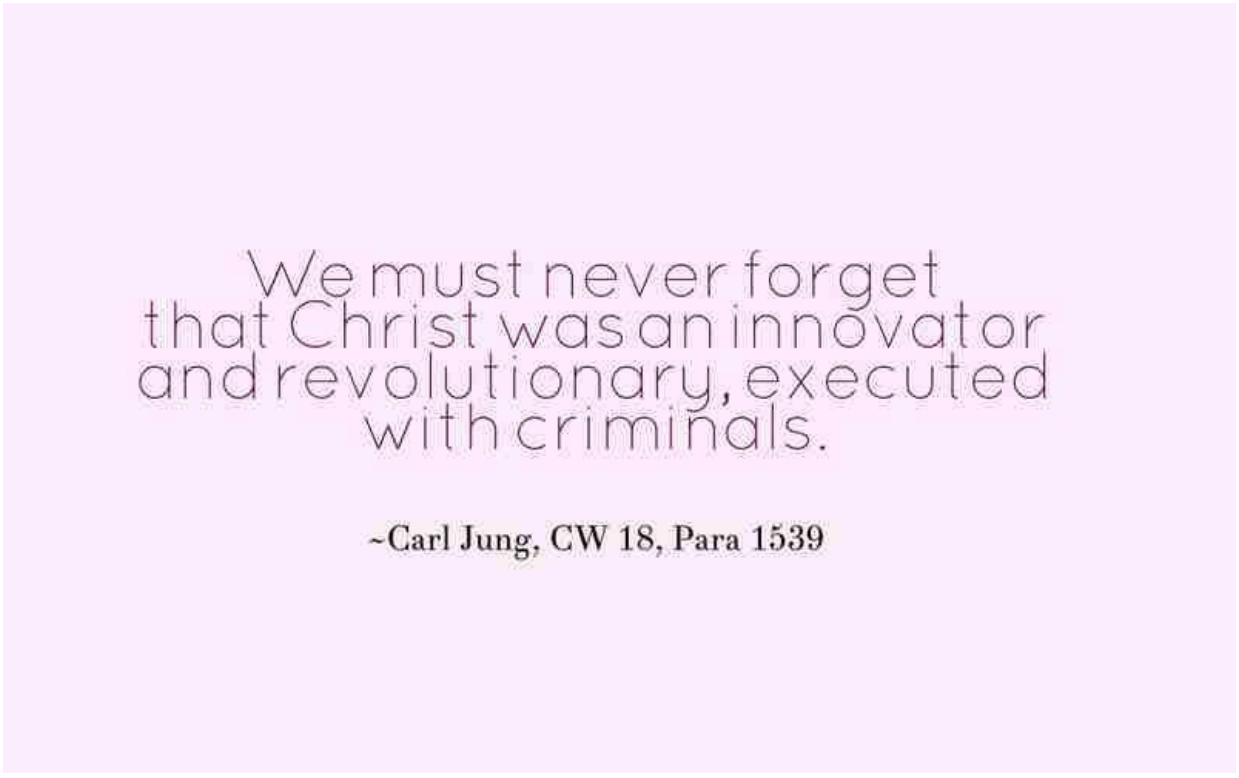
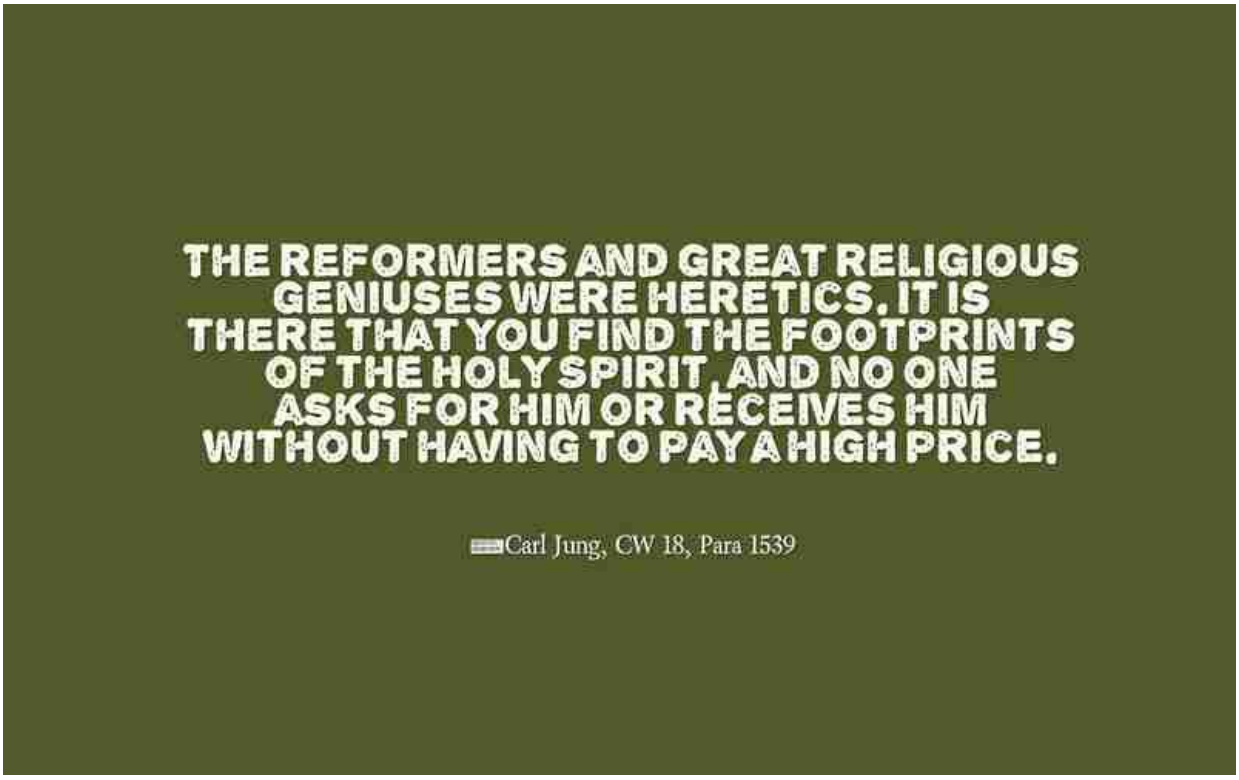


We must never forget that Christ was an innovator and revolutionary, executed with criminals. Carl Jung, CW 18, Para 1539


THE REFORMERS AND GREAT RELIGIOUS GENIUSES WERE HERETICS. IT IS THERE THAT YOU FIND THE FOOTPRINTS OF THE HOLY SPIRIT, AND NO ONE ASKS FOR HIM OR RECEIVES HIM WITHOUT HAVING TO PAY A HIGH PRICE.
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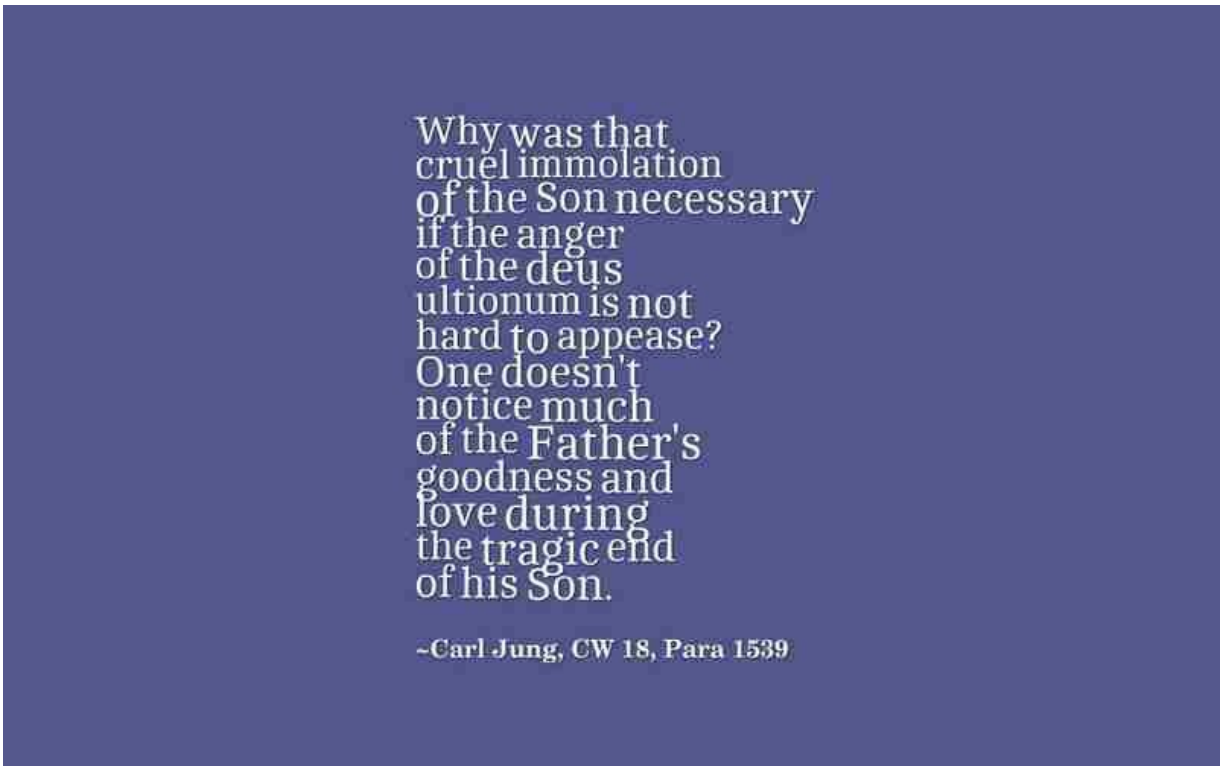
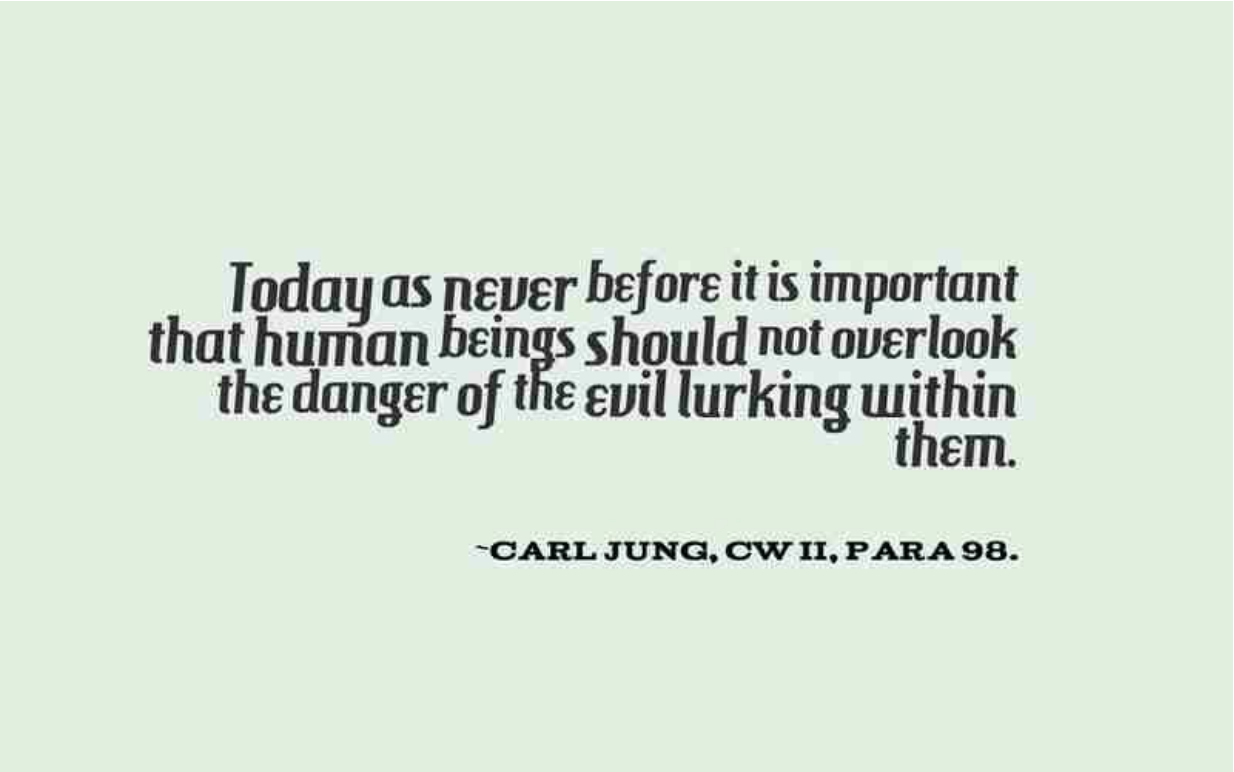
The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539



Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to appease? One doesn’t notice much of the Father’s goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539


Today as never before it is important that human beings should not overlook the danger of the evil lurking within them.
~CARL JUNG, CW II, PARA 98.

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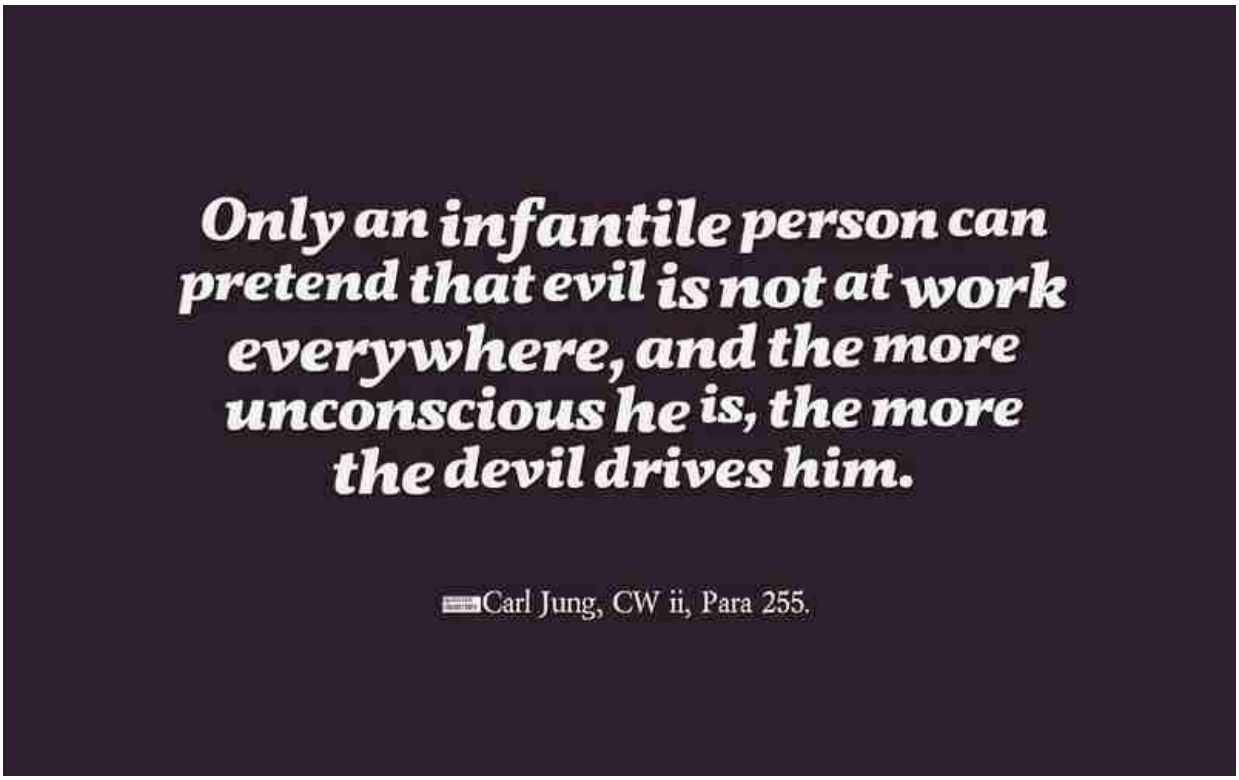
Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him.
Carl Jung, CW ii, Para 255.

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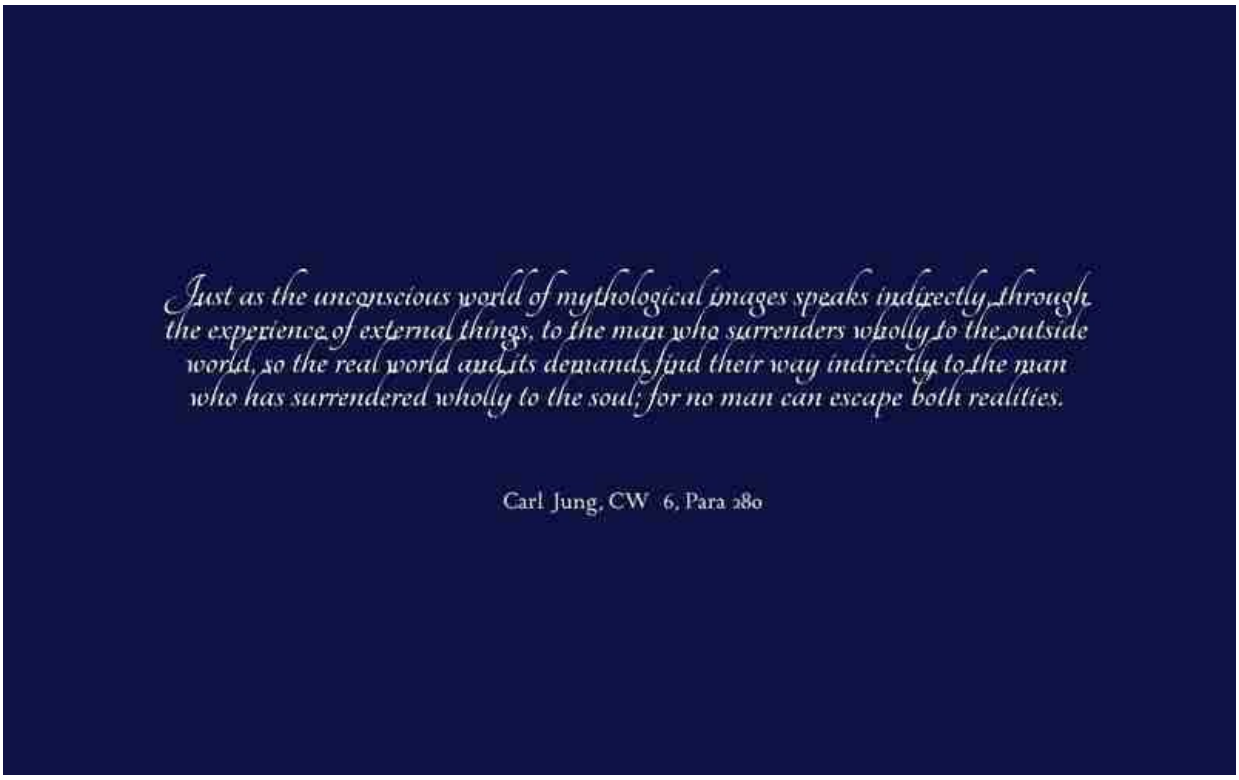
Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities.
Carl Jung, CW 6, Para 280

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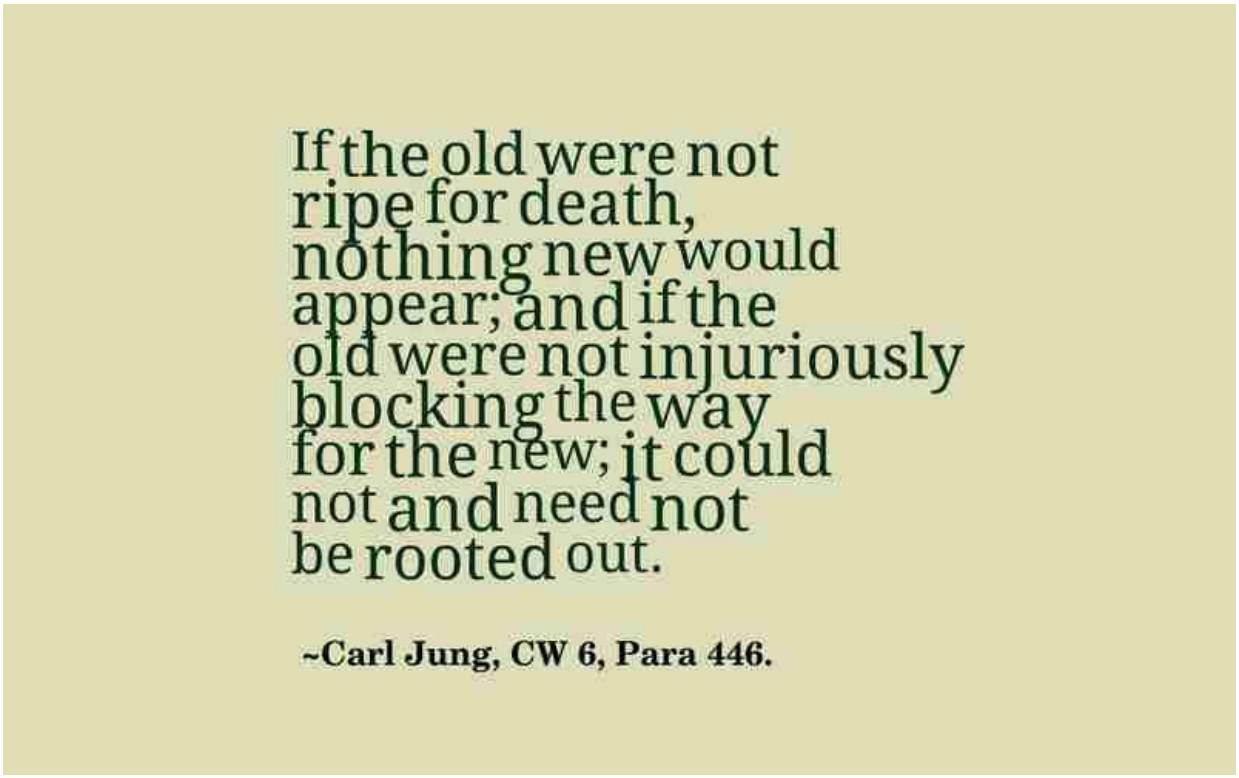
If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out.
~Carl Jung, CW 6, Para 446.

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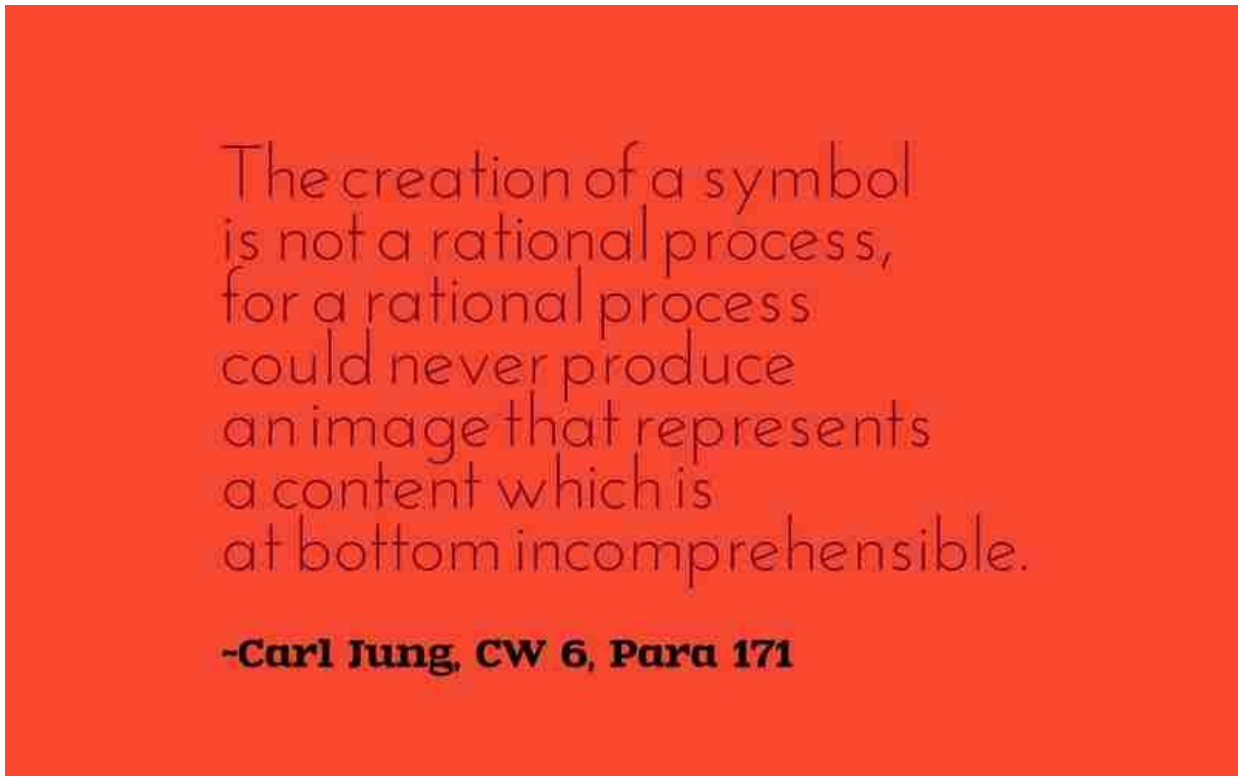
The creation of a symbol
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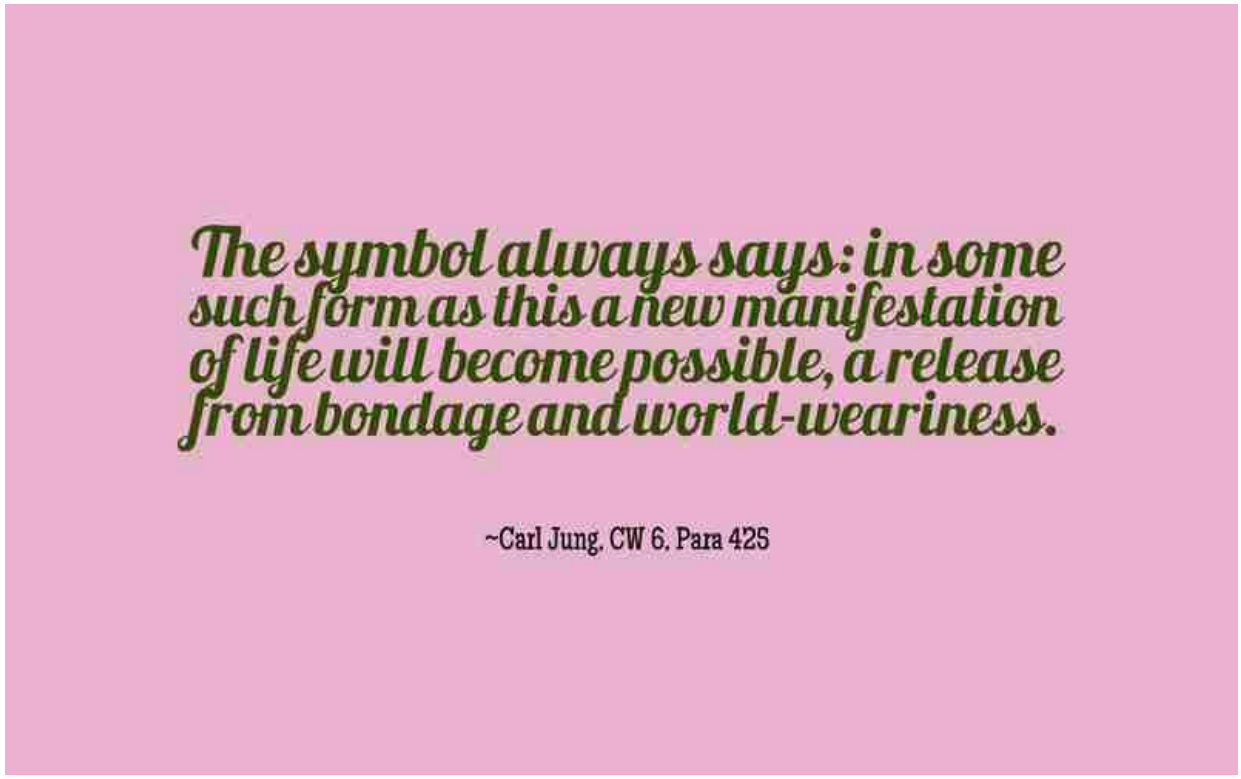
The symbol always says: in some
such form as this a new manifestation
of life will become possible, a release
from bondage and world-weariness.
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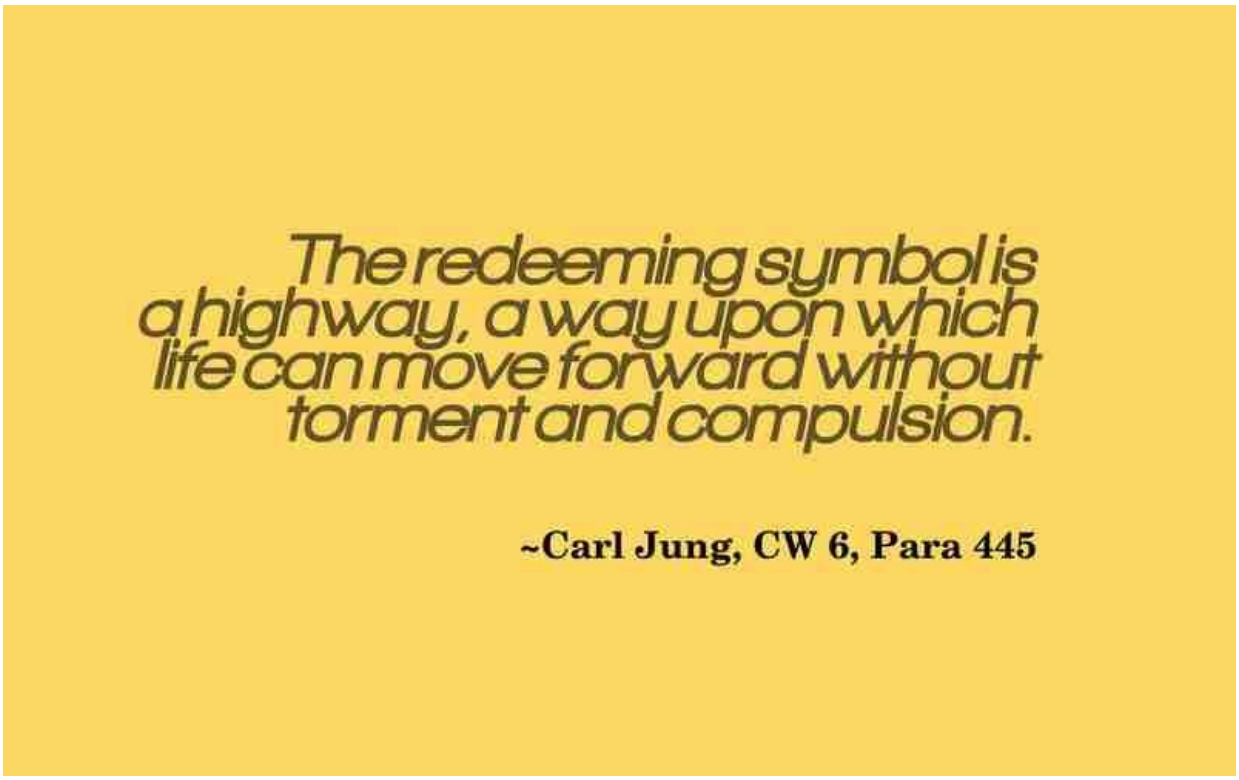
The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion.
~Carl Jung, CW 6, Para 445

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Carl Jung: Alchemy, with its wealth of symbols, (2016-05-06 03:11)

Alchemy, with its wealth of symbols, gives us an insight into an endeavour of the human mind which could be compared with a
religious rite, an opus divinum [divine task].

The difference between them is that the alchemical opus was not a collective activity rigorously defined as to its form and
content, but rather, despite the similarity of their fundamental principles, an individual undertaking on which the adept
staked his whole soul for the transcendental purpose of producing a unity.

It was a work of reconciliation between apparently incompatible opposites, which, characteristically, were un- derstood not
merely as the natural hostility of the physical elements but at the same time as a moral conflict.

Since the object of this endeavour was seen outside as well as inside, as both physical and psychic, the work extended as it
were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a

transcendental
aspect. Carl Jung, CW 14, Para

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Carl Jung: Cleanse your interest of that collective sulphur which clings to all like a leprosy. (2016-05-06 03:35)

The more you cling to that which all the world desires, the more you are Everyman, who has not yet discovered himself and
stumbles through the world like a blind mind leading the blind with somnambulistic certainty

into the ditch. Everyman is always a multitude.

Cleanse your interest of that collective sulphur which clings to all like a leprosy.

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to
its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our supersti- tious
belief in the will. Carl Jung, CW 14, Para 192

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Carl Jung: “Surrender to God is a formidable adventure,” (2016-05-06 04:15)

Surrender to God is a formidable adventure, and as "simple" as any situation over which man has no control.

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith"
a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused.

An experience of this kind is always numinous, for it unites all aspects of totality. All this is wonderfully ex- pressed in Christian religious
symbolism: the divine will incarnate in Christ urges towards the fatal issue, the catastrophe followed by the fact or hope of resurrection,
while Christian faith insists on the deadly danger of the adventure; but the Churches assure us that God protects us against all

danger and especially against the fatality of our

character. Instead of taking up our cross, we are

told to cast it on Christ.

He will take on the burden of our anguish and we can enjoy our "simple faith" at Caux.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current.

One feels safe in the multitude, and the Church does everything to reassure us against the fear of God, as if it did not believe that He could bring about a serious situation.

On the other hand psychology is painted as black as possible, because it teaches, in full agreement with the Christian creed, that no man can ascend unless he has first descended.

A professor of theology once accused me publicly that "in flagrant contradiction to the words of Christ" I had criticized as childish the man who remains an infant retaining his early beliefs.

I had to remind him of the fact that Christ never said "remain children" but "become like children."

This is one small example of the way in which Christian experience is falsified; it is prettied up, its sombre as- pects are denied, its dangers are hidden.

But the action of the Holy Spirit does not meet us in the atmosphere of a normal, bourgeois (or proletarian!), sheltered, regular life, but only in the insecurity outside the human economy, in the infinite spaces where one is alone with the providentia Dei.

We must never forget that Christ was an innovator and revolutionary,

executed with criminals. The reformers and great religious geniuses were

heretics.

It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without hav- ing to pay a high price.

The price is so high that no one today would dare to suggest that he possesses or is possessed by the Holy Spirit, or he would be too close to the psychiatric clinic.

The danger of making oneself ridiculous is too real, not to mention the risk of offending our real god: respectability.

There one even becomes very strict, and it would not be at all allowable for God and his Spirit to permit themselves to give advice or orders as in the Old Testament.

Certainly everyone would lay his irregularities to the account of the unconscious.

One would say : God is faithful, he does not forsake us, God does not lie, he will keep

his word, and so on. We know it isn’t true, but we go on repeating these lies ad infinitum.

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath.

When I allow myself to mention these well-attested facts the theologians accuse me of blasphemy, unwilling as they are to admit the ambivalence
of the divine nature, the demonic character of the God of the Bible and even of the Christian God.

Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to ap- pease?

One doesn't notice much of the Father's goodness and love during the tragic end of his Son. Carl Jung,
CW 18, Para 1539

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Carl Jung: There are plenty of people who are not yet born. (2016-05-07 02:54)

There are plenty of people who are not yet born.

They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally.

They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional
life. Carl Jung, Kundalini Seminar,

Page 28 Carl Jung across the web:

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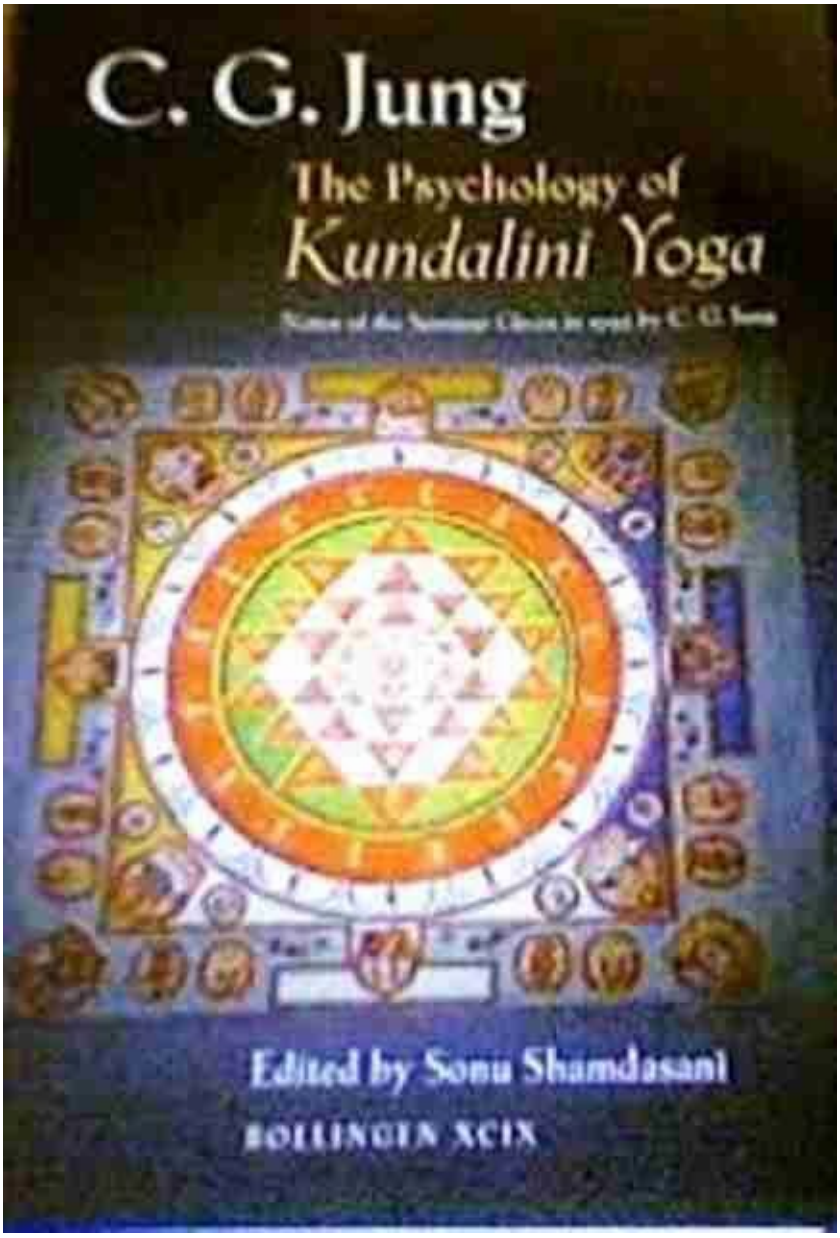
WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: For you should leave some trace in this world which notifies that you have been here, that something has happened. (2016-05-07 03:11)



It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is.

Otherwise you can never start Kundalini; you can never detach.

You simply are thrown back, and nothing has happened; it is an absolutely valueless experience.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most ab- surd things—to believe,
for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

It may be completely futile, but you have to believe in it, have to make it almost a religious

conviction, merely

for the purpose of putting
your signature under the treaty, so that trace is left of you.

For you should leave some trace in this world which notifies that you have been here, that something has hap- pened.

If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

It never touched the ground, and so never could produce the plant.

But if you touch the reality in which you live, and stay for several decades if you leave your trace, then the im- personal process can begin.

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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https://www.facebook.com/groups/792124710867966/

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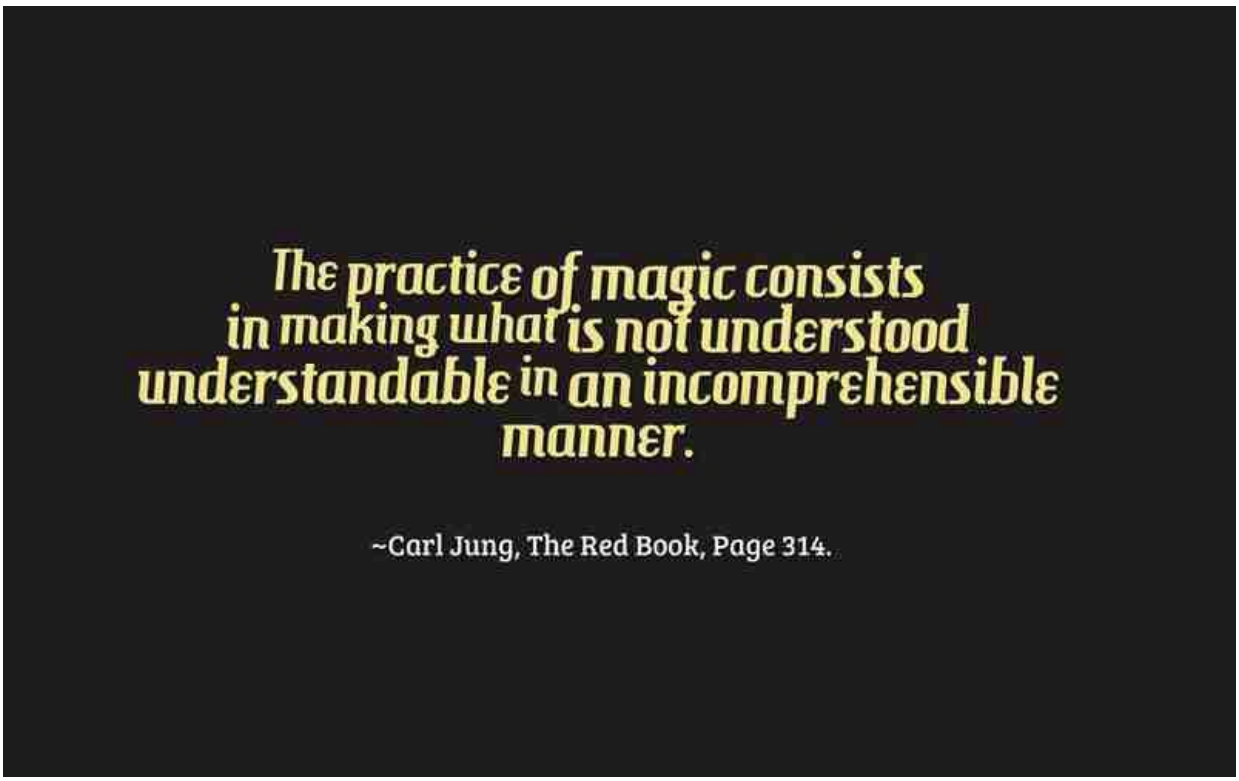
Some Carl Jung Quotations XXXI (2016-05-08 02:30)


The practice of magic consists in making what is not understood understandable in an incomprehensible manner.
~Carl Jung, The Red Book, Page 314.

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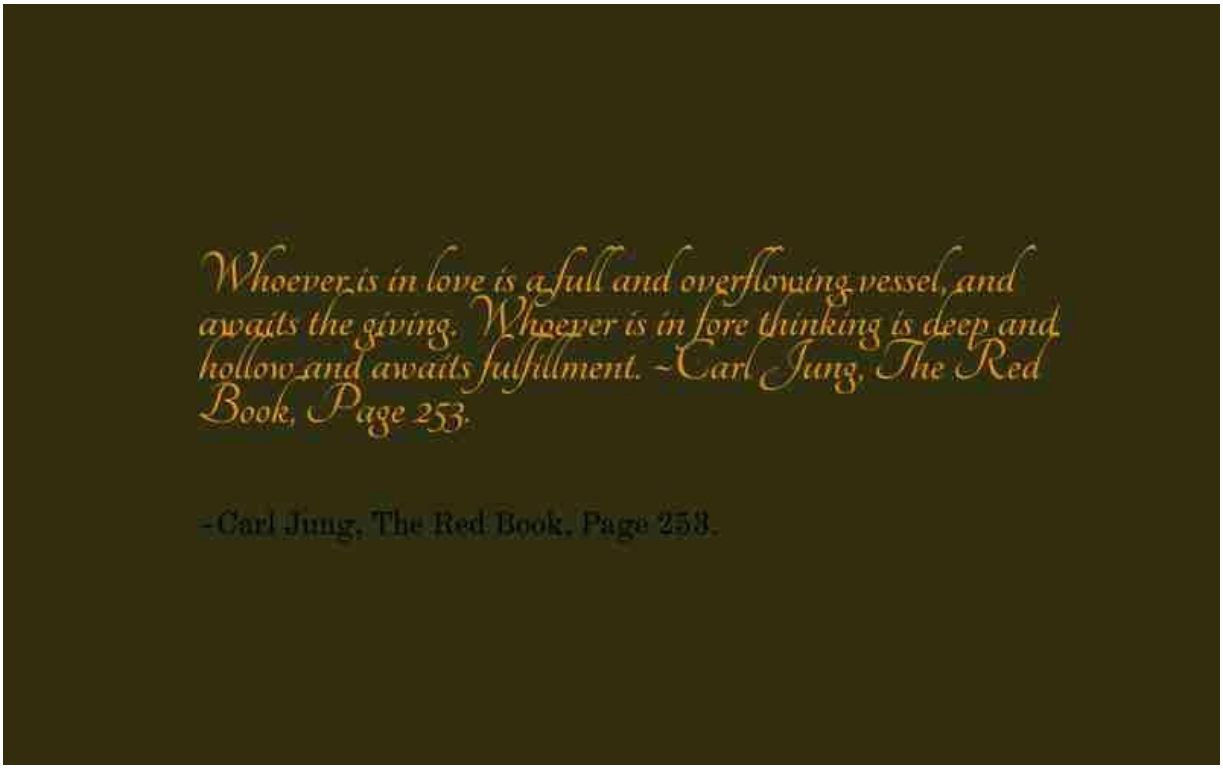
Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in lore thinking is deep and hollow and awaits fulfillment. ~Carl Jung, The Red Book, Page 253.
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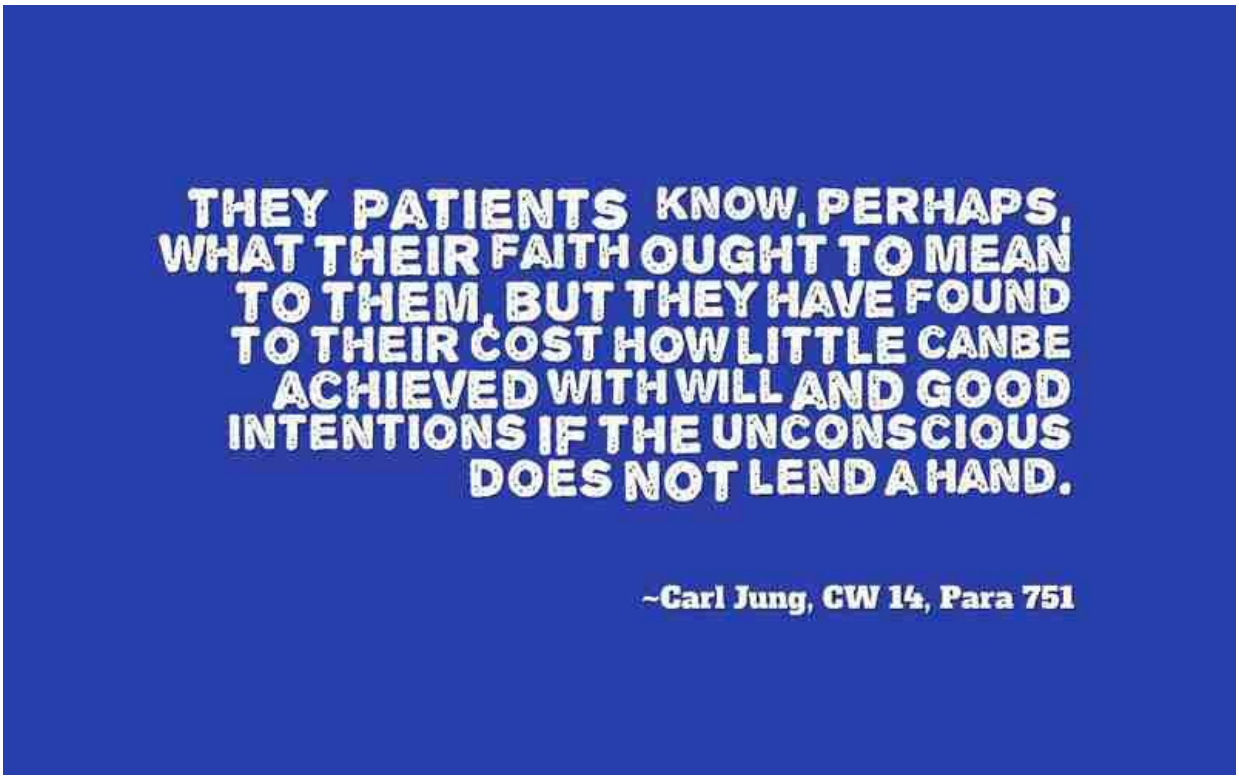
THEY PATIENTS KNOW, PERHAPS,
WHAT THEIR FAITH OUGHT TO MEAN
TO THEM, BUT THEY HAVE FOUND
TO THEIR COST HOW LITTLE CANBE
ACHIEVED WITH WILL AND GOOD
INTENTIONS IF THE UNCONSCIOUS
DOES NOT LEND A HAND.
~Carl Jung, CW 14, Para 751

They [Patients] know, perhaps, what their faith ought to mean to them, but they have found to their cost how little can
be achieved with will and good intentions if the unconscious does not lend a hand. Carl Jung, CW 14, Para 751

In communing with himself he finds not deadly
boredom and melancholy but an inner partner;
more than that, a relationship that seems
like the happiness of a secret love, or like
a hidden springtime, when the green seed
sprouts from the barren earth, holding out
the promise of future harvests.
~Carl Jung, Mysterium Coniunctionis, Para 623.

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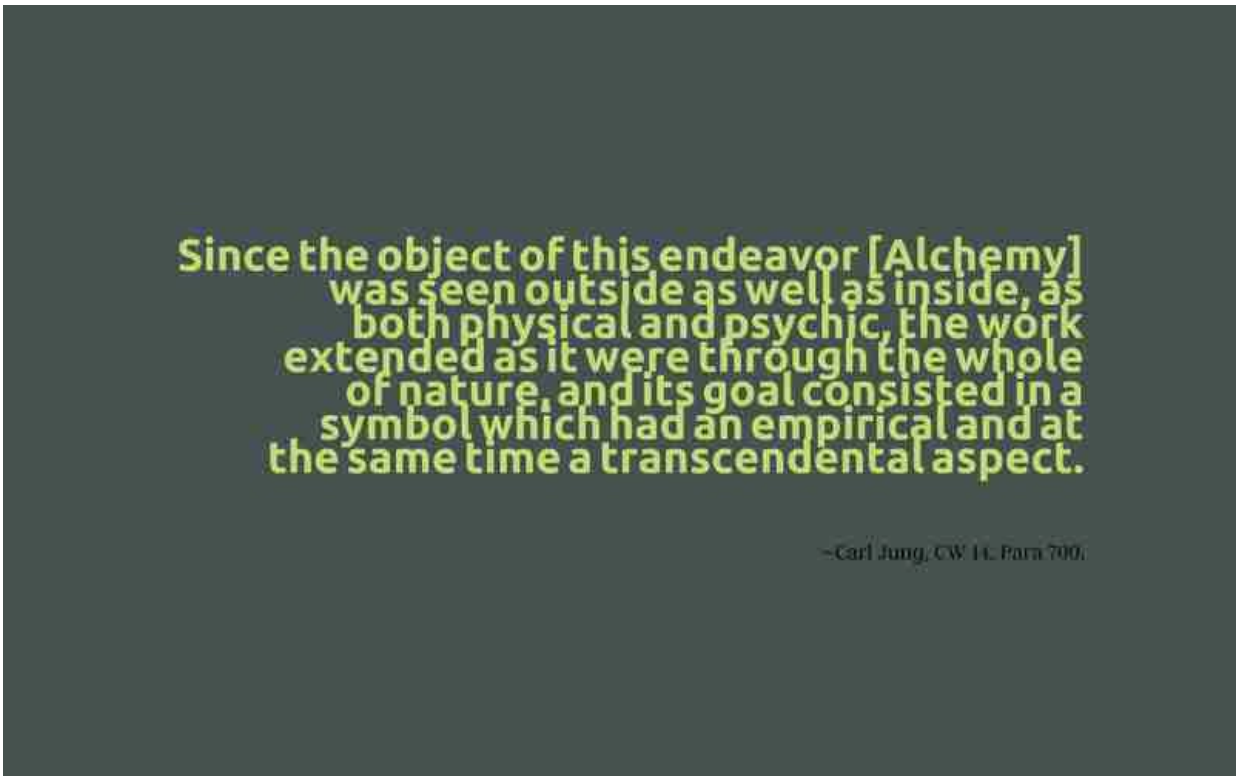
Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect.
~Carl Jung, CW 14, Para 700.

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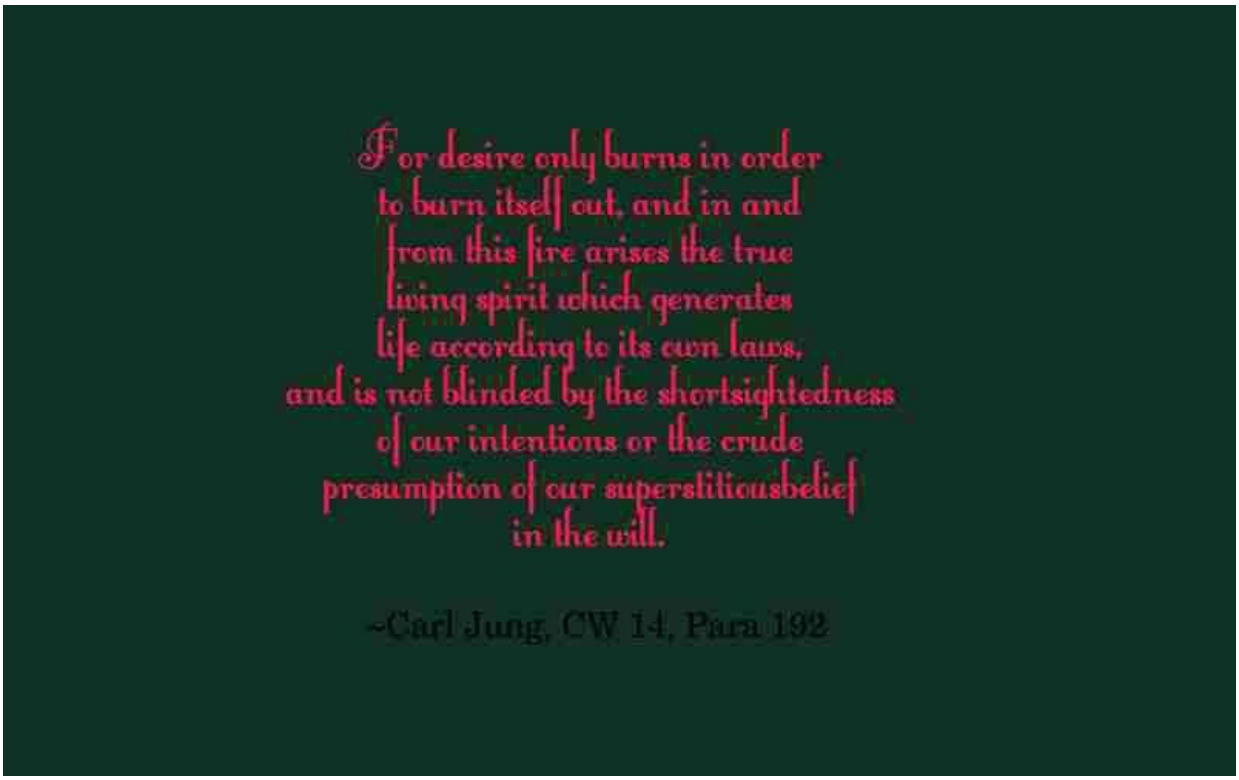
For desire only burns in order
to burn itself out, and in and
from this fire arises the true
living spirit which generates
life according to its own laws,
and is not blinded by the shortsightedness
of our intentions or the crude
presumption of our superstitiousbelief
in the will.
~Carl Jung, CW 14, Para 192

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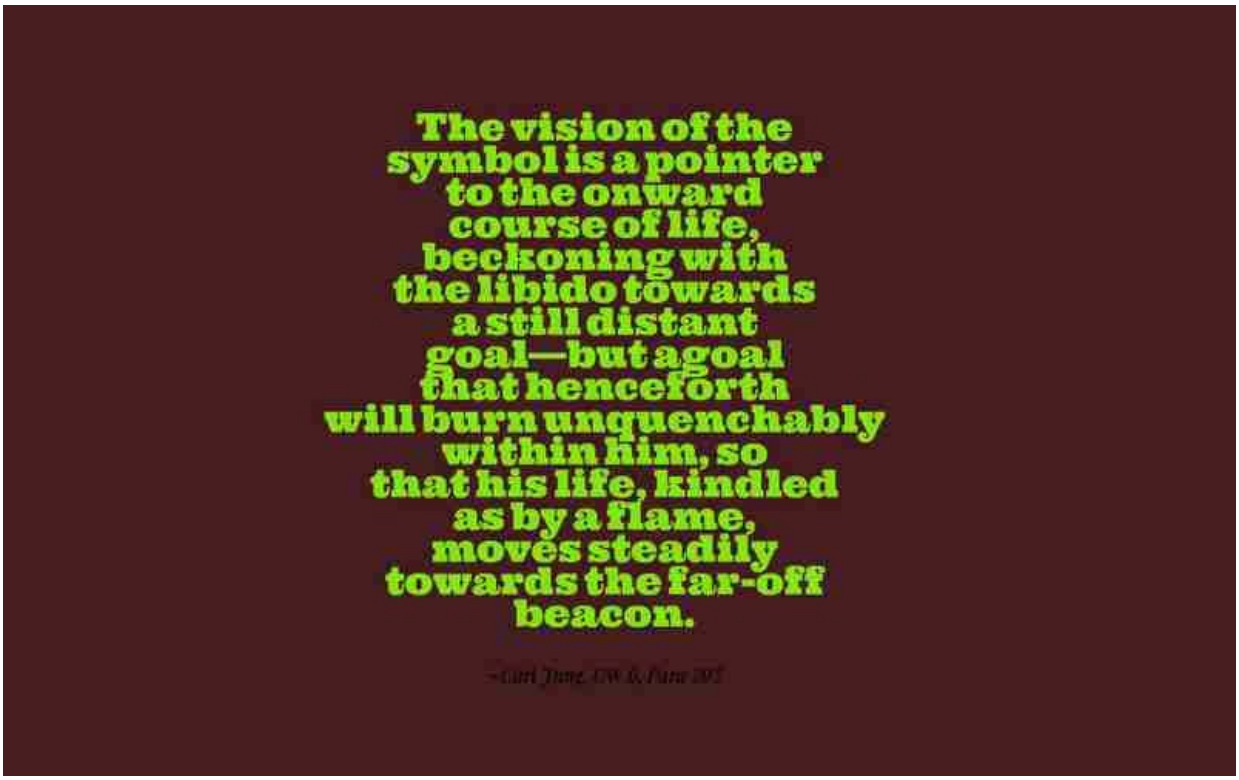
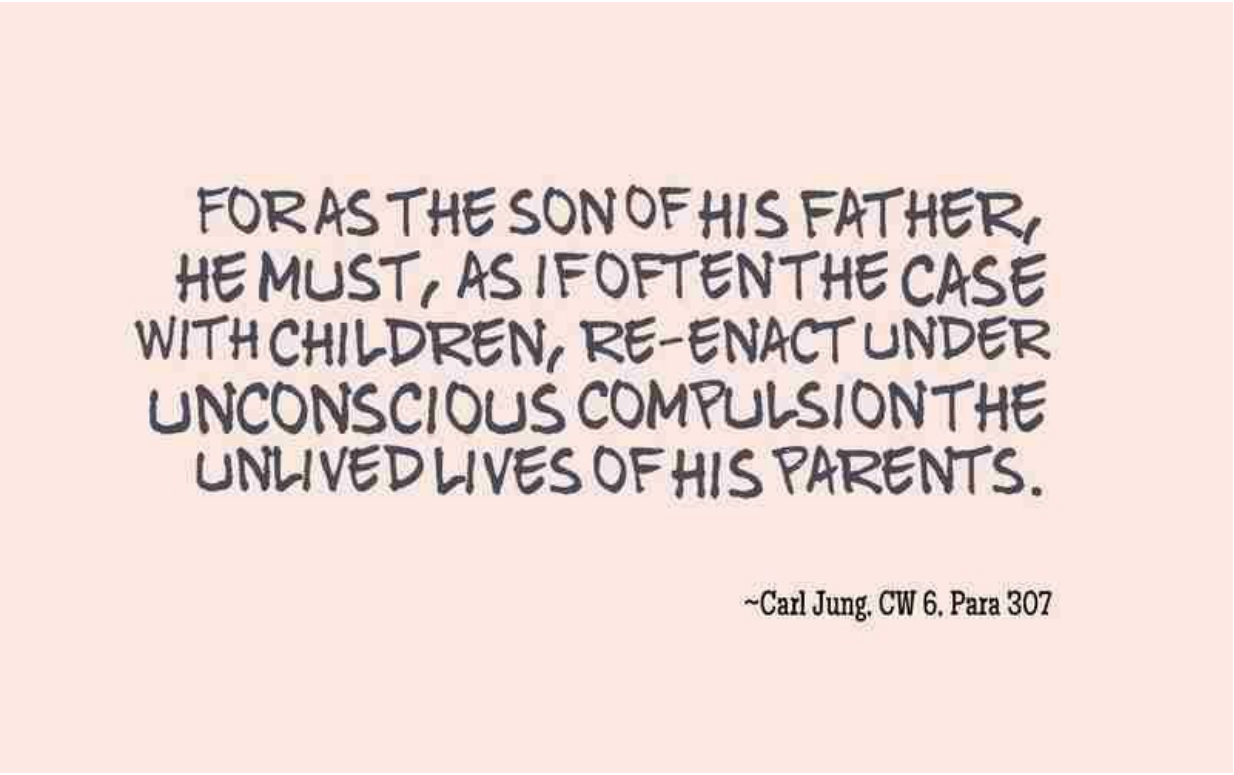
belief in the will. Carl Jung, CW 14, Para 192



The vision of the symbol is a pointer to the onward course of life, beckoning with the libido towards a still distant goal—but a
goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off
beacon. Carl Jung, CW 6, Para 202


FOR AS THE SON OF HIS FATHER,
HE MUST, AS IF OFTEN THE CASE
WITH CHILDREN, RE-ENACT UNDER
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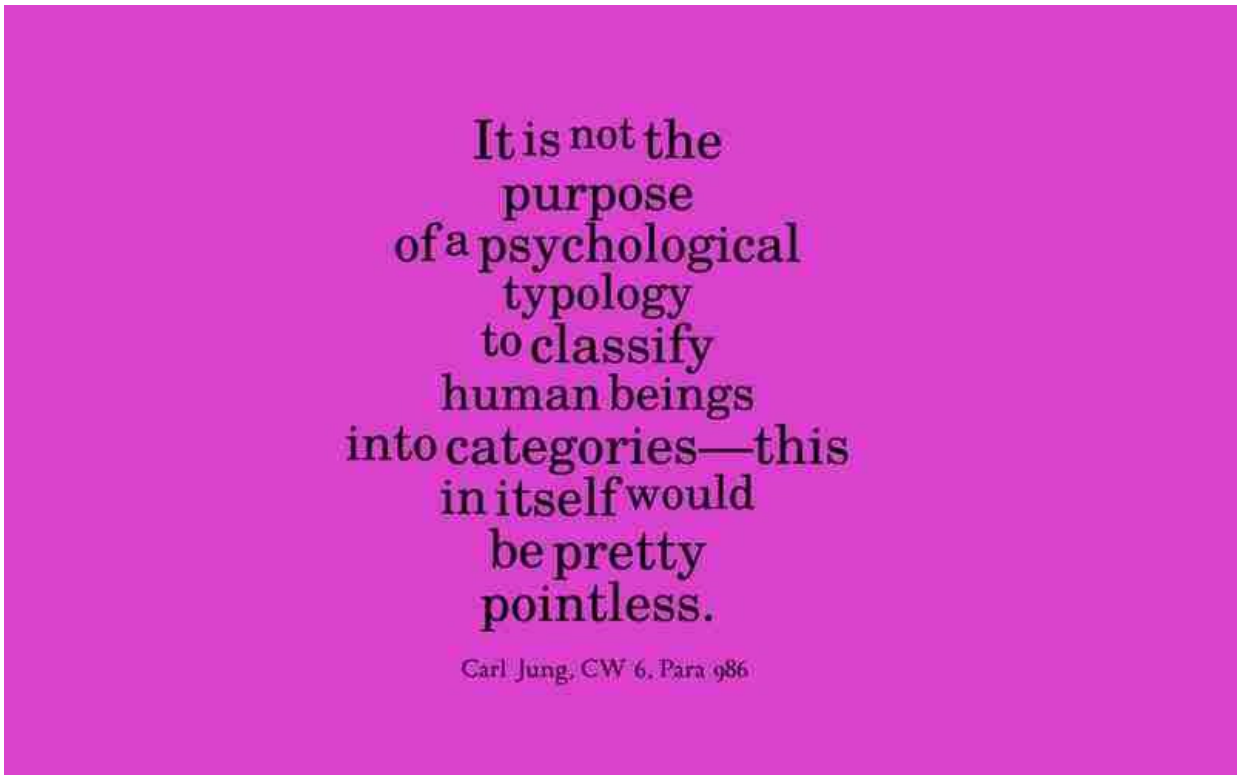
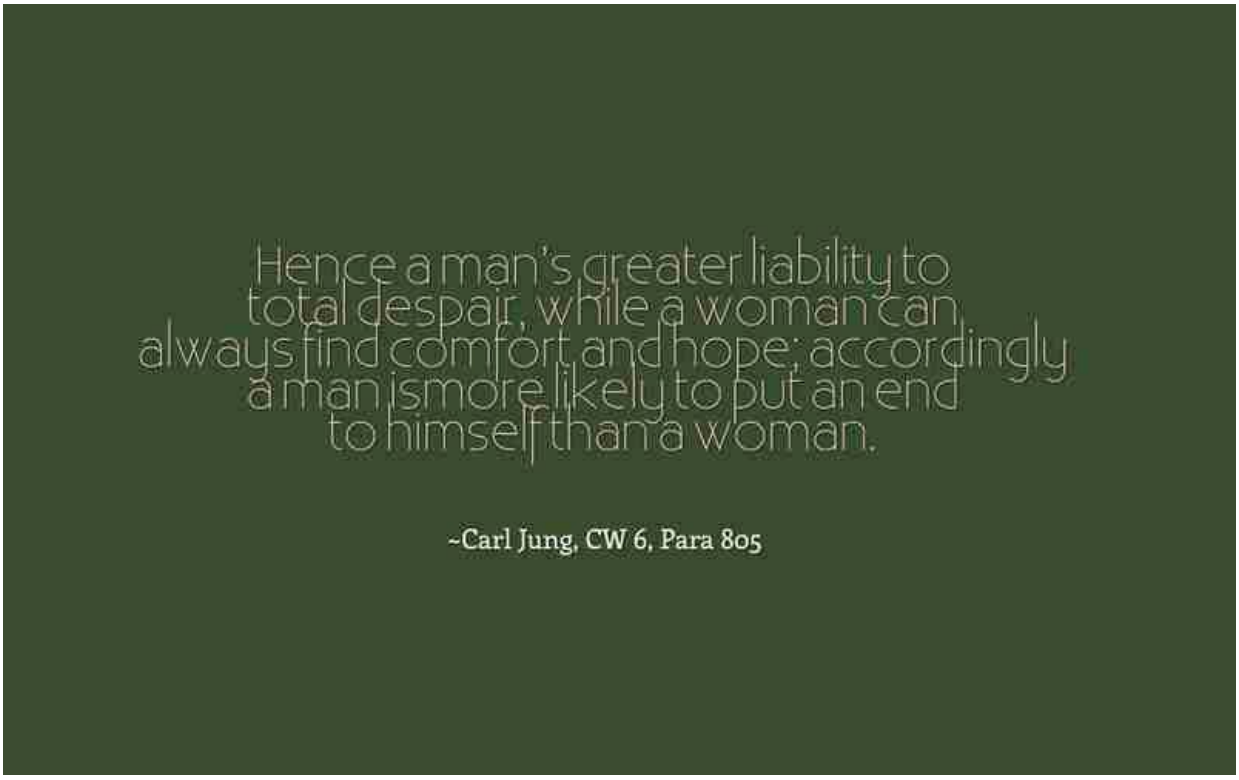
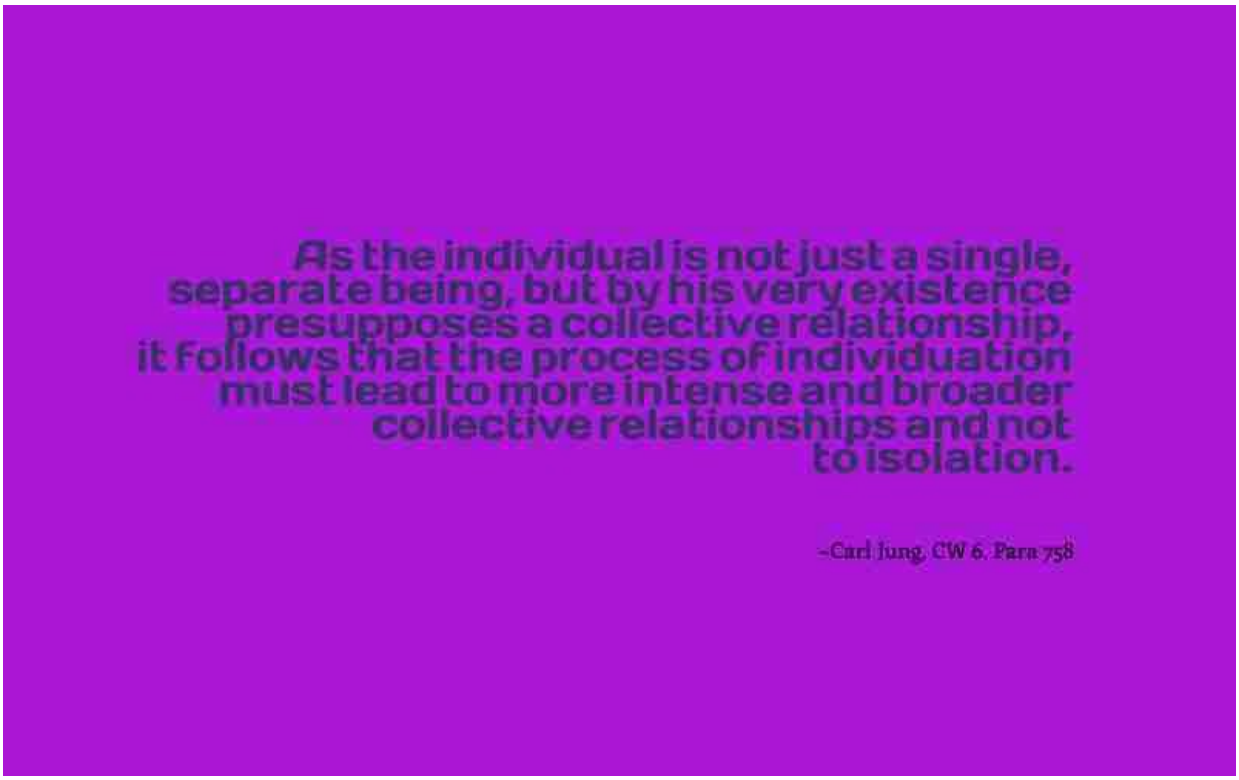
For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307



It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. Carl Jung, CW 6, Para 986


Hence a man's greater liability to
total despair, while a woman can
always find comfort and hope; accordingly
a man ismore likely to put an end
to himself than a woman.
~Carl Jung, CW 6, Para 805

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is
more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805


As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation.
–Carl Jung, CW 6, Para 758

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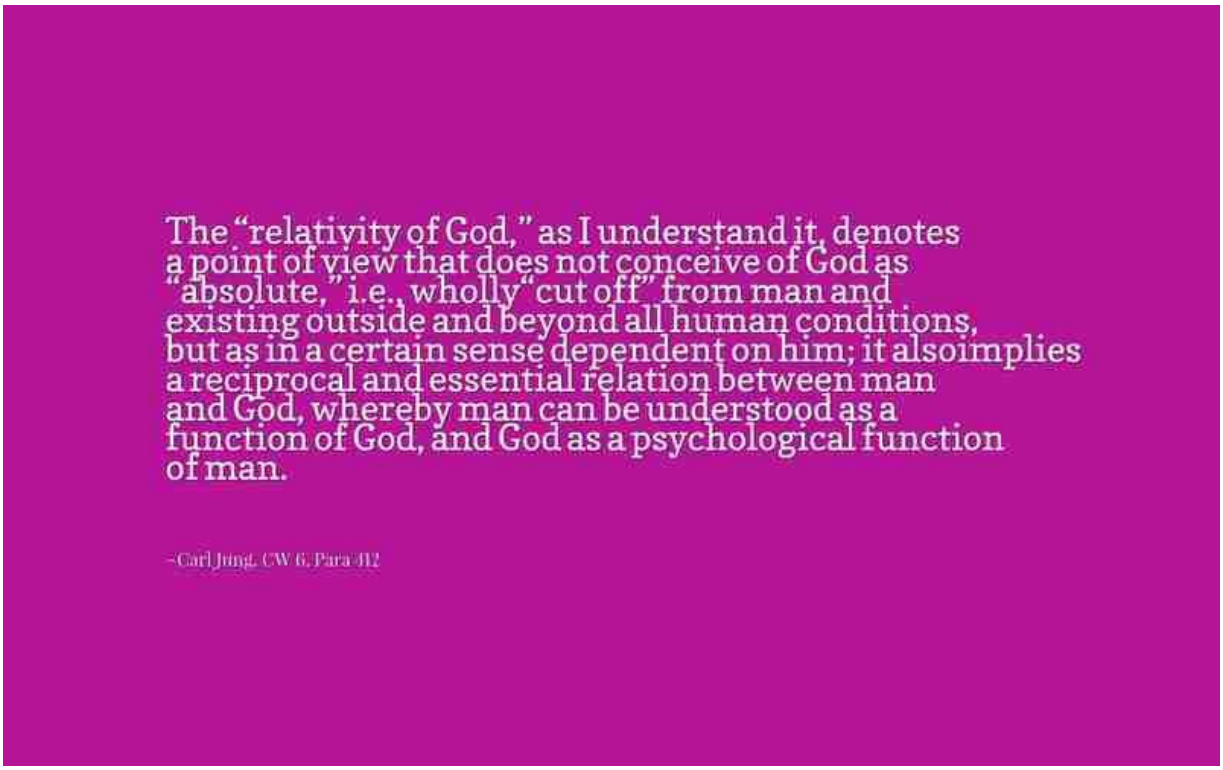
The "relativity of God," as I understand it, denotes a point of view that does not conceive of God as "absolute," i.e., wholly "cut off" from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it alsoimplies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man.
–Carl Jung, CW 6, Para 412

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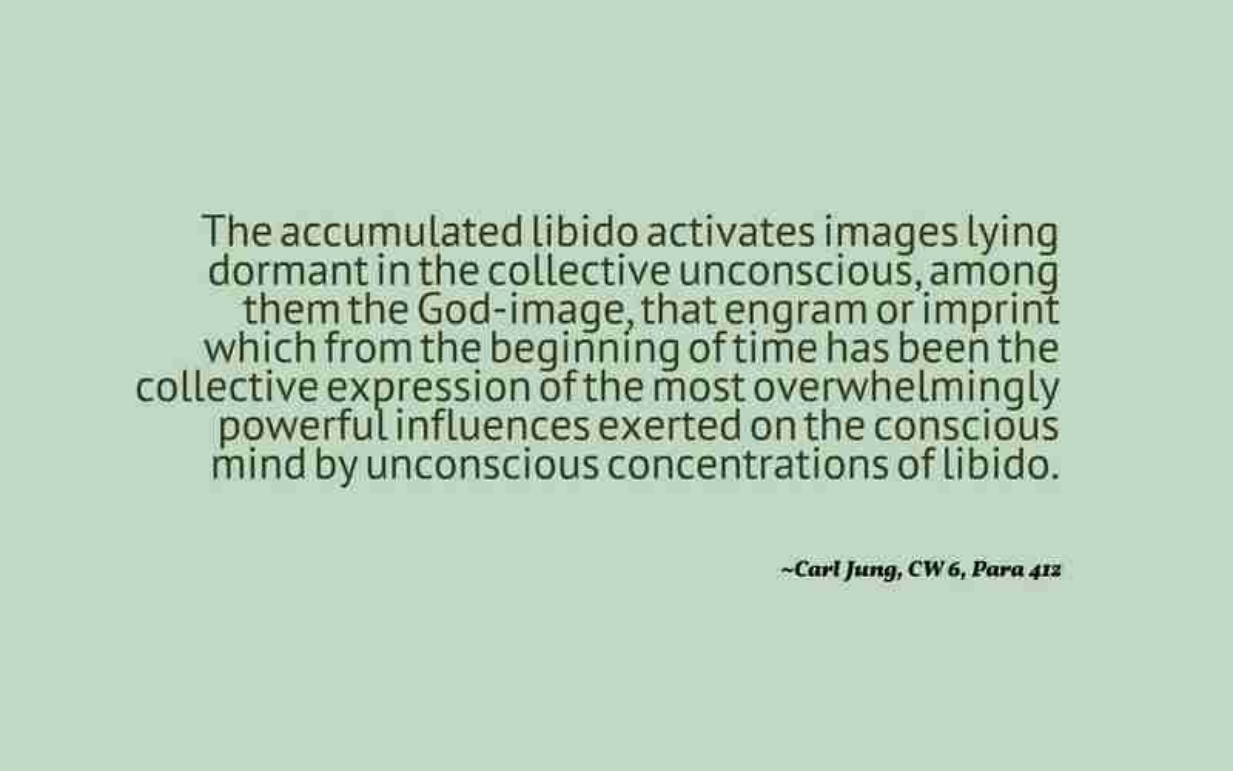
The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido.
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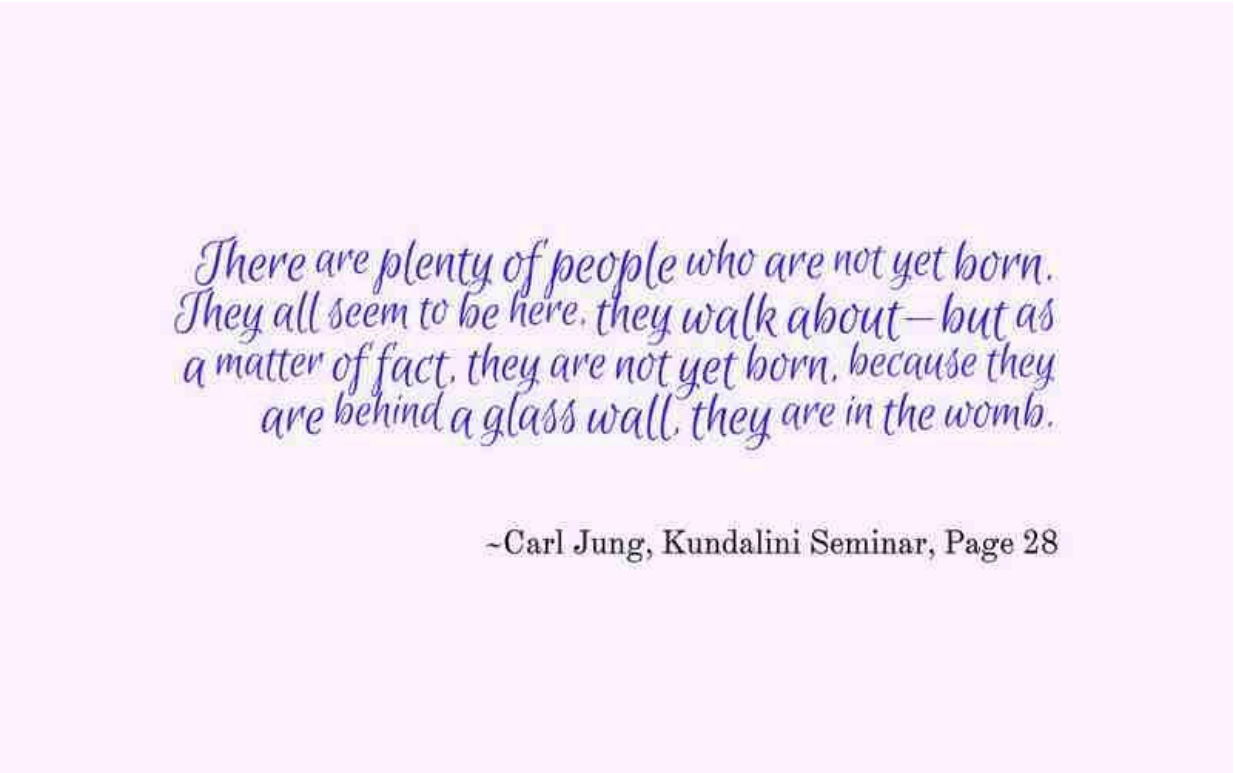
There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.
~Carl Jung, Kundalini Seminar, Page 28

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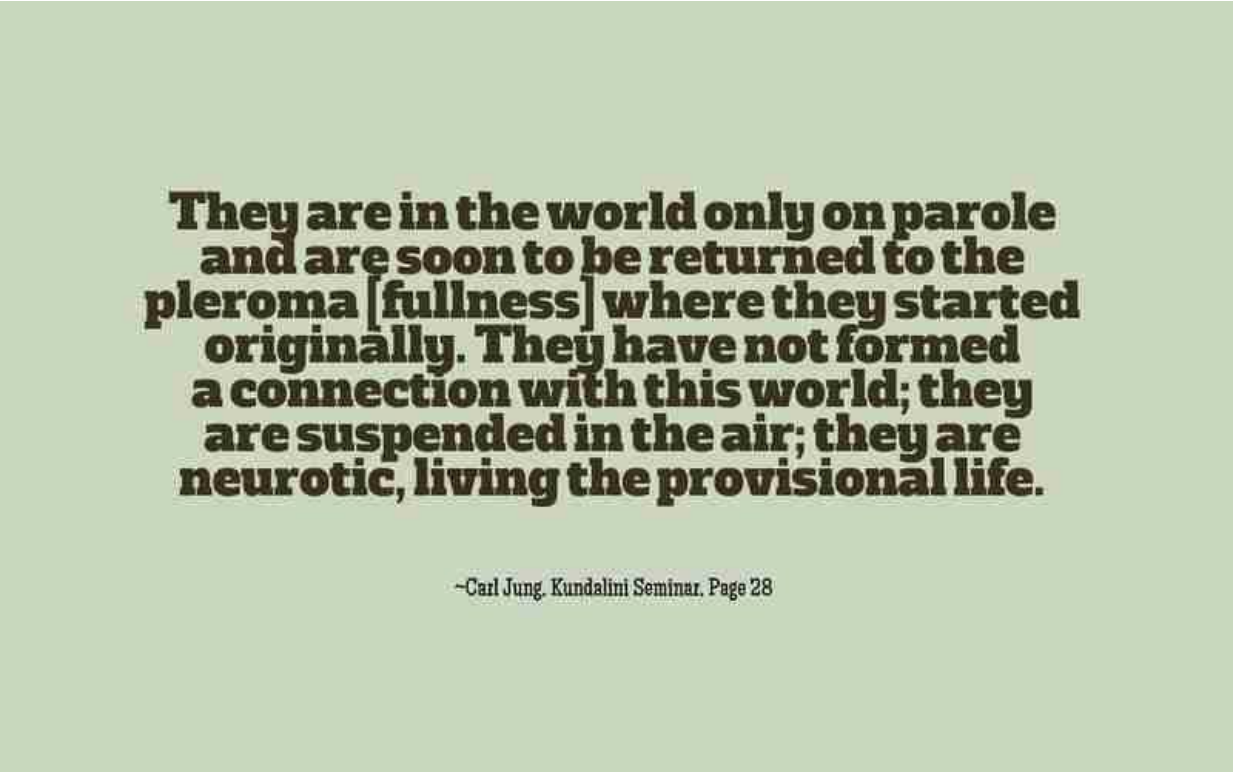
They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life.
~Carl Jung, Kundalini Seminar, Page 28

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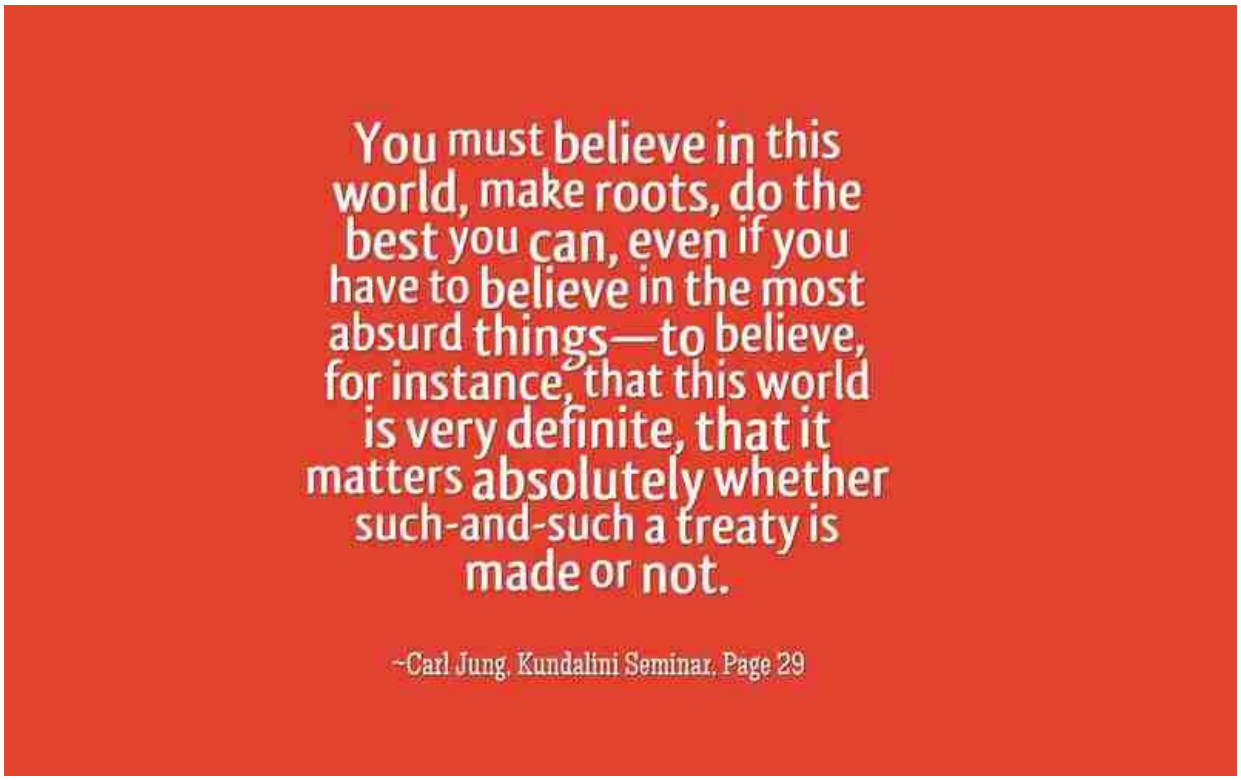
You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.
~Carl Jung, Kundalini Seminar, Page 29

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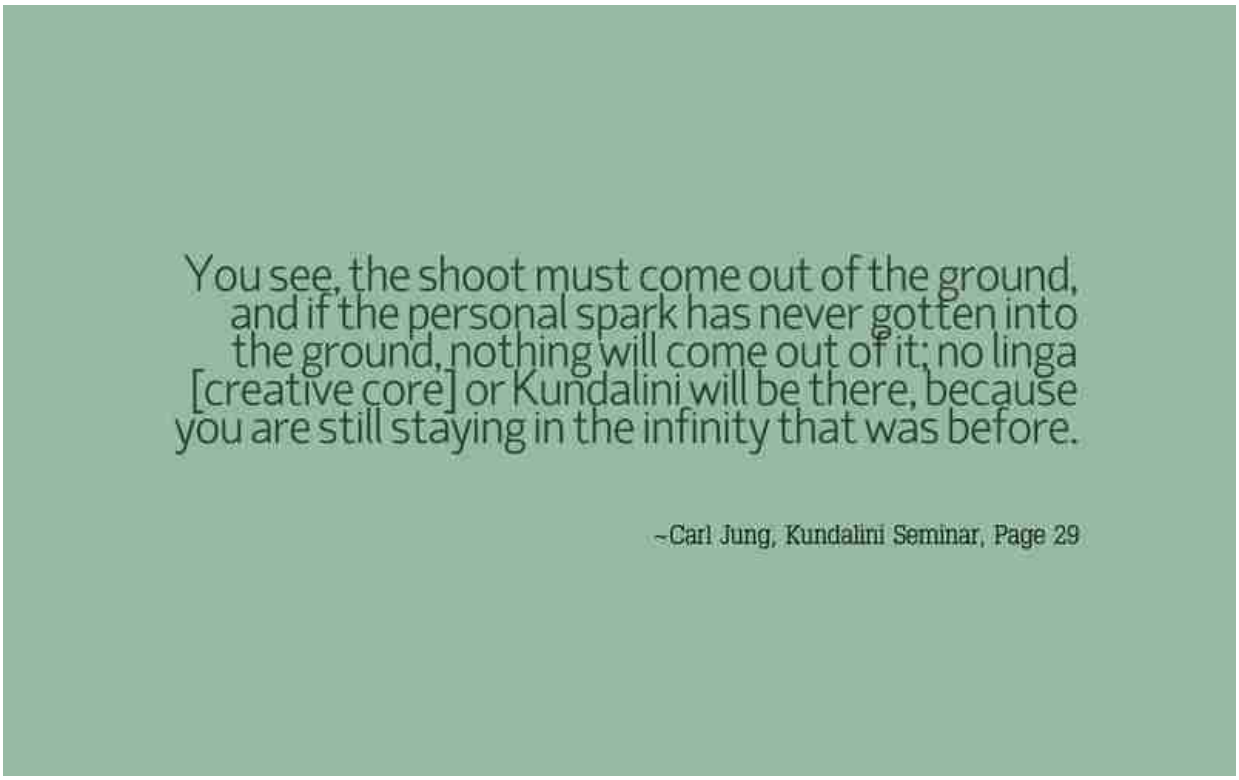
You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before.
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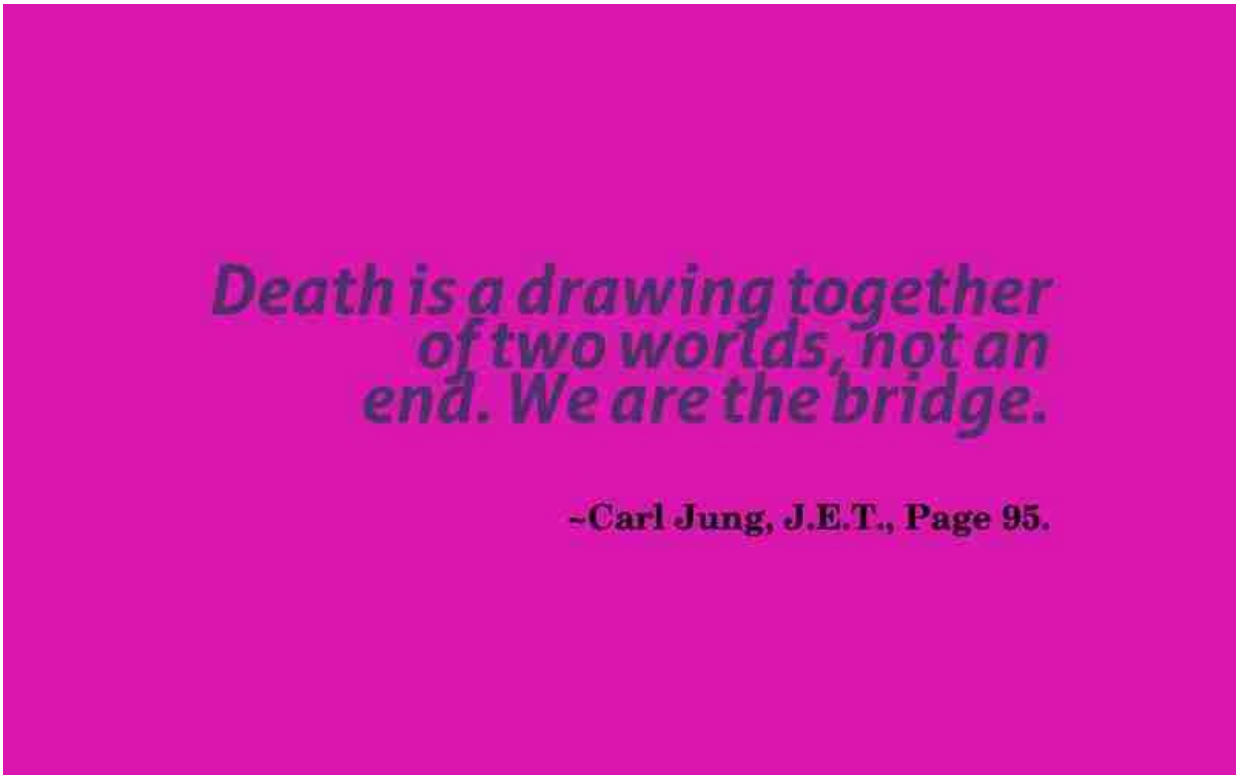
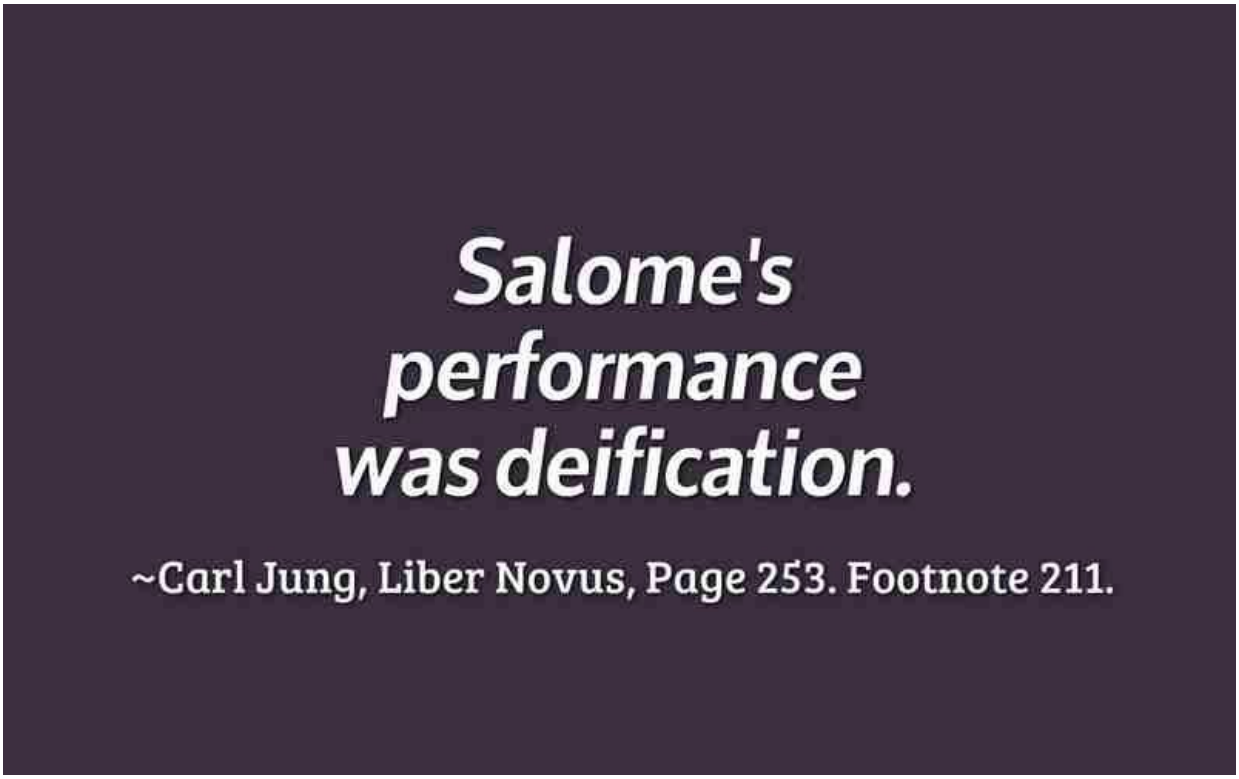
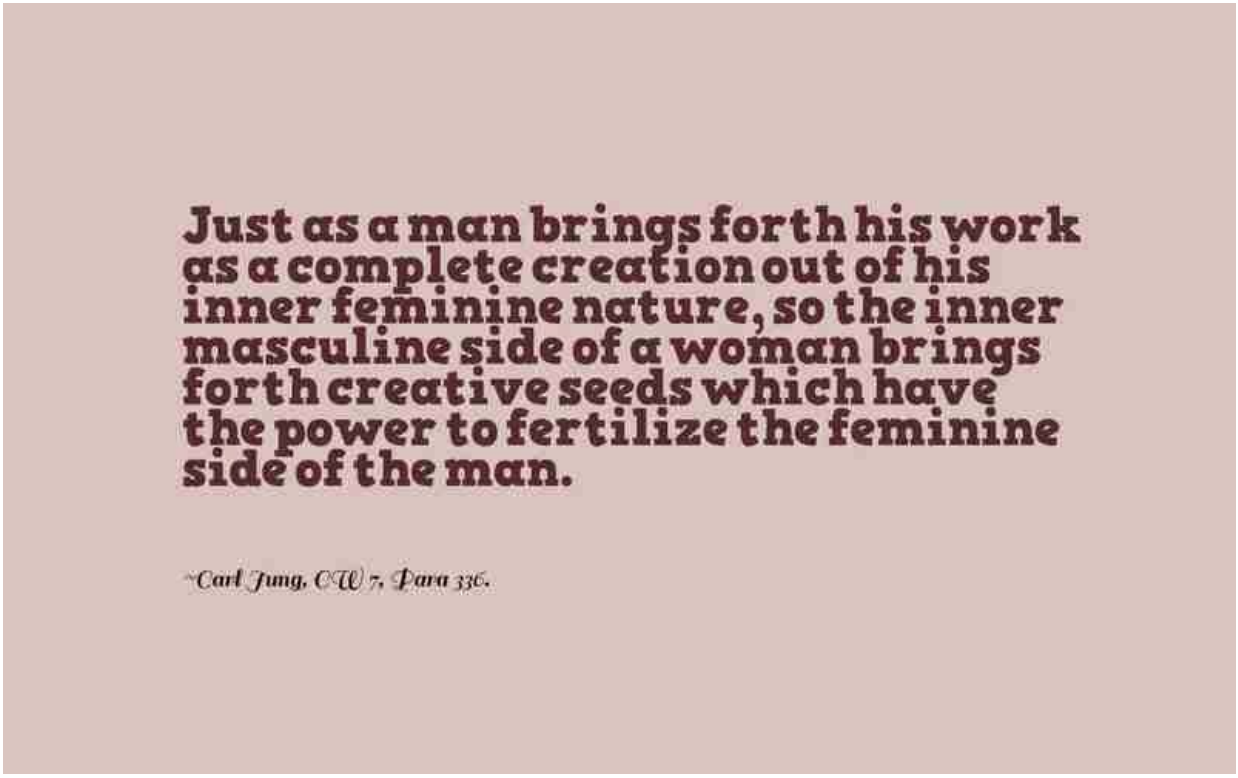


Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 177

95.



Salome’s performance was deification. Carl Jung, Liber Novus, Page 253. Footnote 211.


Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man.
~Carl Jung, CW 7, Para 336.

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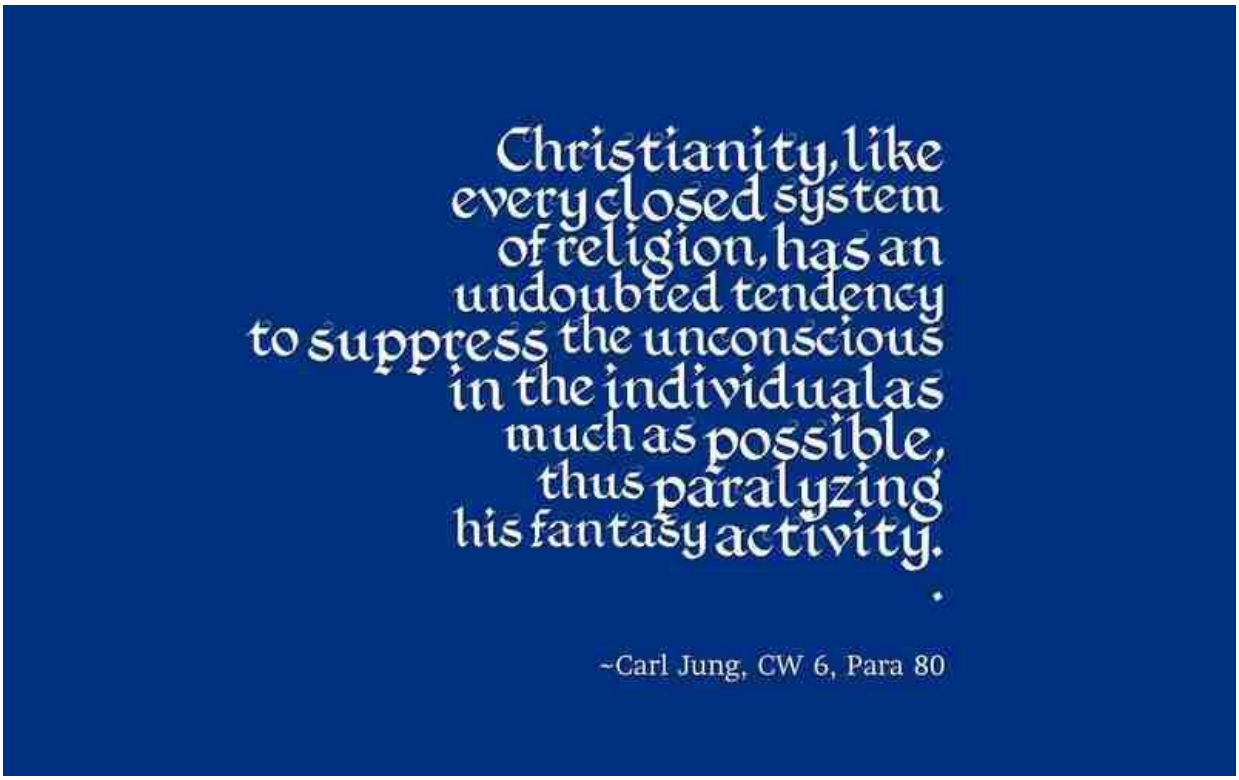
Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual as much as possible, thus paralyzing his fantasy activity.
~Carl Jung, CW 6, Para 80

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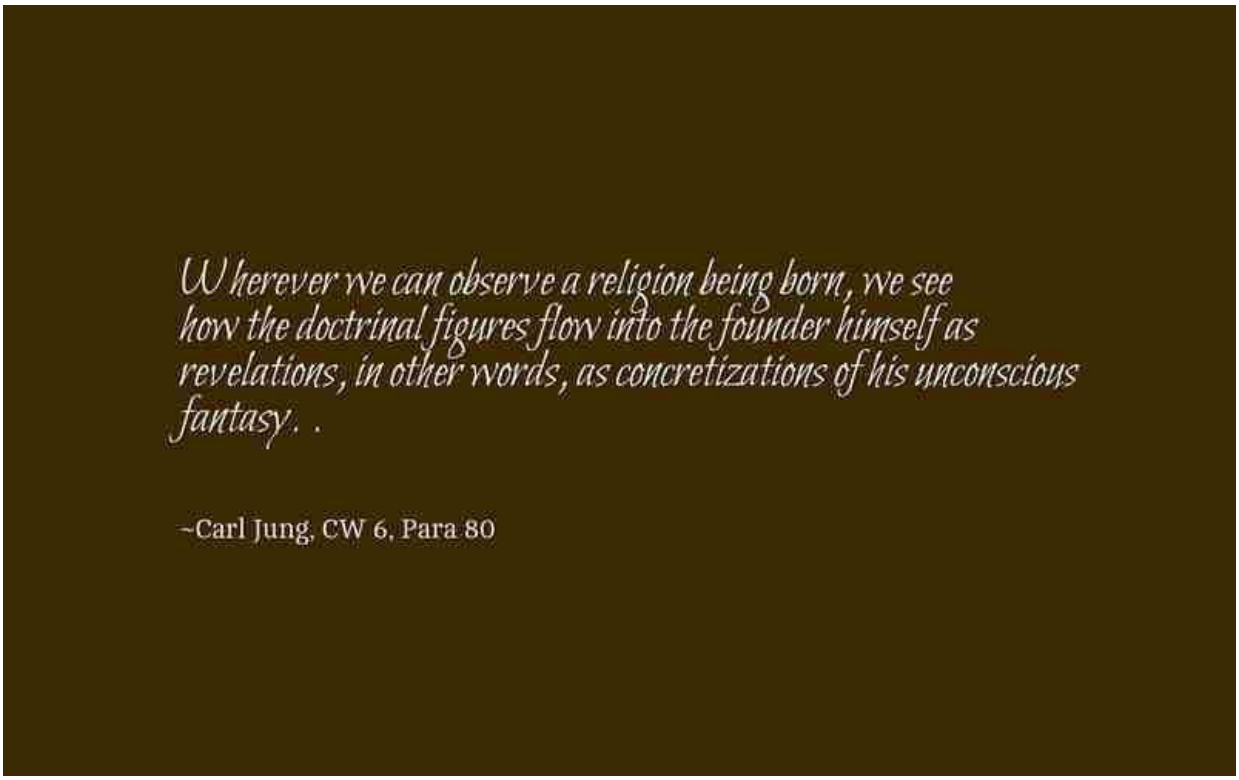
Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in other words, as concretizations of his unconscious fantasy. .
~Carl Jung, CW 6, Para 80

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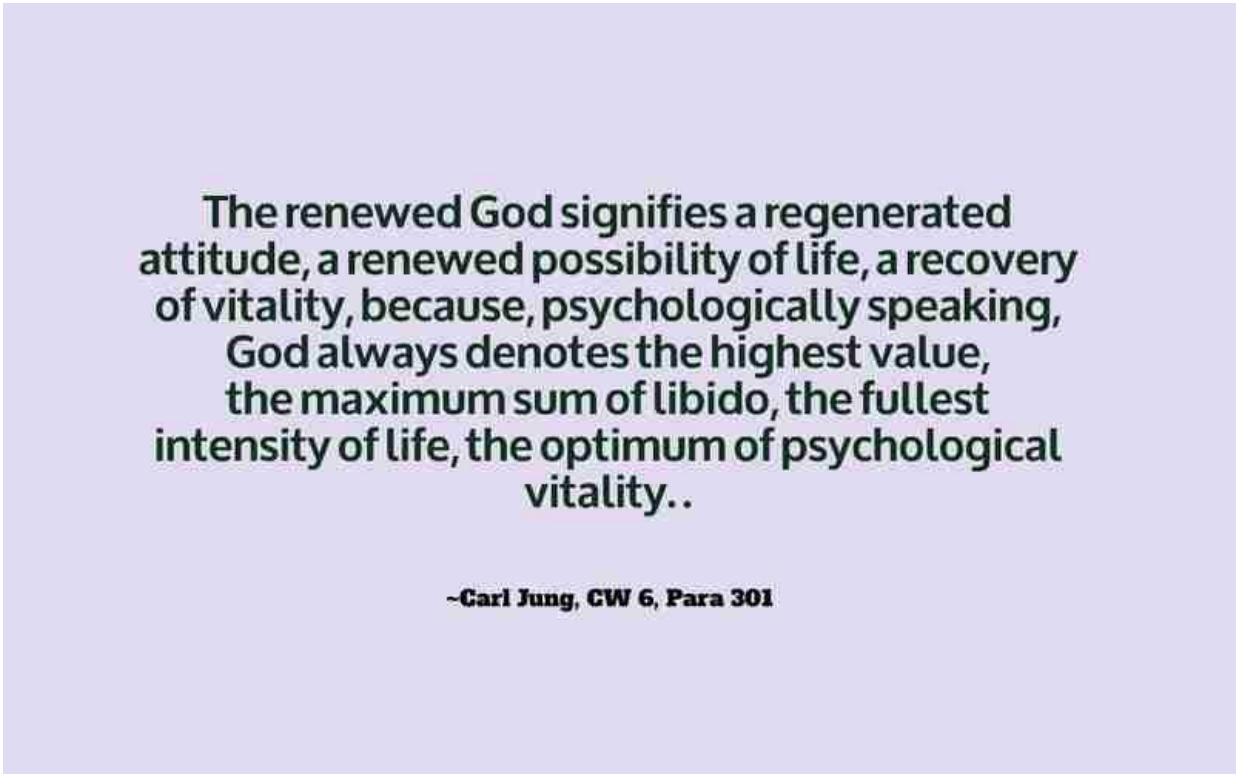
The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality..
~Carl Jung, CW 6, Para 301

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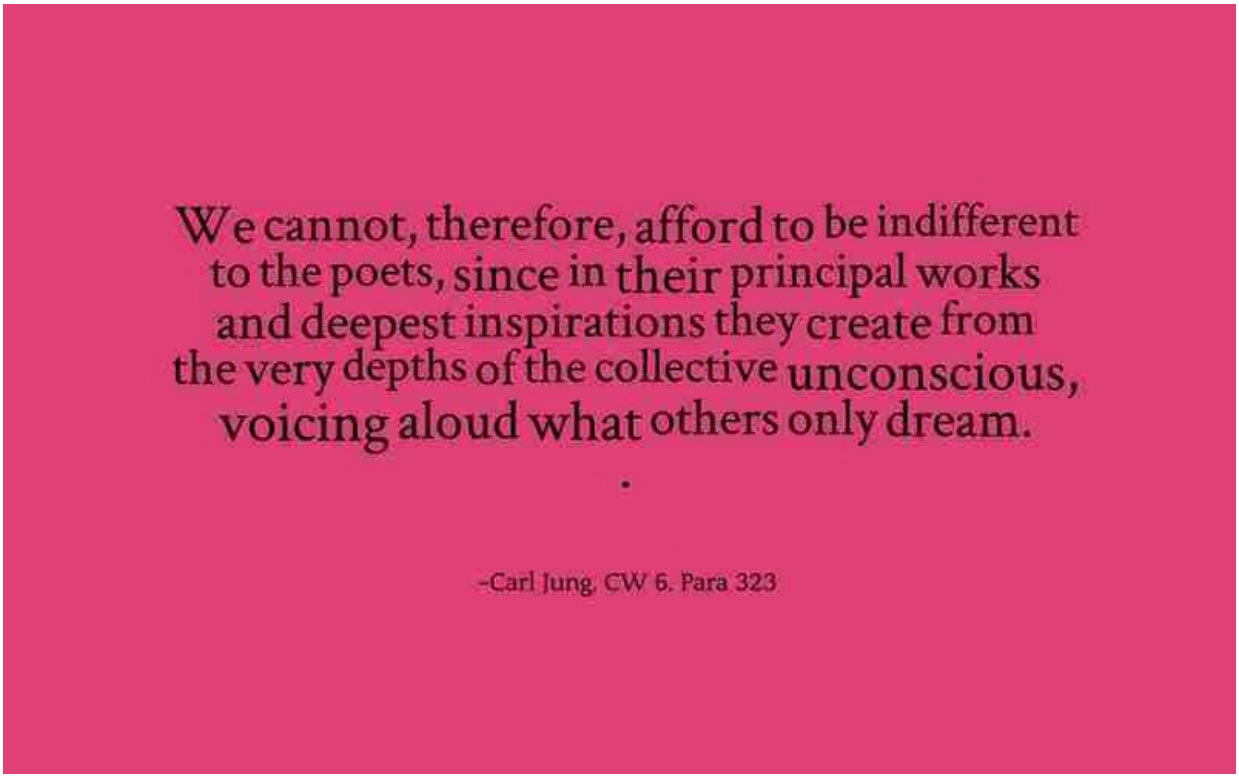
psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301


We cannot, therefore, afford to be indifferent to the poets, since in their principal works and deepest inspirations they create from the very depths of the collective unconscious, voicing aloud what others only dream.
-Carl Jung, CW 6, Para 323

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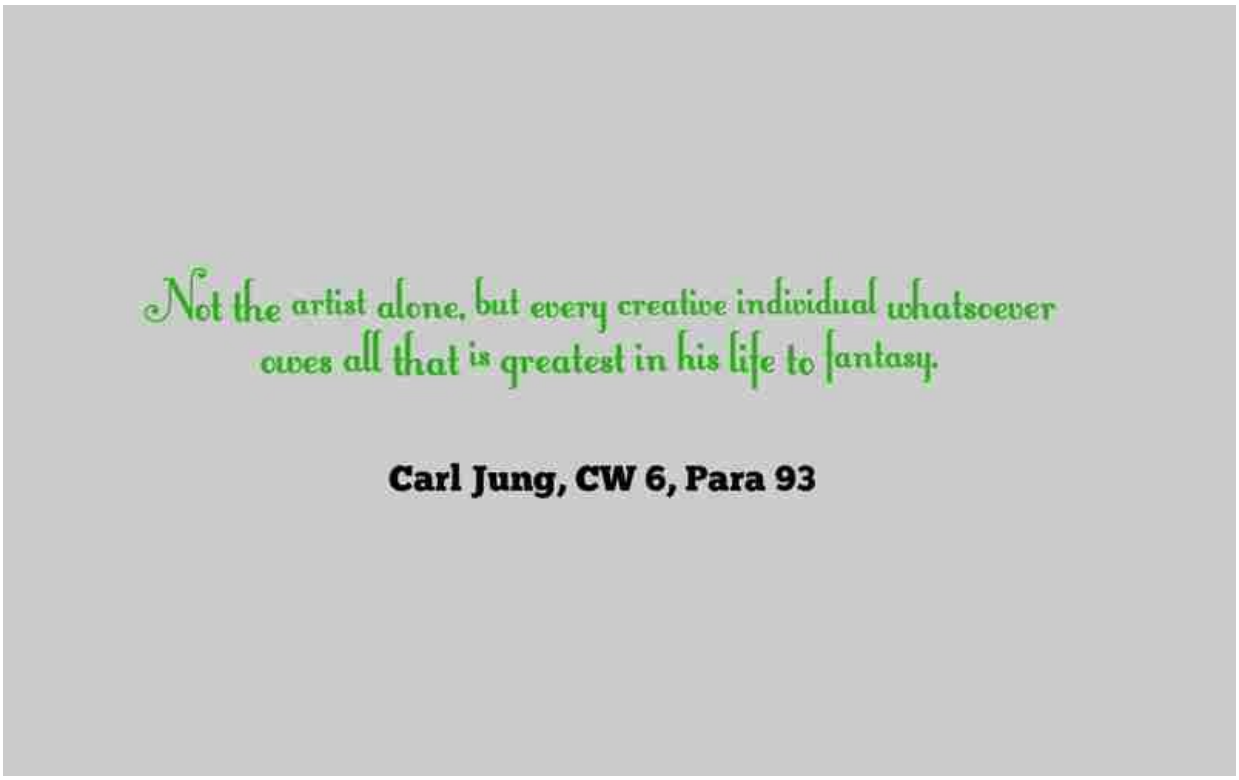
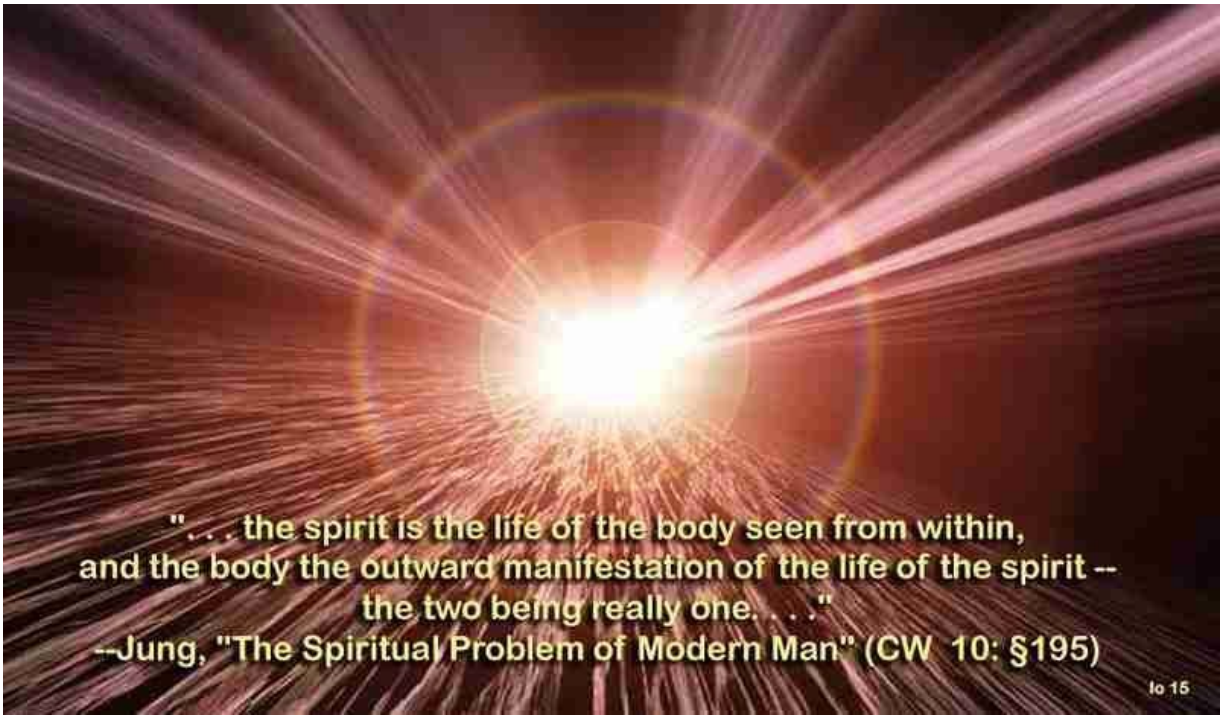

Not the artist alone, but every creative individual whatsoever
owes all that is greatest in his life to fantasy.
Carl Jung, CW 6, Para 93

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

Carl Jung: The saving factor is the symbol, (2016-05-09 02:30)


". . . the spirit is the life of the body seen from within,
and the body the outward manifestation of the life of the spirit --
the two being really one. . . ."
--Jung, "The Spiritual Problem of Modern Man" (CW 10: §195)
lo 15

The more the libido is invested —or, to be more accurate, invests itself—in the unconscious, the greater becomes its influence or potency: all the rejected, disused, outlived functional possibilities that have been lost for generations come to life again and begin to exert an ever increasing influence on the conscious mind, despite its desperate struggles to gain insight into what is happening.

The saving factor is the symbol, which embraces both conscious and unconscious and unites them.

For while the consciously disposable libido gets gradually used in the differentiated function and is replenished more and more slowly and with increasing difficulty, the symptoms of inner disunity multiply and there is a growing danger of inundation and destruction by the unconscious contents, but all the time the symbol is developing that is destined to resolve the conflict.

The symbol, however, is so intimately bound up with the dangerous and menacing aspect of the unconscious that it is easily
mistaken for it, or its appearance may actually call forth evil and destructive tendencies.

At all events the appearance of the redeeming symbol is closely connected with destruction and devastation.

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. (2016-05-09 02:39)

It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless.

Its purpose is rather to provide a critical psychology which will make a methodical investigation and presenta- tion of the empirical material possible.

First and foremost, it is a critical tool for the research worker, who needs definite points of view and guide- lines if he is to reduce the
chaotic profusion of individual experiences to any kind of order.

In this respect we could compare typology to a trigonometric net or, better still, to a crystallographic axial sys- tem.

Secondly, a typology is a great help in understanding the wide variations that occur among individuals, and it also furnishes a
clue to the fundamental differences in the psychological theories now current.

Last but not least, it is an essential means for determining the “personal equation” of the practicing psycholo- gist, who, armed with an
exact knowledge of his differentiated and inferior functions, can avoid many serious blunders in dealing with his patients. Carl Jung, CW 6, Para 986

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

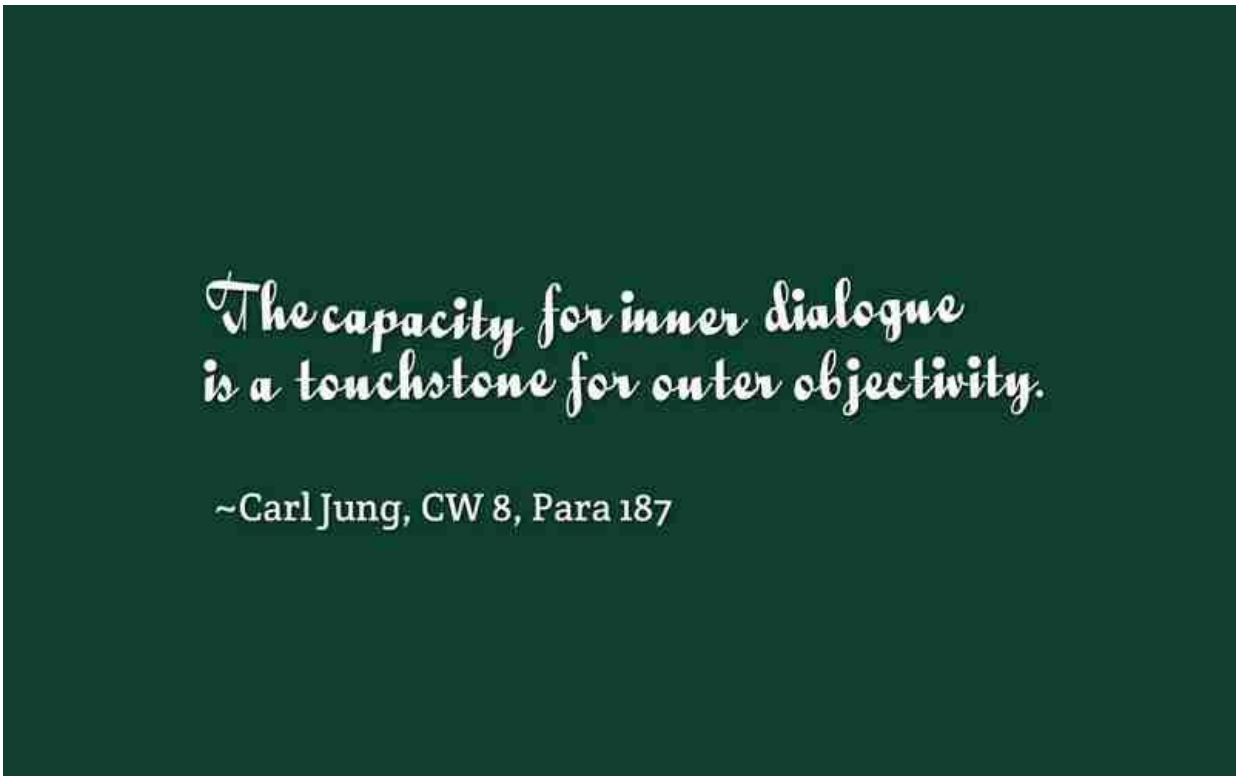
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

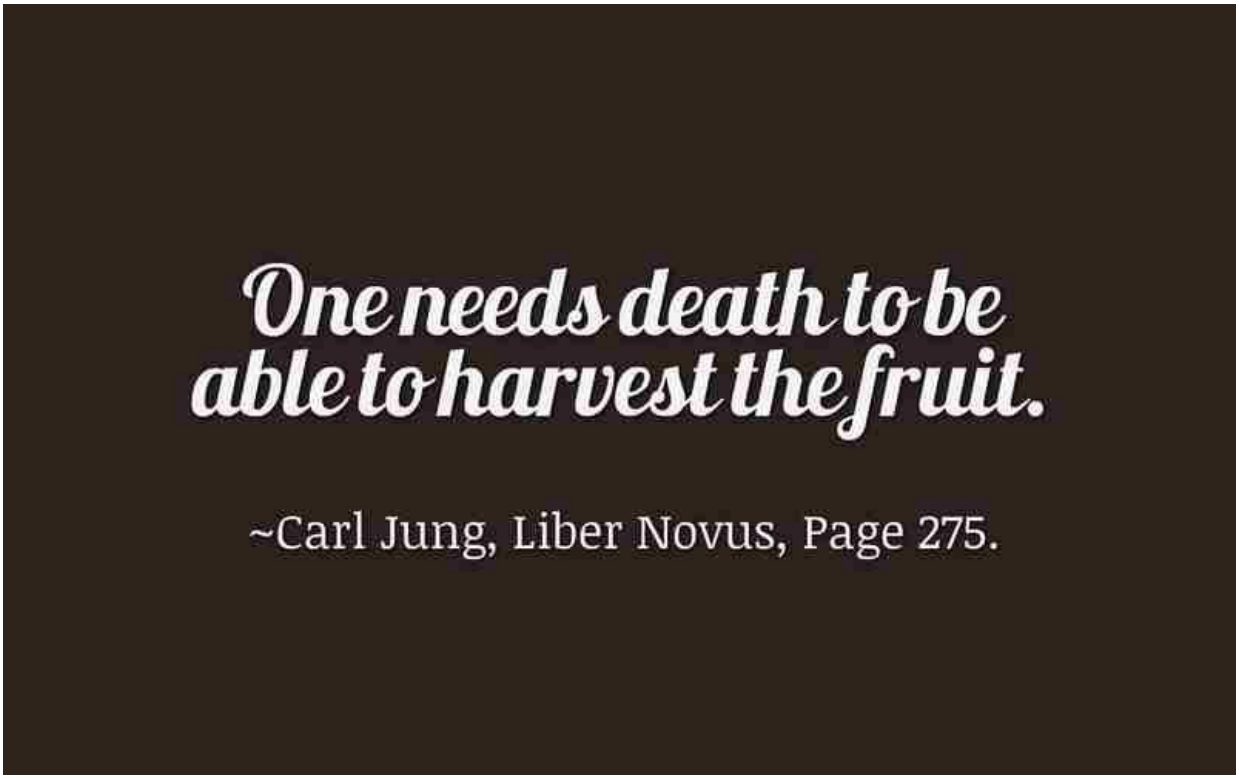
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

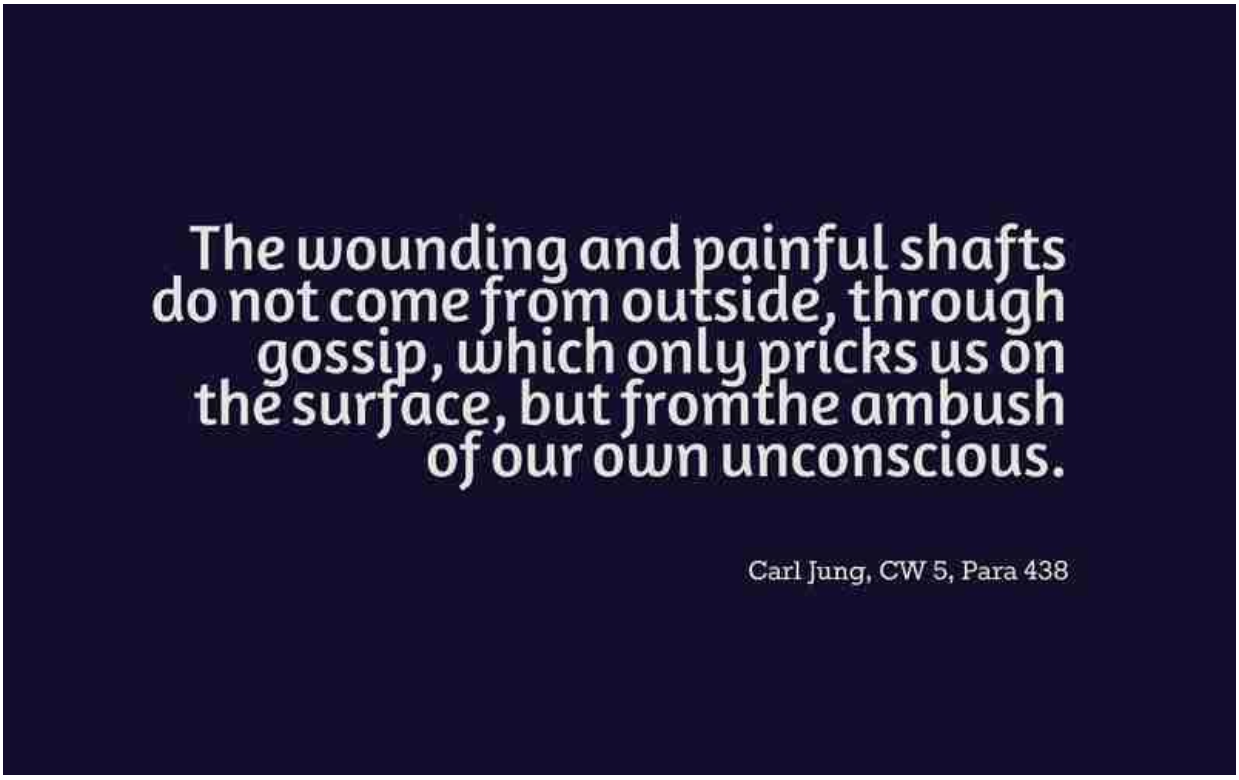
Some Carl Jung Quotations XXXII (2016-05-10 02:30)



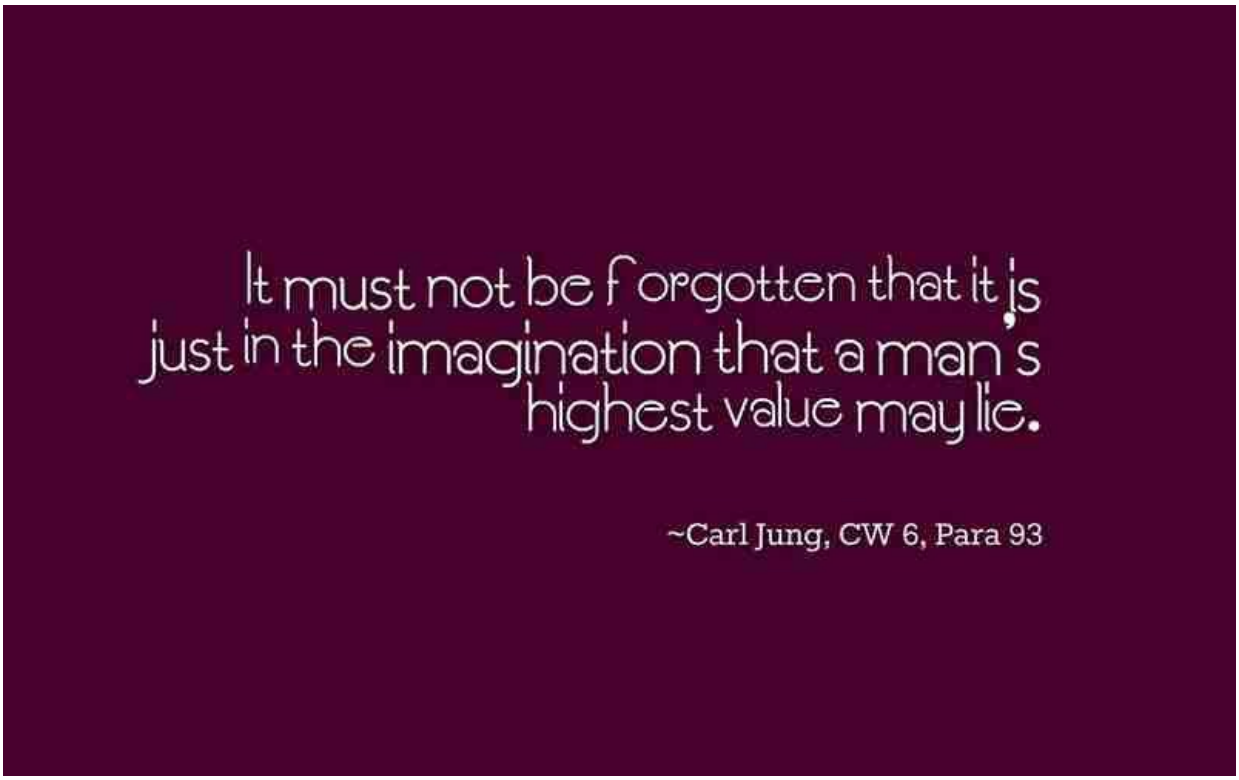
The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187



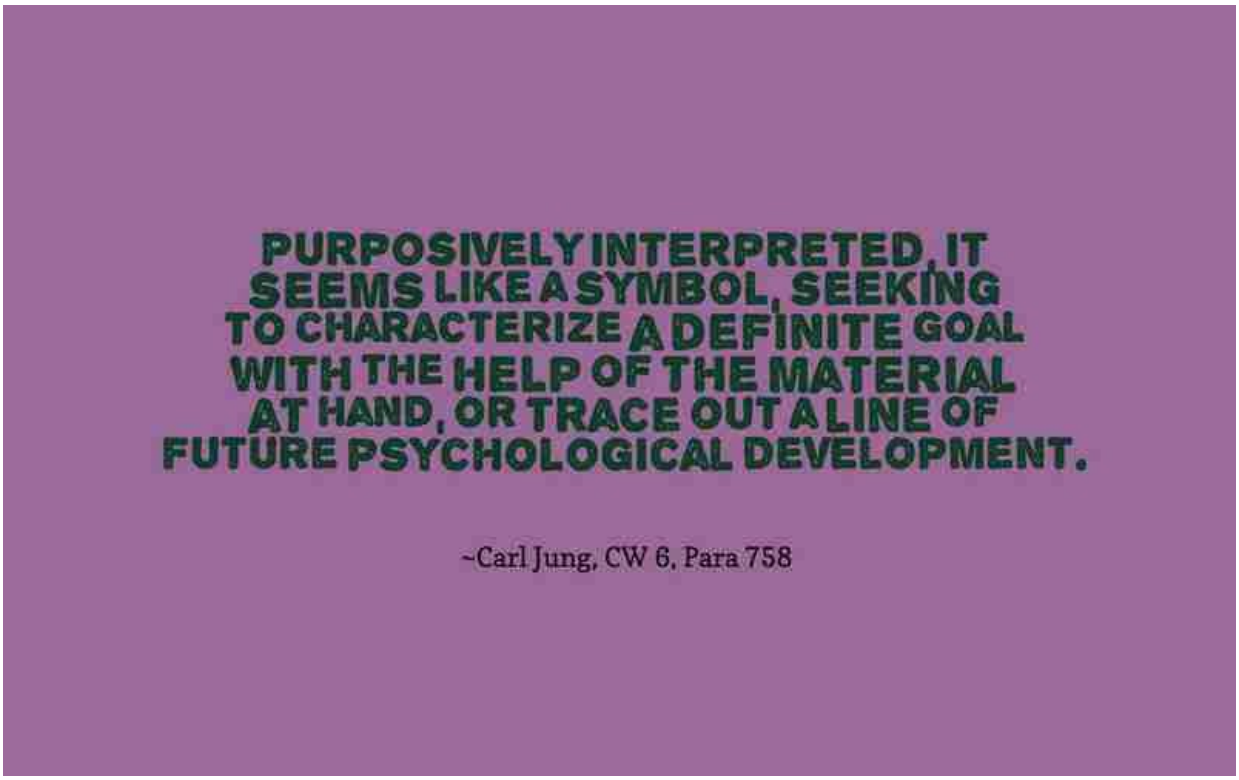
One needs death to be able to harvest the fruit. Carl Jung, Liber Novus, Page 275.


The wounding and painful shafts do not come from outside, through gossip, which only pricks us on the surface, but fromthe ambush of our own unconscious.
Carl Jung, CW 5, Para 438

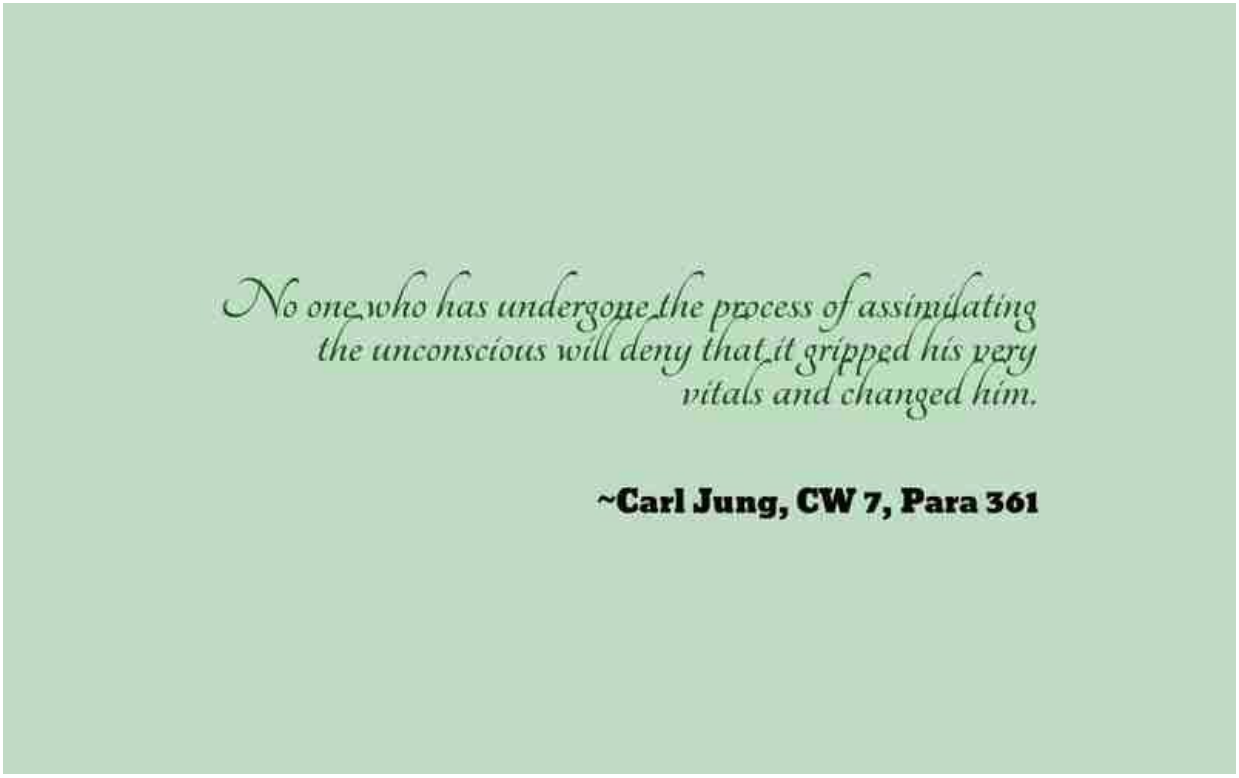
The wounding and painful shafts do not come from outside, through gossip, which only pricks us on the surface, but from
the ambush of our own unconscious. Carl Jung, CW 5, Para 438



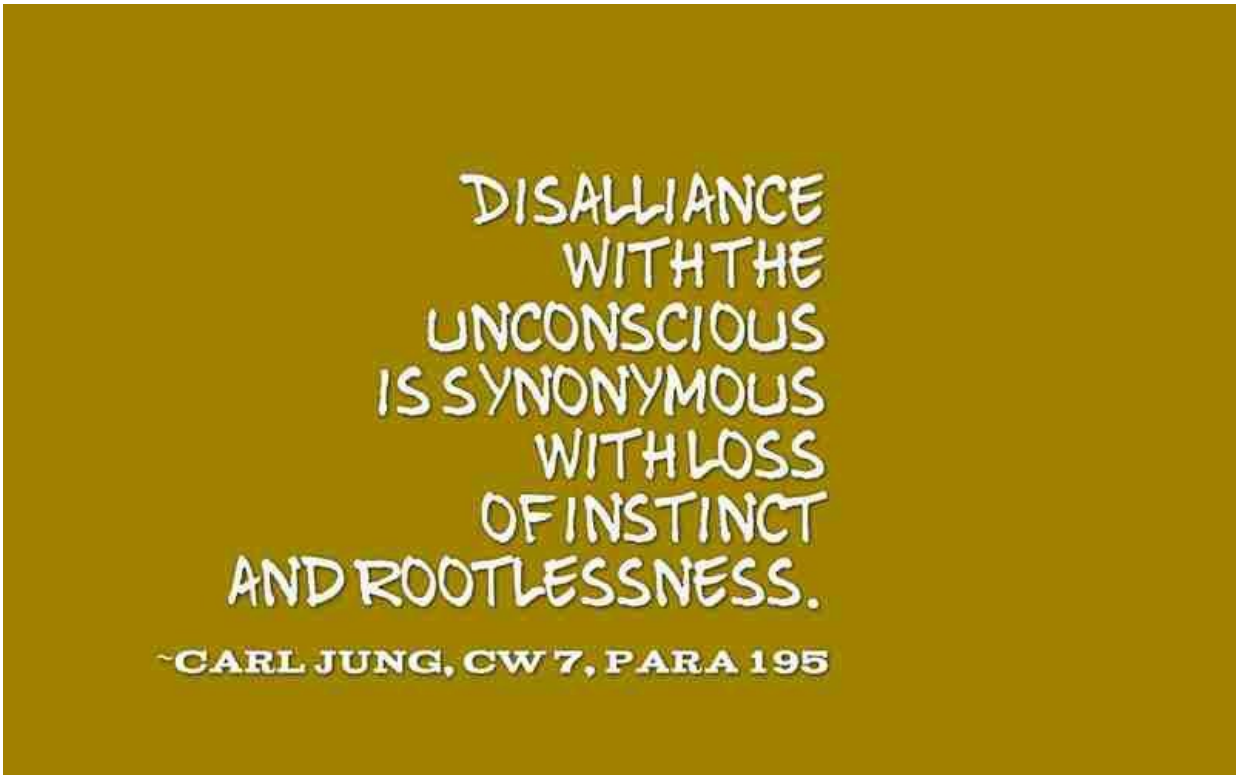
It must not be forgotten that it is just in the imagination that a man's highest value may lie. Carl Jung, CW 6, Para 93


PURPOSIVELY INTERPRETED, IT SEEMS LIKE A SYMBOL, SEEKING TO CHARACTERIZE A DEFINITE GOAL WITH THE HELP OF THE MATERIAL AT HAND, OR TRACE OUT A LINE OF FUTURE PSYCHOLOGICAL DEVELOPMENT.
~Carl Jung, CW 6, Para 758

Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. Carl Jung, CW 6, Para 758

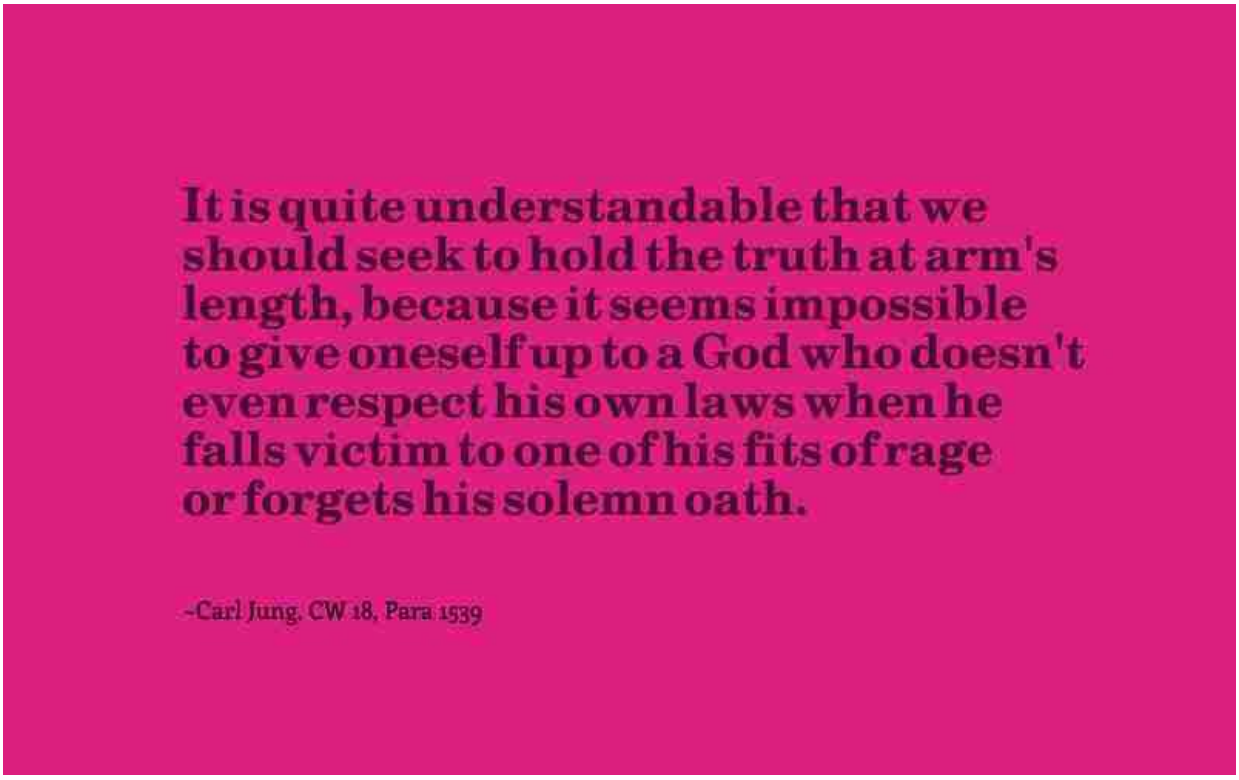

No one who has undergone the process of assimilating
the unconscious will deny that it gripped his very
vitals and changed him.
~Carl Jung, CW 7, Para 361

No one who has undergone the process of assimilating the unconscious will deny that it gripped his very vitals and changed him. Carl Jung, CW 7, Para 361



Disalliance with the unconscious is synonymous with loss of instinct and rootlessness. Carl Jung,

CW 7, Para 195


It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath.
~Carl Jung, CW 18, Para 1539

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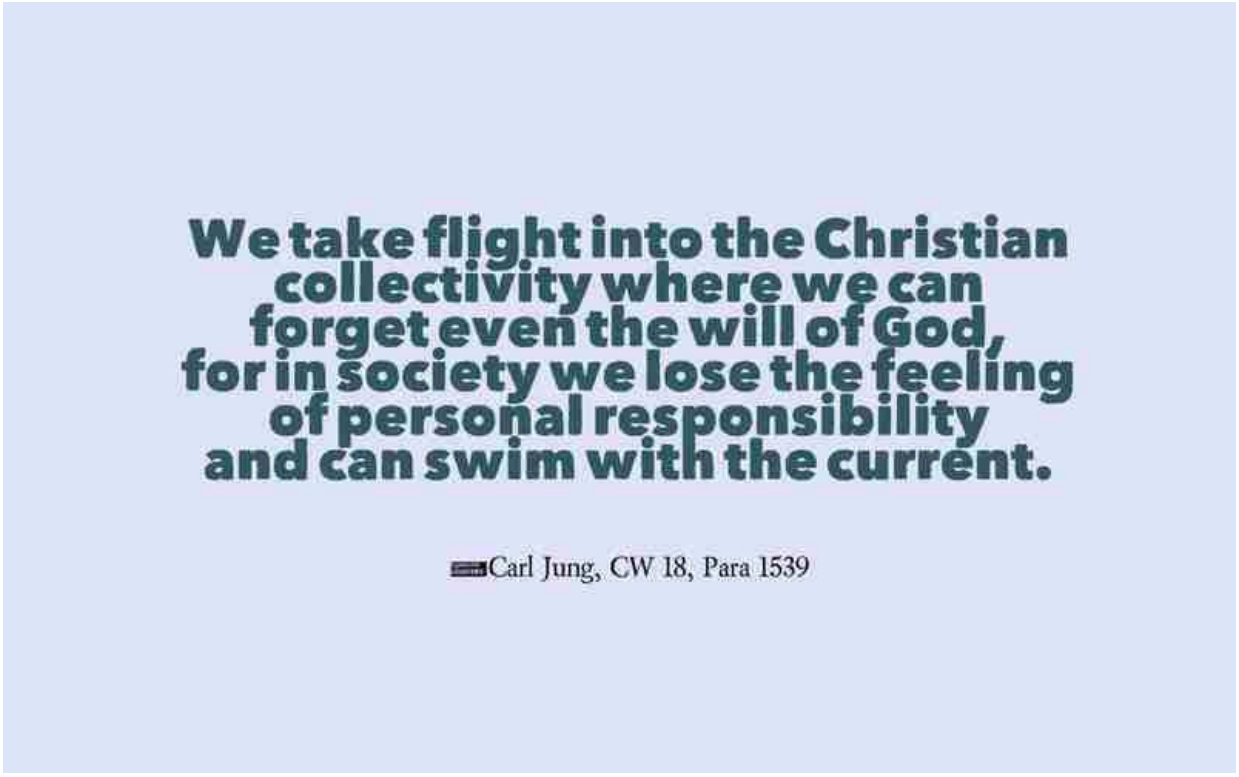
We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current.
Carl Jung, CW 18, Para 1539

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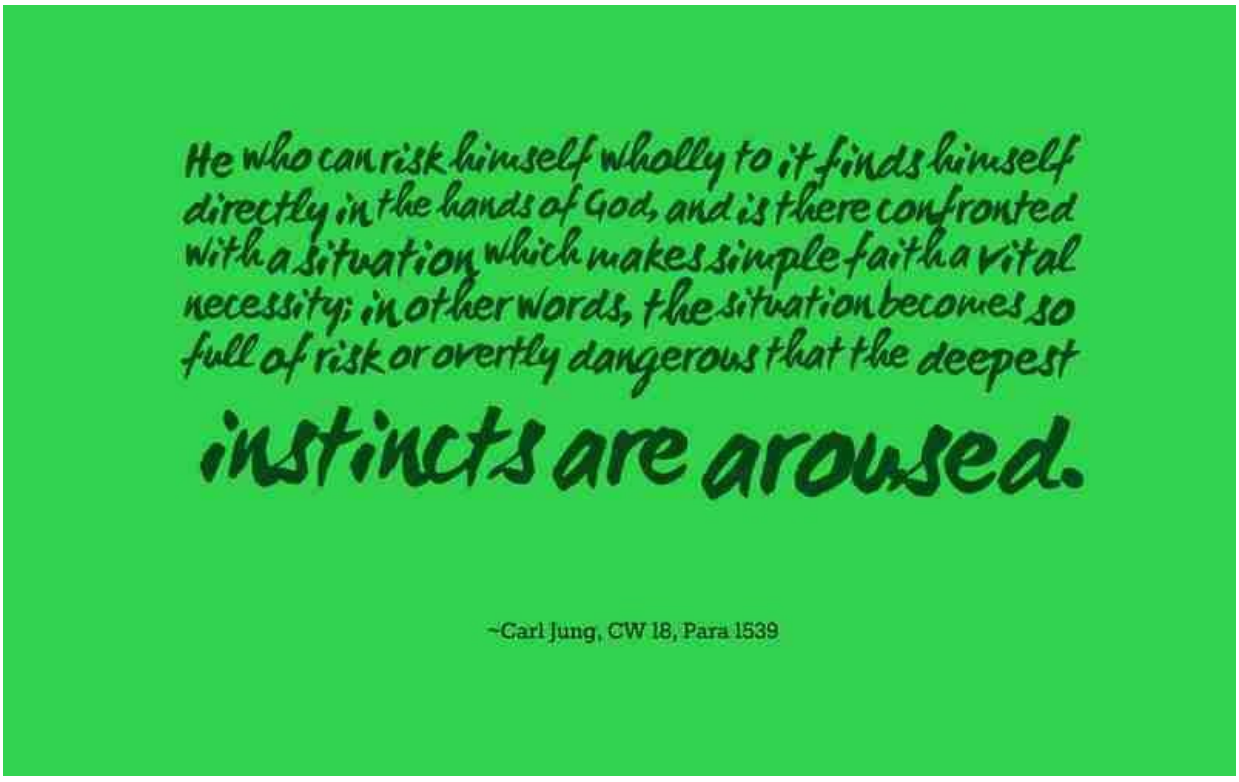
He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes simple faith a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused.
~Carl Jung, CW 18, Para 1539

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For the important thing is not to interpret and understand the fantasies, but primarily to experience them.
~Carl Jung, CW 7, Para 342.

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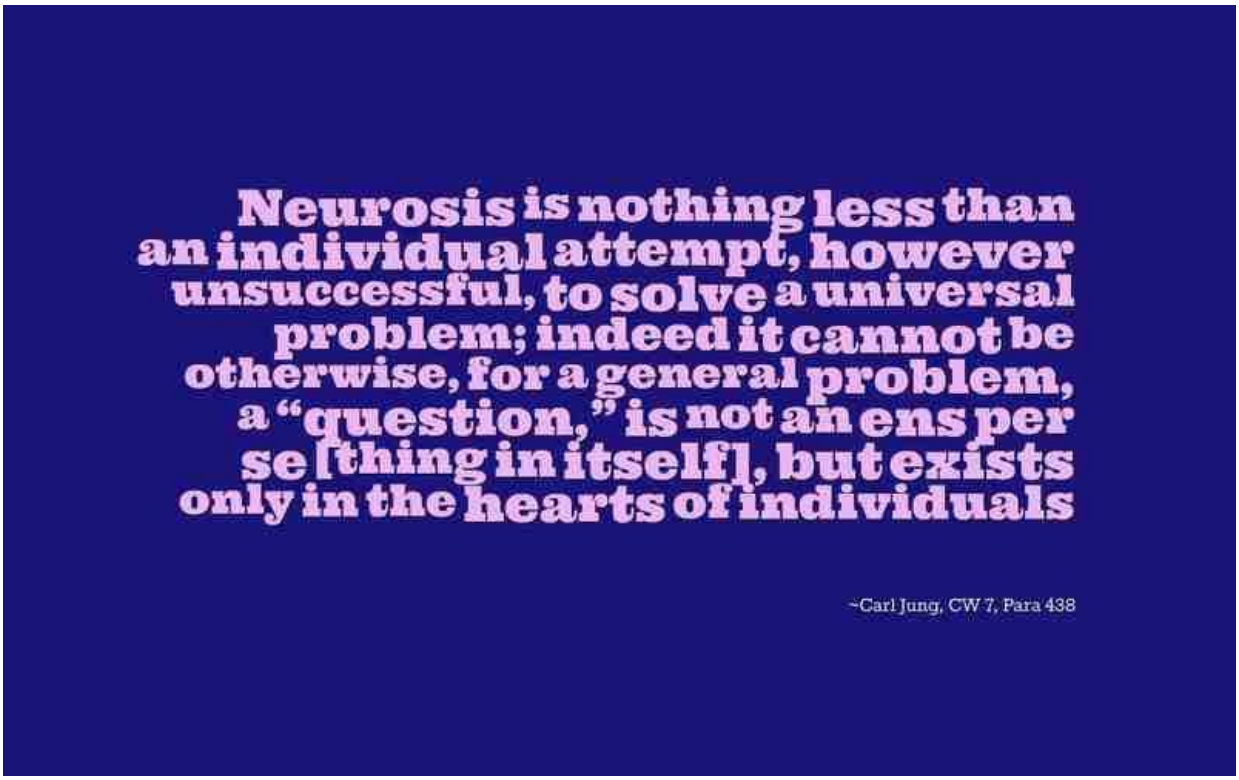
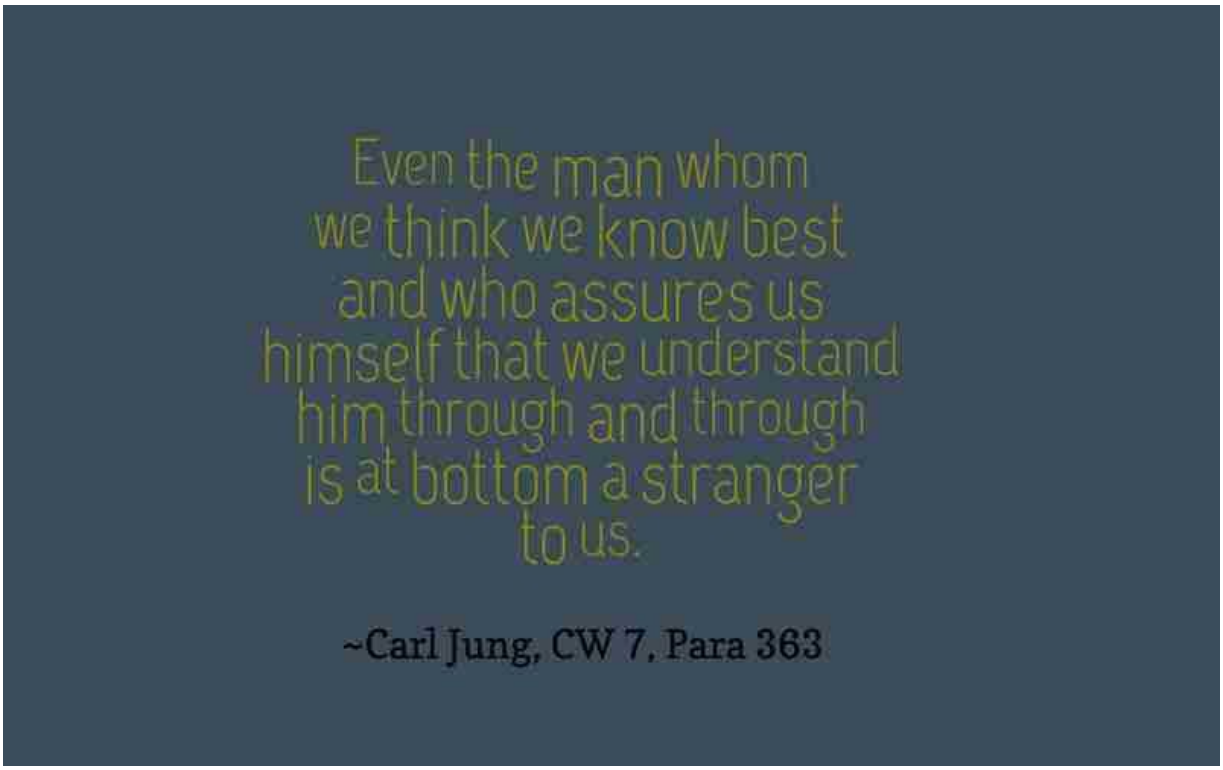

Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se [thing in itself], but exists only in the hearts of individuals
~Carl Jung, CW 7, Para 438

Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se [thing in itself], but exists only in the hearts of individuals. Carl Jung, CW 7, Para 438


Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us.
~Carl Jung, CW 7, Para 363

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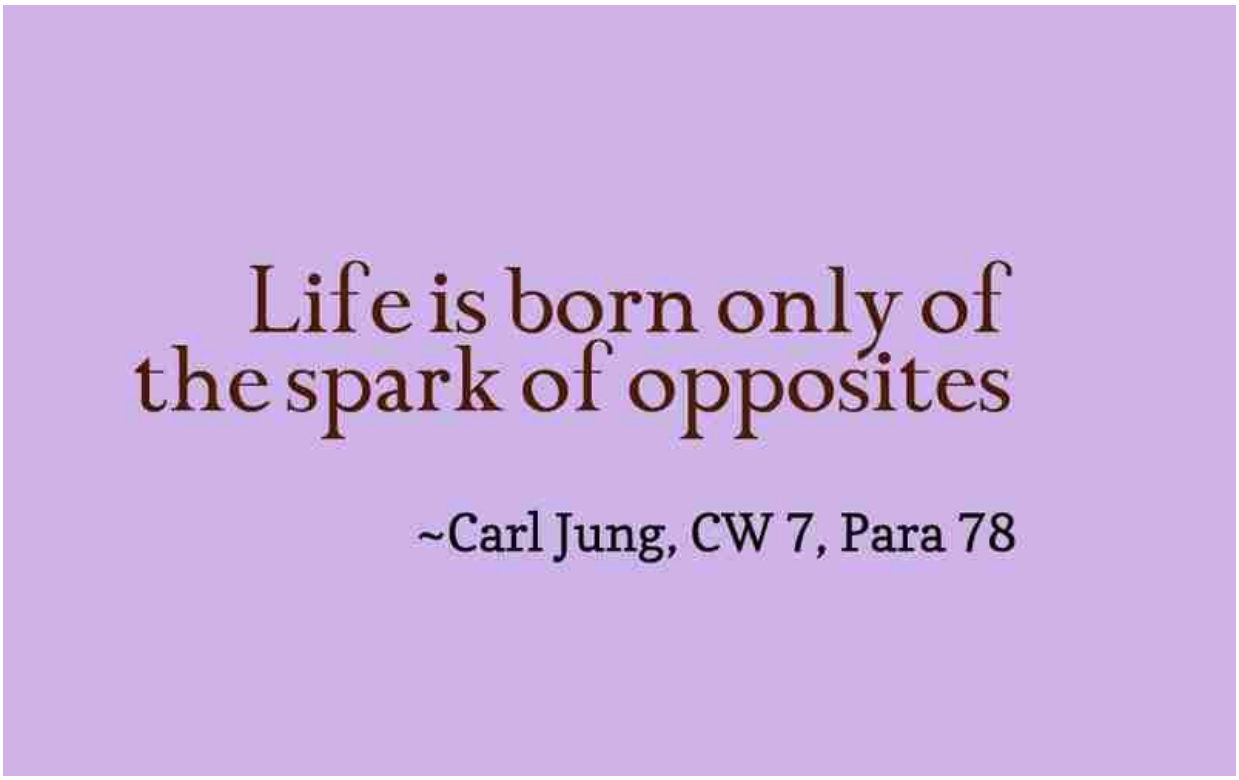
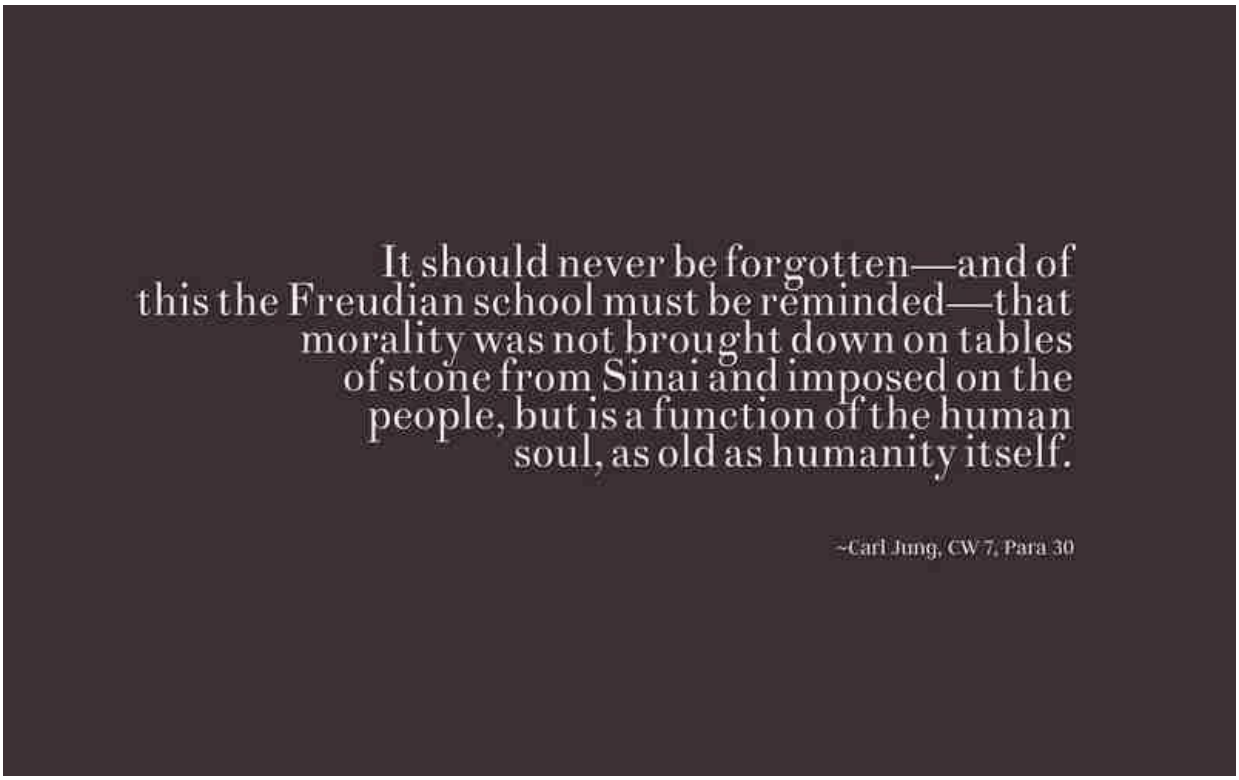


Life is born only of the spark of opposites. Carl Jung, CW 7, Para 78


It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself.
~Carl Jung, CW 7, Para 30

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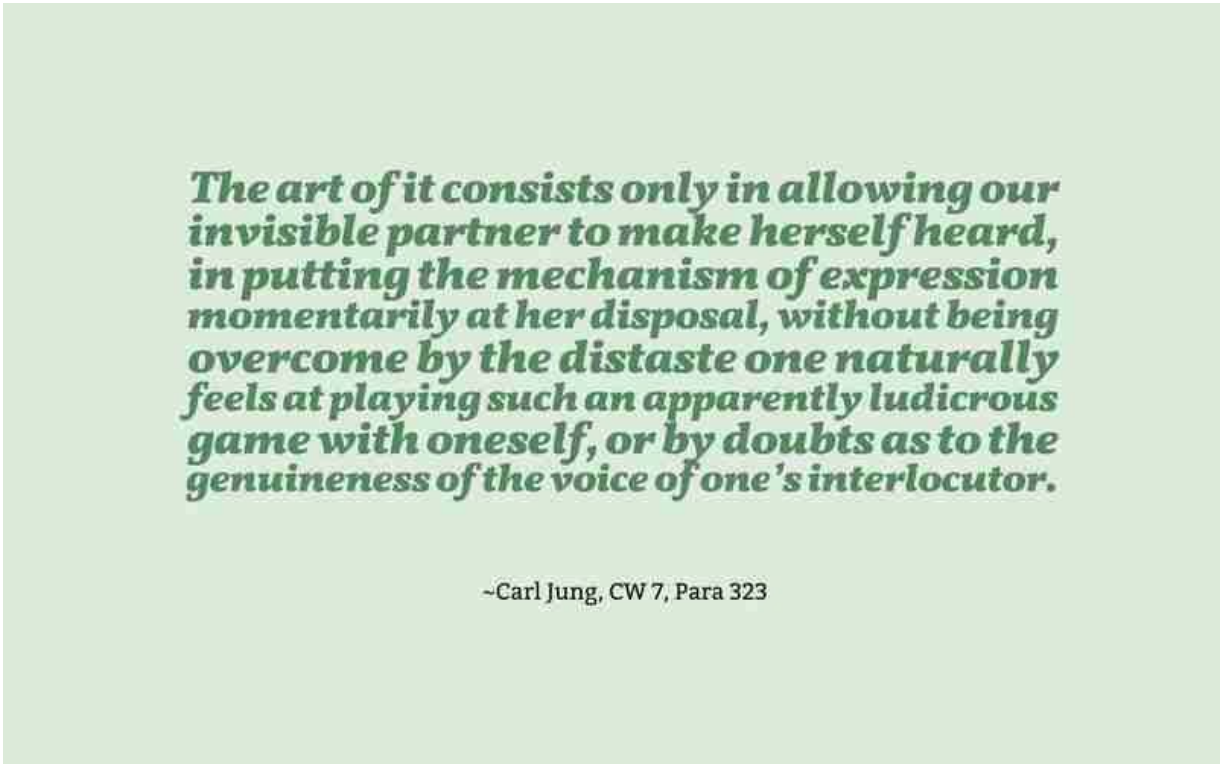
The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one's interlocutor.
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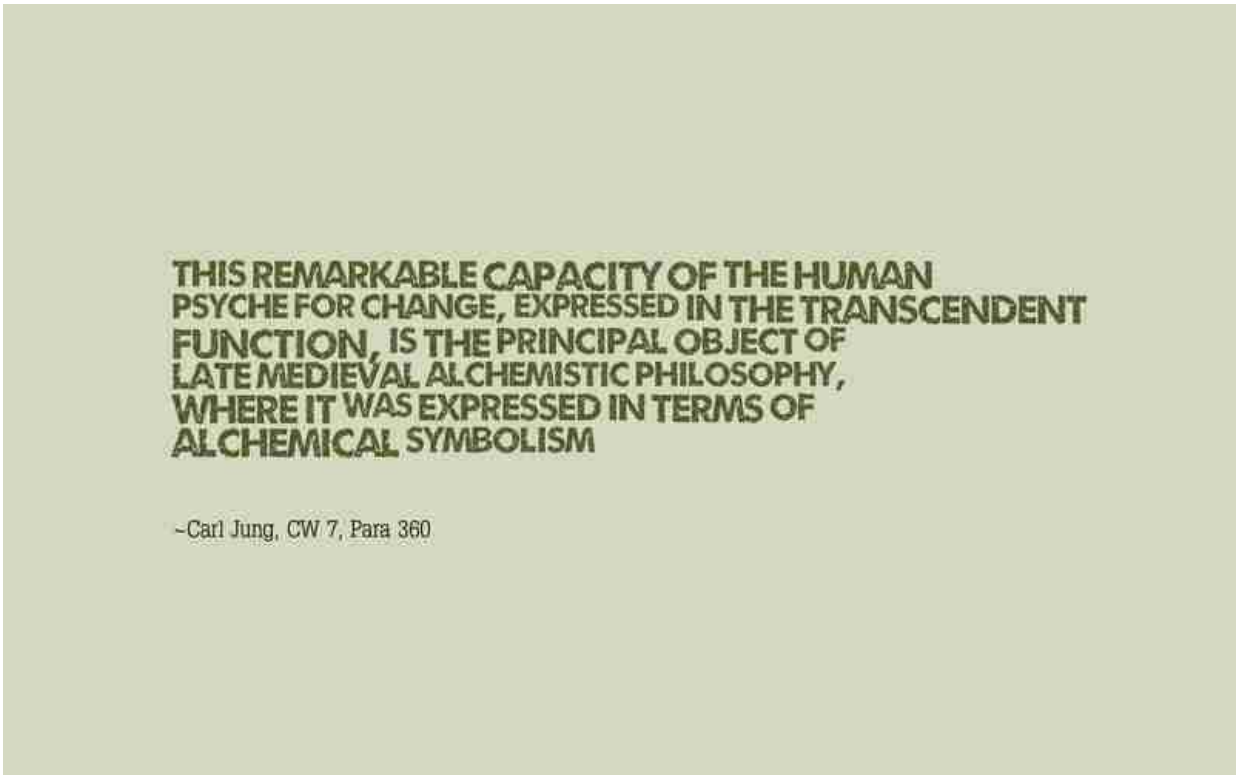
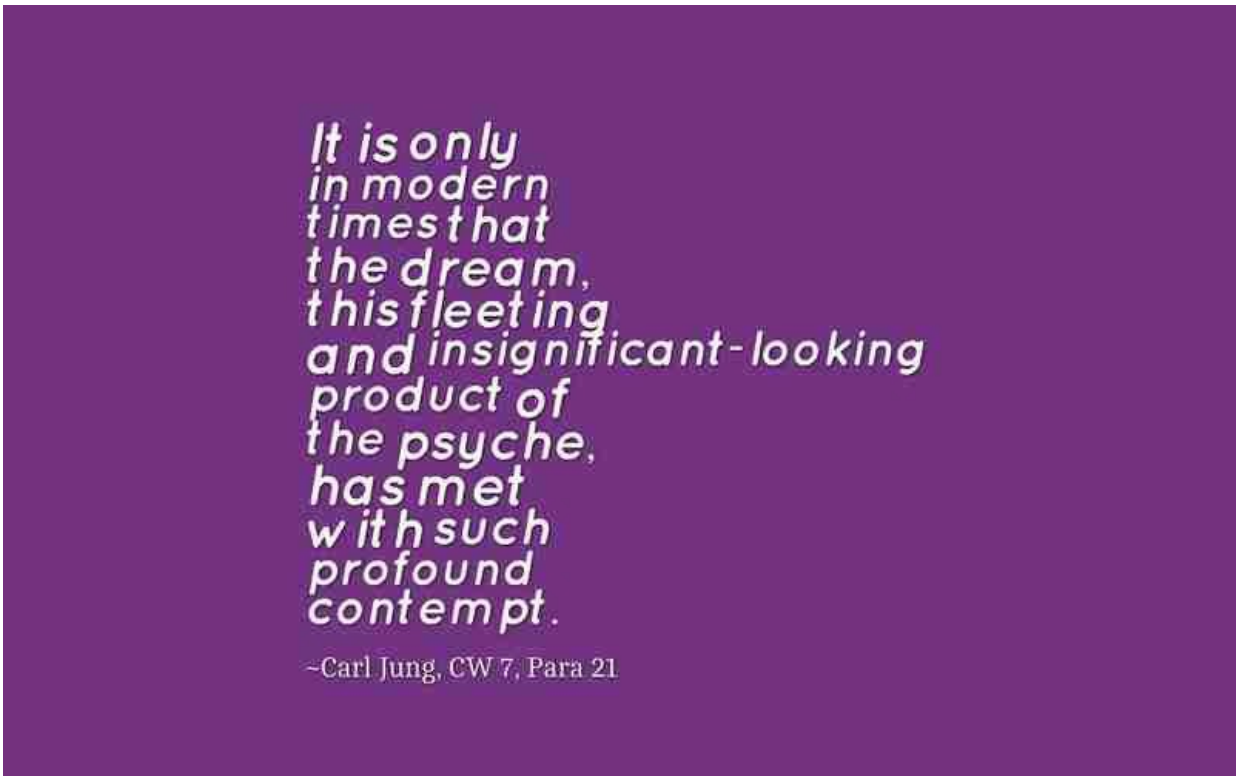
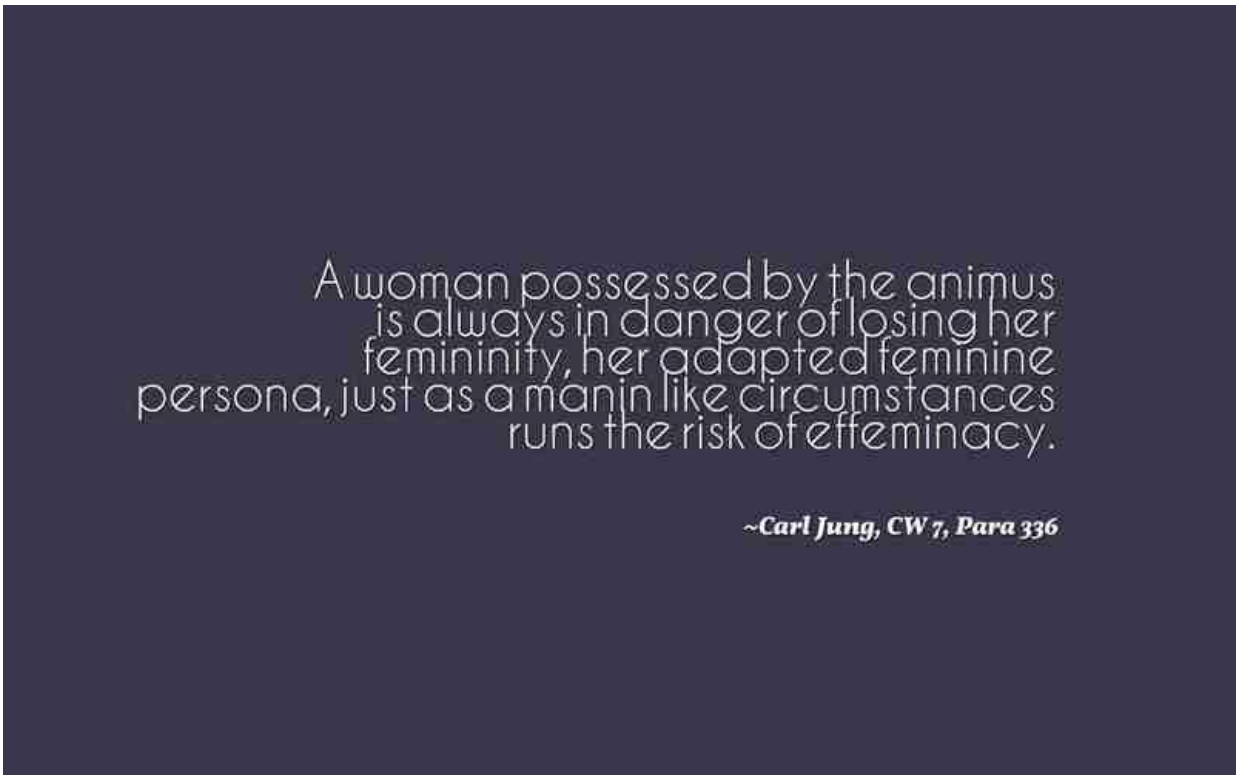

THIS REMARKABLE CAPACITY OF THE HUMAN PSYCHE FOR CHANGE, EXPRESSED IN THE TRANSCENDENT FUNCTION, IS THE PRINCIPAL OBJECT OF LATE MEDIEVAL ALCHEMISTIC PHILOSOPHY, WHERE IT WAS EXPRESSED IN TERMS OF ALCHEMICAL SYMBOLISM
~Carl Jung, CW 7, Para 360

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of
late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360



It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21


A woman possessed by the animus
is always in danger of losing her
femininity, her adapted feminine
persona, just as a manin like circumstances
runs the risk of effeminacy.
~Carl Jung, CW 7, Para 336

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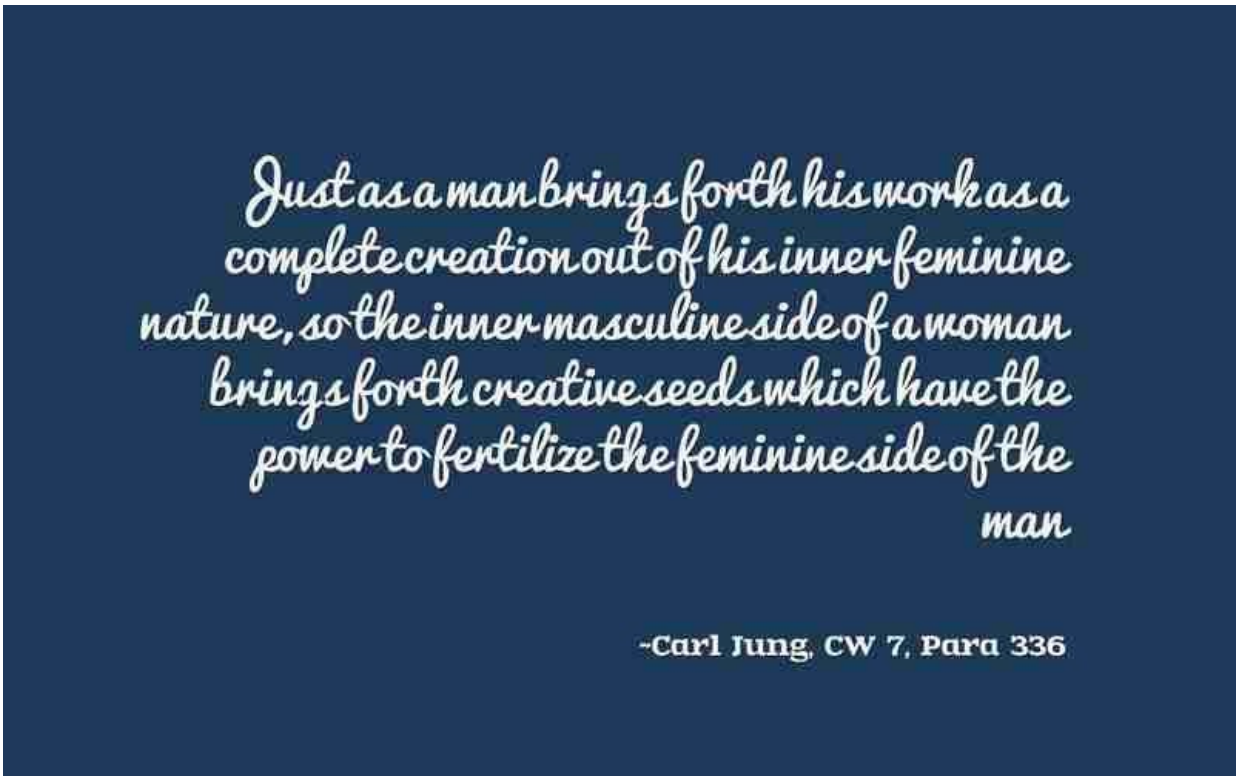
Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man
~Carl Jung, CW 7, Para 336

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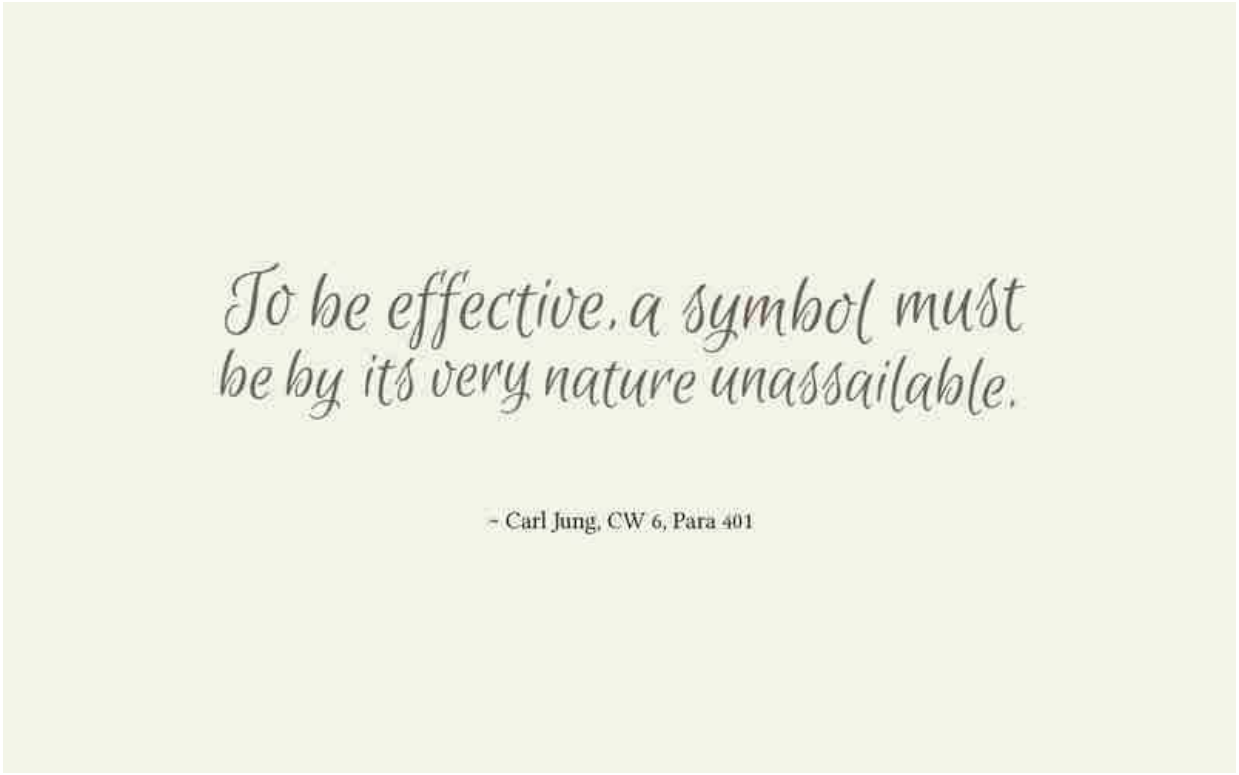
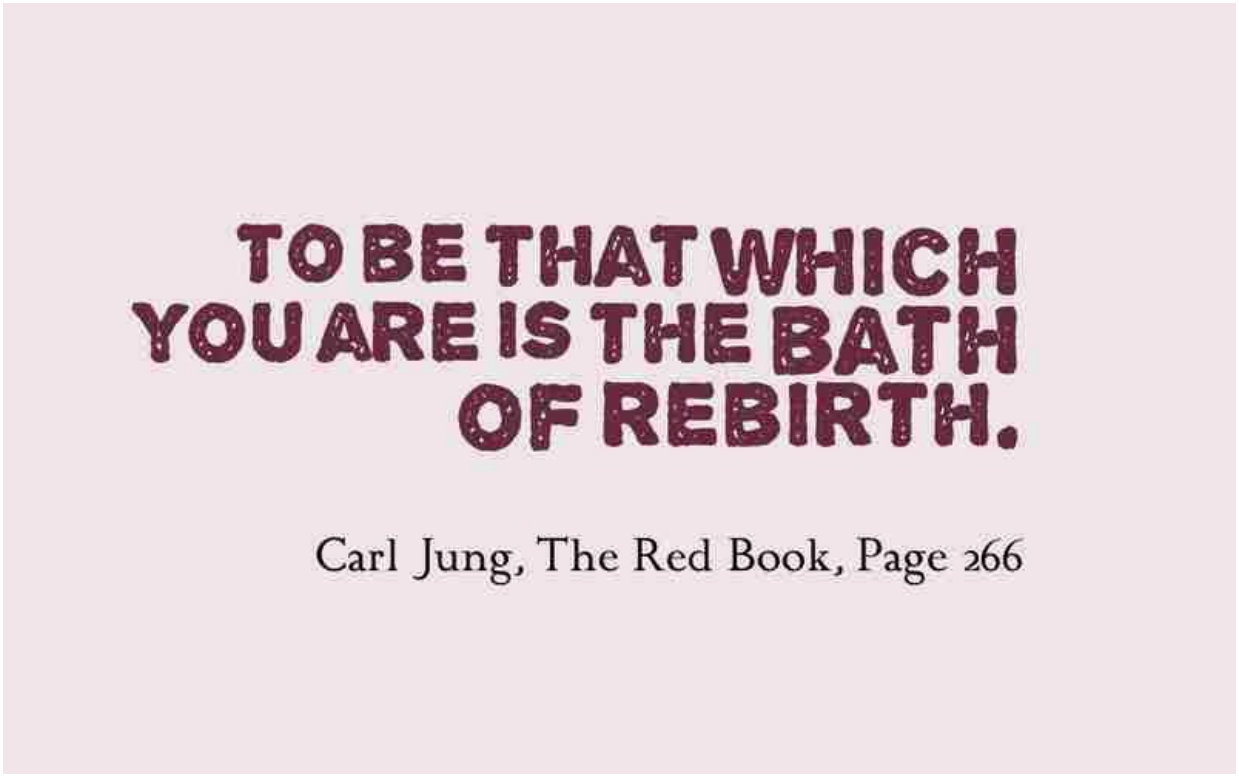
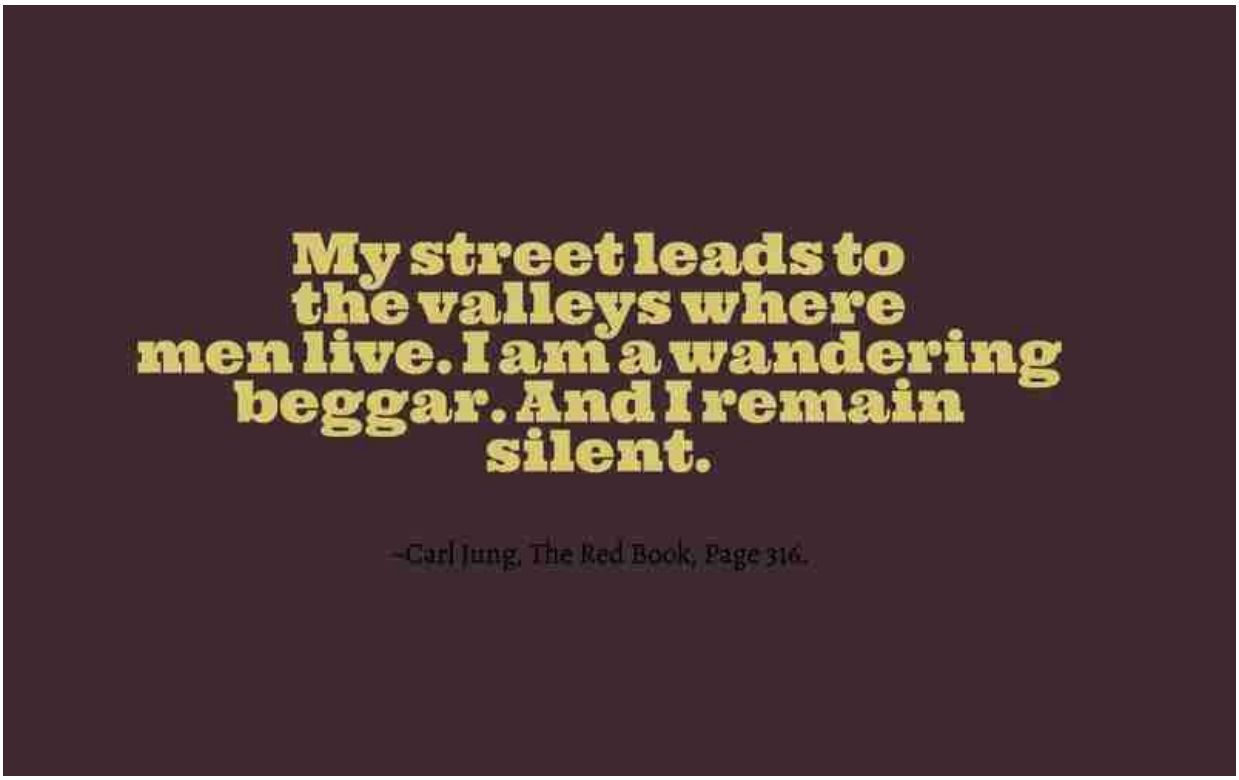


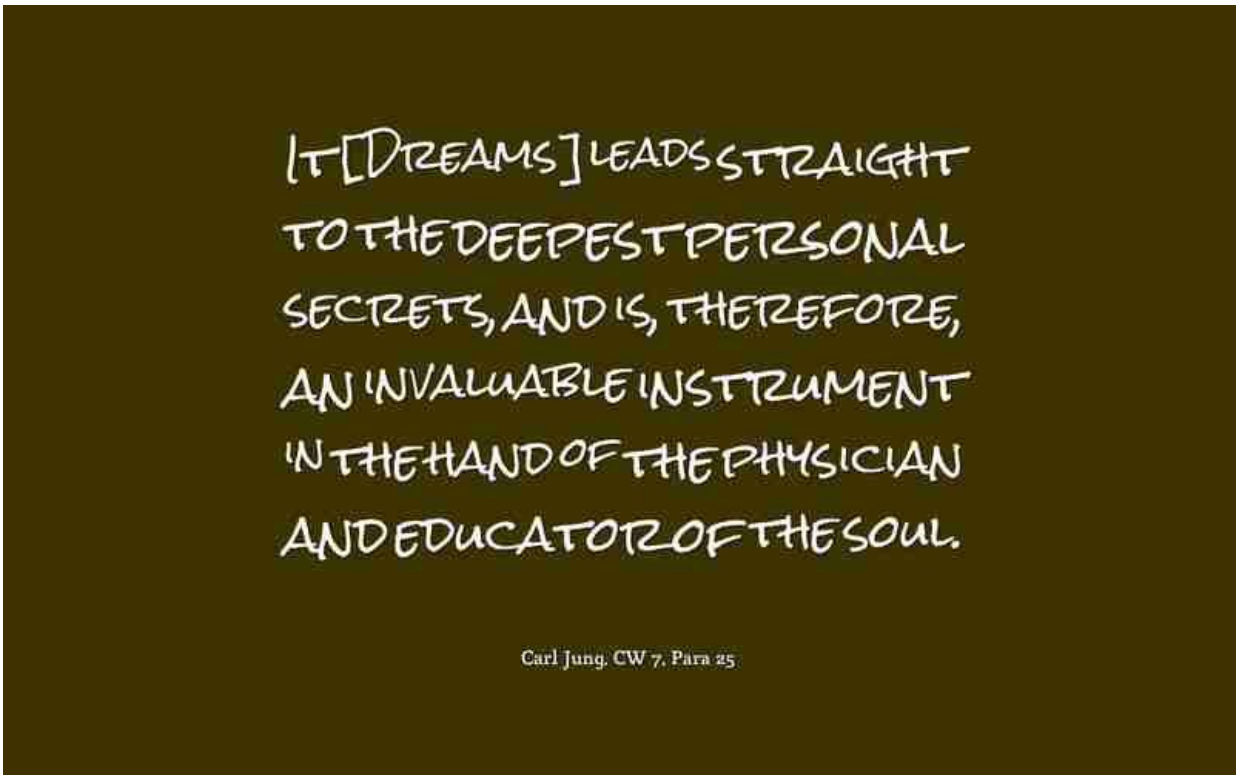
To be effective, a symbol must be by its very nature unassailable. Carl Jung, CW 6, Para 401



To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266



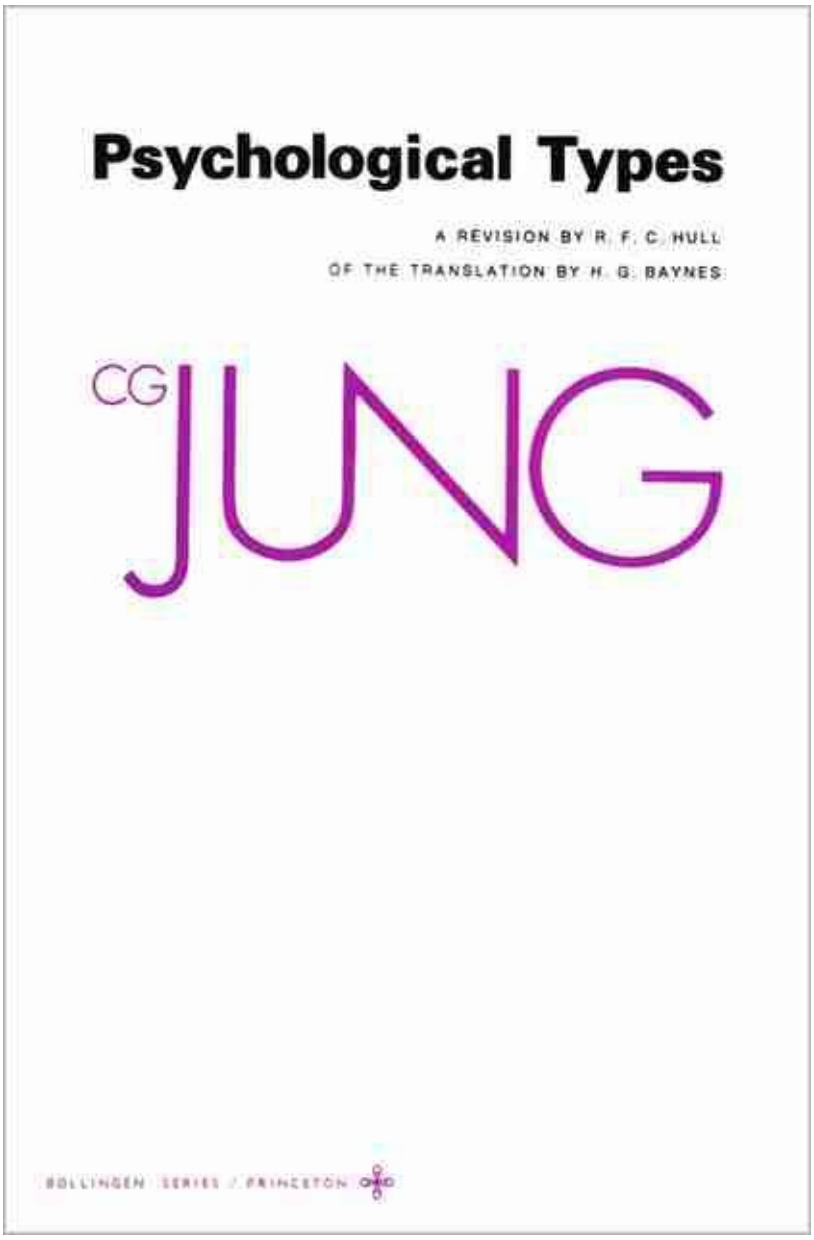
My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.


IT [DREAMS] LEADS STRAIGHT TO THE DEEPEST PERSONAL SECRETS, AND IS, THEREFORE, AN INVALUABLE INSTRUMENT IN THE HAND OF THE PHYSICIAN AND EDUCATOR OF THE SOUL.
Carl Jung. CW 7. Para 25

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and

educator of the soul. Carl Jung, CW 7, Para 25

Carl Jung: One is struck by the enormous diversity of human individuals...
(2016-05-10 03:25)



I have given a detailed description of a purely psychological typology in my book Psychological Types.

My investigation was based on twenty years of work as a doctor, which brought me into contact with people of all classes from all the great nations.

When one begins as a young doctor, one’s head is still full of clinical

pictures and diagnoses. In the course of the years, impressions of quite another kind accumulate.

One is struck by the enormous diversity of human individuals, by the chaotic profusion of individual cases, the special circumstances of whose lives and whose special characters produce clinical pictures that, even supposing one still felt any desire to do so, can be squeezed into the straitjacket of a diagnosis only by force.

The fact that the disturbance can be given such and such a name appears completely irrelevant eside the overwhelming impression one has that all clinical pictures are so many mimetic or histrionic demonstrations of certain definite character traits.

The pathological problem upon which everything turns has virtually nothing to do with the clinical picture, but is essentially an expression of character. Carl Jung, CW 6, Para 970

A type is a specimen or example which reproduces in a characteristic way the character of a species or class.

In the narrower sense used in this particular work, a type is a characteristic specimen of a general attitude oc- curring in many individual forms.

From a great number of existing or possible attitudes I have singled out four; those, namely, that are primarily oriented by the four basic psychological functions: thinking, feeling, sensation, intuition.

When any of these attitudes is habitual, thus setting a definite stamp on the character of an individual, I speak of a psychological type.

These function-types, which one can call the thinking, feeling, sensation, and intuitive types, may be divided into two classes according to the quality of the basic function, i.e., into the rational and the irrational.

The thinking and feeling types belong to the former class, the sensation and intuitive types to the latter.

A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion.

All the basic types can belong equally well to one or the other of these classes, according to the predominance of the introverted or extraverted attitude. Carl Jung, CW 6, Para 835

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

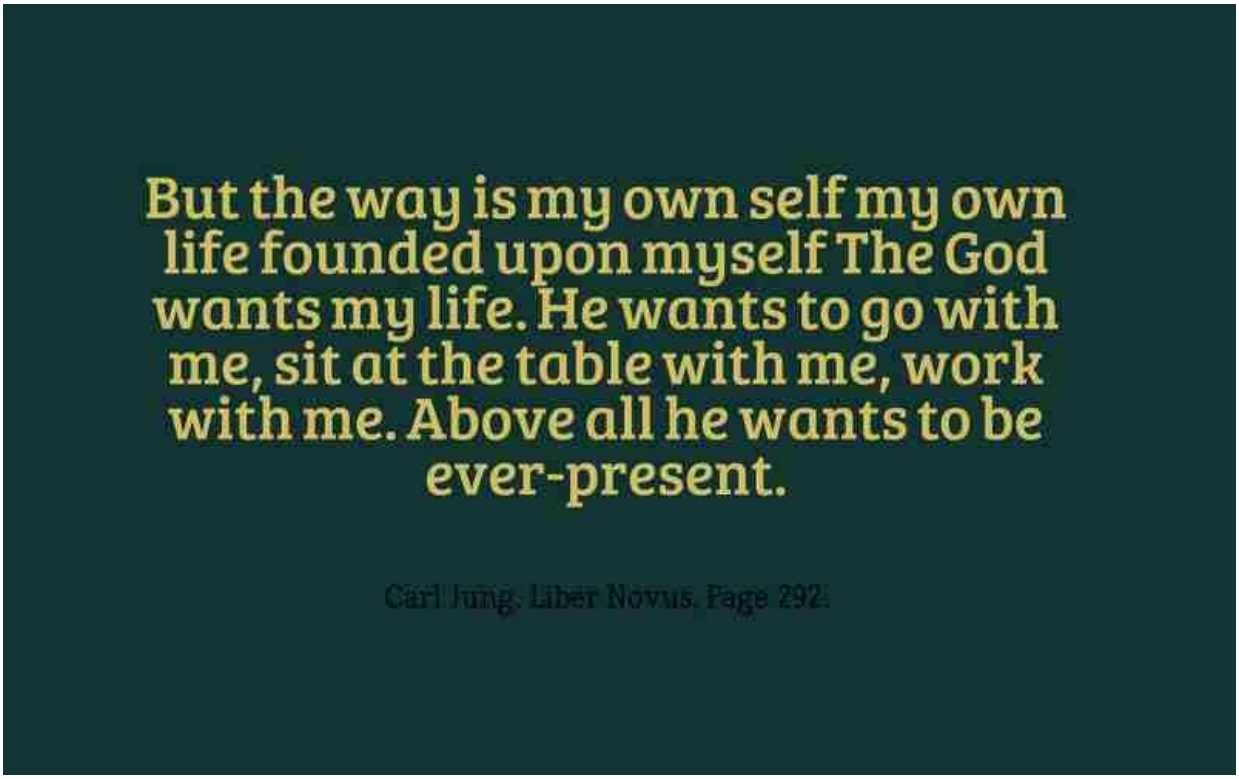
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXIII (2016-05-11 02:30)


But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.
Carl Jung. Liber Novus. Page 292.

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-

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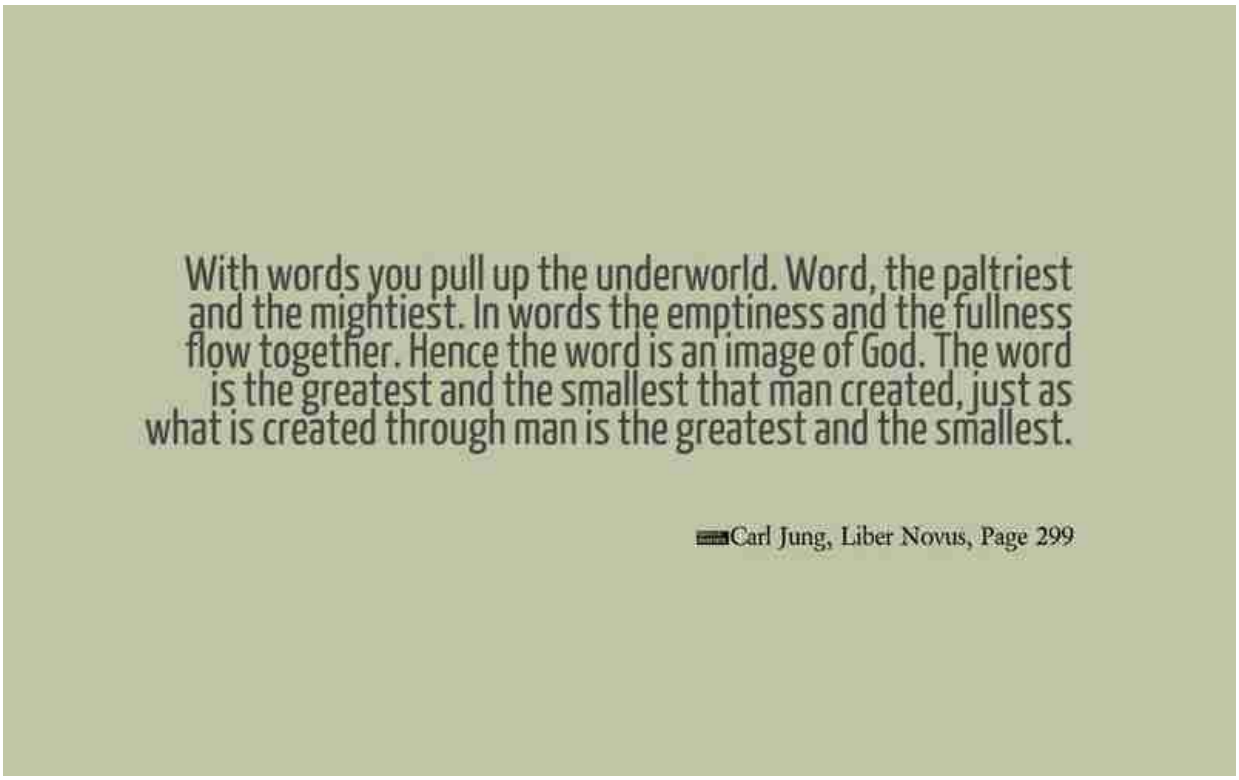
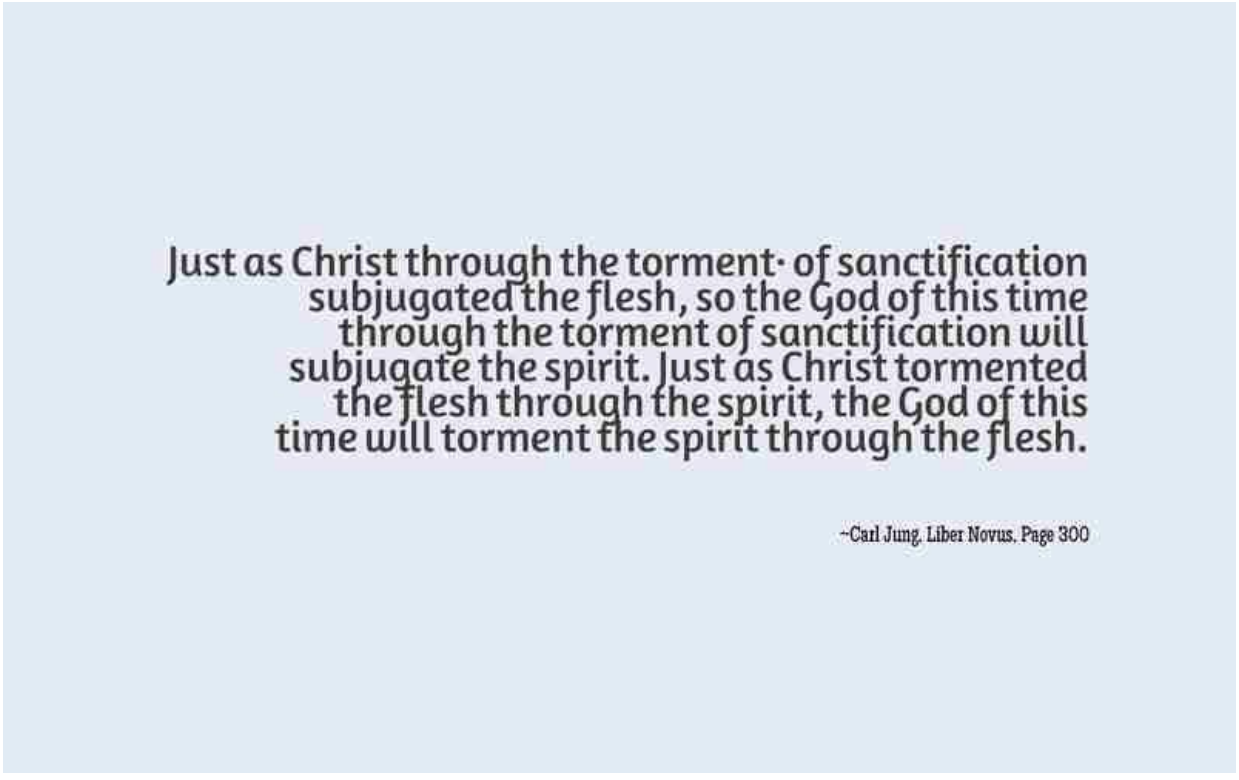

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest.
Carl Jung, Liber Novus, Page 299

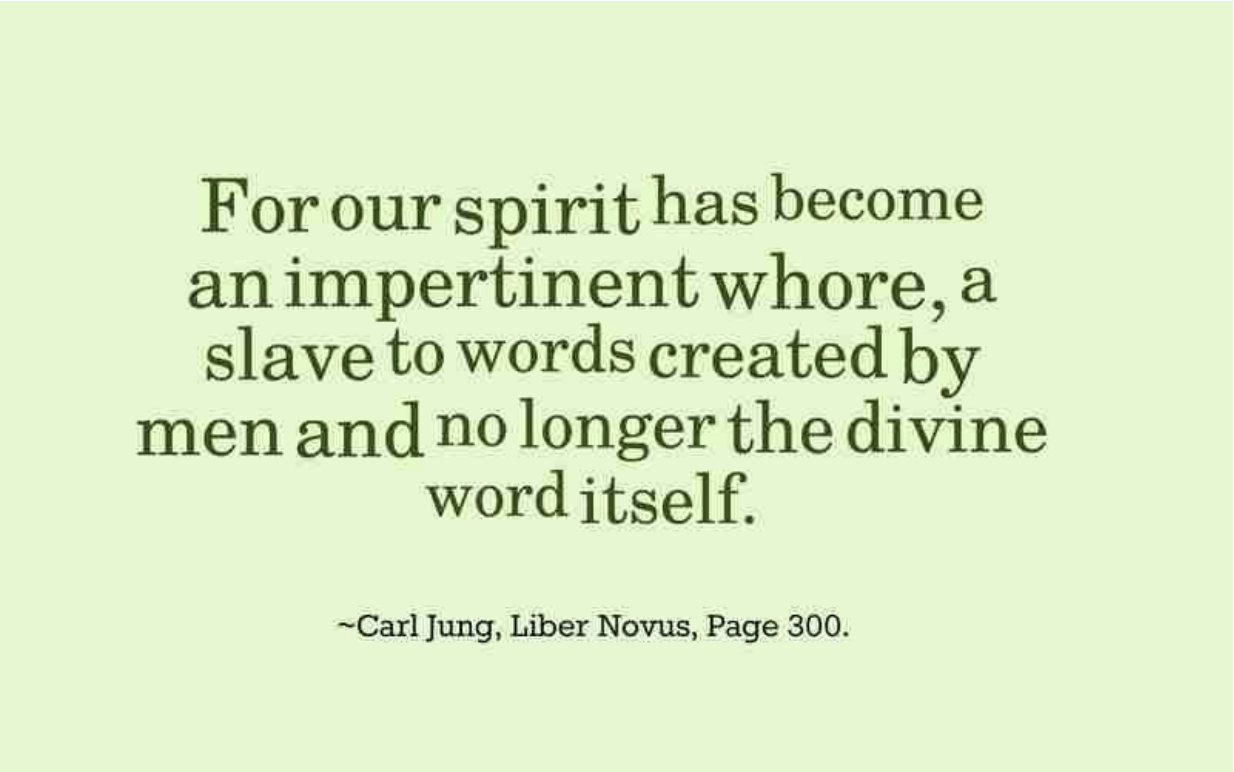
With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.


Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh.
~Carl Jung, Liber Novus, Page 300

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time

through the torment

of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.


For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself.
~Carl Jung, Liber Novus, Page 300.

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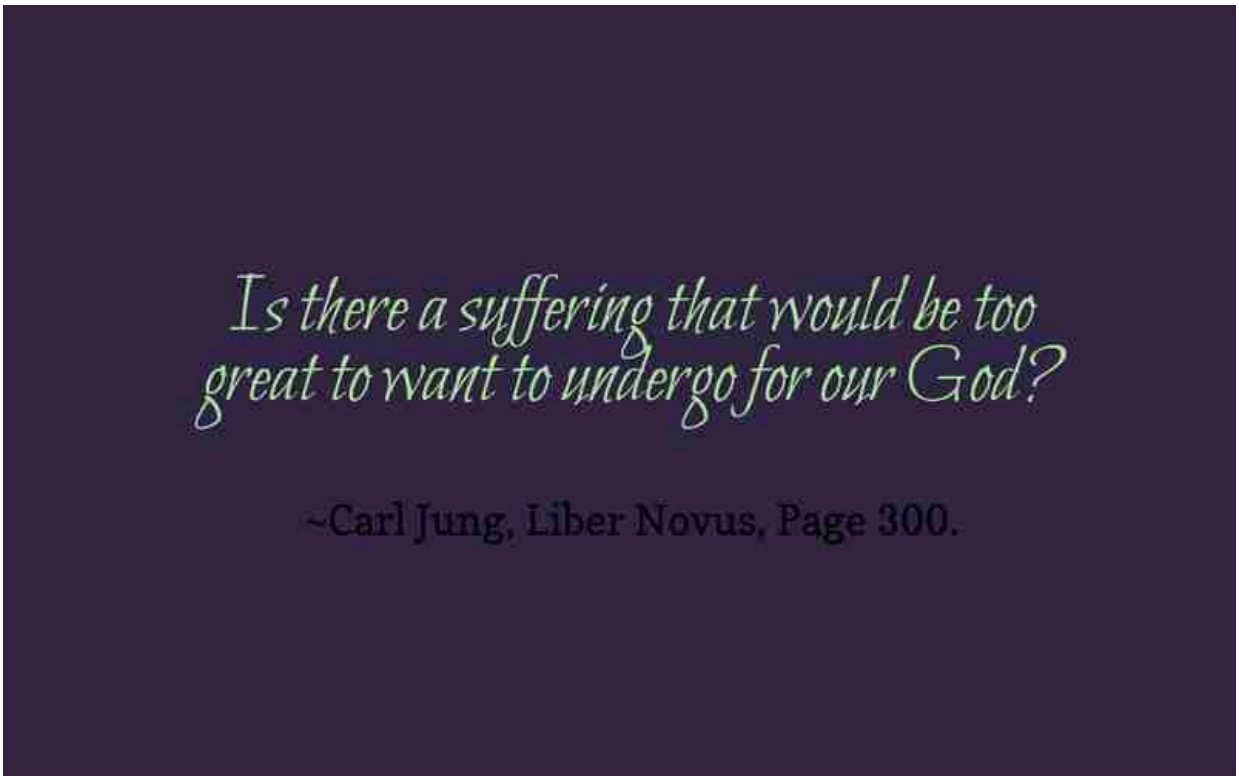
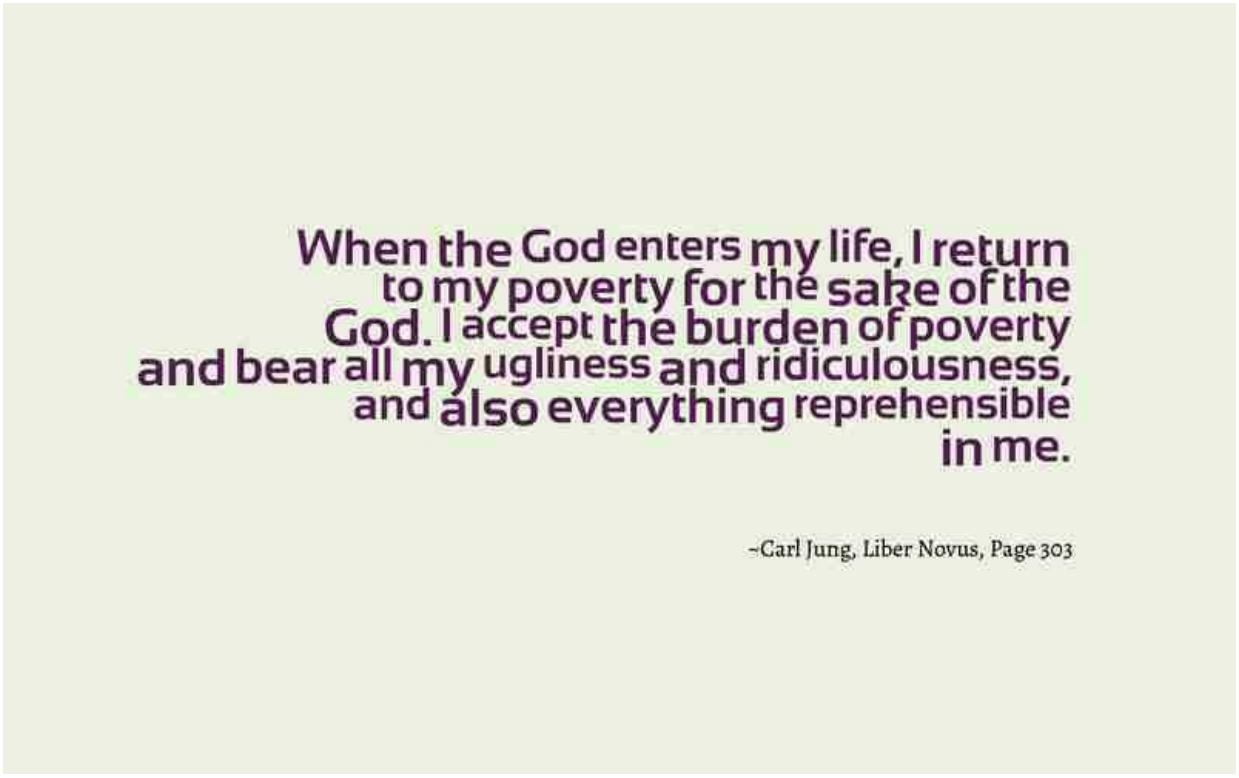
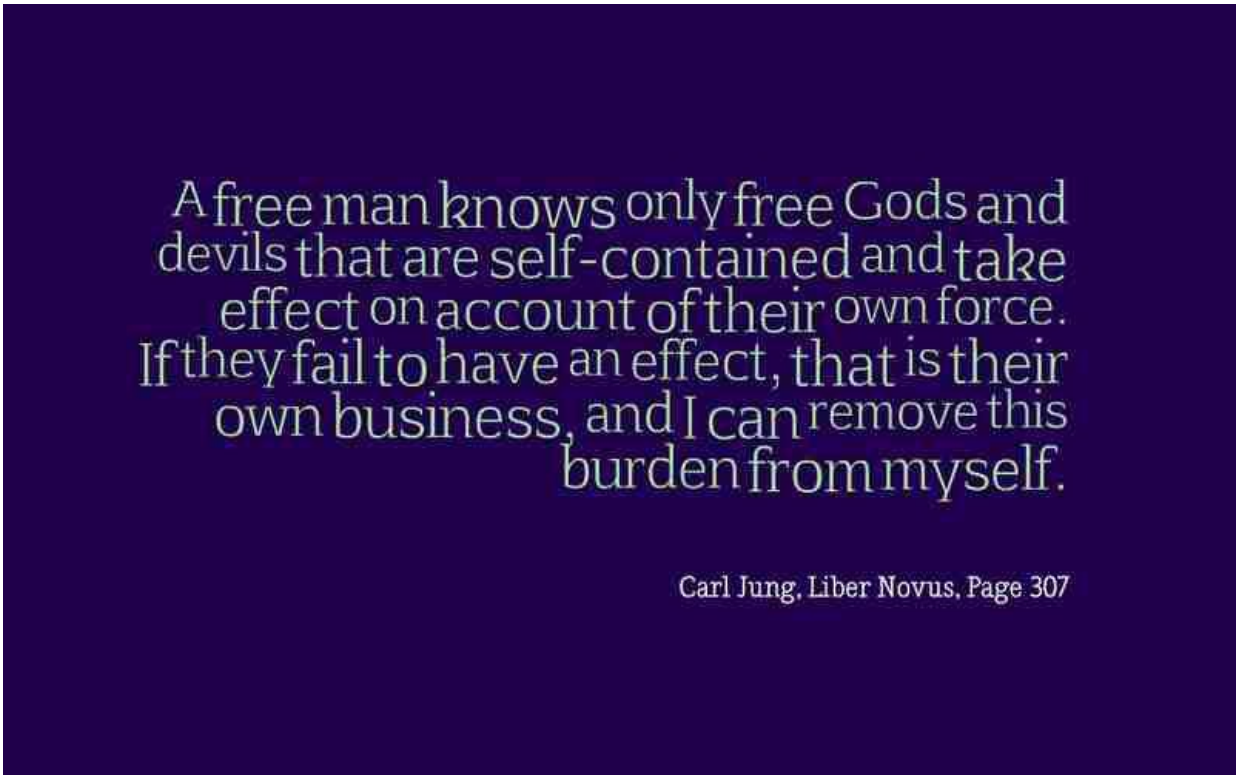


Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

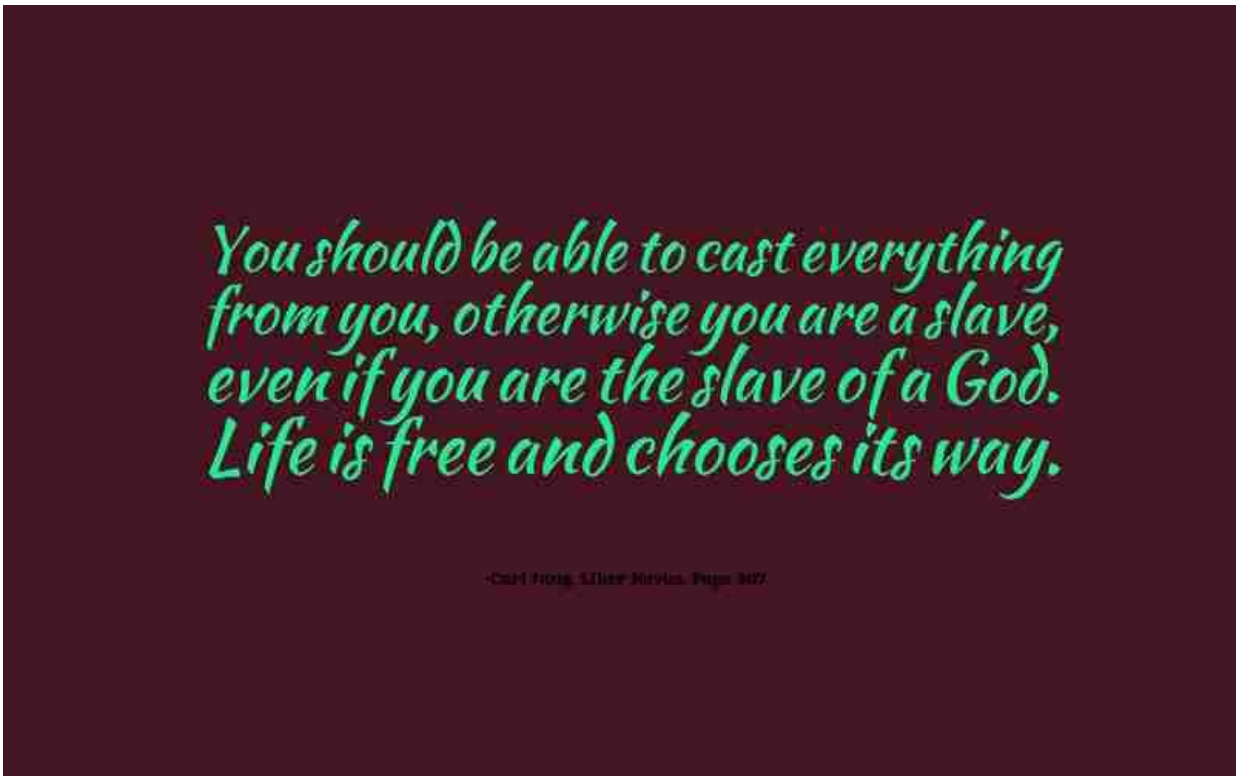

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me.
~Carl Jung, Liber Novus, Page 303

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not

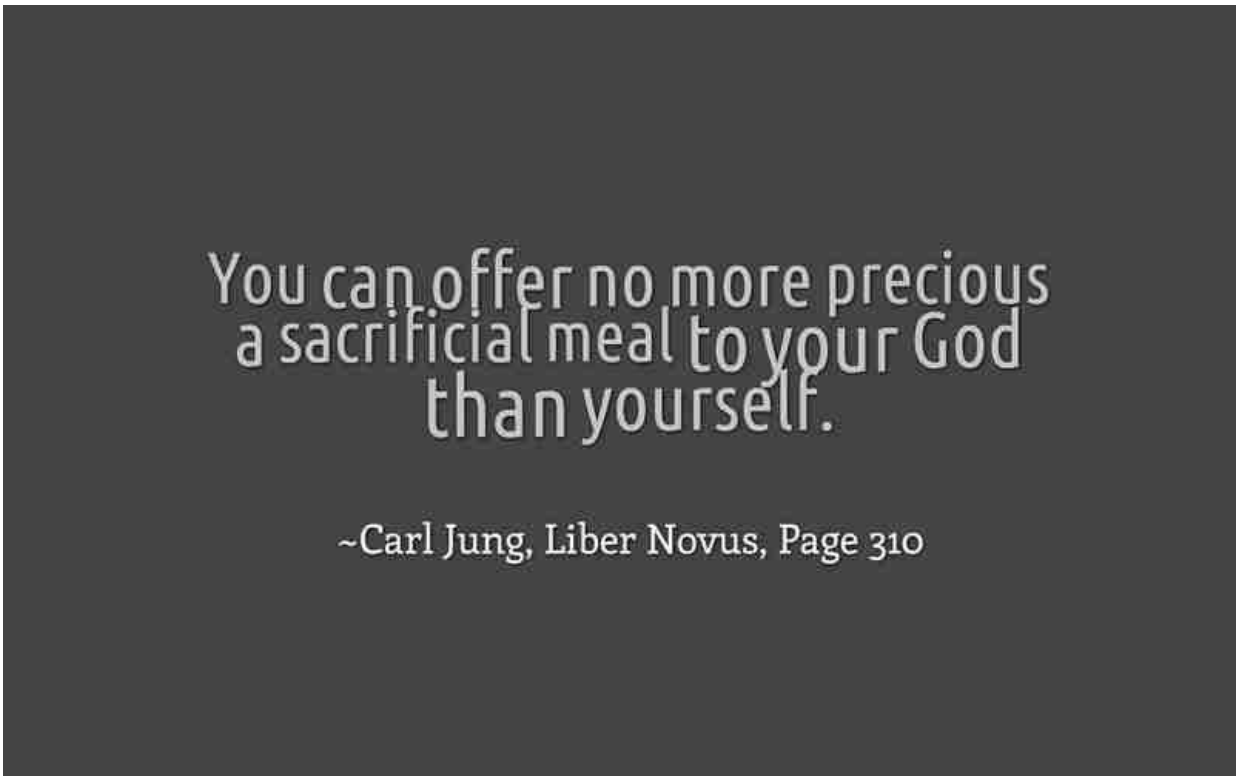
accept it. Carl Jung, Liber Novus, Page 303.


A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself.
Carl Jung, Liber Novus, Page 307

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

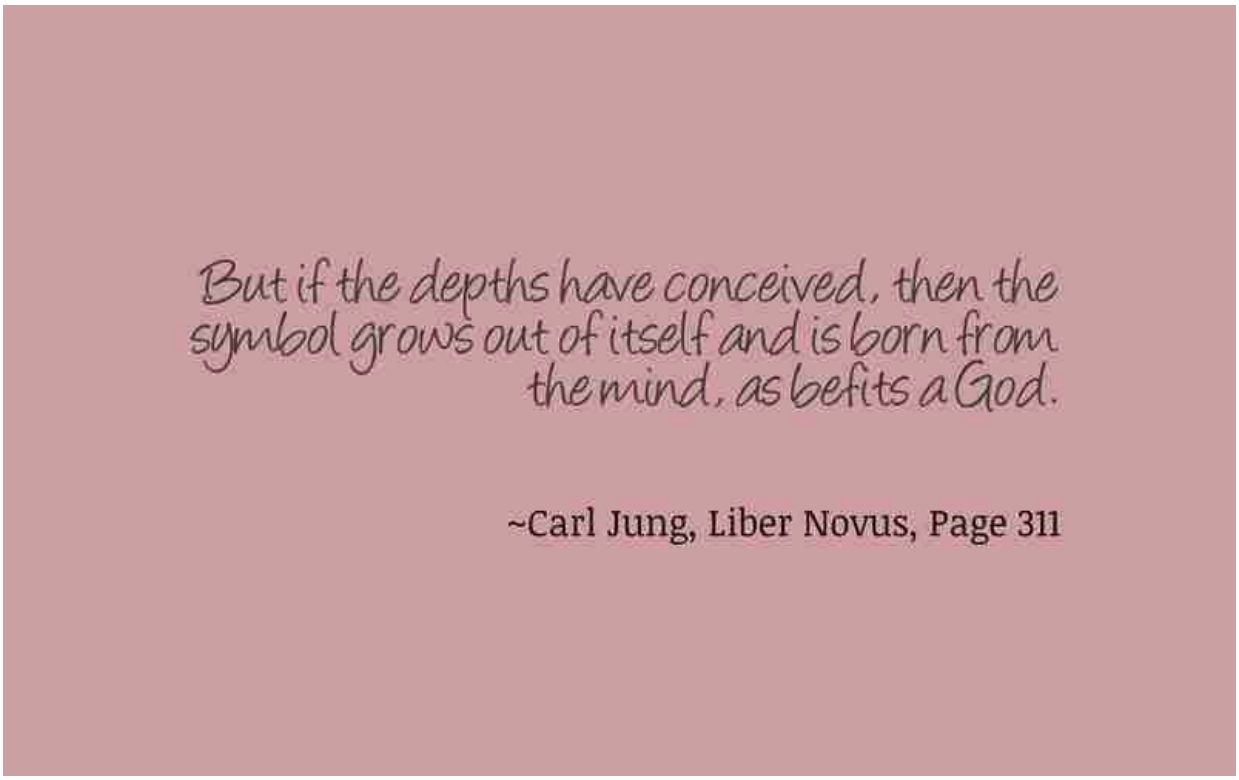

You should be able to cast everything
from you, otherwise you are a slave,
even if you are the slave of a God.
Life is free and chooses its way.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

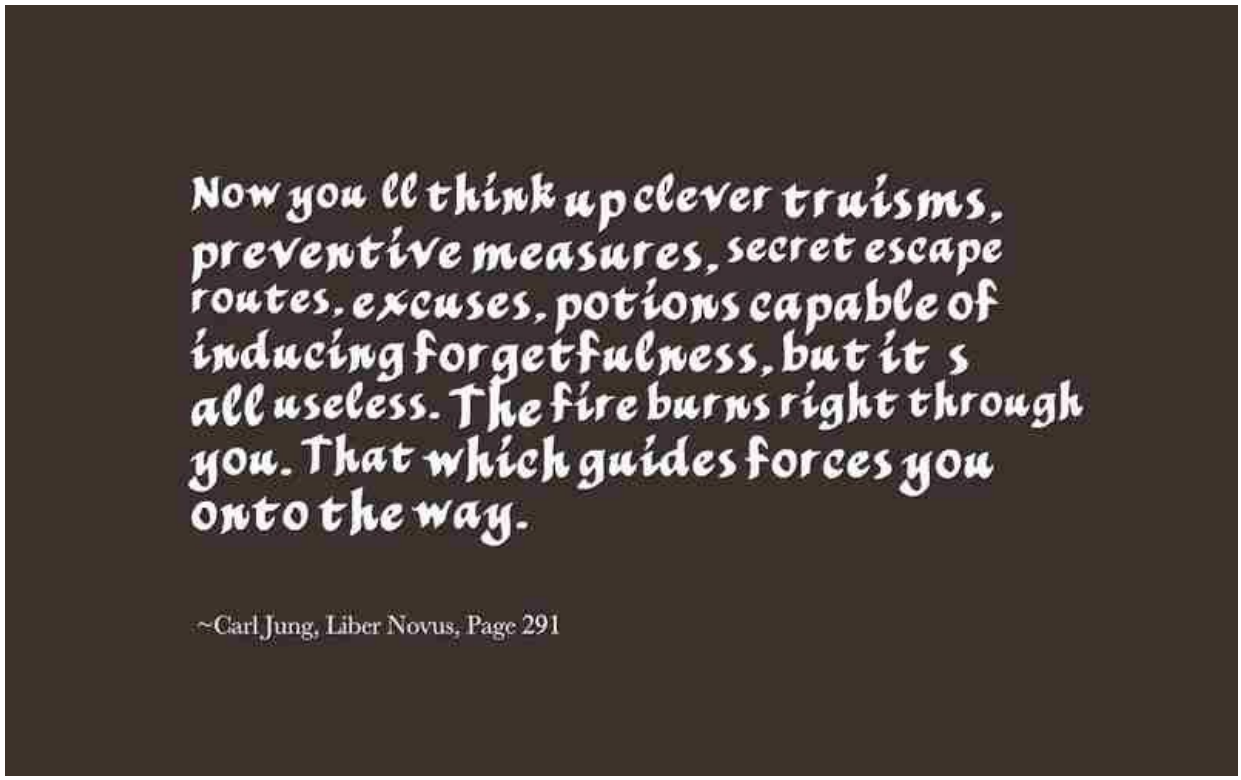


You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

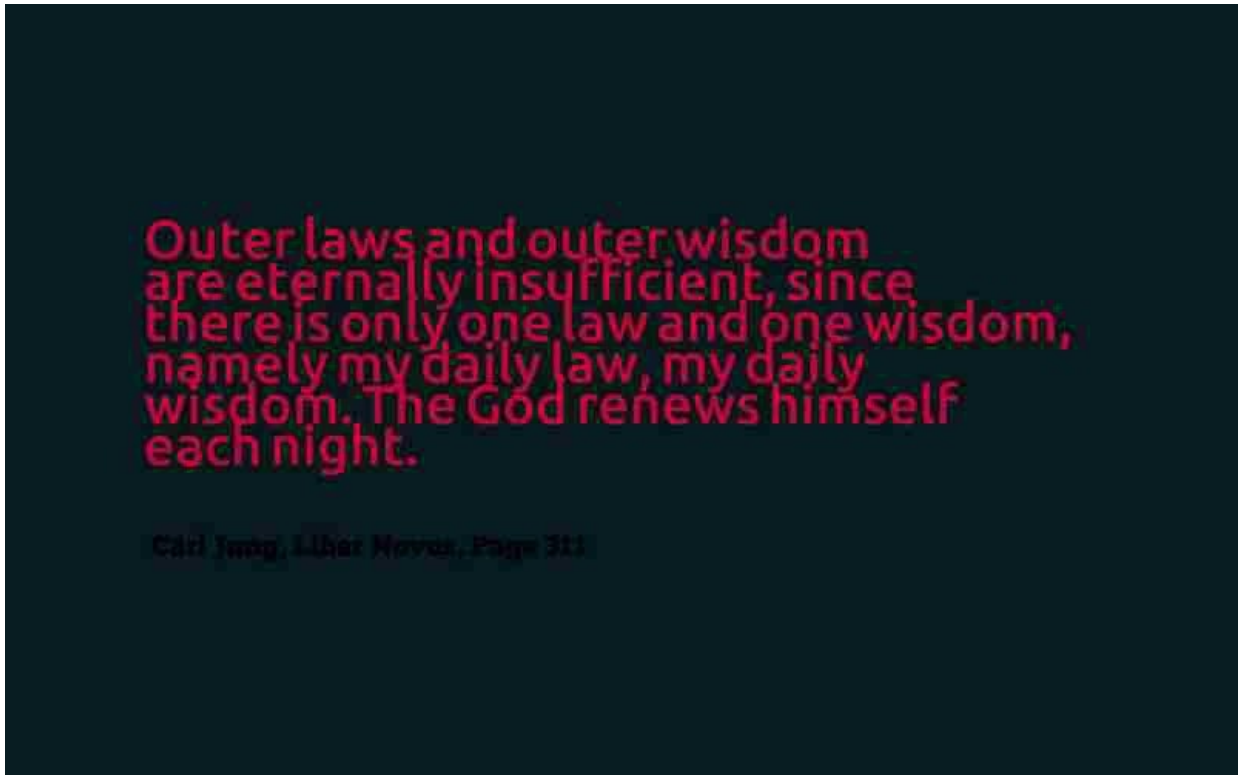
If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.


But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God.
~Carl Jung, Liber Novus, Page 311

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.


Now you ll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it s all useless. The fire burns right through you. That which guides forces you onto the way.
~Carl Jung, Liber Novus, Page 291

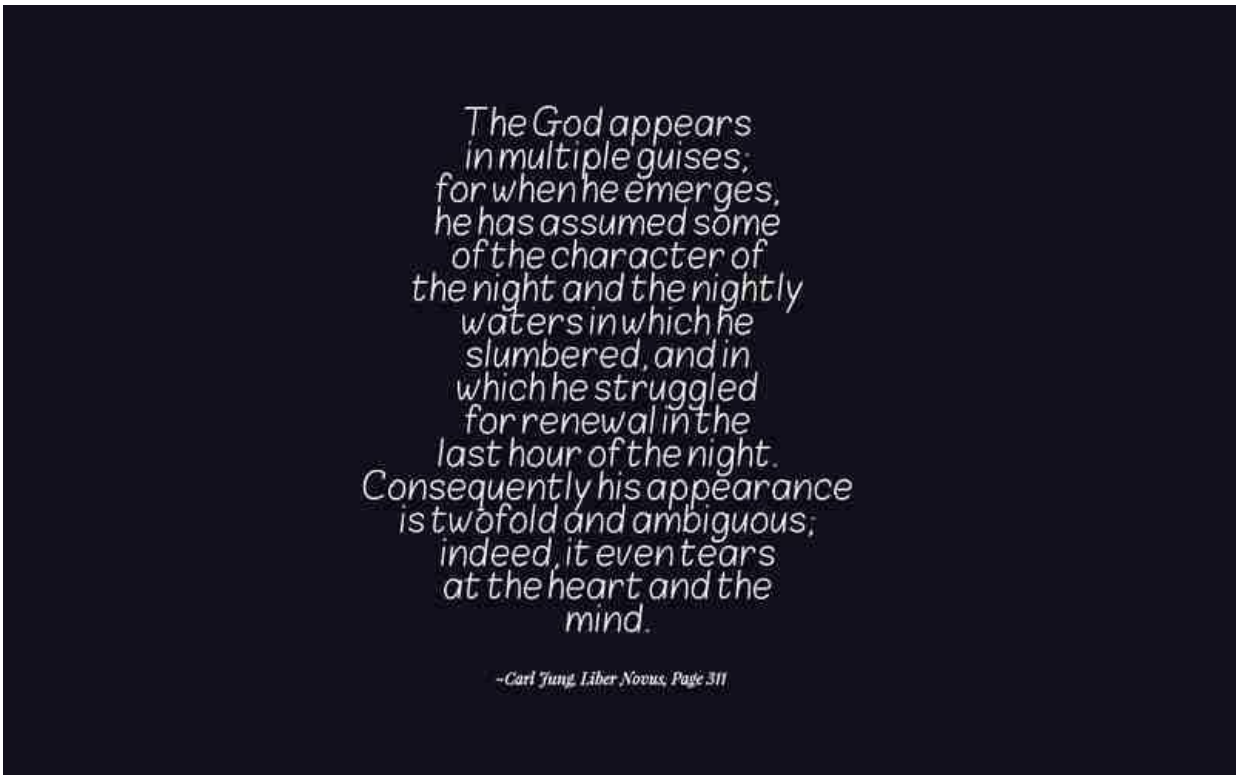
There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.


Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night.

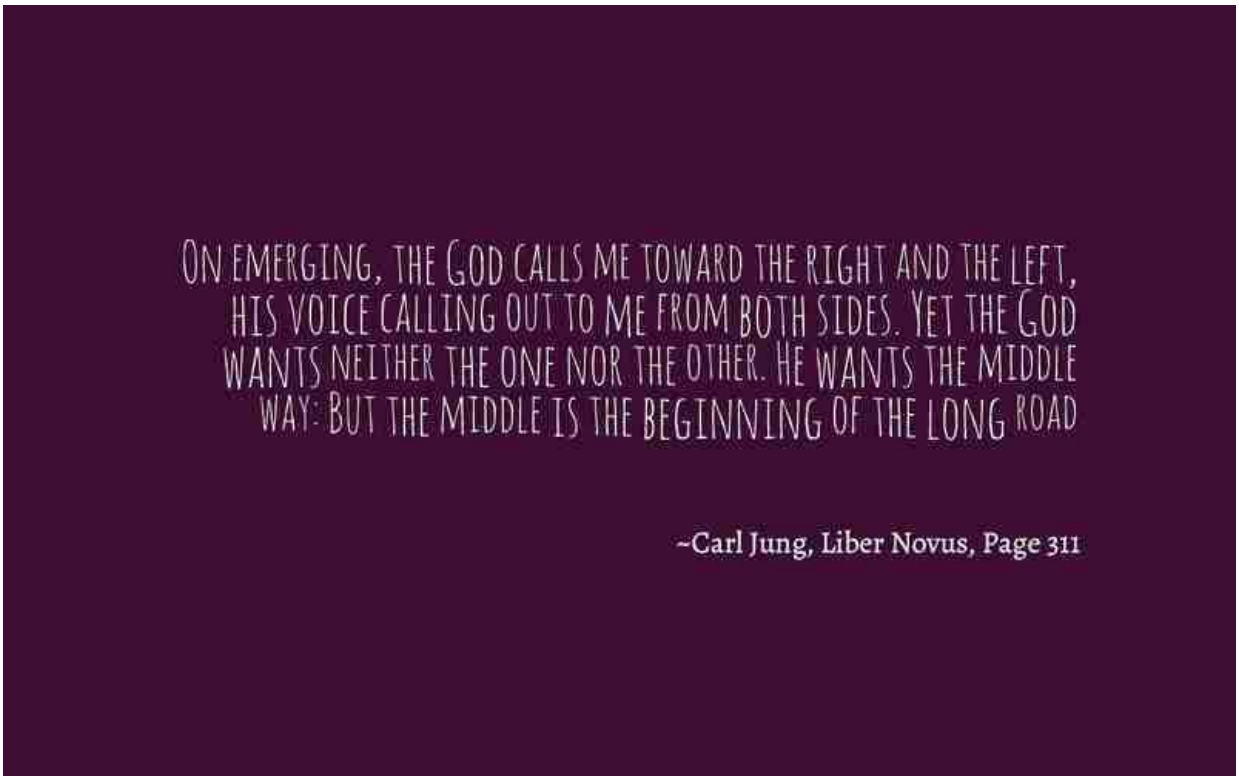
The word is the God that rises out of the waters each morning and proclaims the guiding law to

the people. Outer

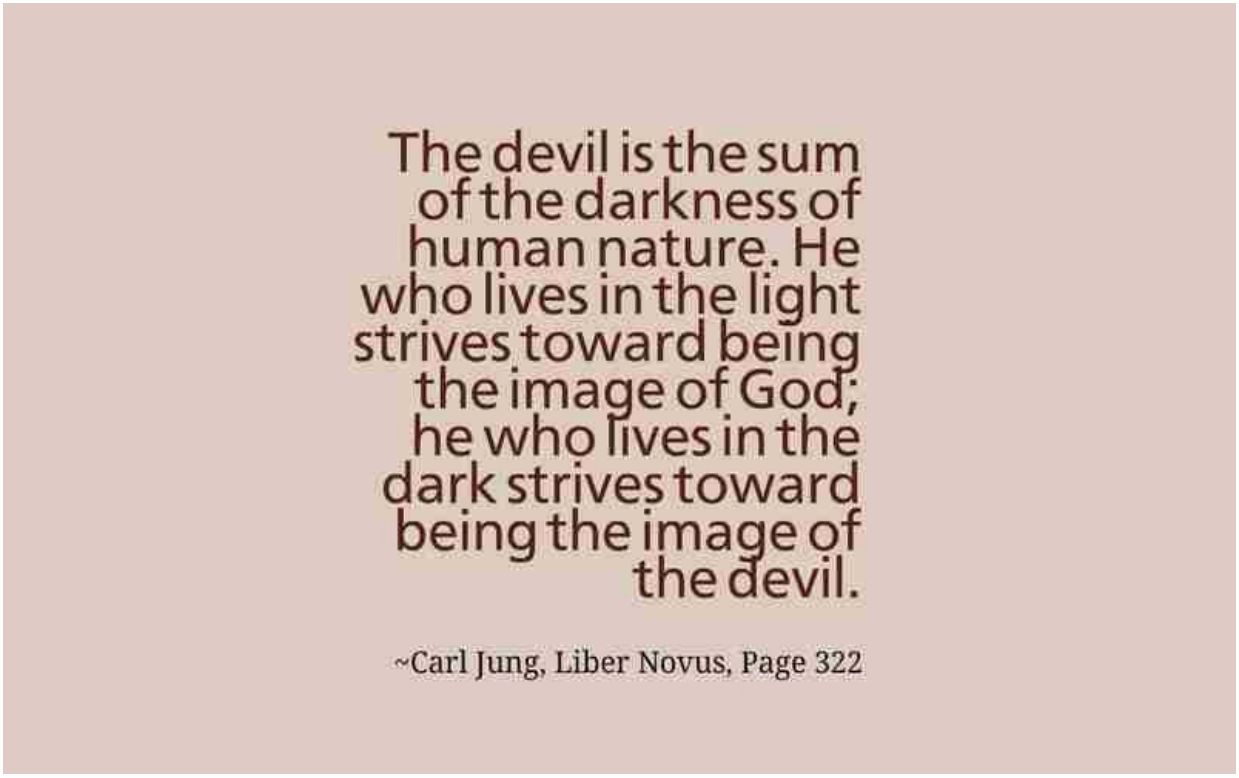
laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.



The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.


ON EMERGING, THE GOD CALLS ME TOWARD THE RIGHT AND THE LEFT,
HIS VOICE CALLING OUT TO ME FROM BOTH SIDES. YET THE GOD
WANTS NEITHER THE ONE NOR THE OTHER. HE WANTS THE MIDDLE
WAY: BUT THE MIDDLE IS THE BEGINNING OF THE LONG ROAD
~Carl Jung, Liber Novus, Page 311

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.


The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil.
~Carl Jung, Liber Novus, Page 322

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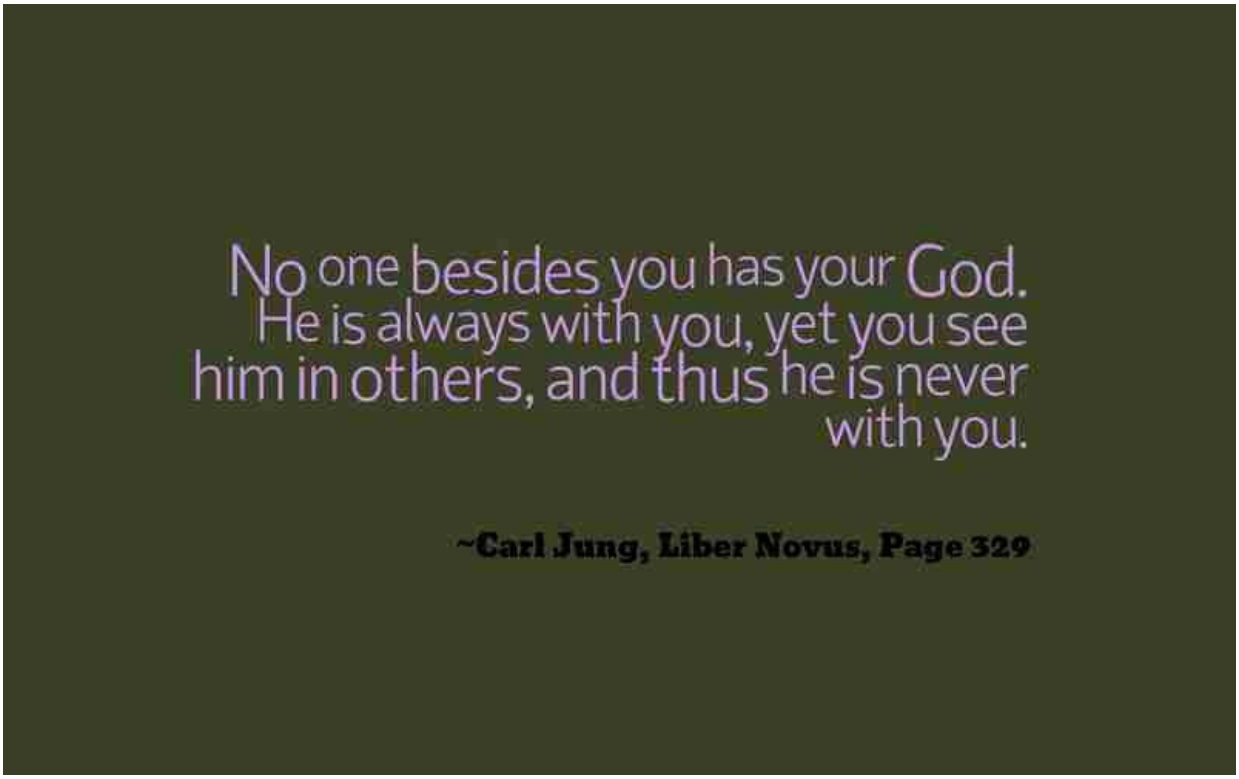
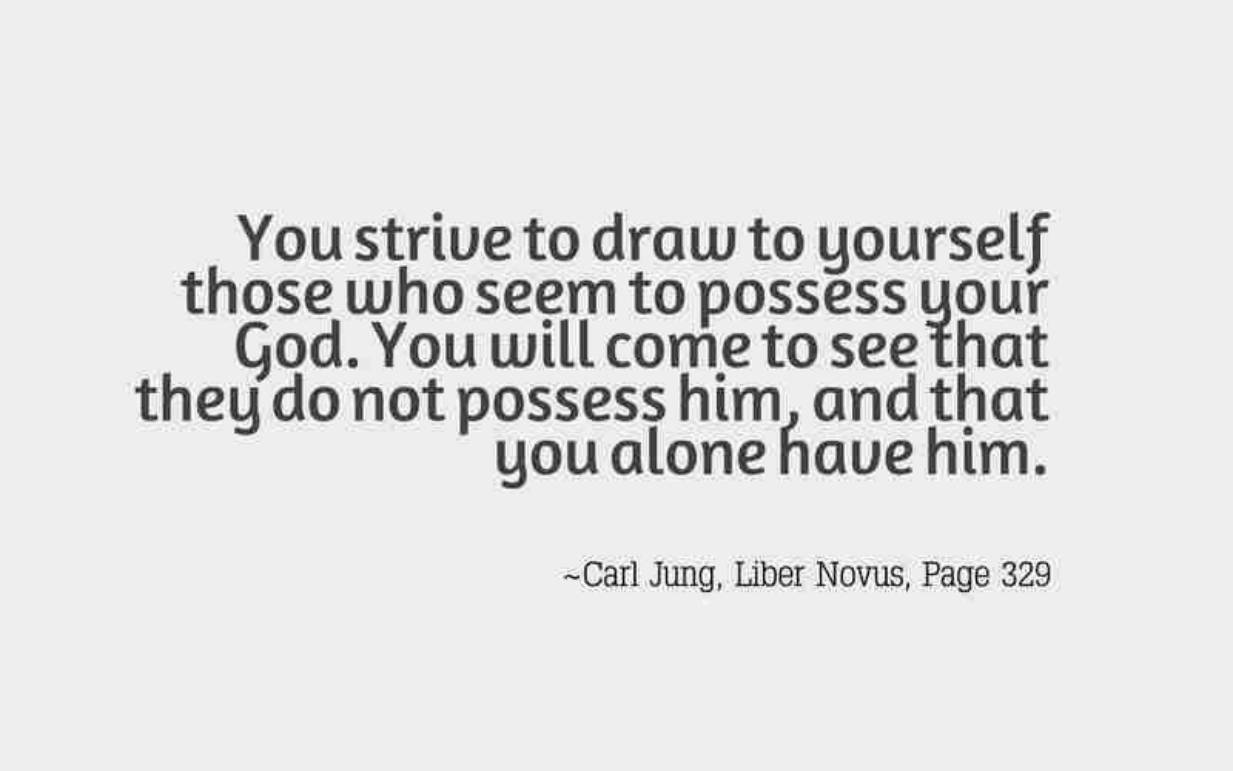

No one besides you has your God.
He is always with you, yet you see
him in others, and thus he is never
with you.
~Carl Jung, Liber Novus, Page 329

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.


You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him.
~Carl Jung, Liber Novus, Page 329

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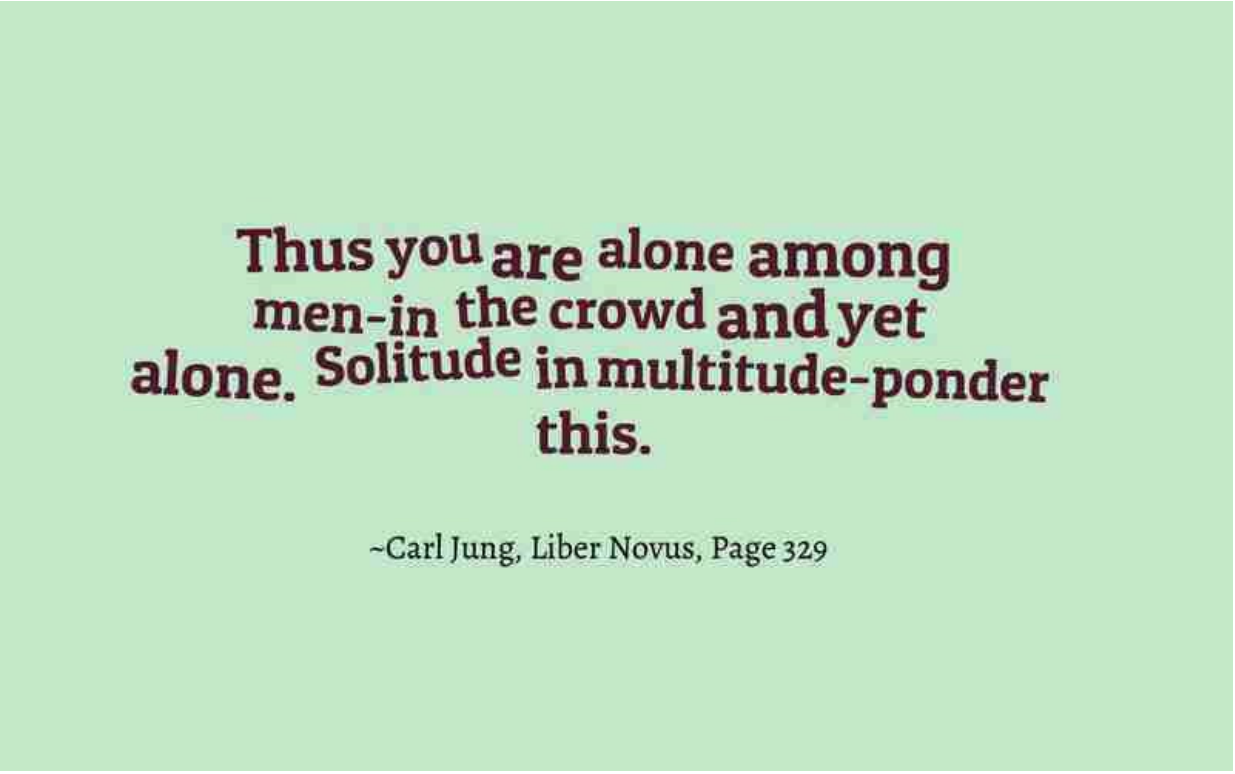
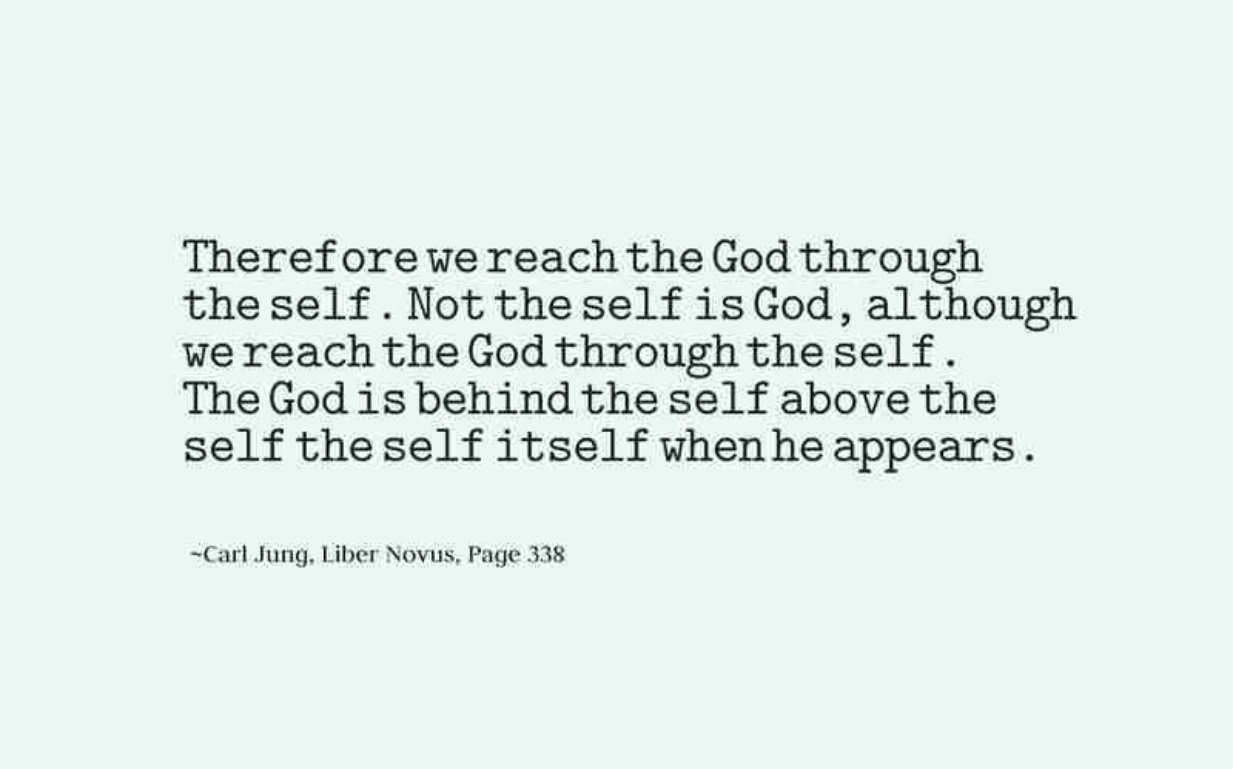
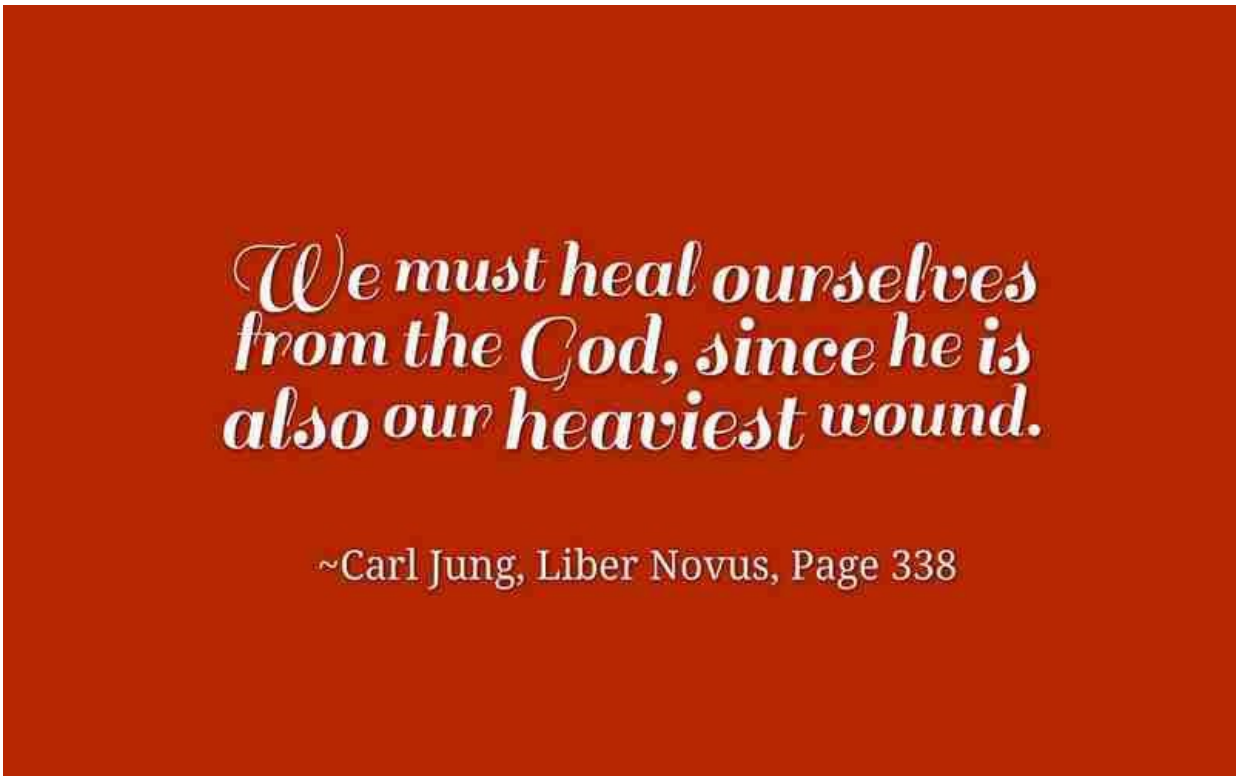


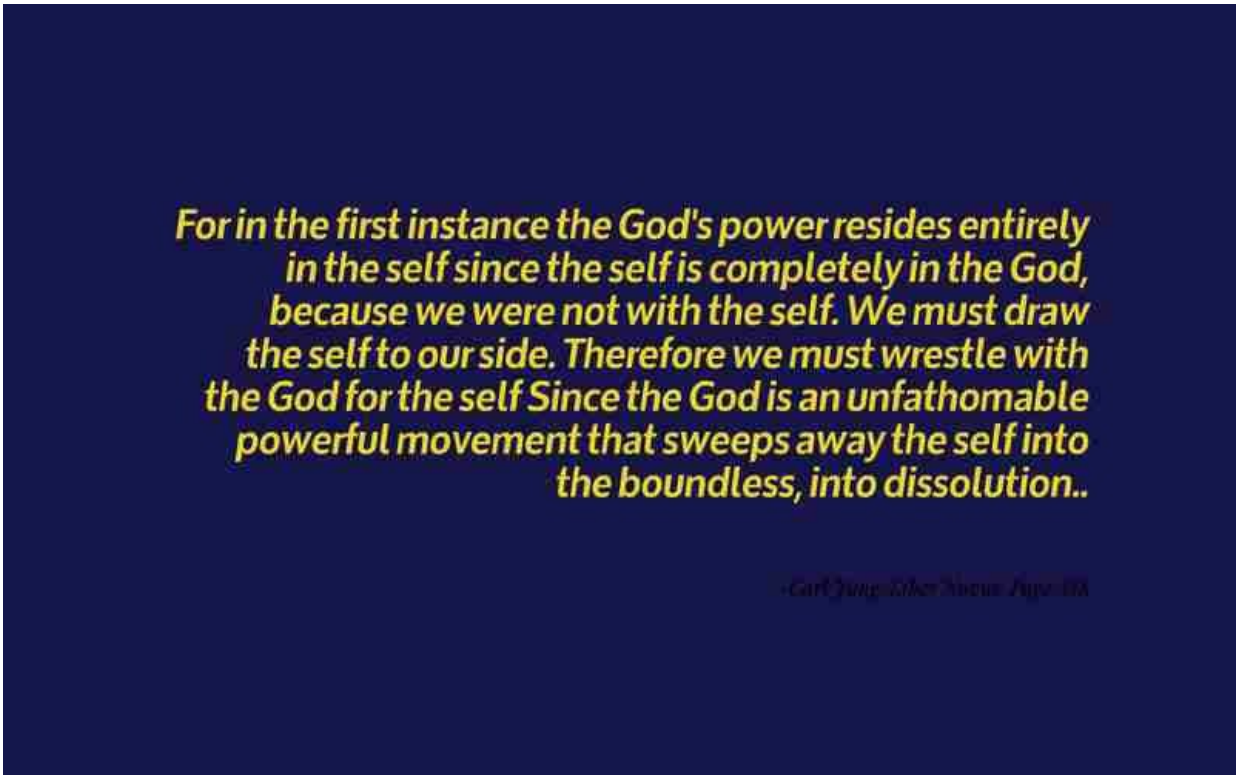
Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.


Therefore we reach the God through
the self. Not the self is God, although
we reach the God through the self.
The God is behind the self above the
self the self itself when he appears.
~Carl Jung, Liber Novus, Page 338

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.



We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.


For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution..

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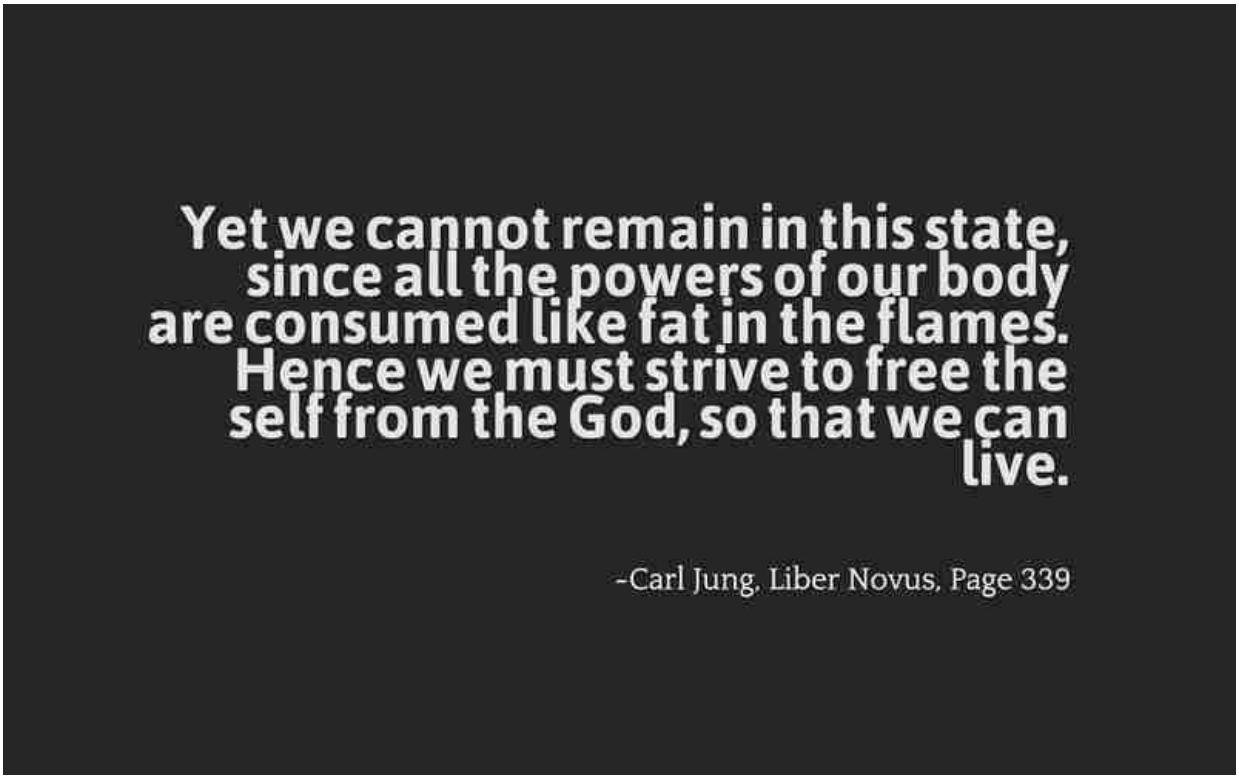
Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live.
-Carl Jung, Liber Novus, Page 339

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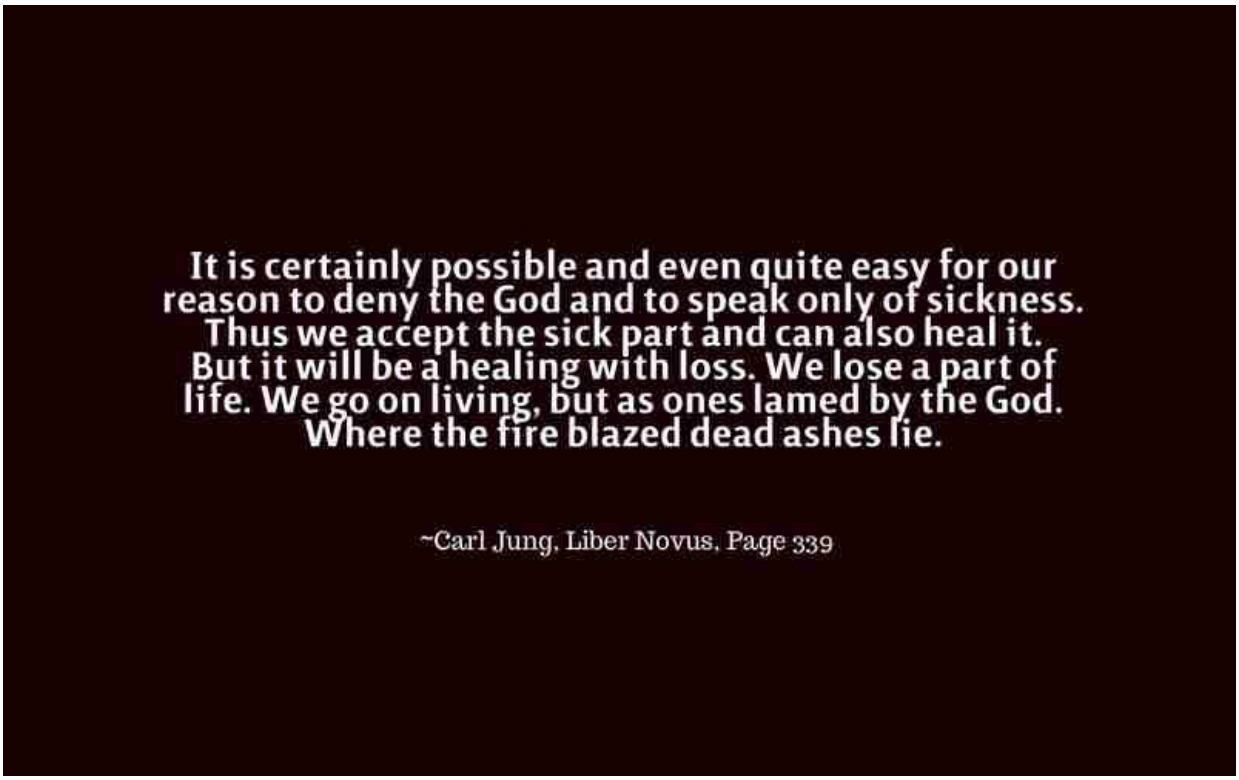
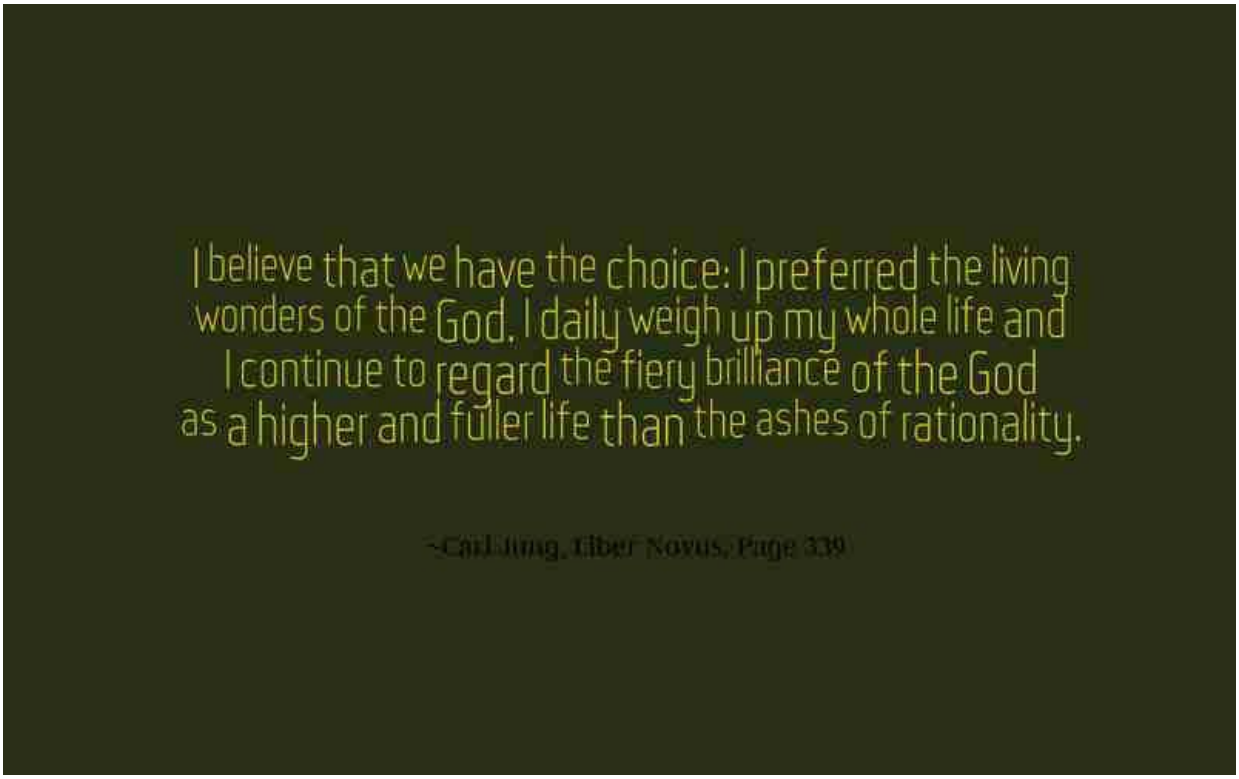

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.
~Carl Jung, Liber Novus, Page 339

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.


I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.
~Carl Jung, Liber Novus, Page 339

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my

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continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

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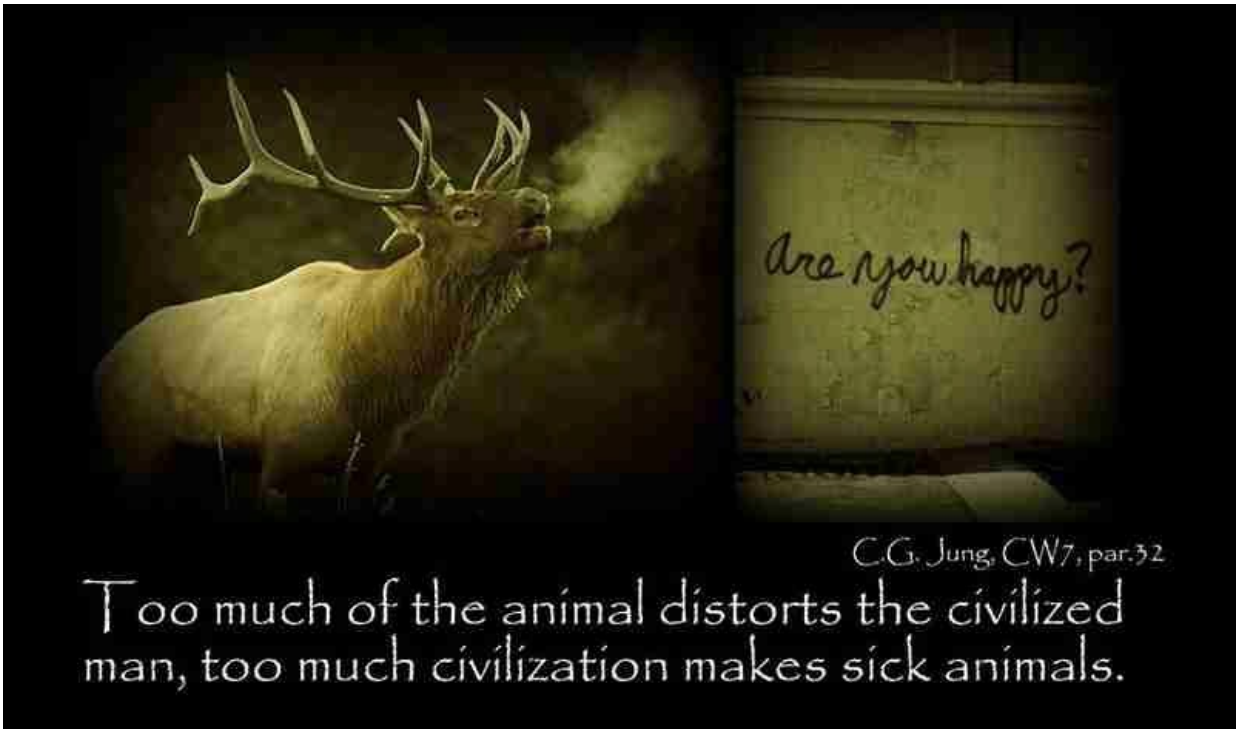
Carl Jung: Too much of the animal distorts the civilized man, too much civilization makes sick animals.
(2016-05-12 02:30)


are you happy?
C.G. Jung, CW7, par.52
Too much of the animal distorts the civilized man, too much civilization makes sick animals.

Yet things are not quite so simple as that. Eros is a questionable fellow and will always remain so, whatever the legislation
of the future may have to say about it.

He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body.

On the other side he is related to the highest forms

of the spirit. But he thrives only when spirit and

instinct are in right harmony.

If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological.

Too much of the animal distorts the civilized man, too much civilization

makes sick animals. This dilemma reveals the vast uncertainty that Eros

holds for man.

For, at bottom, Eros is a superhuman power which, like nature herself, allows itself to be conquered and ex- ploited
as though it were impotent.

But triumph over nature is dearly paid for.

Nature requires no explanations of principle, but asks only for tolerance and wise measure.

Carl Jung, CW 7, Para 32

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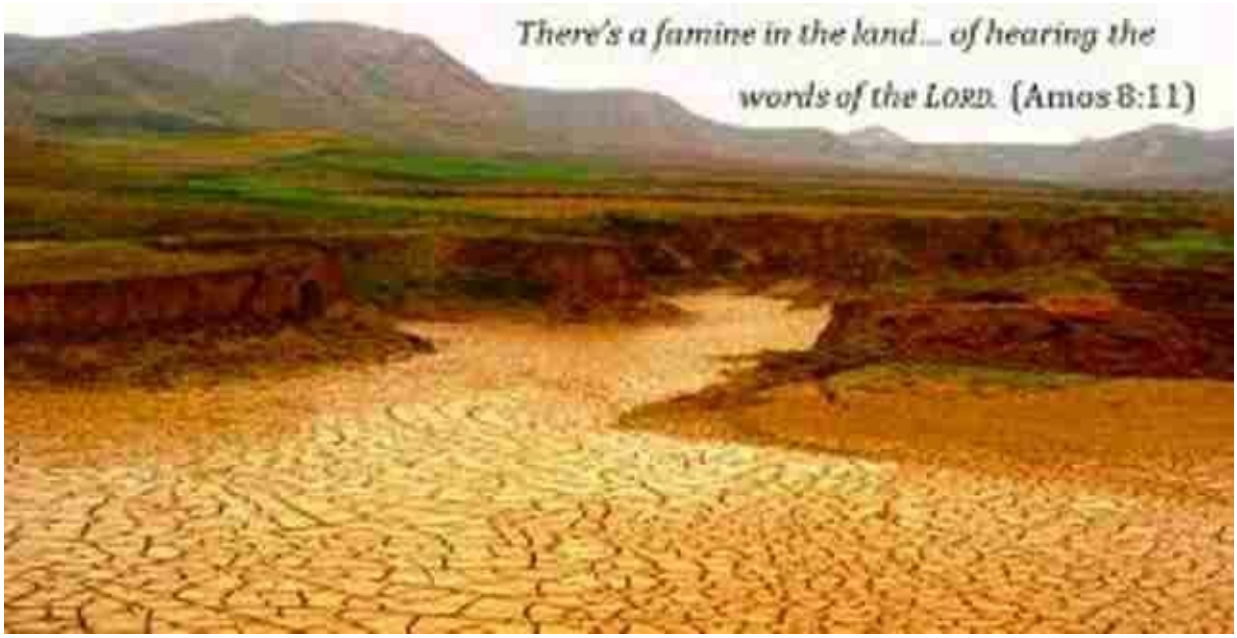
Carl Jung: There is a terrible spiritual famine in our world, (2016-05-13 02:30)



Dr. Jung: What is very important is to exist, and that’s rarer than one realizes.

To have a daily task and to accomplish it; and at the same time to attend to what is going on, inside oneself as well as outside, conscious of all life's forms, all its expressions.

To follow the major rules, but also to give free rein to the least familiar

aspects of oneself. Drawing, and the fantasies and visions that it brought

about, was a valuable thing.

Now we take photographs, and that doesn't fill the same need at all.

In return, the painters recognize no limits to the most impassioned fantasy.

They are becoming specialists in certain needs for expression; but all of us have these needs, we can't divide up the personality's inside
work the way we think we can divide its outside activity.

That breaks up something essential in it and causes an appalling psychic illness.

In writing about flying saucers, I explained why men are so attentive to anything resembling a circle or a ball, the symbols of unity, of the totality of a person's being, of what I have called the self.

There is a terrible spiritual famine in our world, but there are also people who don't want to be beak-fed or fed with infant's pap.

Georges Duplain: May I ask you to repeat the principal points of your system which may assist man to dis- cover his totality and allay his
spiritual famine, when he no longer adheres to the words of Christianity?

Carl Jung: In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical
views at all.

I have only hypotheses.

From them I have gained some basic principles.

There is the self, which is the totality of one's being, known and unknown, conscious and unconscious, as op- posed to the distinction between physical and psychic.

Then there are the archetypes, those images of instinct.

For instinct is not just an outward thrust, it also takes part in the

representation of forms. The animal, for example, has a certain idea of

the plant, since he recognizes it.

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine.

Instinct is not only biological, it is also, you might say, spiritual.

And it always repeats certain forms which can be studied down the ages

among all peoples. These are the archetypes.

The crossing of a river, now, that is an

archetypal situation. It’s an important moment,

a risk.

There is danger in the water, on the banks.

Not for nothing did Christianity invent great St. Christopher, the giant who carried the infant Jesus through the water.

Today men don’t have that experience very often, or others of that sort either.

I remember river crossings in Africa with crocodiles, and unknown tribes on the other side; one feels that one’s destiny —human destiny, almost—is at stake.

Every man has his own way of approaching the crossing, you see.

And think of King Albrecht’s death near Wettingen, too: the knights were hesitant, not very determined, one can’t be at all sure
that they would have attacked the king just anywhere.

But they surprised him in the middle of the ford, in the place where fate strikes—and jumped at the chance.

There is also the collective unconscious, that immense treasury, that great reservoir, whence mankind draws the images, the forces, which it translates into very
different languages, but whose common source is being found out more clearly all the time.

So many coincidences come from there. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410- 423

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Carl Jung: Creative Power is Greater than its Possessor. (2016-05-13 13:42)

"Creative power is mightier than its possessor."
C.G. Jung, CW17, par. 206
"..work like a slave command like a king create like a god.."
Constantin Brancusi

Prematurely conceived theories are not without their dangers.

Thus the theory of repression, whose validity in a definite field of pathology is incontestable—up to the point where it has to be reversed!—has been extended to creative processes, and the creation of culture relegated to second place, as a mere ersatz product.

At the same time the wholeness and healthiness of the creative function is seen in the murky light of neurosis, which is of course an undoubted product of repression in many cases.

In this way creativity becomes indistinguishable from morbidity, and the creative individual immediately sus- pects himself of some kind of illness, while the neurotic has lately begun to believe that his neurosis is an art, or at least a source of art.

These would-be artists, however, develop one characteristic symptom: they one and all shun psychology like

the plague, because they
are terrified that this monster will gobble up their so-called artistic ability.

As if a whole army of psychologists could do anything against the

power of a god! True productivity is a spring that can never be

stopped up.

Is there any trickery on earth which could have prevented Mozart or Beethoven

from creating? Creative power is mightier than its possessor.

If it is not so, then it is a feeble thing, and given favourable conditions will nourish an endearing talent, but no more.

If, on the other hand, it is a neurosis, it often takes only a word or a look for the illusion to go up in smoke.

Then the supposed poet can no longer write, and the painter's ideas become fewer and drearier than ever, and for all
this psychology is to blame.

I should be delighted if a knowledge of psychology did have this sanative effect and if it put an end to the neuroticism
which makes contemporary art such an unenjoyable problem.

Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation.

No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious. Carl Jung, CW 17, Para 206

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Carl Jung on a young woman who suffered from incurable insomnia (2016-05-14 03:40)

The doctor of a small town in Canton Solothurn had sent me a young patient who suffered from

incurable insomnia. She was pining away from lack of sleep and narcotics.

He could think of no way to help her except hypnotism or this new psychoanalysis that they were beginning to talk about.

But she came to me.

She was a teacher, twenty-five years old, of a very simple family, who had successfully completed her studies, but who lived in constant fear of making a mistake, of not being worthy of her position.

She had gotten into an unbearable state of spasmodic

tension. Clearly, what she needed was psychic

relaxation.

But we did not know much about all those ideas then.

There was no one in the locality where she lived who could handle her case, and she could not come to Zurich for treatment.

I had to do, as best I could, whatever was possible in an hour.

I tried to explain to her that relaxation was necessary, that I, for example, found relaxation by sailing on the lake, by letting myself go with the wind; that this was good for one, necessary

for everybody. But I could see by her eyes that she didn't

understand.

She got it intellectually, that's as far as it

went, though. Reason had no effect.

Then, as I talked of sailing and of the wind, I heard the voice of my mother singing a lullaby to my little sister as she used to do when I was eight or nine, a story of a little girl in a little boat, on the Rhine, with little fishes.

And I began, almost without doing it on purpose, to hum what I was telling her about the wind, the waves, the sailing, and relaxation, to the tune of the little lullaby.

I hummed those sensations, and I could see that she was

"enchanted." But the hour came to an end, and I had to

send her away brusquely.

I knew nothing more about her.

I had forgotten her name and that of her

physician. But it was a story that haunted

me.

Years later, at a congress, a stranger introduced himself to me as the doctor from Solothurn and reminded me of the story of the young girl.

"Certainly I remember the case," I said. "I should have liked so much to know what became of her."

"But," he replied in surprise, "she came back cured, as you know, and I was the one who always wanted to know what you had done.

Because all she could tell me was some story about sailing and wind, and I never could get her to tell me what you really did.

I think she doesn't remember.

Of course, I know it’s impossible that you only hummed her a story about a boat." How was I to explain to him that I had simply listened to something within myself?

I had been quite at sea.

How was I to tell him that I had sung her a lullaby with my mother’s

voice? Enchantment like that is the oldest form of medicine.

But it all happened outside of my reason: it was not until later that I thought about it rationally and tried to arrive at the laws behind it.

She was cured by the grace of God. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410- 423

Carl Jung across the web:

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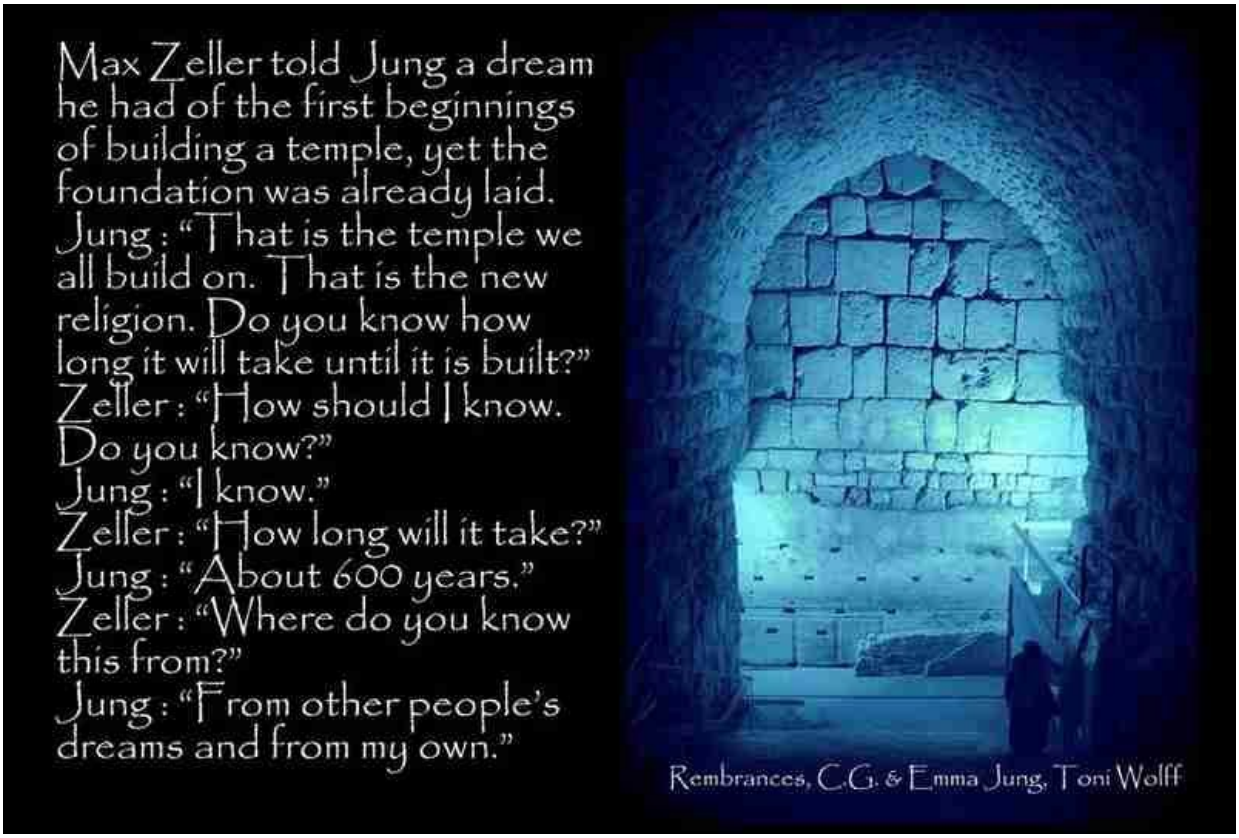
Carl Jung: Jung said, “Ja, you know, that is the temple we all build on." (2016-05-15 02:30)


Max Zeller told Jung a dream he had of the first beginnings of building a temple, yet the foundation was already laid.
Jung : “That is the temple we all build on. That is the new religion. Do you know how long it will take until it is built?”
Zeller : “How should I know. Do you know?”
Jung : “I know.”
Zeller : “How long will it take?”
Jung : “About 600 years.”
Zeller : “Where do you know this from?”
Jung : “From other people’s dreams and from my own.”
Rembrances, C.G. & Emma Jung, Toni Wolff

Sometimes when working on the Stone Sanctuary and in considerable doubt about why I am doing what I am doing, I think of Max Zeller’s dream.

In 1949, Zeller, who had spent time in a concentration camp and latter became a Jungian analyst, told Jung this dream:

A temple of vast dimensions was in the process of being built. As far as I could see–ahead, behind, right and left–there were incredible numbers of people building on gigantic pillars. I, too, was building on a pillar.

The whole building process was in its very first beginnings, but the foundation was already there, the rest of the building was starting to go up, and I and many others were working on it.

Jung said, “Ja, you know, that is the temple we all build on.

We don’t know the people because, believe me, they build in India and China and in Russia and all over the world.

That is the new religion. You know how long it will take

until it is built?” I said, “How should I know? Do you

know?”

He said, “I know.”

I asked how long it will take.

He said, “About six hundred

years.” “Where do you know this

from?” I asked.

He said, “From dreams. From other people’s dreams and

from my own. This new religion will come together as far as

we can see.”

There is not an analyst who doesn’t experience it.

We work with a person, and there is a critical family situation, or difficulties here and there, and as this indi- vidual works, what he or she does spreads.

It has a much greater effect than we think.

It is not as it looks from the outside, that we sit in a narrow cubbyhole; because the material we work with transforms.

It transforms us and we, being touched, touch other people without even talking about it. (p.3) From The Dream: The Vision of the Night. edited by Janet Dallett. (1975)

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Carl Jung: “The Mouse is a Soul Animal.” (2016-05-16 02:30)

But why is it the mouse, of all animals, that is the medium of the development?

We cannot give any compelling reasons for this, but Mrs. Brunner has given you enough evidence that the mouse is a soul animal.

She has also quite correctly pointed to the transparency of the mouse and interpreted it

as spirituality. Transparency is a criterion for the spirituality of matter.

So the lapis philosophorum is also called vitrum (glass), precisely because it is of a spiritual nature, or lapis aethereus.

So we have to imagine that the mouse, by virtue of its transparency, can form the spiritual vessel, in which the various transformations from animal to man take place.

The starting point of this development is the gray mouse.

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature of man that makes itself unpleasantly felt from time to time, above all at night.

Mice are also allegories of gnawing thoughts, therefore, of pricks of conscience, that haunt us like spirits at night.

These are chthonic animals with a certain relation to death.

As deathly animals, they are brought in connection with Apollo.

The Greeks worshipped Phoebus Smintheus, that is, the Mouse-Apollo, in whose temple mice were kept un- der the altar.

There they were looked after and cared for, and in a way this had the meaning of

apotropaic magic. We might ask what, for heaven's sake, Apollo, the sun god,

should have to do with mice.

Now we know that Apollo is not only the god of light, but also the bearer of death, because his arrows can bring the plague, which is an illness that is spread by animals such as mice and rats.

The mouse in general is an uncanny, deathly

messenger. A great mouse plague is an evil

omen for a country.

This is understandable, because there were times when veritable mice epidemics broke out, when they multi- plied in great numbers, destroyed all the crops, and caused famine and illness.

Participant: In Faust the mice also appear

as spirits. Professor Jung: Where?

Participant: When the pentagram prevents the devil from crossing the threshold.

Professor Jung: Yes, there Mephistopheles calls his assistants, the rats and the mice, that they should gnaw through the pentagram:

"The Lord of Rats and
Mice, Of Flies, Frogs,
Bugs, and Lice,
Summons you to venture
here, And gnaw the
threshold here."

Participant: The gray color of the mouse is also the color of the

spirits. Professor Jung: Yes, it is the color of darkness and of

the spirits.

So, you see, for all these reasons we may understand the mouse as a dark and enigmatic starting point of the development.

In Greek antiquity, for example, the mice that crept out of graves were considered the spirits of the dead, and were, therefore, taken care of and fed. Carl Jung, The Children's Seminar, Pages 363-364.

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Carl Jung: “But remember what the Pope said: "The world should be more conscious of the presence of angels." (2016-05-17 02:30)

“Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other.”

“But remember what the Pope said: "The world should be more conscious of the presence of angels."

There was a man who was conscious of what the unconscious brings us, who was in contact with the living truth. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

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Carl Jung: Creative Power is Greater than its Possessor (2016-05-17 02:30)

"Creative power is mightier than its possessor."
C.G. Jung, CW17, par. 206
"..work like a slave command like a king create like a god.."
Constantin Brancusi

Prematurely conceived theories are not without their dangers.

Thus the theory of repression, whose validity in a definite field of pathology is incontestable—up to the point where it has
to be reversed!—has been extended to creative processes, and the creation of culture

relegated to second place, as a mere ersatz product.

At the same time the wholeness and healthiness of the creative function is seen in the murky light of neurosis, which is of course an undoubted product of repression in many cases.

In this way creativity becomes indistinguishable from morbidity, and the creative individual immediately sus- pects himself of some kind of illness, while the neurotic has lately begun to believe that his neurosis is an art, or at least a source of art.

These would-be artists, however, develop one characteristic symptom: they one and all shun psychology like the plague, because they are terrified that this monster will gobble up their so-called artistic ability.

As if a whole army of psychologists could do anything against the

power of a god! True productivity is a spring that can never be

stopped up.

Is there any trickery on earth which could have prevented Mozart or Beethoven

from creating? Creative power is mightier than its possessor.

If it is not so, then it is a feeble thing, and given favourable conditions will nourish an endearing talent, but no more.

If, on the other hand, it is a neurosis, it often takes only a word or a look for the illusion to go up in smoke.

Then the supposed poet can no longer write, and the painter's ideas become fewer and drearier than ever, and for all this psychology is to blame.

I should be delighted if a knowledge of psychology did have this sanative effect and if it put an end to the neuroticism which makes contemporary art such an unenjoyable problem.

Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation.

No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious. Carl Jung, CW 17, Para 206

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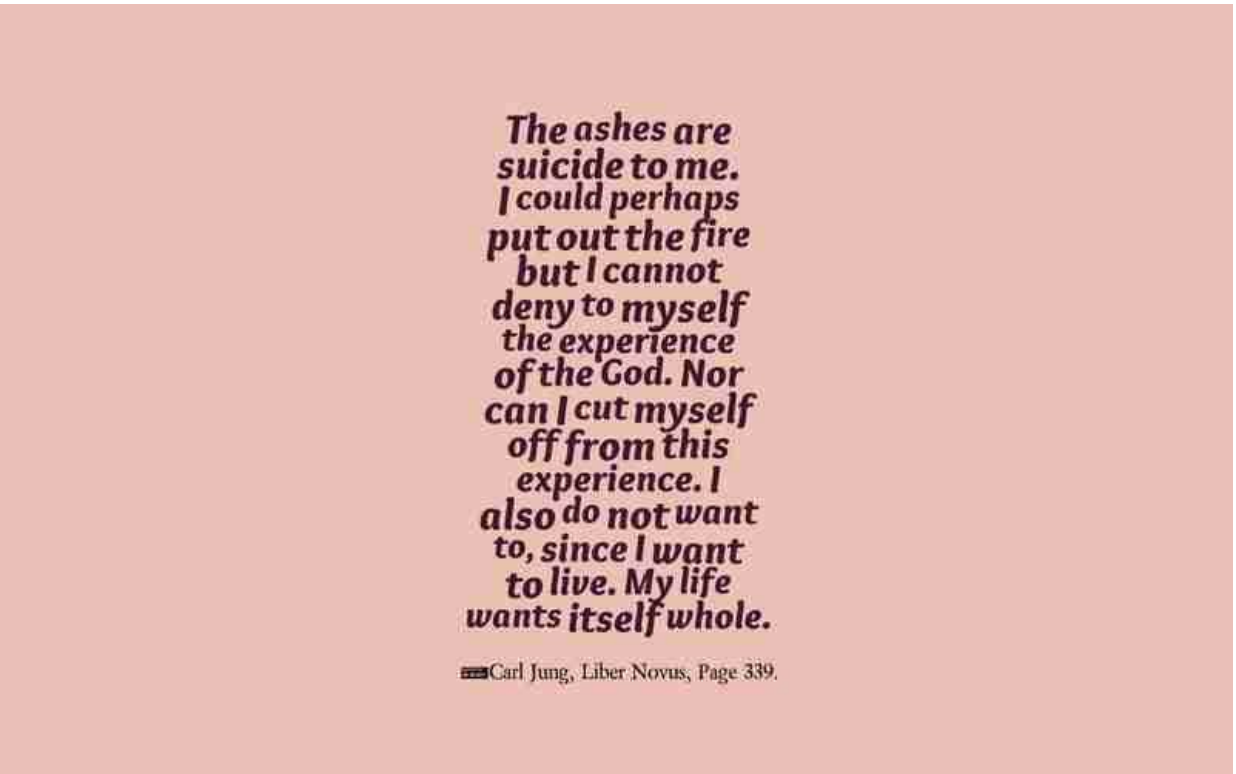
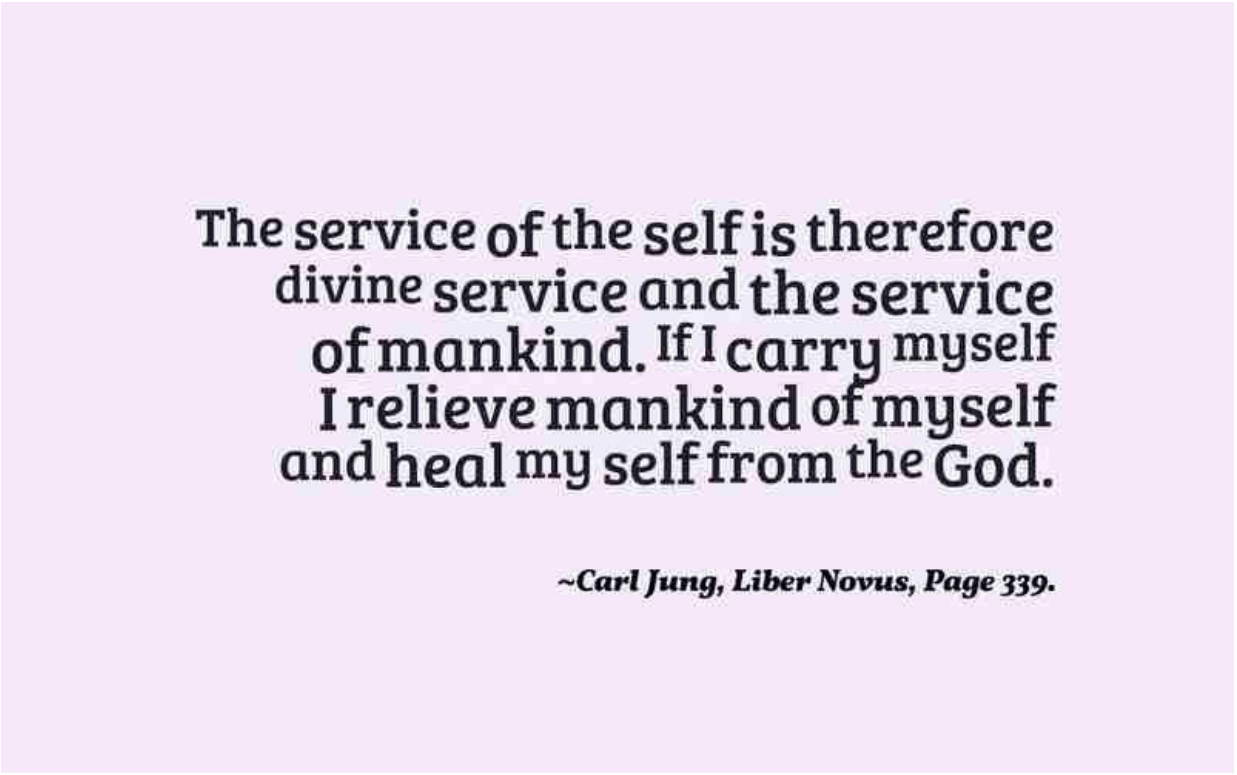
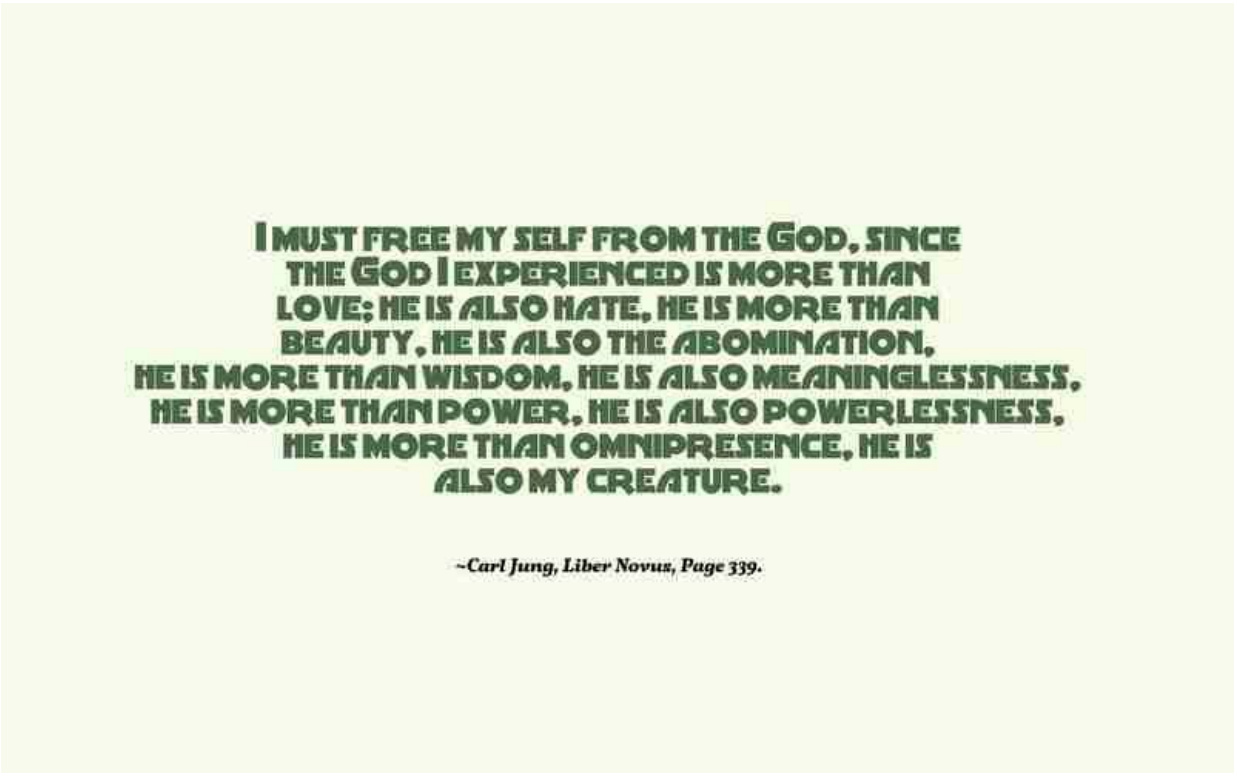
Some Carl Jung Quotations XXXIV (2016-05-18 02:30)


The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.
Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.


The service of the self is therefore
divine service and the service
of mankind. If I carry myself
I relieve mankind of myself
and heal my self from the God.
~Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

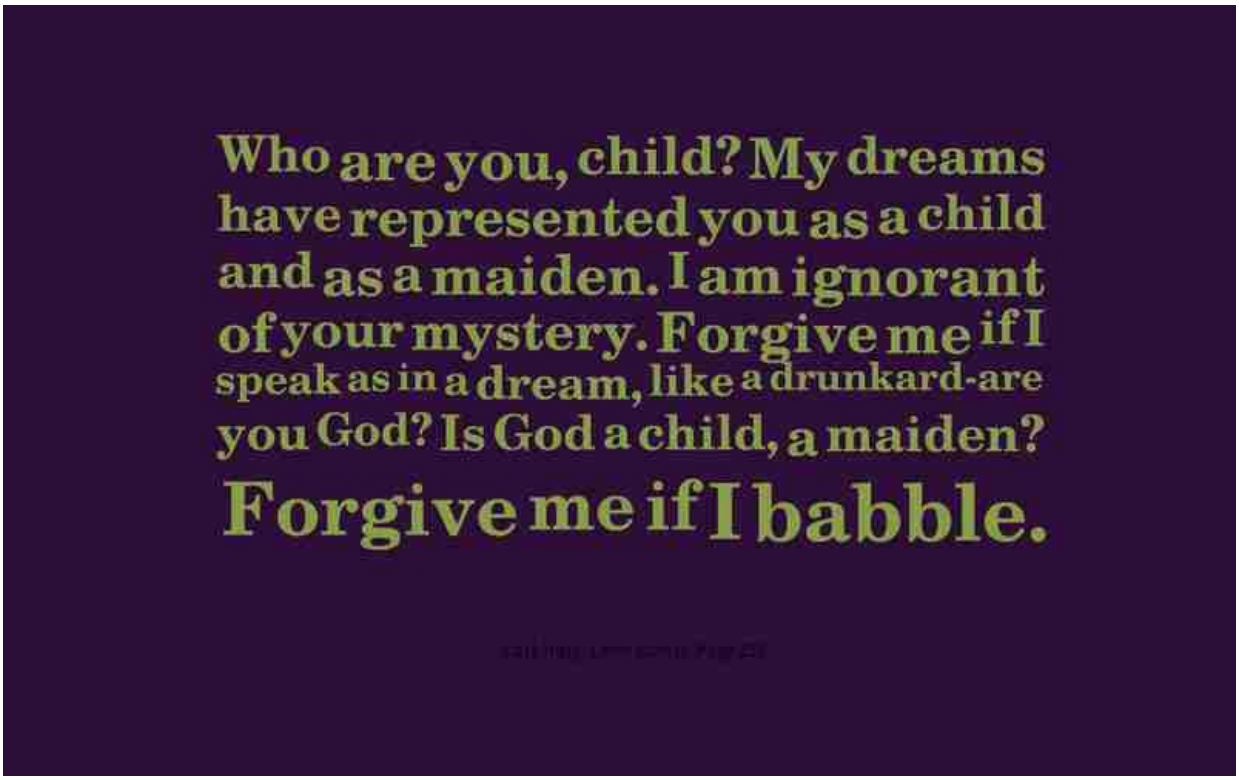

I MUST FREE MY SELF FROM THE GOD, SINCE
THE GOD I EXPERIENCED IS MORE THAN
LOVE; HE IS ALSO HATE, HE IS MORE THAN
BEAUTY, HE IS ALSO THE ABOMINATION,
HE IS MORE THAN WISDOM, HE IS ALSO MEANINGLESSNESS,
HE IS MORE THAN POWER, HE IS ALSO POWERLESSNESS,
HE IS MORE THAN OMNIPRESENCE, HE IS
ALSO MY CREATURE.
~Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he

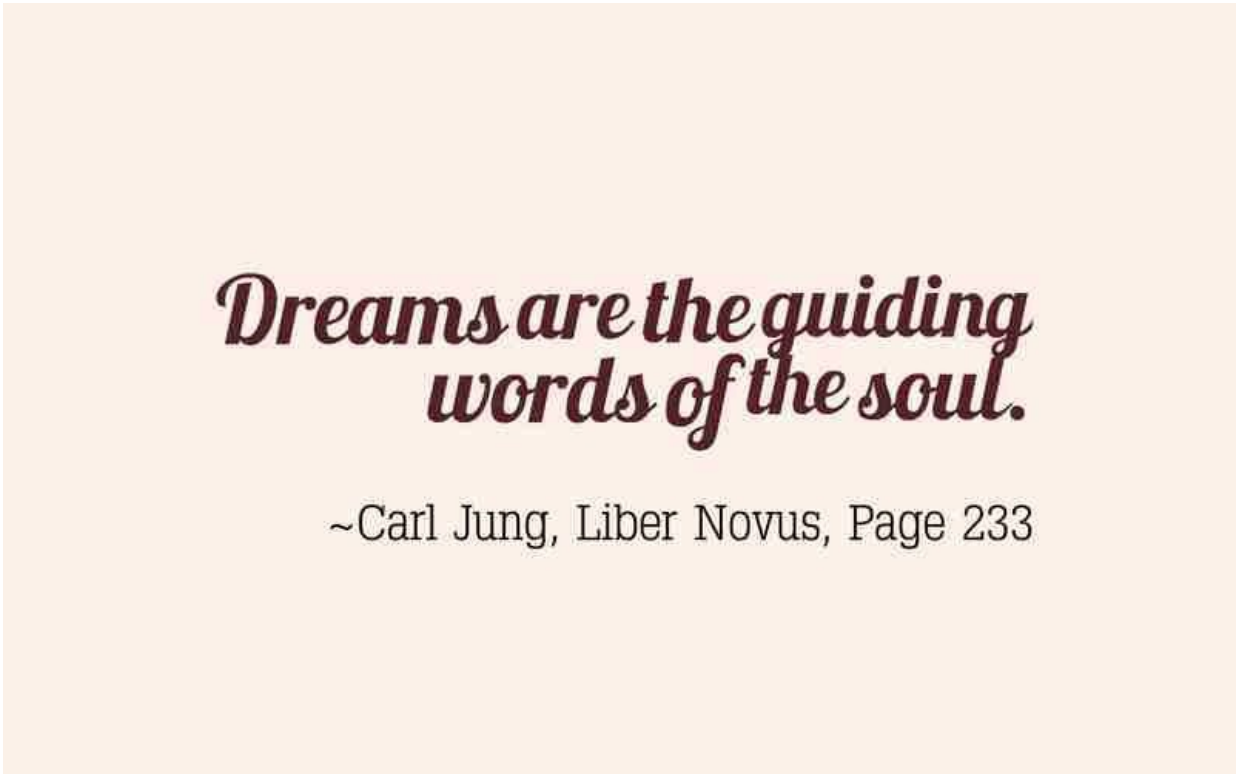
is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you.
~Carl Jung, Liber Novus, Page 233

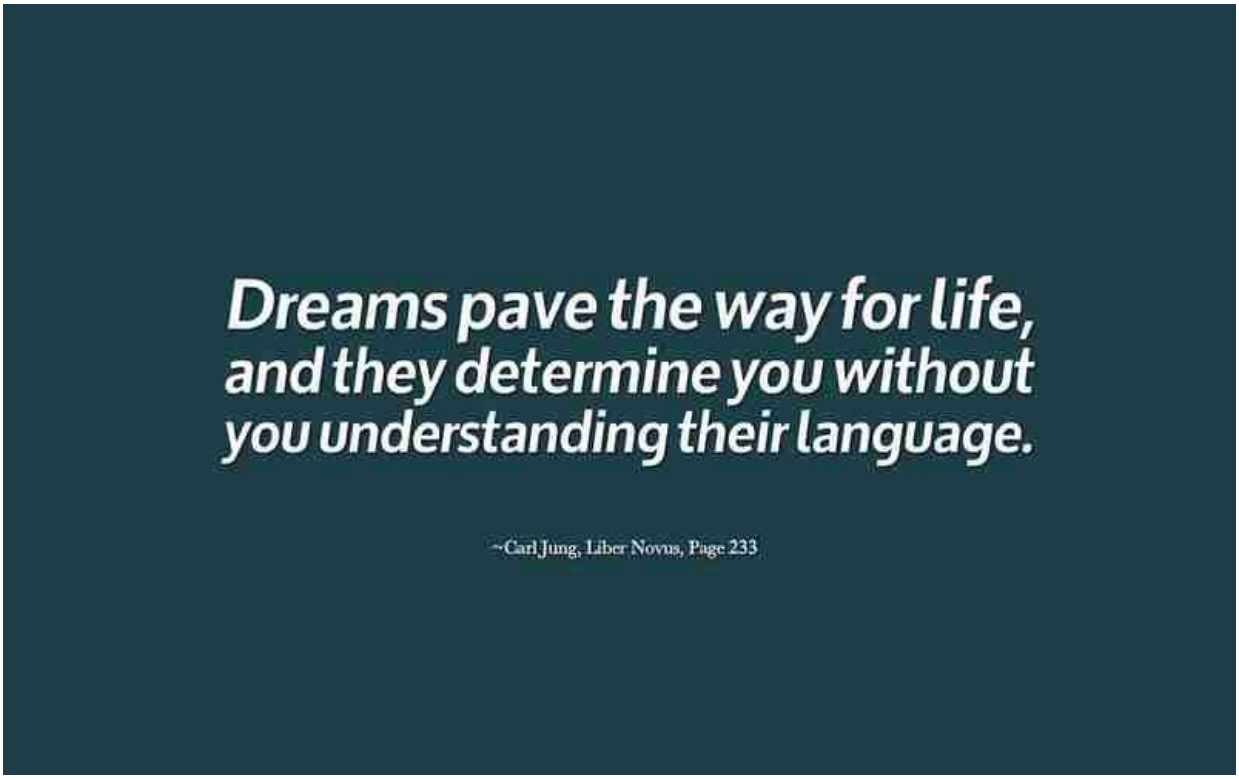
You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.


Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden?
Forgive me if I babble.

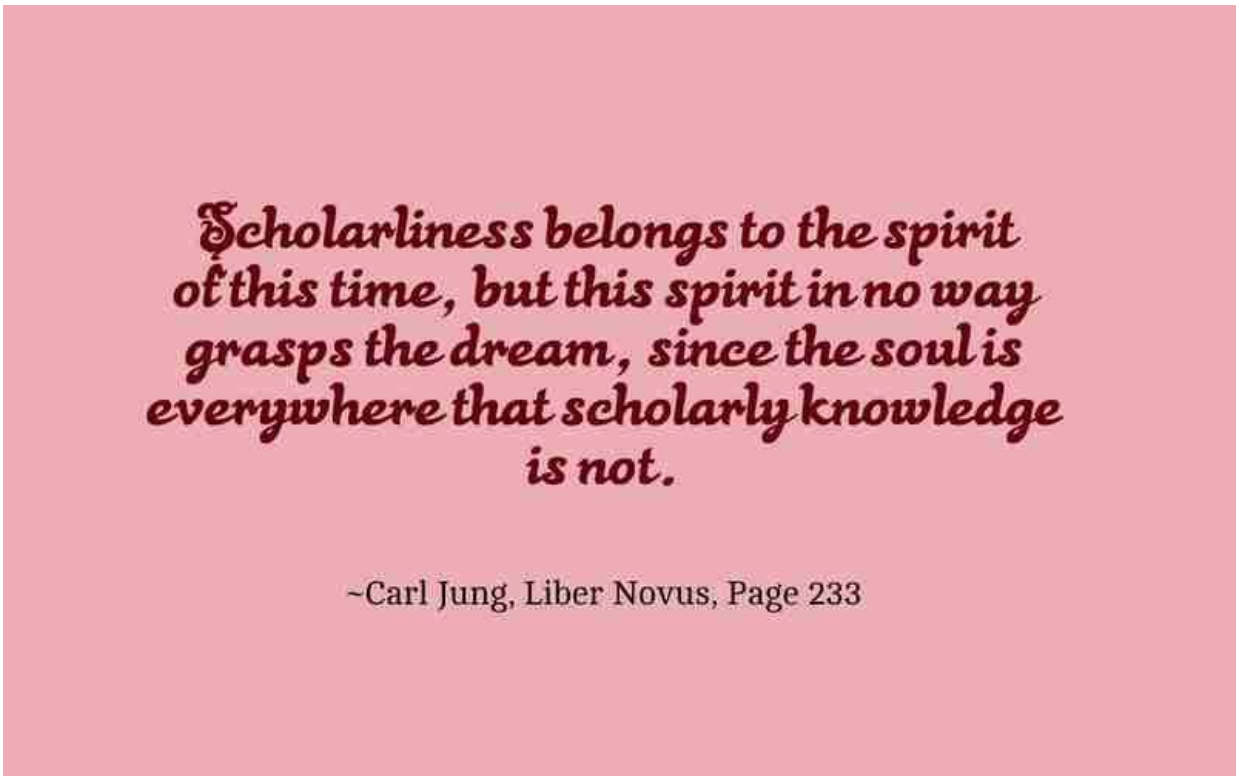
Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.



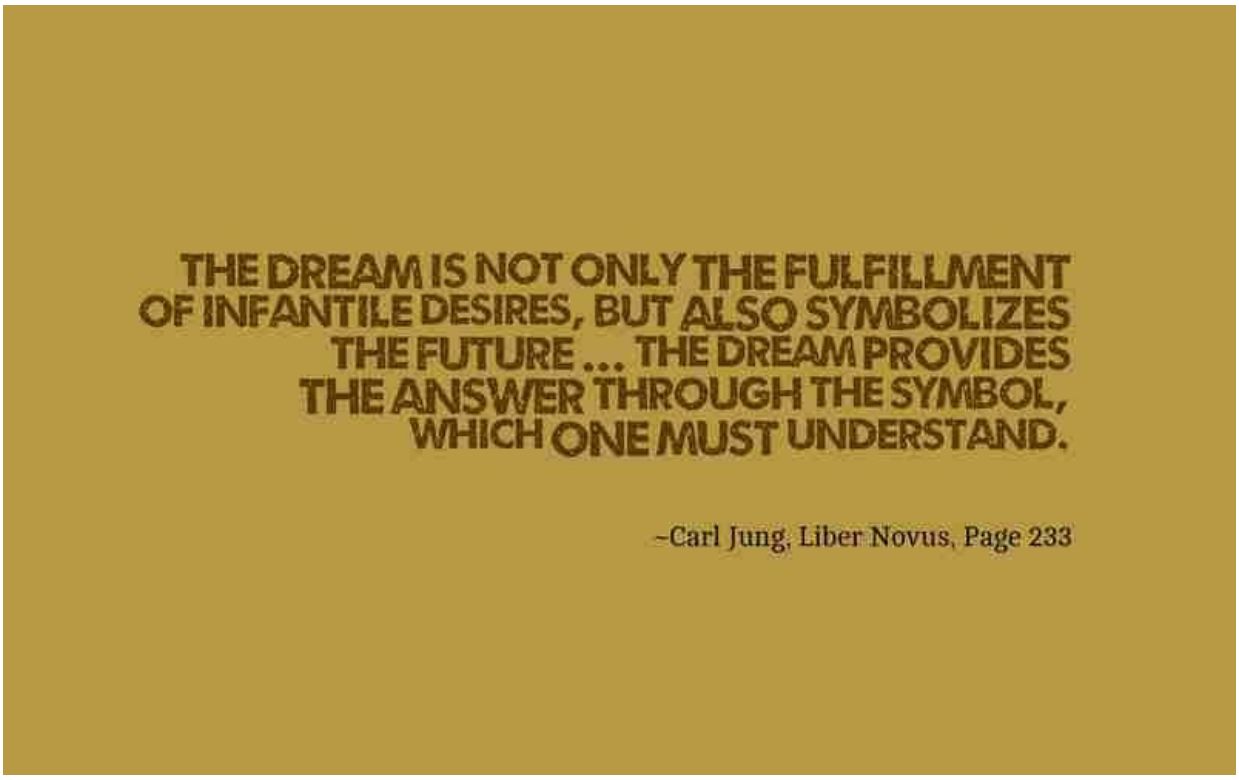
Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.


Dreams pave the way for life,
and they determine you without
you understanding their language.
~Carl Jung, Liber Novus, Page 233

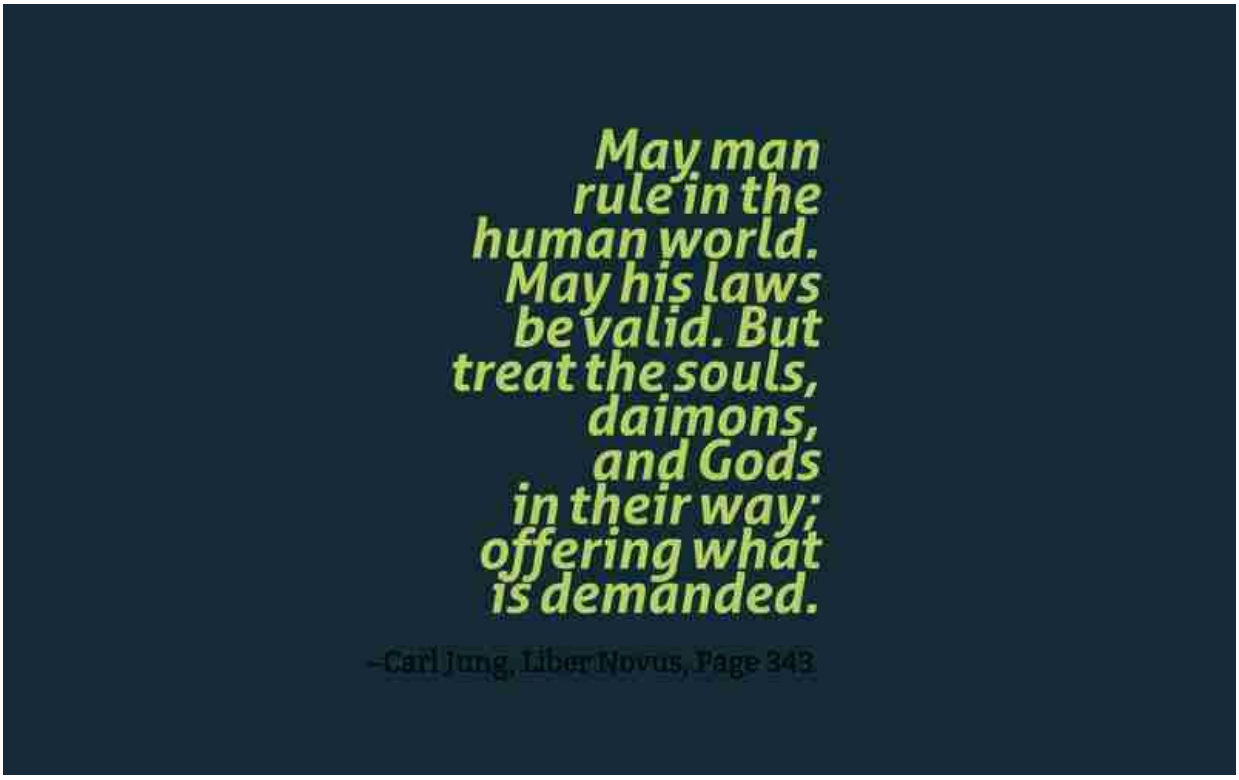
The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.


Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not.
~Carl Jung, Liber Novus, Page 233

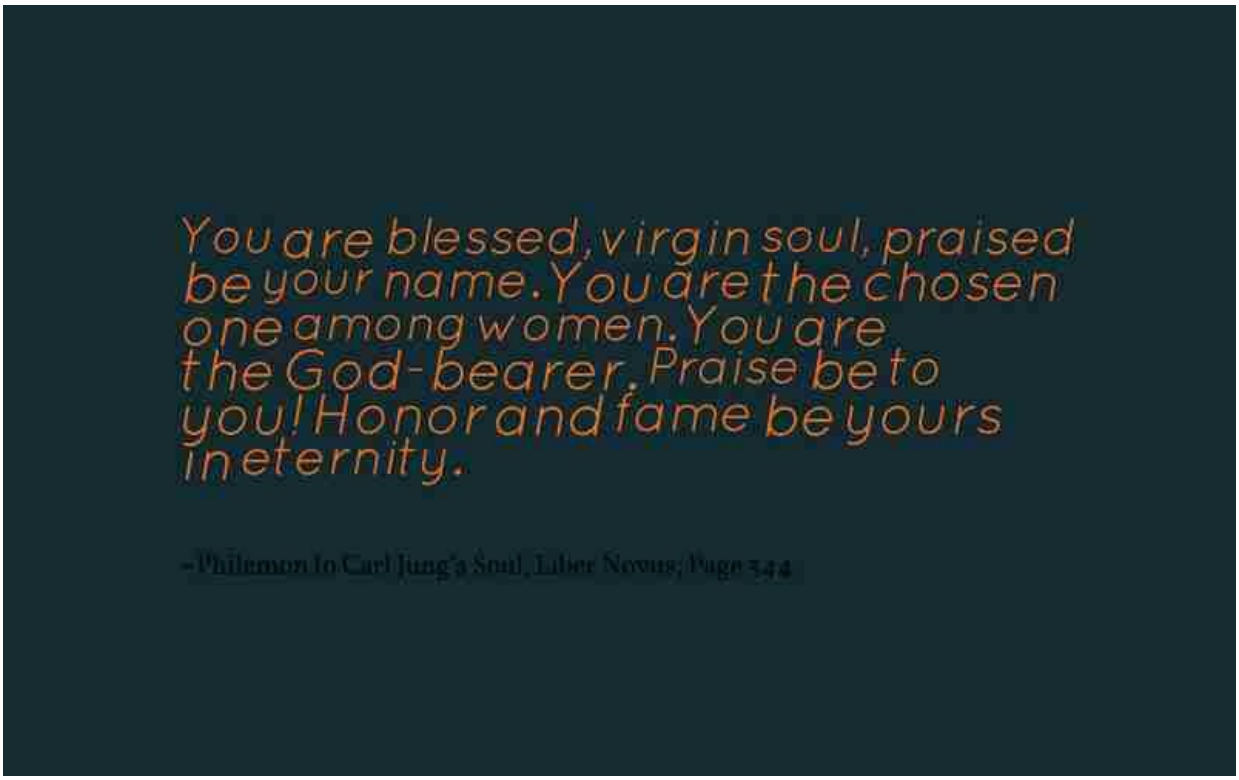
Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.


THE DREAM IS NOT ONLY THE FULFILLMENT OF INFANTILE DESIRES, BUT ALSO SYMBOLIZES THE FUTURE ... THE DREAM PROVIDES THE ANSWER THROUGH THE SYMBOL, WHICH ONE MUST UNDERSTAND.
~Carl Jung, Liber Novus, Page 233

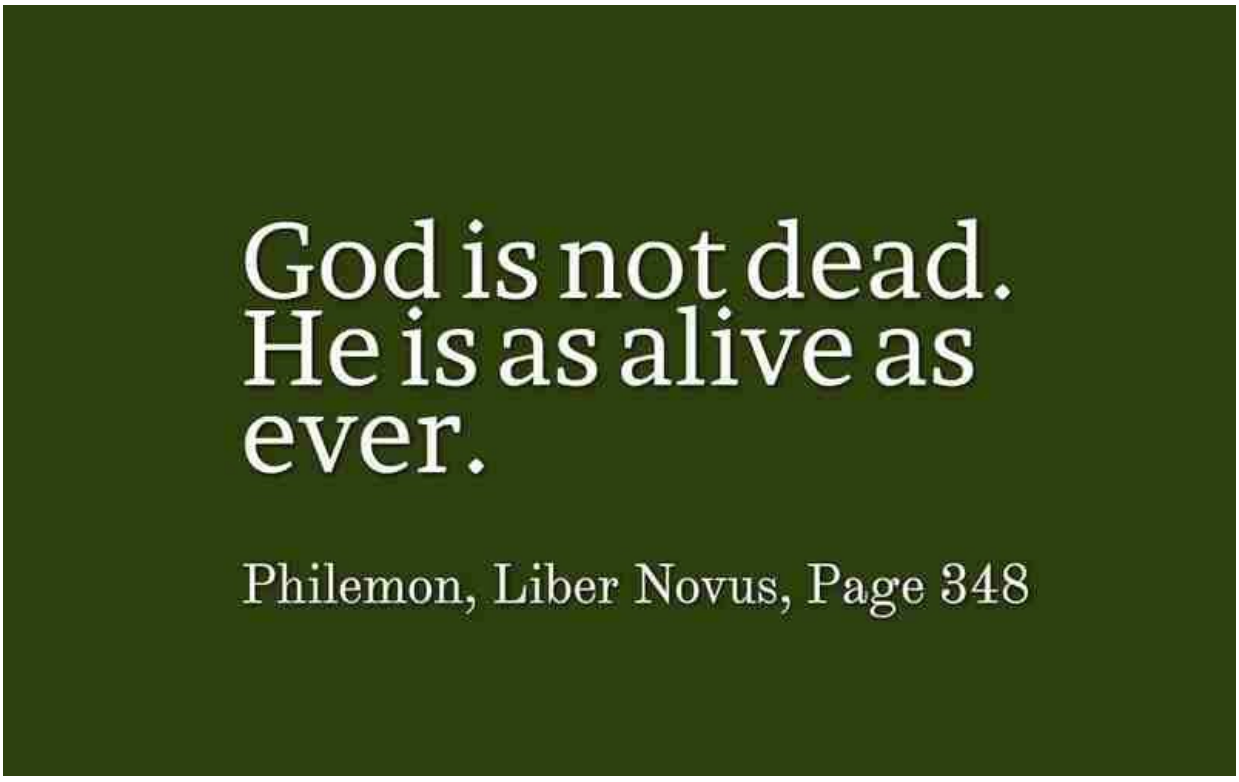
The dream is not only the fulfillment of infantile desires, but also symbolizes the future ... The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.


May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded.
–Carl Jung, Liber Novus, Page 343

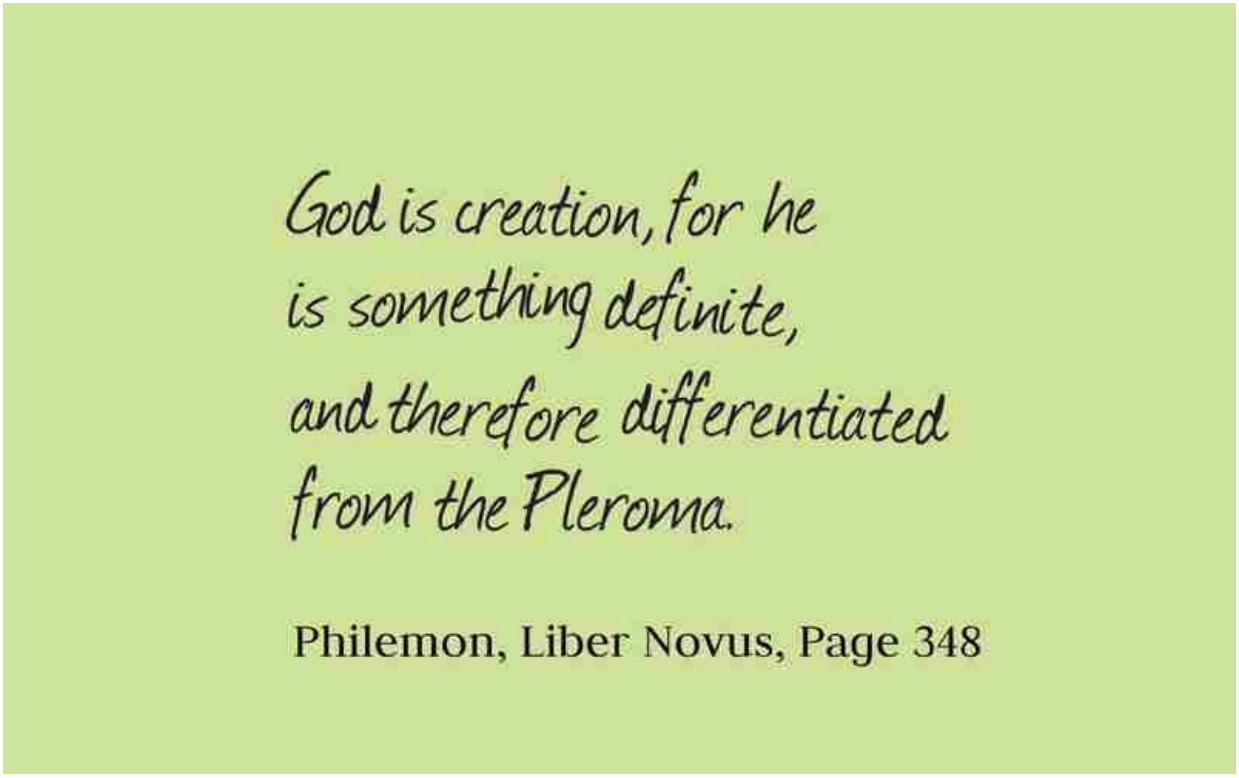
May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.


You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity.
–Philemon to Carl Jung's Soul, Liber Novus, Page 344

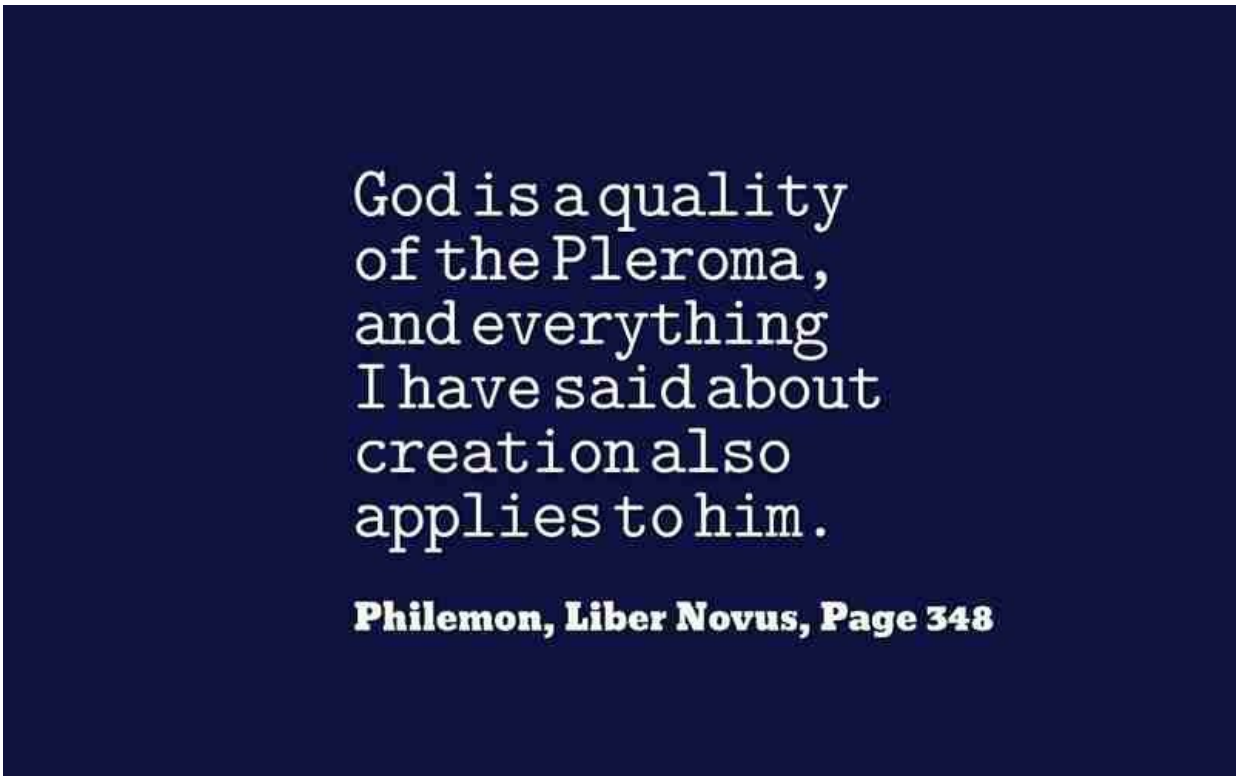
You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung’s Soul, Liber Novus, Page 344.



God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.



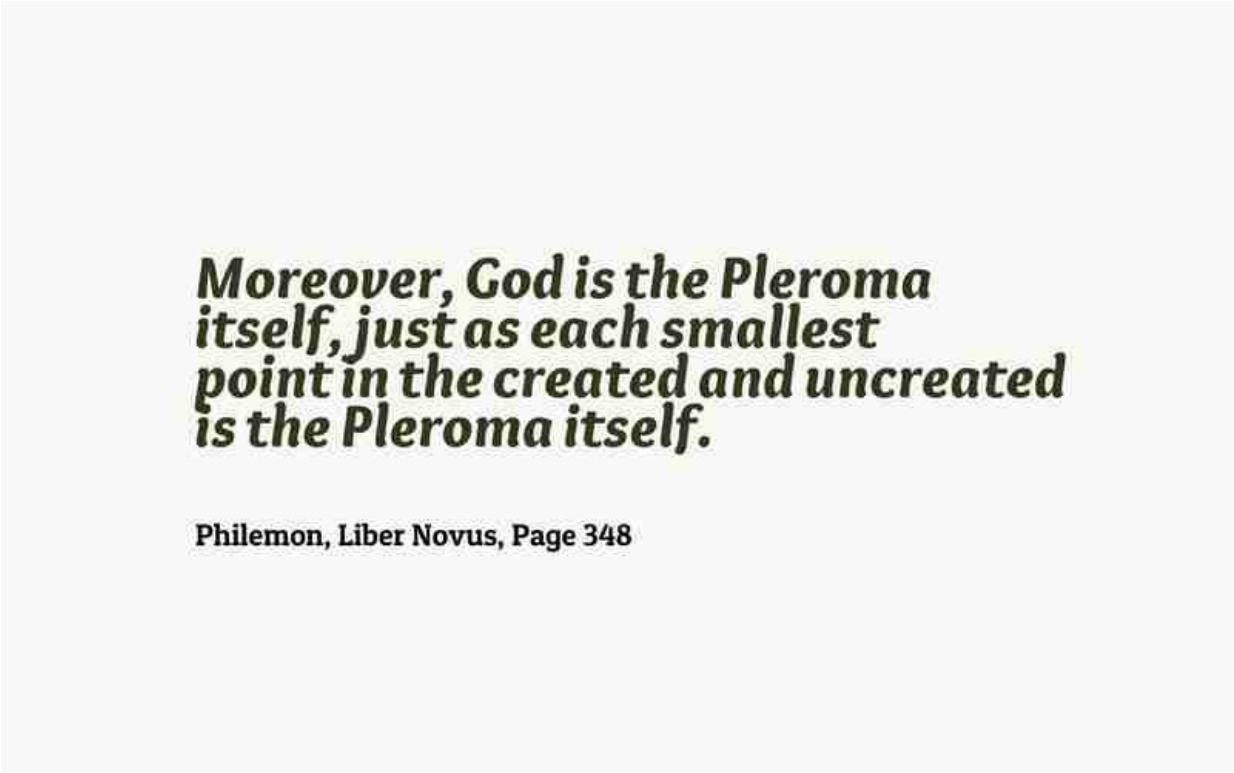
God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.



God is a quality of the Pleroma, and everything I have said about creation also applies to him.

Philemon, Liber Novus,

Page 348.


Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself.
Philemon, Liber Novus, Page 348

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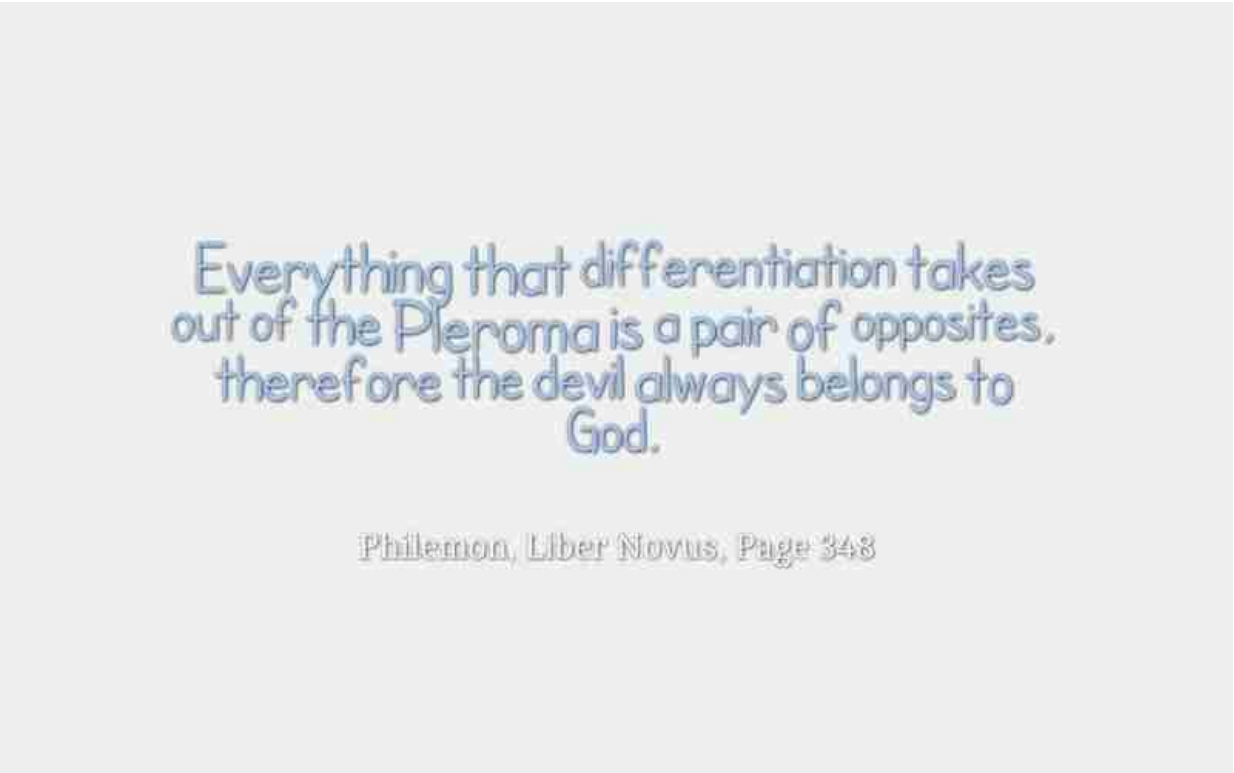
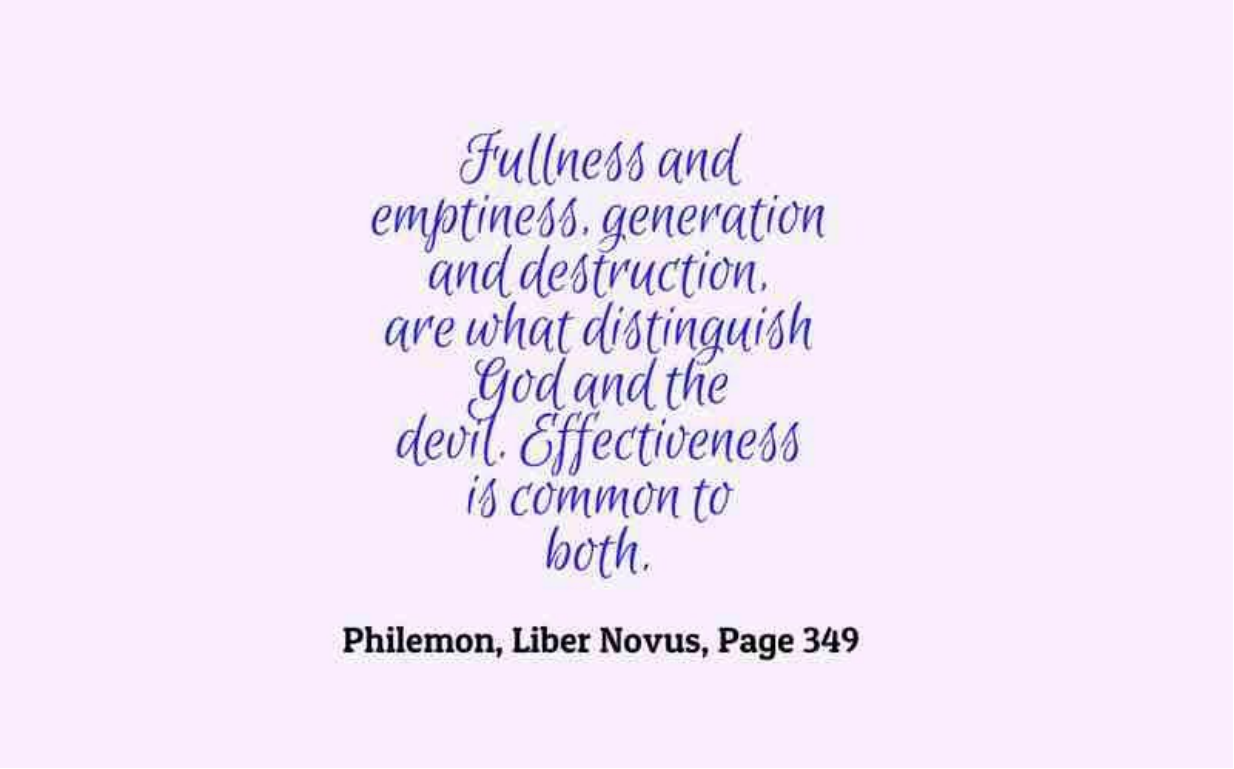
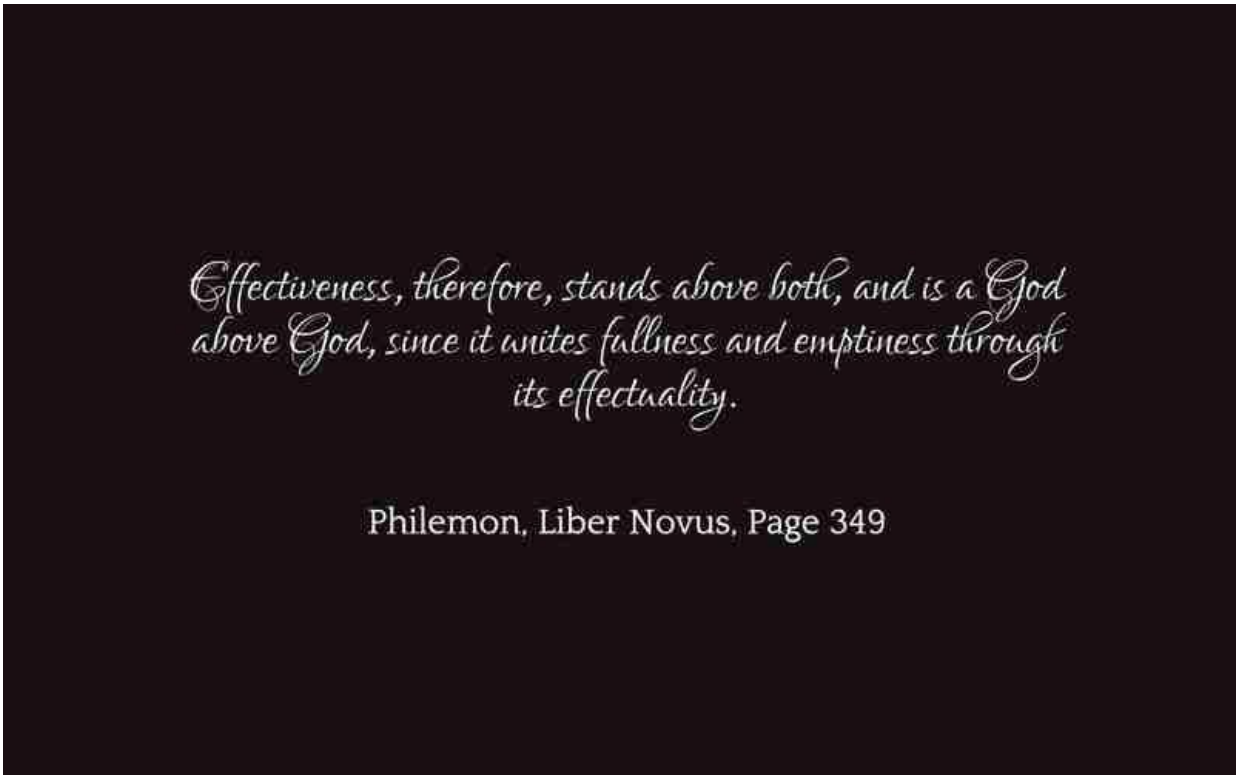

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God.
Philemon, Liber Novus, Page 348

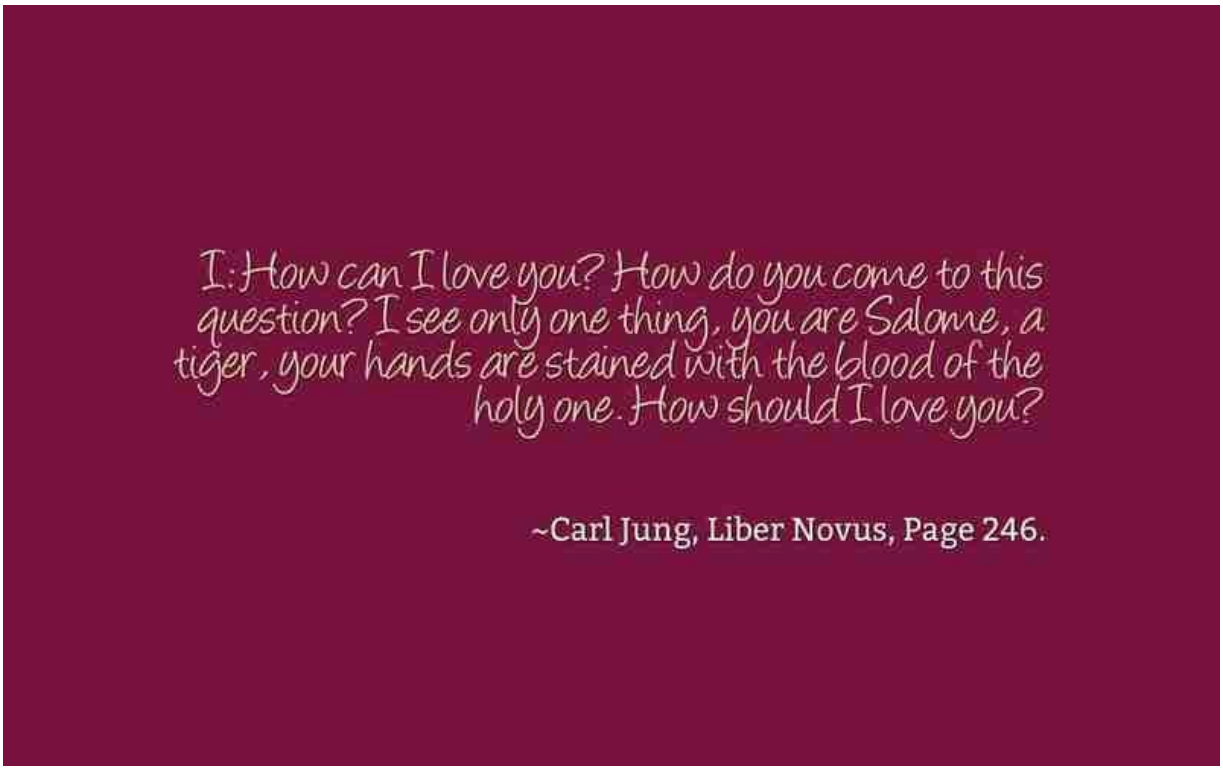
Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.


Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both.
Philemon, Liber Novus, Page 349

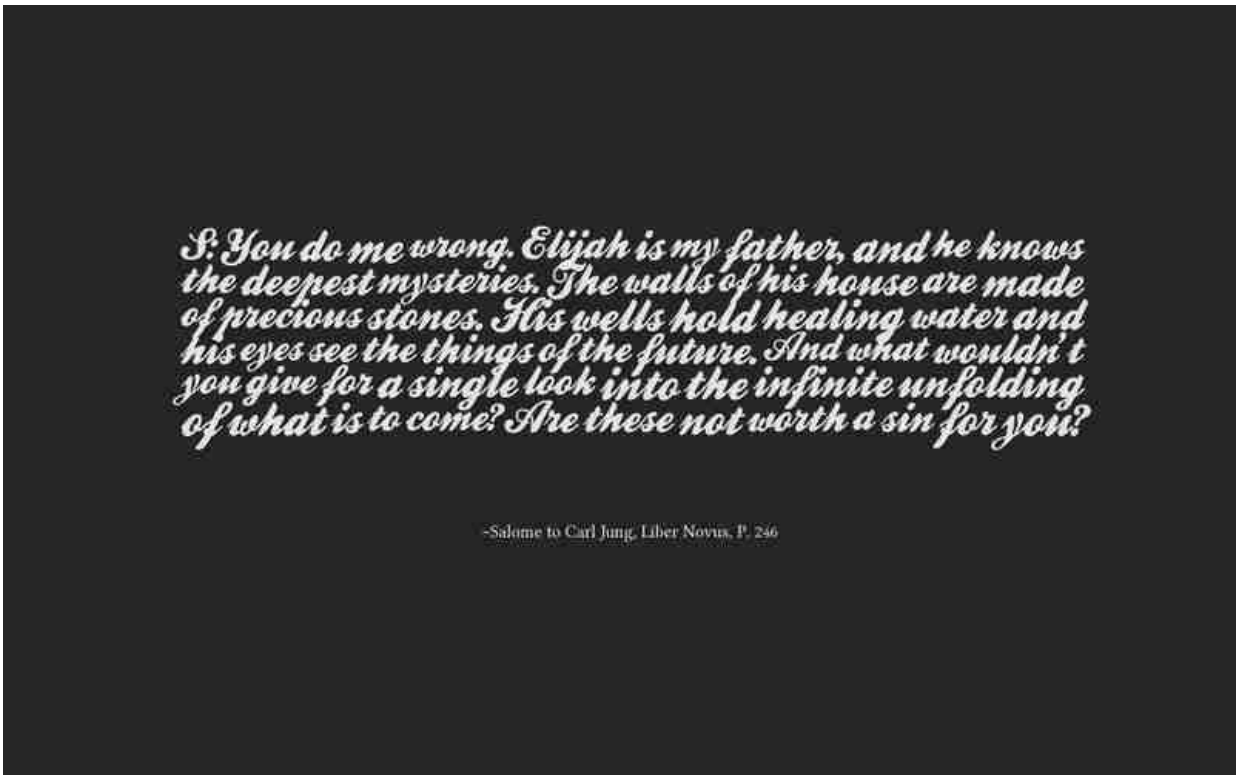
Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.


Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality.
Philemon, Liber Novus, Page 349

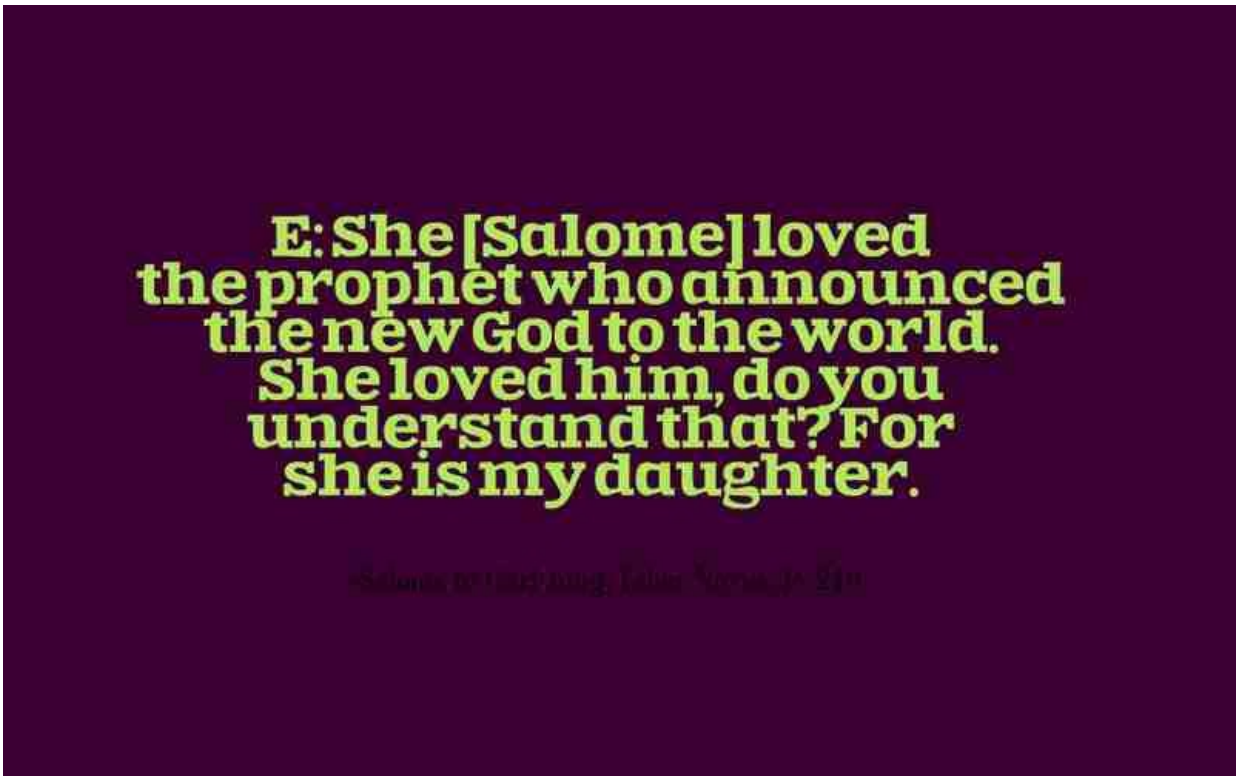
Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.


I: How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?
~Carl Jung, Liber Novus, Page 246.

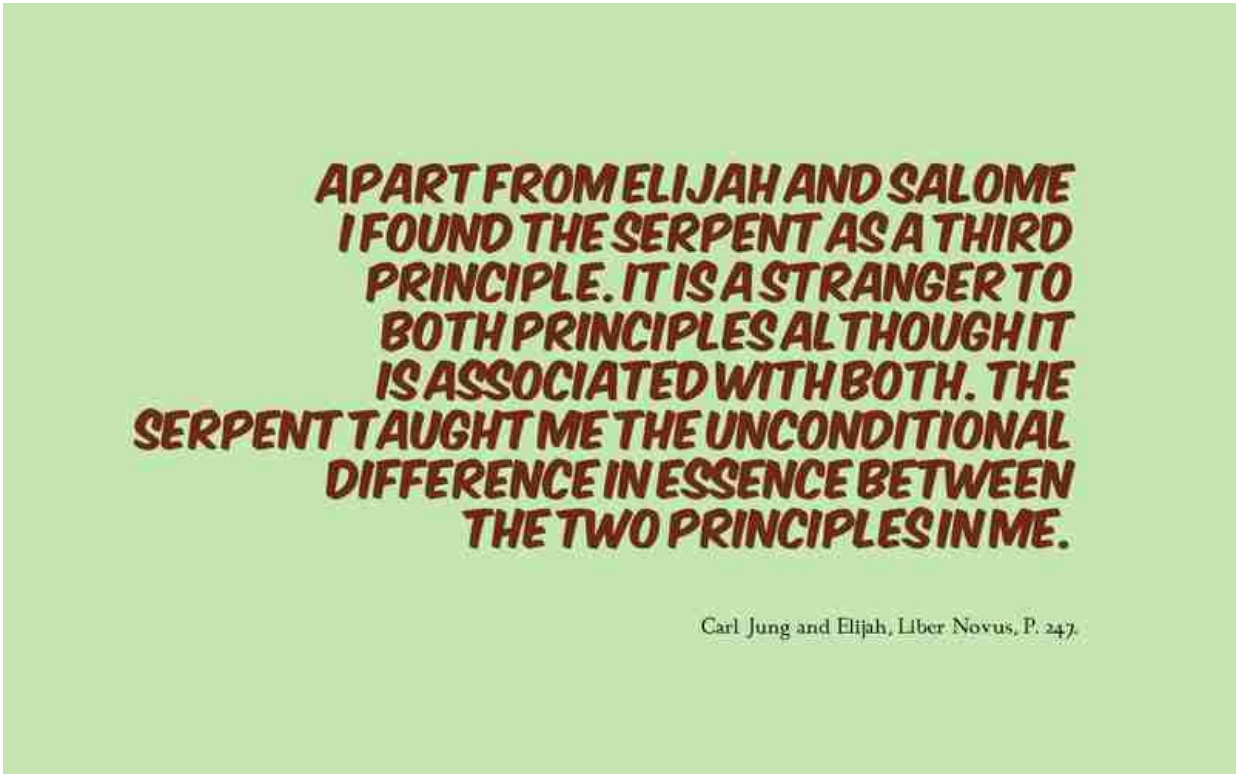
I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.


S: You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?
-Salome to Carl Jung, Liber Novus, P. 246

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.


E: She [Salome] loved
the prophet who announced
the new God to the world.
She loved him, do you
understand that? For
she is my daughter.

E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246


APART FROM ELIJAH AND SALOME
I FOUND THE SERPENT AS A THIRD
PRINCIPLE. IT IS A STRANGER TO
BOTH PRINCIPLES ALTHOUGH IT
IS ASSOCIATED WITH BOTH. THE
SERPENT TAUGHT ME THE UNCONDITIONAL
DIFFERENCE IN ESSENCE BETWEEN
THE TWO PRINCIPLES IN ME.
Carl Jung and Elijah, Liber Novus, P. 247.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference 185

in essence between the two principles in

me. Carl Jung and Elijah, Liber Novus, Page 247.

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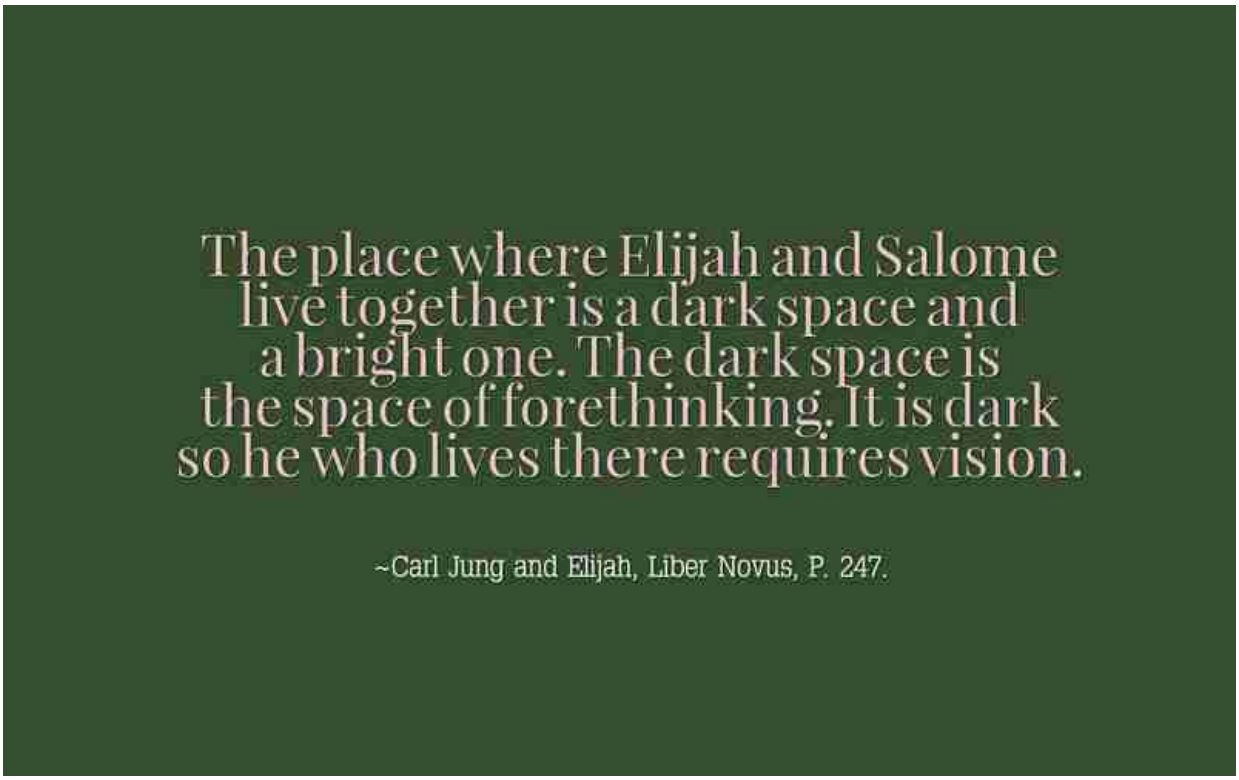
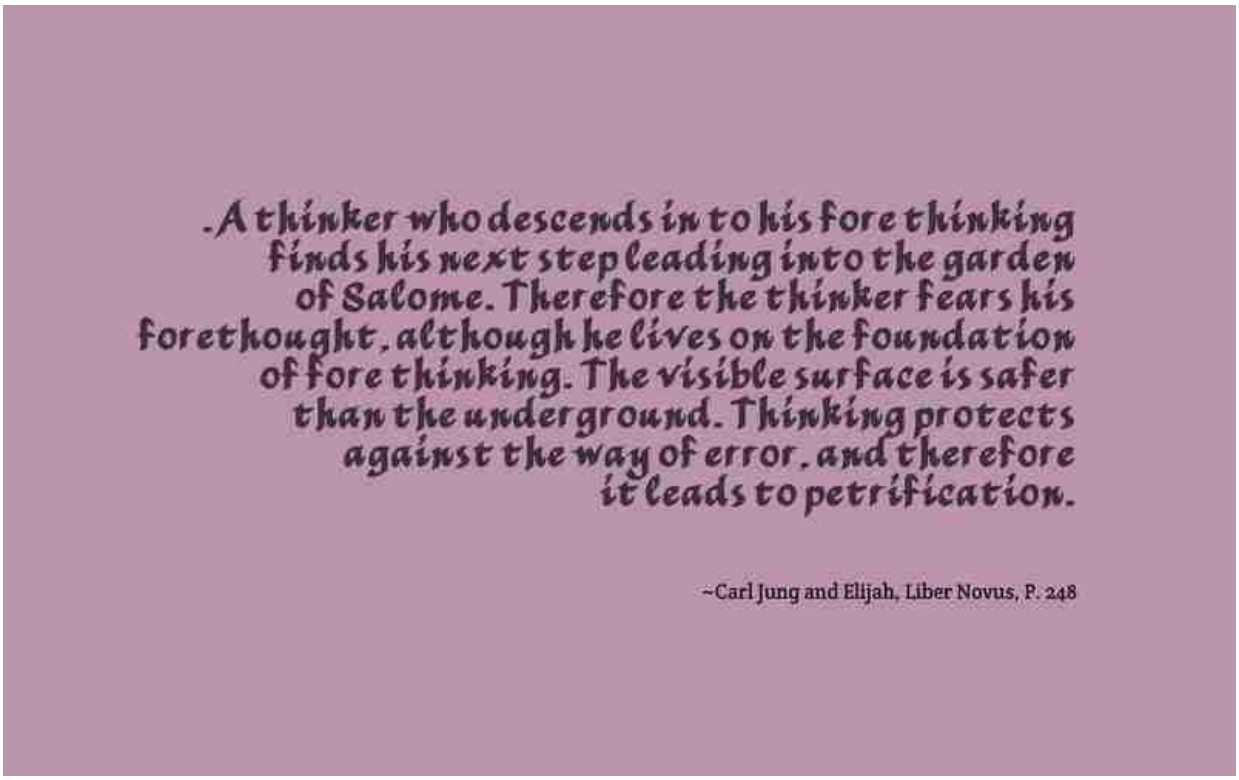
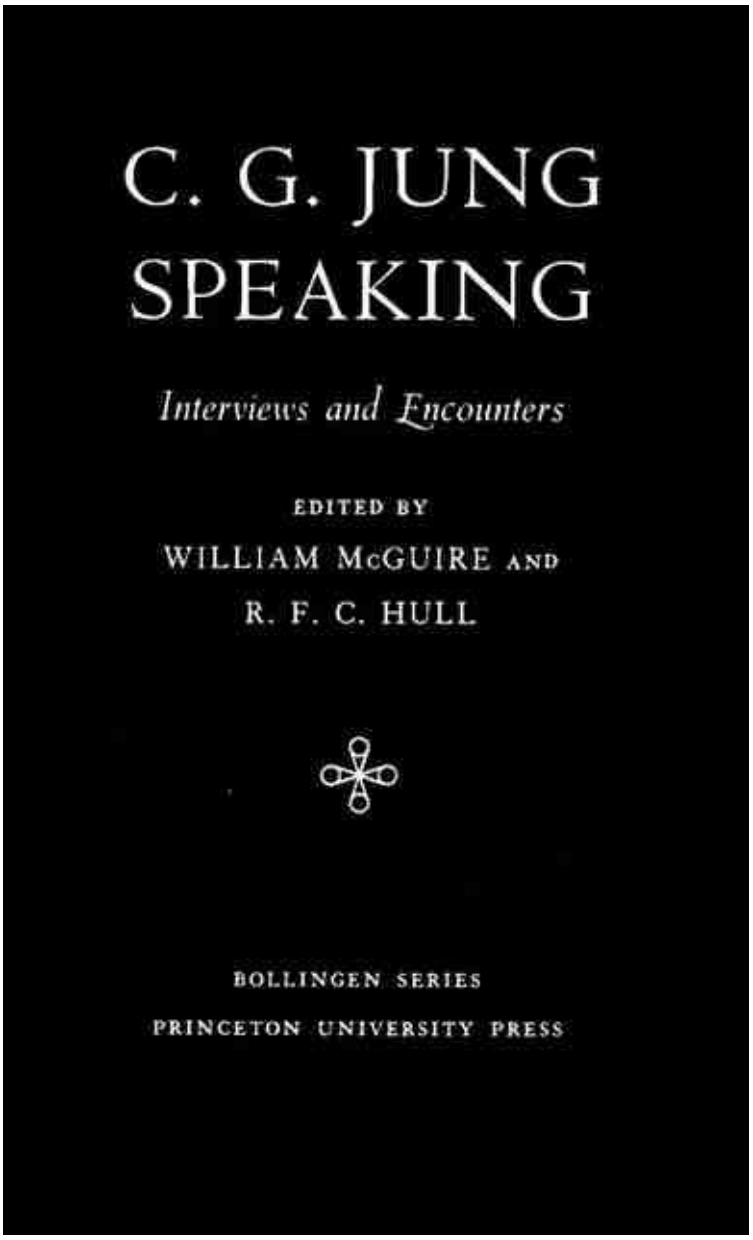

The place where Elijah and Salome
live together is a dark space and
a bright one. The dark space is
the space of forethinking. It is dark
so he who lives there requires vision.
~Carl Jung and Elijah, Liber Novus, P. 247.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.


.A thinker who descends in to his fore thinking
finds his next step leading into the garden
of Salome. Therefore the thinker fears his
forethought, although he lives on the foundation
of fore thinking. The visible surface is safer
than the underground. Thinking protects
against the way of error, and therefore
it leads to petrification.
~Carl Jung and Elijah, Liber Novus, P. 248

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

Carl Jung on “The Frontiers of Knowledge” (2016-05-19 02:30)



C. G. JUNG INTERVIEW

Georges Duplain: I am astonished that you should be willing to see a journalist when so many of your own medical followers cannot get near you!

Dr. Jung: I am astonished, too, to see you here; that a journalist should want to see me—ever since the busi- ness of the flying
saucers arose, they have been trying to pass me

off as senile! But I must say that the French Swiss

behave relatively well.

I have met with a surprising understanding on your part.

As far as the flying saucers go I haven’t much to add.

I have received quantities of new documents since my book appeared; ’they don’t make the matter any clearer but they
show more and more how important it is.

Oh, there’s an immense amount to this phenomenon.

Georges Duplain: You speak of a change of era, of a new Platonic month, of the passage into another sign of the zodiac.

What do you mean by that, what reality do such constellations have?

Dr. Jung: People don’t like you to talk about that, you will get yourself

laughed at. Nobody has read Plato—you haven’t either.

Yet he is one of those who have come closest to the truth.

The influence of the constellations, the zodiac, they exist; you cannot explain why, it’s a "Just-So Story," that proves
itself by a thousand signs.

But men always go from one extreme to the other, either they don’t believe, or they are credulous, any knowledge or faith can be ridiculed on the basis of what small minds do with it.

That’s stupid and, above all, it’s

dangerous. The great astrological

periods do exist.

Taurus and Gemini were prehistoric periods, we don’t know much

about them. But Aries the Ram is closer; Alexander the Great was

one of its manifestations. That was from 2000 B.C. to the

beginning of the Christian era.

With that era we came into the sign of the Fishes.

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi chris- tianorum.

Christianity has marked us deeply because it incarnates the symbols of the era so well.

It goes wrong in so far as it believes itself to be the only truth; when what it is is one of the great expressions of truth in our time.

To deny it would be to throw the baby out with the

bathwater. Georges Duplain: What comes next?

Dr. Jung: Aquarius, the Water-pourer, the falling of water from one place to another.

And the little fish' receiving the water from the pitcher of the Water-pourer, and whose principal star is Fomal- haut, which means the "fish's mouth."

In our era the fish is the content; with the Water-pourer, he

becomes the container. It's a very strange symbol.

I don't dare interpret it.

So far as one can tell, it is the image of a great man approaching.

One finds, besides, a lot of things about this in the Bible itself: there are more things in the Bible than the theologians can admit.

It's a matter of experience that the symbolism changes from one sign to another, and there is the risk that this passage will be all the more difficult for the men of today and tomorrow because they no longer believe in it, no longer want to be conscious of it.

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other.

Georges Duplain: But what recommendations can you make for the passage that is about to take place, whose difficulties you fear?

Dr. Jung: A spirit of greater openness towards the unconscious, an increased attention to dreams, a sharper sense of the totality
of the physical and the psychic, of their indissolubility; a livelier taste for

self-knowledge. Better established mental hygiene, if you want to put it

that way.

Georges Duplain: The religions have tried to be this, but the result is not entirely

satisfactory, don't you agree? Dr. Jung: What is very important is to exist, and that's

rarer than one realizes.

To have a daily task and to accomplish it; and at the same time to attend to what is going on, inside oneself as well as outside, conscious of all life's forms, all its expressions.

To follow the major rules, but also to give free rein to the least familiar

aspects of oneself. Drawing, and the fantasies and visions that it brought

about, was a valuable thing.

Now we take photographs, and that doesn't fill the same need at all.

In return, the painters recognize no limits to the most impassioned fantasy.

They are becoming specialists in certain needs for expression; but all of us have these needs, we can't divide up the personality's inside work the way we think we can divide its outside activity.

That breaks up something essential in it and causes an appalling psychic illness.

In writing about flying saucers, I explained why men are so attentive to anything resembling a circle or a ball, the symbols of unity, of the totality of a person's being, of what I have called the self.

There is a terrible spiritual famine in our world, but there are also people who don't want to be beak-fed or fed with infant's pap.

Georges Duplain: May I ask you to repeat the principal points of your system which may assist man to dis- cover his totality and allay his spiritual famine, when he no longer adheres to the words of Christianity?

Carl Jung: In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical views at all.

I have only hypotheses.

From them I have gained some basic principles.

There is the self, which is the totality of one's being, known and unknown, conscious and unconscious, as op- posed to the distinction between physical and psychic.

Then there are the archetypes, those images of instinct.

For instinct is not just an outward thrust, it also takes part in the

representation of forms. The animal, for example, has a certain idea of

the plant, since he recognizes it.

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine.

Instinct is not only biological, it is also, you might say, spiritual.

And it always repeats certain forms which can be studied down the ages

among all peoples. These are the archetypes.

The crossing of a river, now, that is an

archetypal situation. It's an important moment,

a risk.

There is danger in the water, on the banks.

Not for nothing did Christianity invent great St. Christopher, the giant who carried the infant Jesus through the water.

Today men don’t have that experience very often, or others of that sort either.

I remember river crossings in Africa with crocodiles, and unknown tribes on the other side; one feels that one's destiny —human destiny, almost—is at stake.

Every man has his own way of approaching the crossing, you see.

And think of King Albrecht's death near Wettingen, too: the knights were hesitant, not very determined, one can't be at all sure
that they would have attacked the king just anywhere.

But they surprised him in the middle of the ford, in the place where fate strikes—and jumped at the chance.

There is also the collective unconscious, that immense treasury, that great reservoir, whence mankind draws the
images, the forces, which it translates into very different languages, but whose common source is being found out more clearly all the time.

So many coincidences come from there.

Georges Duplain: Is your explanation of man and the world understandable to simple people or reserved for the intellectual elite?

Dr. Jung: There are two distinct things: the use of psychotherapy is reserved for medical specialists—not ev- eryone can fool
around with that—but what you call the "explanation" reaches a lot more people than I would have thought possible myself.

I always remember a letter I received one morning, a poor scrap of paper, really, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why.

I invited her to come and she came. She was very poor—poor intellectually too. I don't believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read.

And she replied in this extraordinary way, "Your books are not books, Herr Professor, they are bread."

And the little travelling salesman of women's things, who stopped me in the street and looked at me with im- mense
eyes, saying, "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows?"

Yes, in the long run I am very optimistic.

The people do follow it. In the French part of Switzerland the first edition of my L'Homme a la decouverte de son lime' was sold
out in three months.

Georges Duplain: Who

reads it? Dr. Jung: Not the

professors.

Georges Duplain: How did you arrive at your global concept of the human

being, of the totality? Dr. Jung: Empiricism, I tell you, observation.

One must admit that the psychological fact is everything.

Perception makes reality psychic, we live in the sort of a world-image that our senses and intelligence can per- ceive; we do not know true reality, in so far as all of it is not conceivable to us.

Georges Duplain: But we have quantities of signs of the

reality beyond. Dr. Jung: We should try to understand

what is beyond us.

That is accomplished by stages.

A whole evolution was needed before the idea of the unconscious

was accepted. Nietzsche, Schopenhauer, Pierre Janet, Charcot,

Freud: they were so many steps. The conjunction of several lines of

study in one man was also needed.

I have had the good luck to be able to study all my life.

My father was a theologian, specializing in oriental languages; he passed on a bit of his gift for language to me.

I studied the literature, I studied medieval and ancient alchemy.

Comparative religion, of course, and, to begin with, philosophy at the same time as medicine.

All of that was necessary to work out the line of thought and the mental attitude that have led me to uncover certain laws.

And don't forget my travels, particularly in India and Africa, where one meets men of other epochs.

By dint of observation, of discovery, one notes relationships, resemblances, coincidences, and one tries to get back to their common source, for there certainly must be one.

It's the sum of experience, that's all.

Let me tell you a story which happened a long while ago, to show you how empiricism

leads to certain discov- eries.

The doctor of a small town in Canton Solothurn had sent me a young patient who suffered from incurable in- somnia.

She was pining away from lack of sleep and narcotics.

He could think of no way to help her except hypnotism or this new psychoanalysis that they were beginning to talk about.

But she came to me.

She was a teacher, twenty-five years old, of a very simple family, who had successfully completed her studies, but who lived in constant fear of making a mistake, of not being worthy of her position.

She had gotten into an unbearable state of spasmodic

tension. Clearly, what she needed was psychic

relaxation.

But we did not know much about all those ideas then.

There was no one in the locality where she lived who could handle her case, and she could not come to Zurich for treatment.

I had to do, as best I could, whatever was possible in an hour.

I tried to explain to her that relaxation was necessary, that I, for example, found relaxation by sailing on the lake, by letting
myself go with the wind; that this was good for one, necessary

for everybody. But I could see by her eyes that she didn't

understand.

She got it intellectually, that's as far as it

went, though. Reason had no effect.

Then, as I talked of sailing and of the wind, I heard the voice of my mother singing a lullaby to my little sister as she used to do when I was eight or nine, a story of a little girl in a little boat, on the Rhine, with little fishes.

And I began, almost without doing it on purpose, to hum what I was telling her about the wind, the waves, the sailing,
and relaxation, to the tune of the little lullaby.

I hummed those sensations, and I could see that she was

"enchanted." But the hour came to an end, and I had to

send her away brusquely.

I knew nothing more about her.

I had forgotten her name and that of her

physician. But it was a story that haunted

me.

Years later, at a congress, a stranger introduced himself to me as the doctor from Solothurn and reminded me

of the story of the young girl.

"Certainly I remember the case," I said. "I should have liked so much to know what became of her."

"But," he replied in surprise, "she came back cured, as you know, and I was the one who always wanted to know what you had done.

Because all she could tell me was some story about sailing and wind, and I never could get her to tell me what you really did.

I think she doesn't remember.

Of course, I know it's impossible that you only hummed her a story

about a boat." How was I to explain to him that I had simply listened

to something within myself? I had been quite at sea.

How was I to tell him that I had sung her a lullaby with my

mother's voice? Enchantment like that is the oldest form of

medicine.

But it all happened outside of my reason: it was not until later that I thought about it rationally and tried to arrive at the laws behind it.

She was cured by the grace of God.

Georges Duplain: How can you speak of the

grace of God? Dr. Jung: And why not?

A good dream, for example, that's

grace. The dream is in essence a

gift.

The collective unconscious, it's not for you, or me, it's the invisible world,

it's the great spirit. It makes little difference what I call it: God, Tao, the

Great Voice, the Great Spirit.

But for people of our time God is the most comprehensible name with which to designate the Power beyond us.

The images of God—it's an immense story.

I remember an African tribe whose members greeted the first rays of the sun by spitting in their hands and turning them towards
it.

That’s classic: since breath is the soul, the saliva which accompanies the breath is the substance of the soul.

What that gesture means exactly is: "My God, I offer

you my soul." I tried to find out if they knew the

meaning of their gesture.

No, the young did not know, nor the fathers.

But the grandfathers knew, it is they who guard the secrets.

And elsewhere you see this gesture in the carved dog-headed baboons of Abu Simbel.

I watched the tribesmen and when I thought I had understood them I asked, "Your god

Mungu, he is the sun?" Homeric gales of laughter from the tribesmen.

This poor imbecile of a white man, imagining that we worship that ball

of light and heat! I looked closer.

The same rite also greeted the new moon.

So, in the end, I understood their god: it was the moment when darkness changes into light, not the sun it- self, but its appearing."

There is Horus, too, among the Egyptians.

There are so many things and they all hang together.

The French writer Colette once said to her husband about some bit of animal behavior, "Maurice, there's just one animal, just one animal!"

I wasn't familiar with that but it's exactly the same idea, the same sense of totality, expressed in the language of someone very close to the animal world.

There are so many possible forms of the truth.

We must find simple words for the great truths; we must try to approach the living truth behind things, it's mankind's oldest effort.

In our time, it's the intellect that is making darkness, because we've let it take too

big a place. Consciousness discriminates, judges, analyzes, and emphasizes the

contradictions.

It's necessary work up to a point.

But analysis kills and synthesis brings to life.

We must find out how to get everything back into connection with everything else.

We must resist the vice of intellectualism, and get it understood that we cannot only understand.

Two or three more centuries will go by before the new era I spoke of in connection

with the flying saucers. A lot will still have to happen to mankind.

Many things will have to change before the new style comes to birth, the new formula for the realization of humanity.

I remember a marvellous sight I beheld one evening in India at the Darjeeling observatory.

Sikkim was already in shadow, the mountains blue to about four thousand meters, violet to about seven thou- sand.

And there in the middle of that ring of mountains was Kanchenjunga in all its glory,

resplendent as a ruby. It was the lotus with the jewel without price in its center.

And all the savants and scientists, lost in wonder at this spectacle, said "OM" without realizing it.

That’s the primal word, the sound that passes from mother to child, and what some primitives say when they approach a stranger.

And after the learned men had regained consciousness, they felt the need of a word and they asked me to re- cite part of Faust.

Georges Duplain: Faust—you know how Goethe spoke of that work, of the research into the essential that it meant? As "das
Hauptgeschaft," the main thing, the essential.

Dr. Jung: Man has need of the word, but number is a much more

important thing. In essence, number is sacred.

Lots of important things might be said

about it. The quaternity, above all, is an

essential archetype. The square, the

cross.

The squaring of the circle by the alchemists.

The cross in the circle, or, for Christians, Christ in "glory."

It is not I who have made up all that. It exists, and it’s important.

Georges Duplain: What can men do, and especially we Swiss, to prepare ourselves and help everyone prepare himself to face a future
already disturbing in its immediacy?

Dr. Jung: There is no entirely simple, thoroughly rational recipe.

Most of us are too academic-minded to come face to face with living reality in its wholeness, its totality.

We prefer to deny it because that's easier, and because we can find such a lot of good, honest, reasonable ar- guments for doing so.

What would you have me do?

I say what I know, what I believe, how I see things.

But I know very well that truth is ineffable and all our

approaches to it, gross. Just the same, we're moving ahead.

But it's such a long story.

In the case of Switzerland there are some profound symbols which are very strange: the union of white and red in our flag, for example, is a "sign" of the reconciliation of opposites.

I pointed out in my book on "flying objects" that the white star on American airplanes and the red star on Soviet planes also show this opposition of masculine and feminine colors.

In Switzerland this symbolism may be said to point to their reconciliation, since the two colors are conjoined.

And besides there is also (on our flag) the cross, which is the sign of the quaternity already to be found in the center of Switzerland, where the rivers take their rise, as though the play of nature had marked out that quaternity.

If we were more conscious in our country, we might think more of this; we might allow these great symbols to penetrate us.

But there is no entirely simple, thoroughly rational recipe: though the Swiss want that above all.

The sort of things that we have been talking about are, without doubt, harder to explain to the Swiss than to other people.

We are extremely materialistic in the broadest sense

of the term. Feet on the ground, heads not too high

in the sky!

We believe in nothing but what we see, what we touch, what we know.

The Swiss is much too literal-minded to come face to face with live reality in its wholeness, its totality.

He prefers to deny it because that is easier, and because such a lot of good, honest, reasonable arguments can be found to support his

denial.

What would you have me do?

I say what I know, what I believe, how I see things.

But I know very well that the Truth is ineffable, and all our approaches

to it are gross. Just the same we are moving ahead.

But it is such a long story.

There is one thing that counts, though: we're beginning to look at history in the light of perspectives gained from the study of the psyche and of human behavior.

And not only history but economics, too.

Men like Professor Karl Schmid" at the Federal Institute of Technology, Zurich, or Professor Baler" and his Insti- tute for Economic Research, have a very extensive acquaintance with psychology; their better knowledge of man and what motivates him should
permit a better understanding of political and economic conditions.

With time and accumulated experience, we shall not only understand the past better, but maybe we shall also learn how to avoid the most dangerous situations in the future, to forestall political crises just as we now begin to know how to forestall economic crises.

That would be progress, if men were wise enough.

But remember what the Pope said: "The world should be more conscious of the presence of angels."

There was a man who was conscious of what the unconscious brings us, who was in contact with the living truth. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

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326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

Carl Jung: Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious.. (2016-05-20 02:30)

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual
as much as possible, thus paralyzing his fantasy activity.

Instead, religion offers stereotyped symbolic concepts that are meant to take the place of his unconscious once and for all.

The symbolic concepts of all religions are recreations of unconscious processes in a typical, universally binding form.

Religious teaching supplies, as it were, the final information about the “last things” and the world beyond hu- man consciousness.

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder him- self as revelations, in
other words, as concretizations of his unconscious fantasy.

The forms welling up from his unconscious are declared to be universally valid and thus replace the individual fantasies of others. Carl Jung, CW 6, Para 80

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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https://www.facebook.com/groups/792124710867966/

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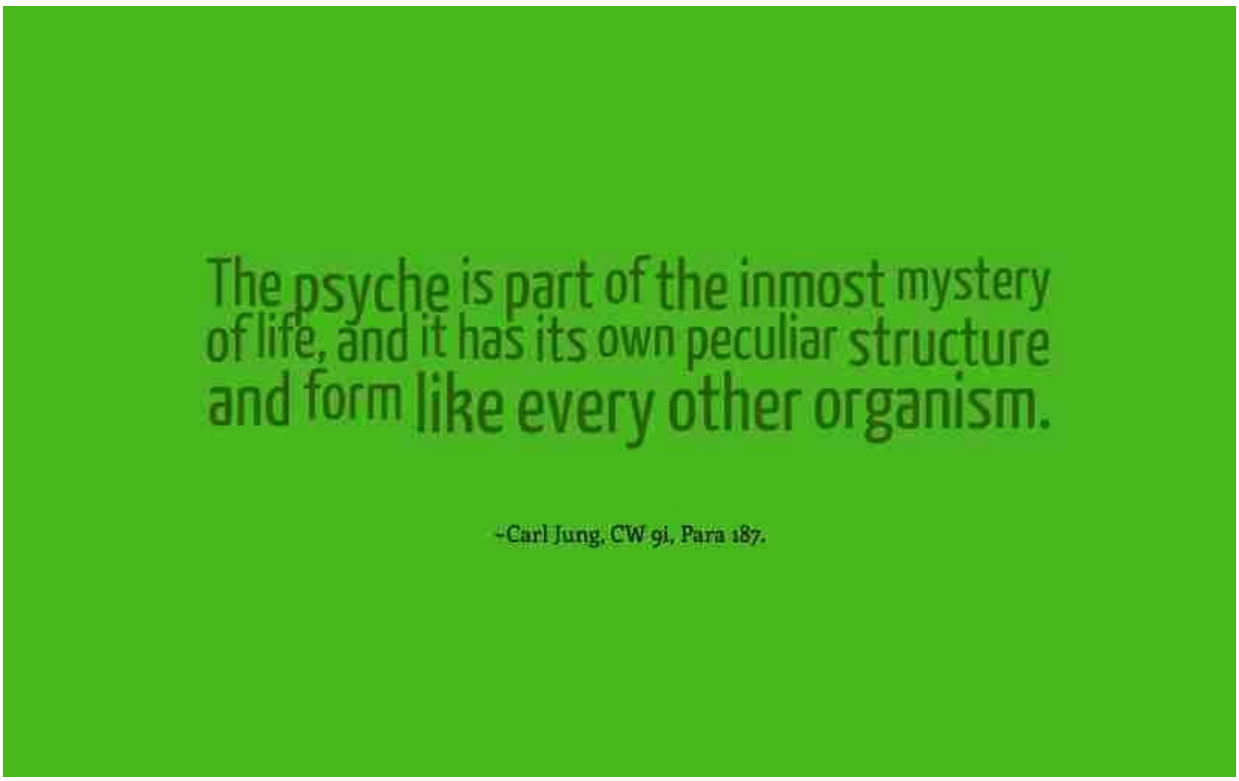
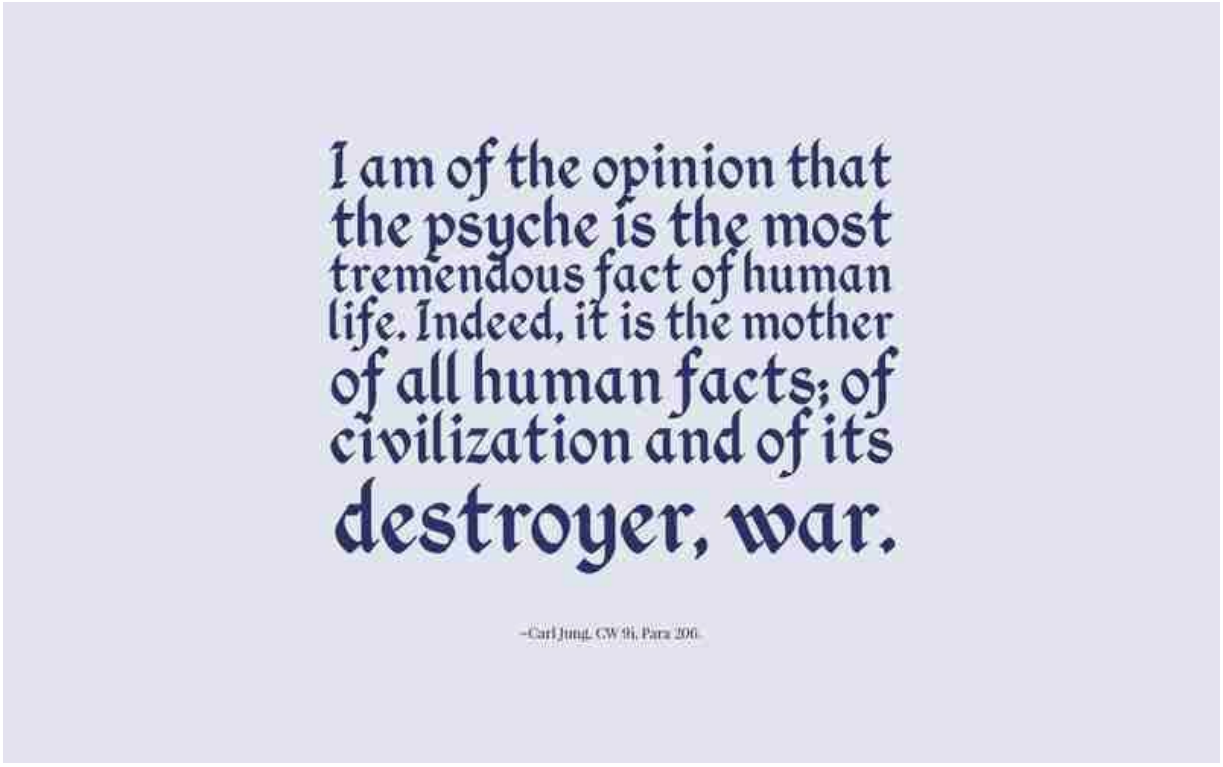
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXV (2016-05-20 05:16)


The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism.
~Carl Jung, CW 9i, Para 187.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.


I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war.
~Carl Jung, CW 9i, Para 206.

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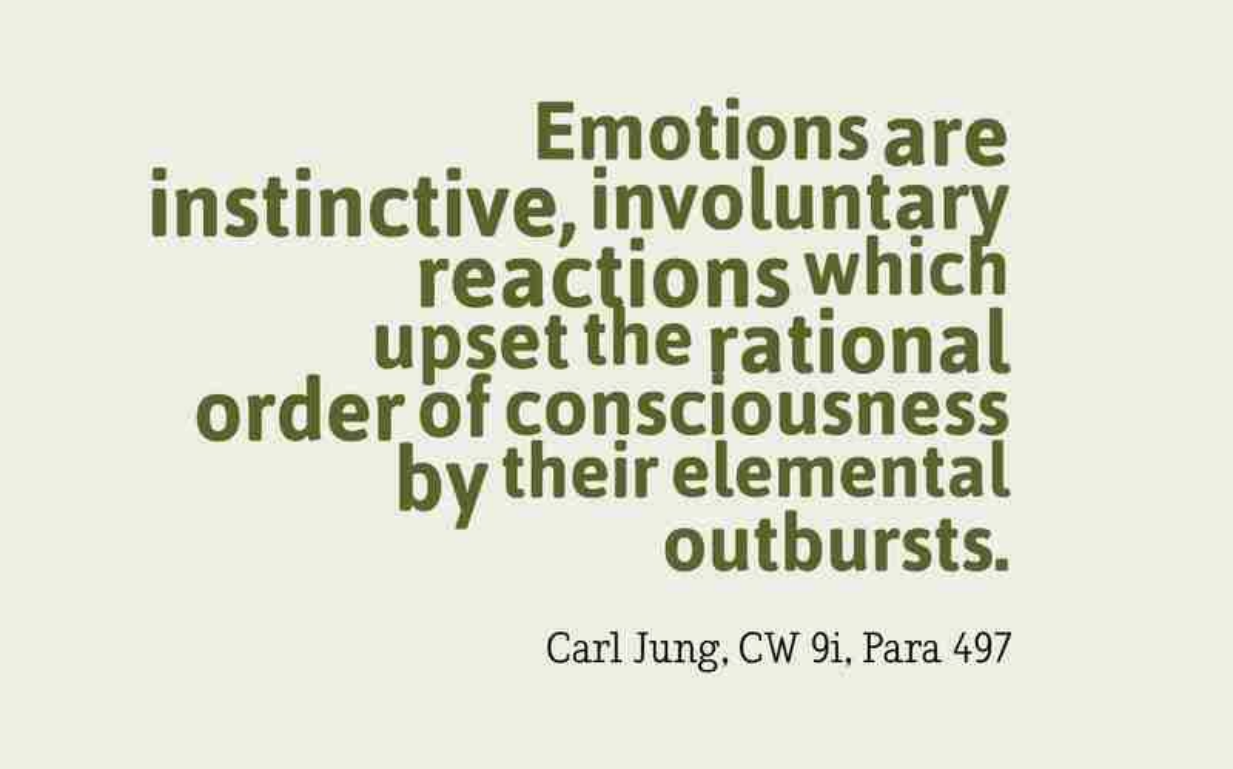
Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts.
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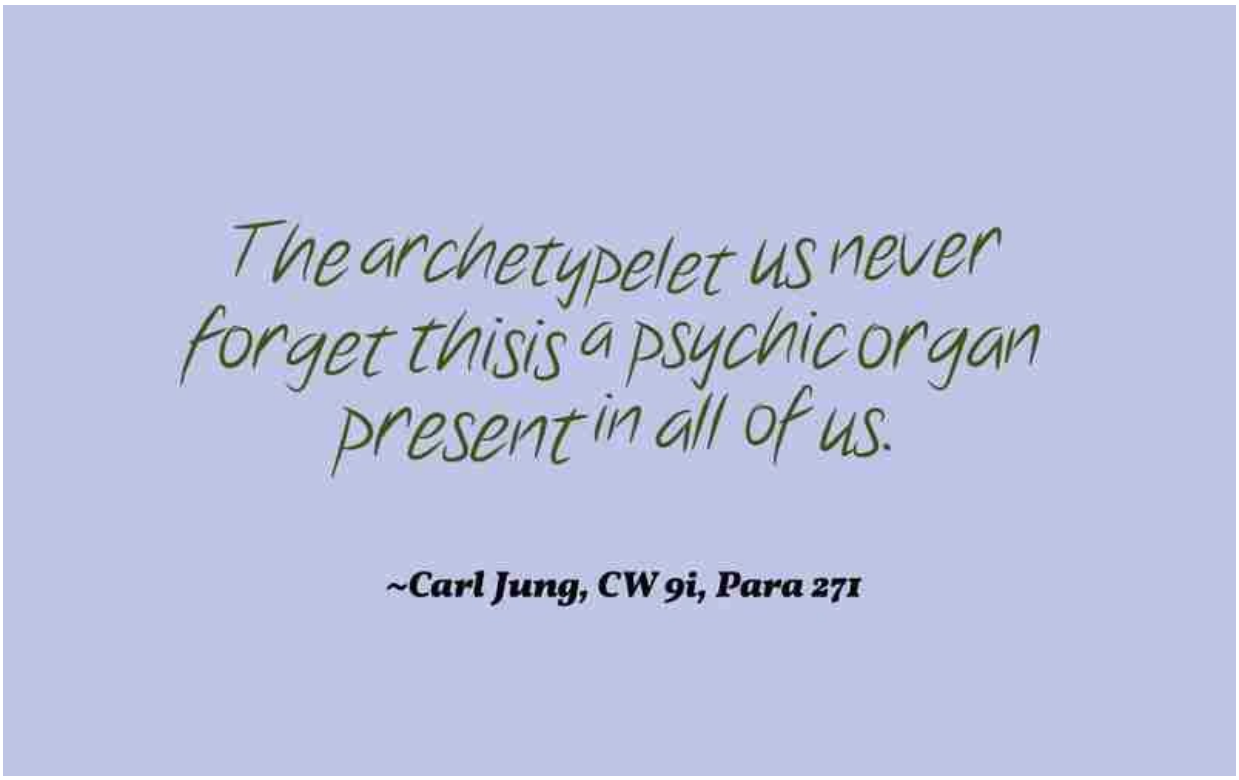
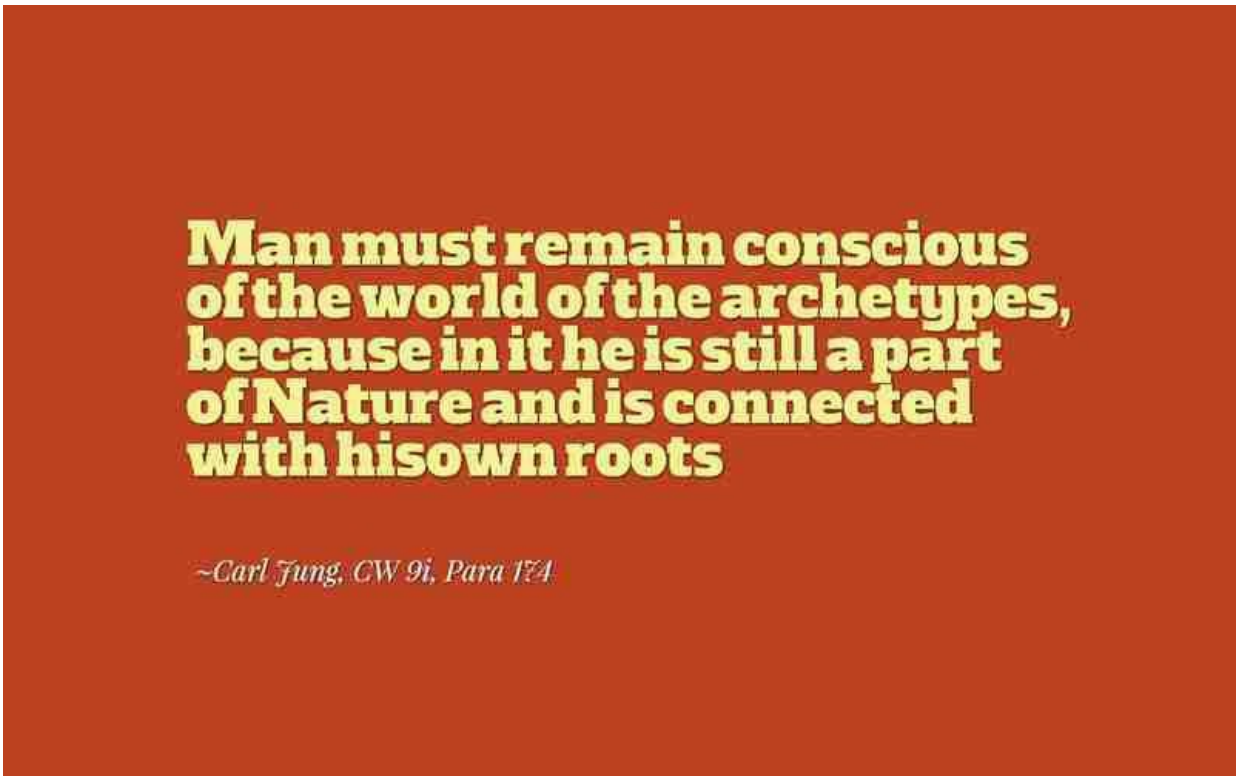


The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271


Man must remain conscious
of the world of the archetypes,
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of Nature and is connected
with hisown roots
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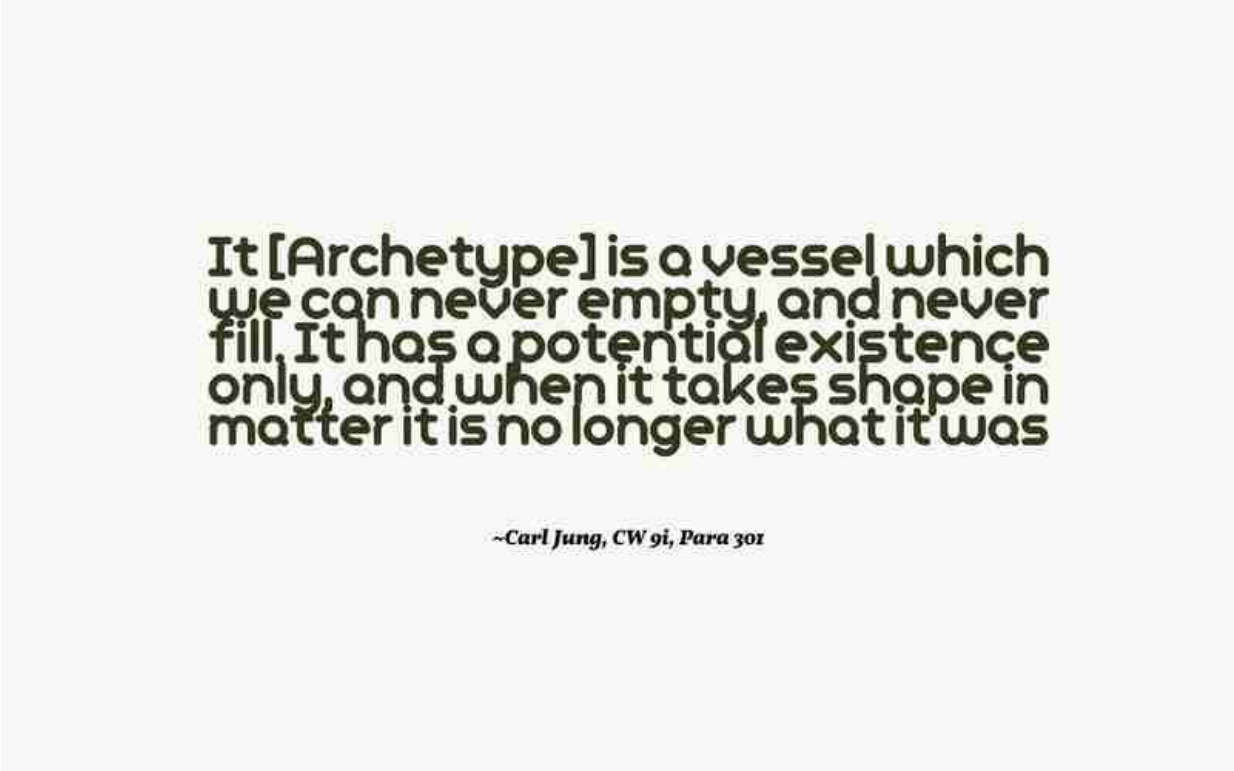
It [Archetype] is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was
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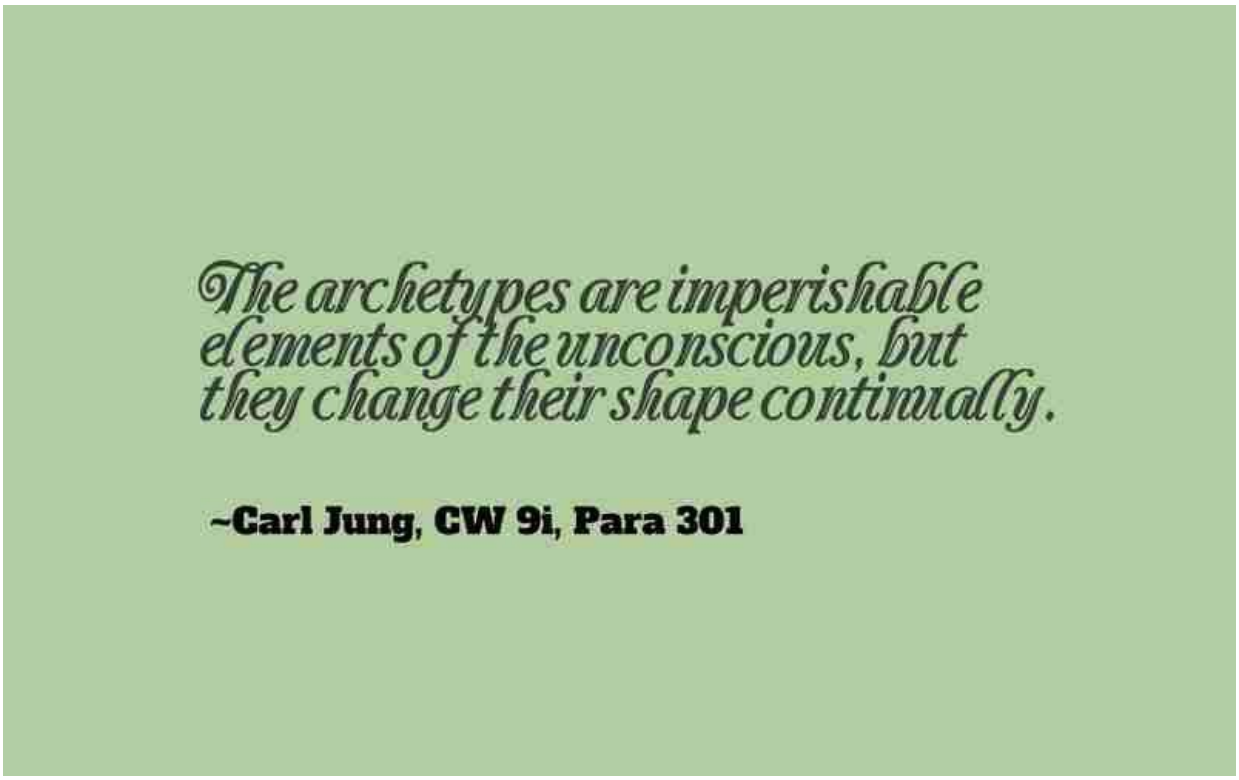
The archetypes are imperishable elements of the unconscious, but they change their shape continually.
~Carl Jung, CW 9i, Para 301

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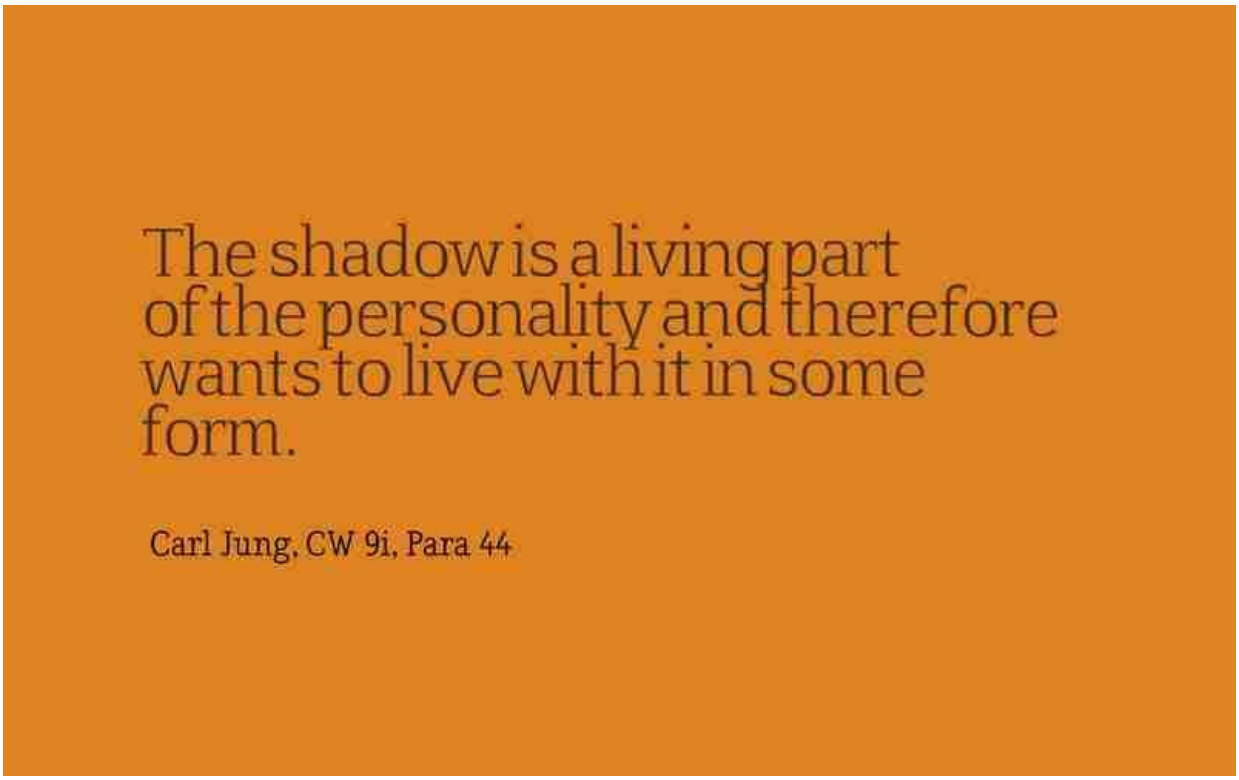
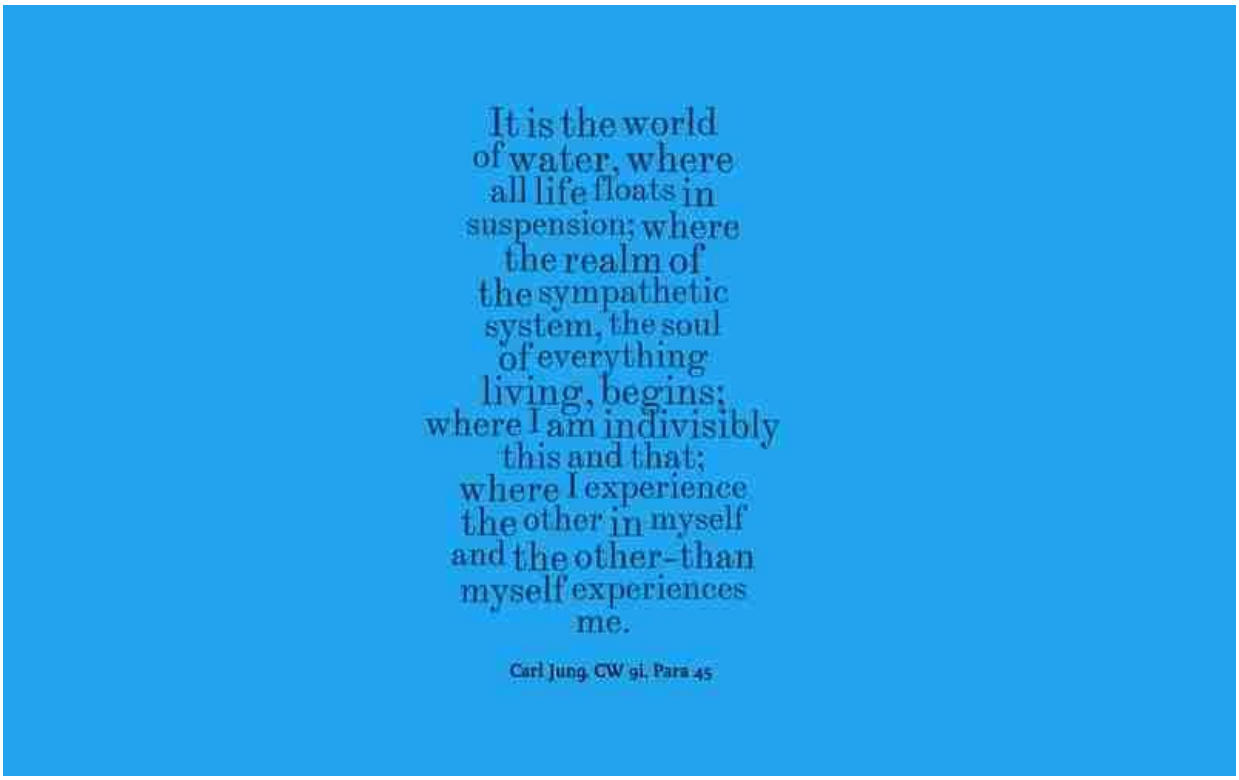
A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184



The shadow is a living part of the personality and therefore wants to live with it in some form.
Carl Jung, CW 9i, Para 44.


It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me.
Carl Jung, CW 9i, Para 45

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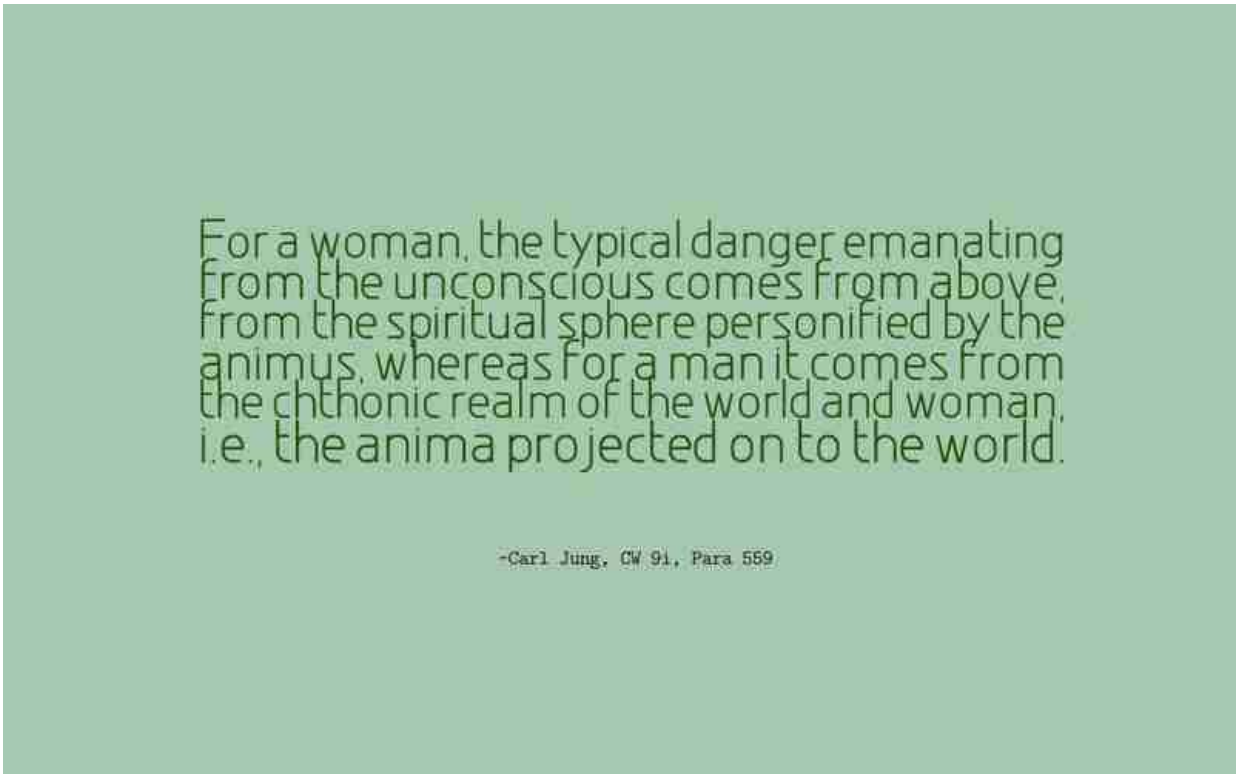
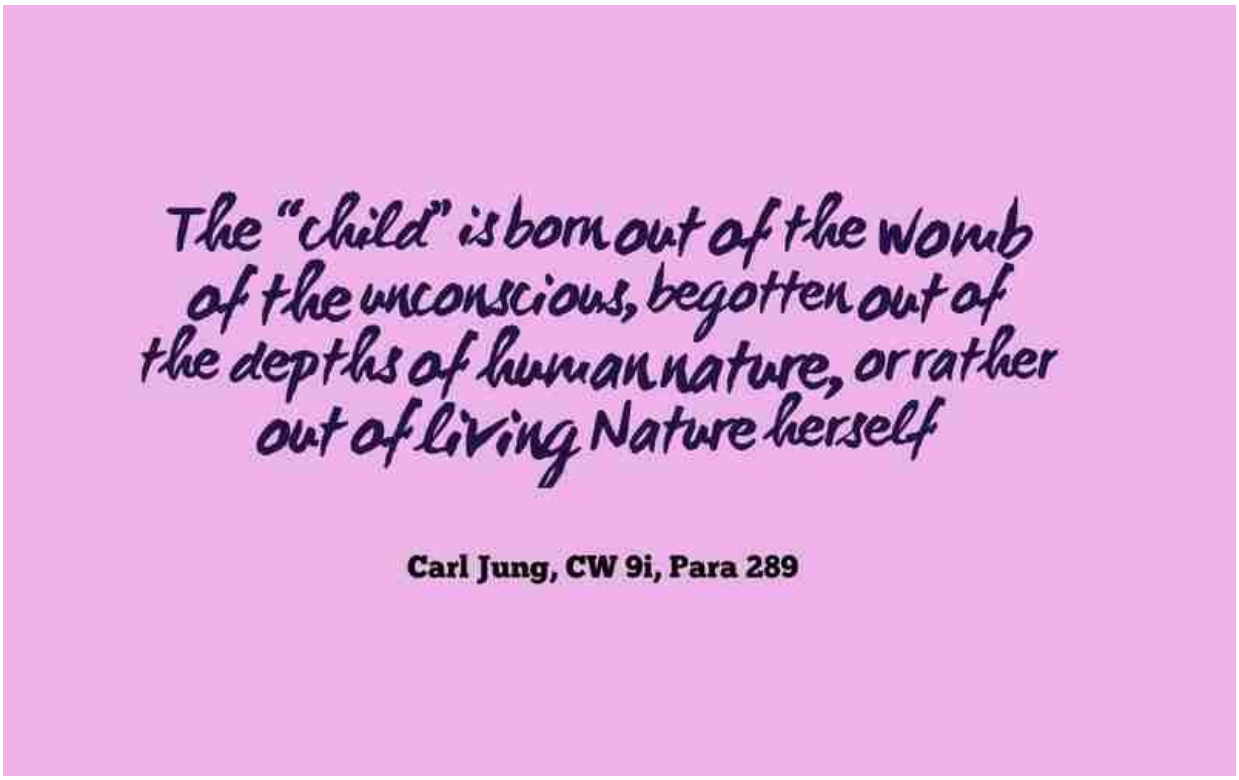

For a woman, the typical danger emanating from the unconscious comes from above, from the spiritual sphere personified by the animus, whereas for a man it comes from the chthonic realm of the world and woman, i.e., the anima projected on to the world.
-Carl Jung, CW 9i, Para 559

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559


The "child" is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself
Carl Jung, CW 9i, Para 289

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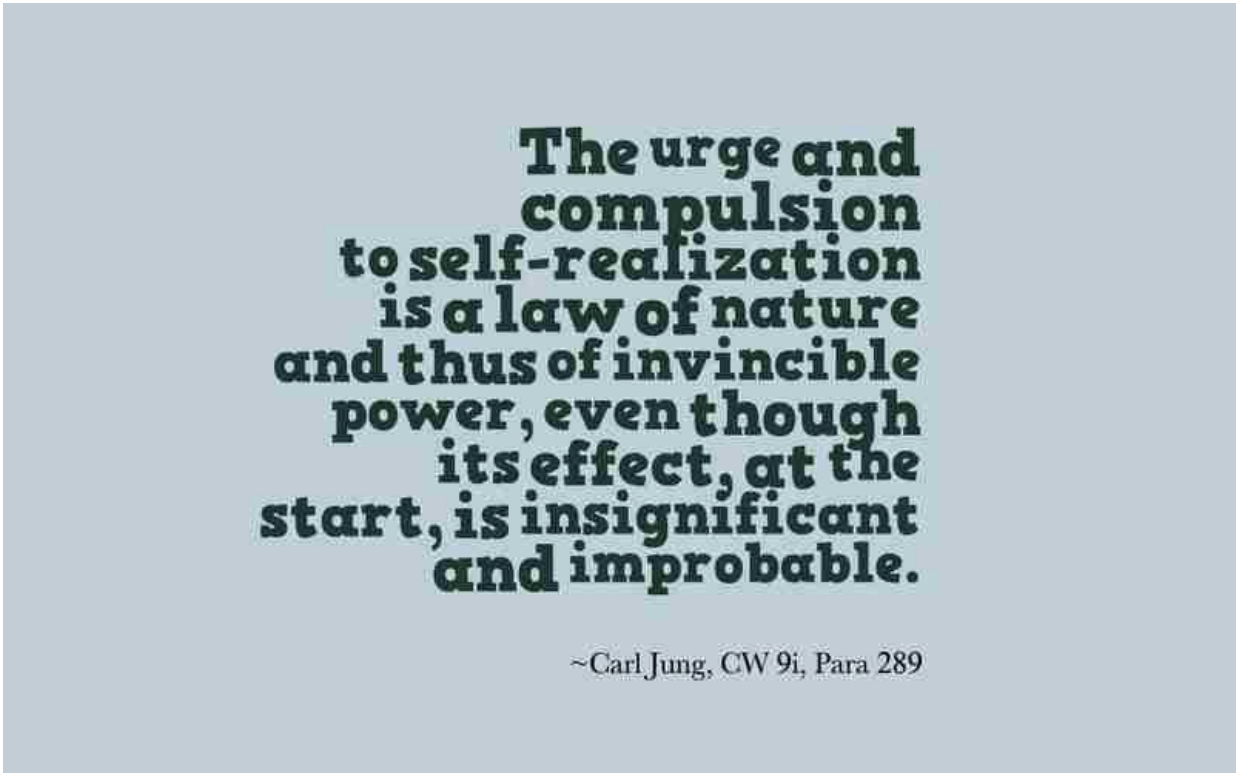
The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable.
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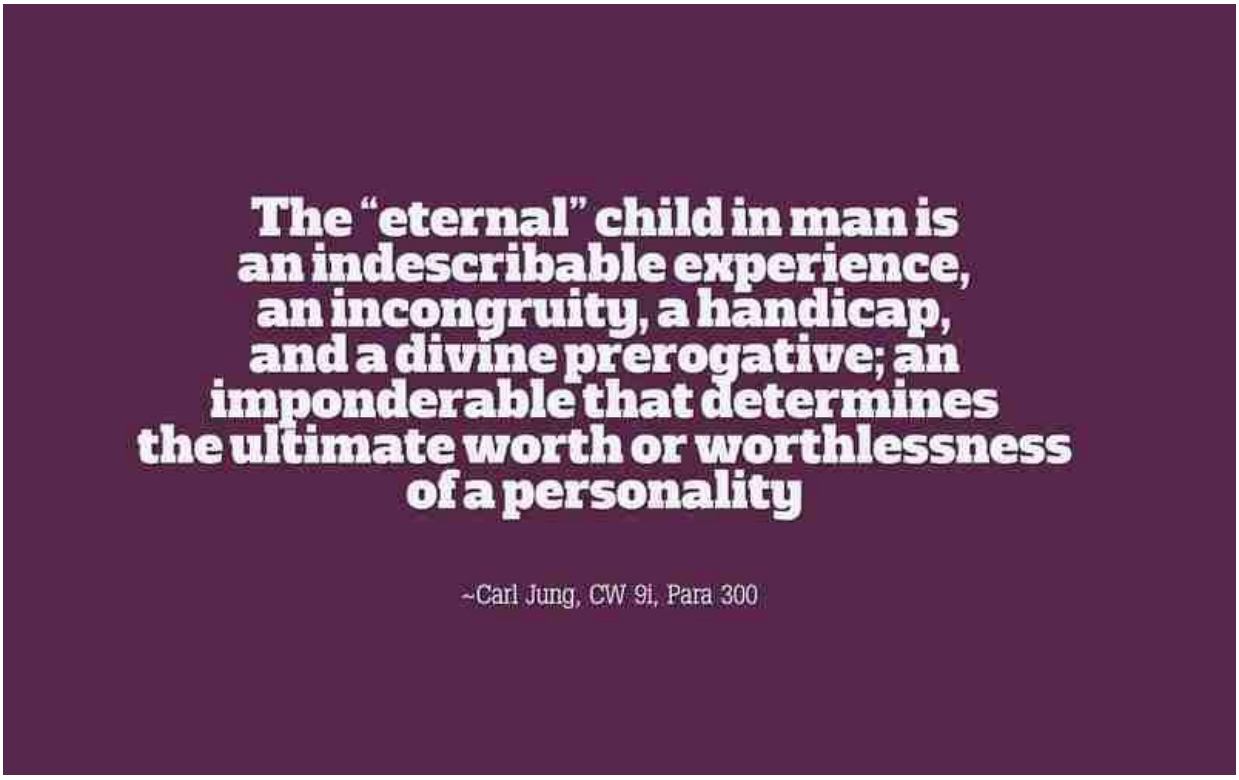
The "eternal" child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality
~Carl Jung, CW 9i, Para 300

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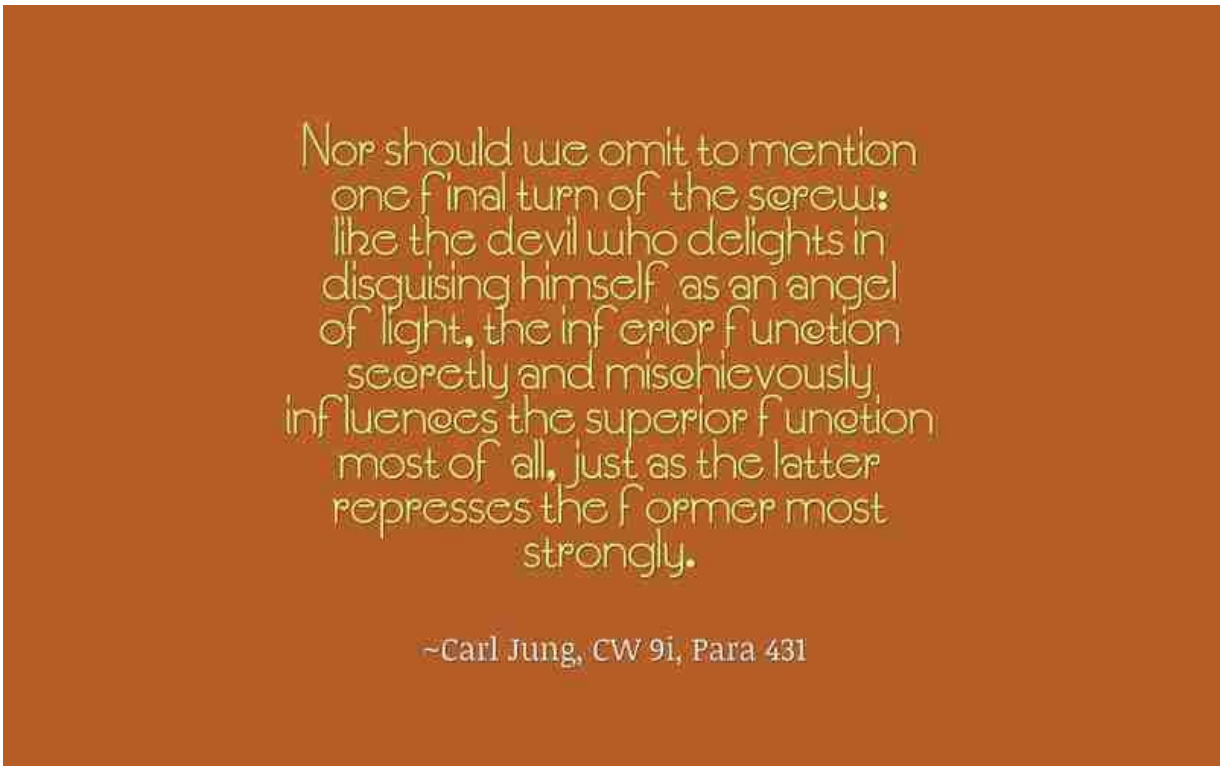
Nor should we omit to mention one final turn of the screw: like the devil who delights in disguising himself as an angel of light, the inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly.
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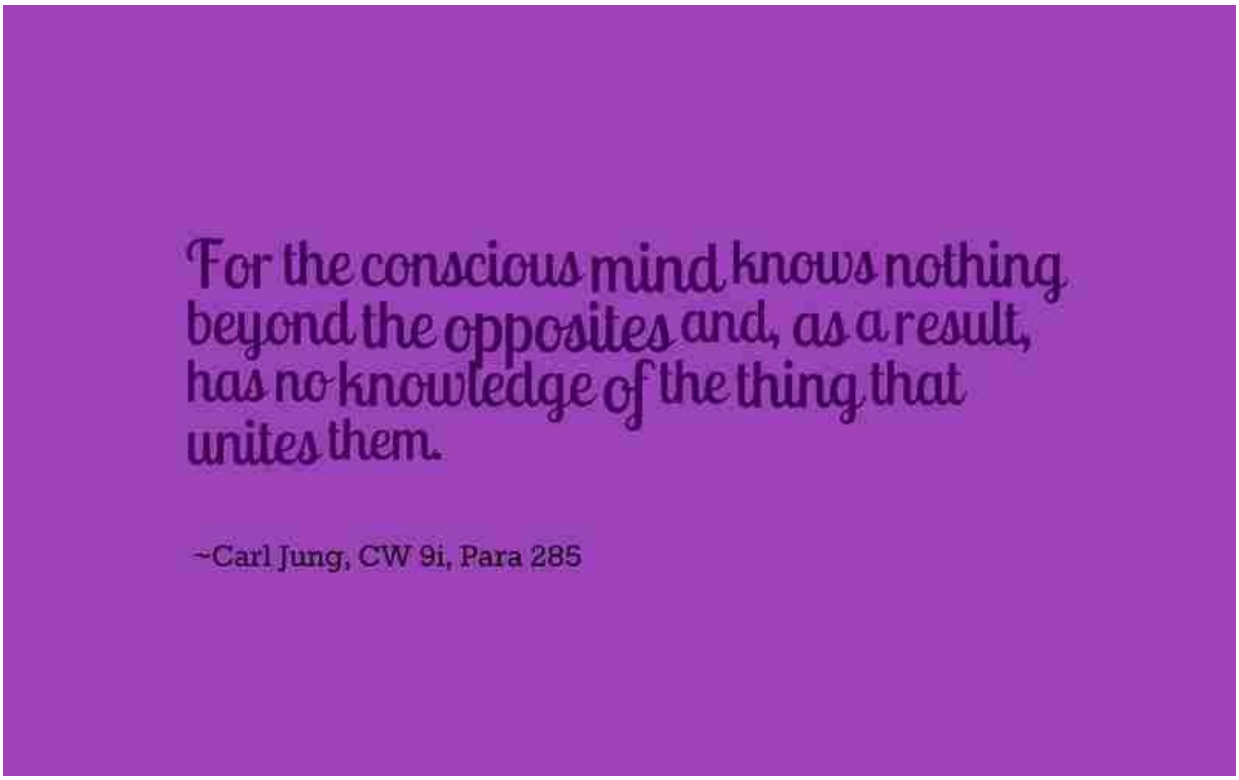
For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them.
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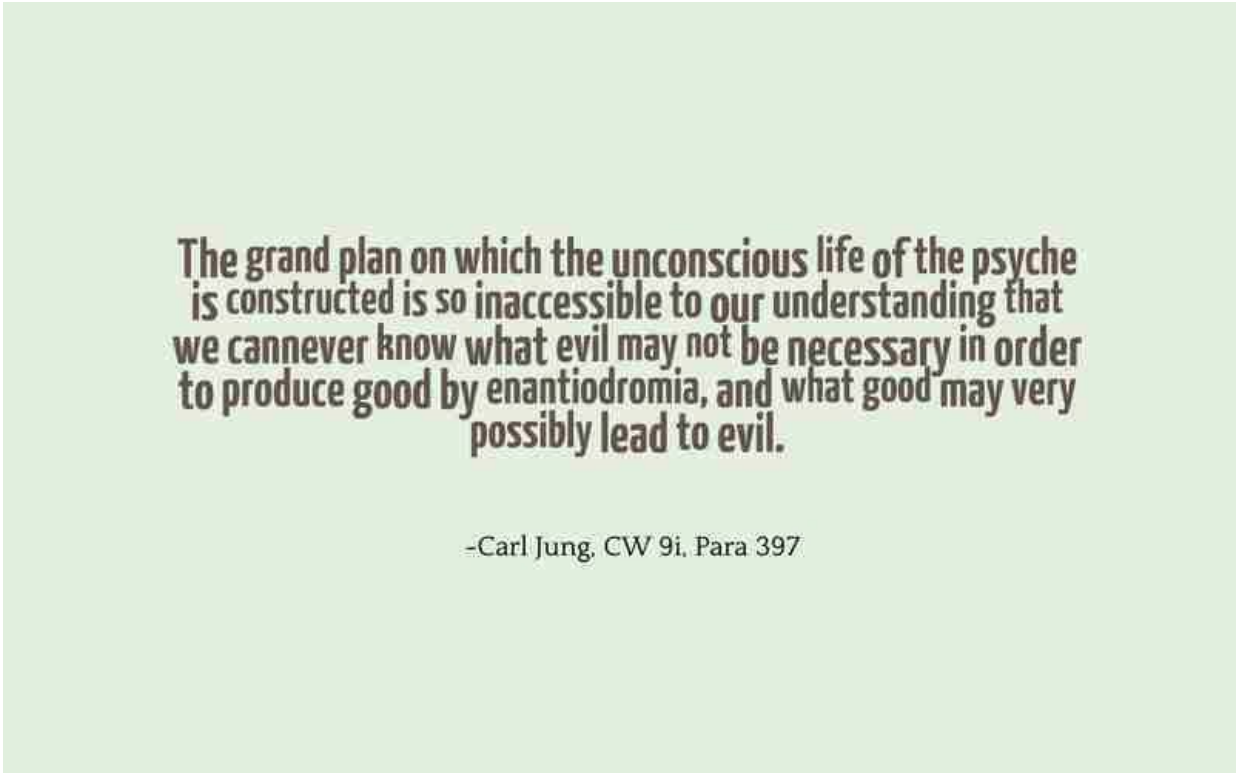
The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we cannever know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.
-Carl Jung, CW 9i, Para 397

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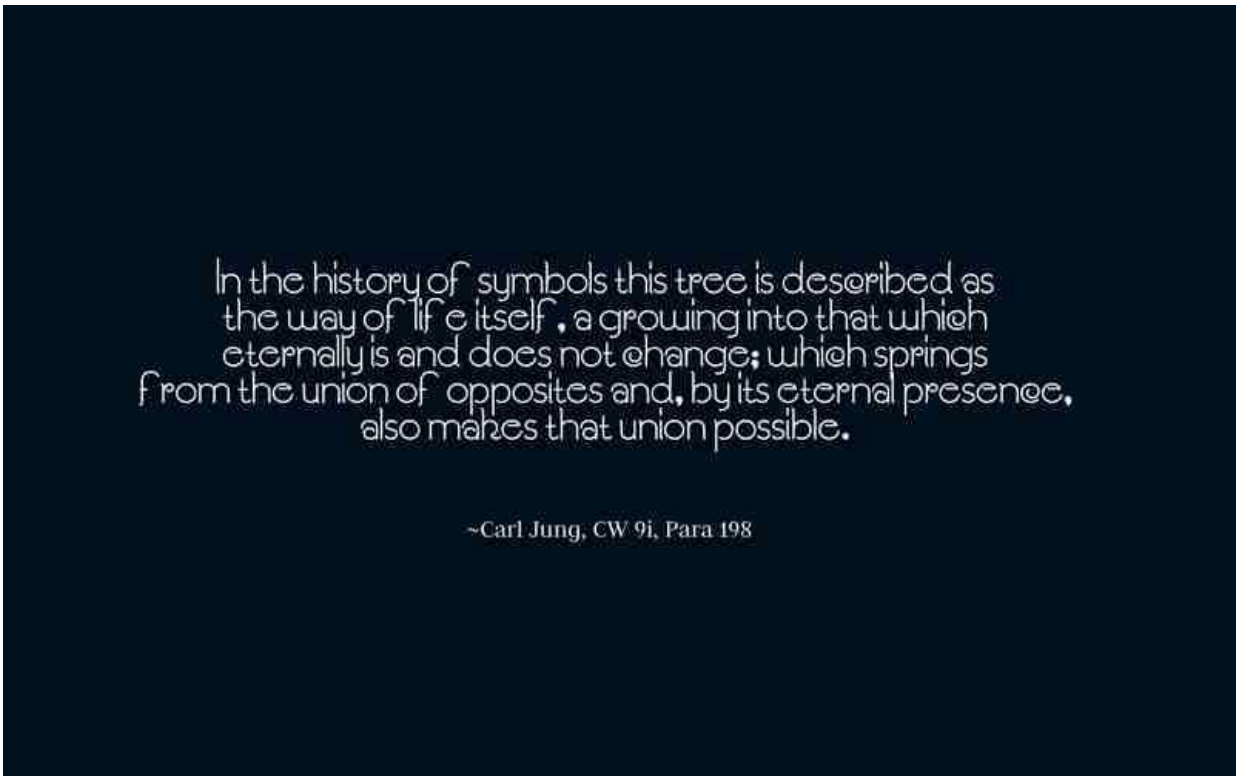
In the history of symbols this tree is described as
the way of life itself, a growing into that which
eternally is and does not change; which springs
from the union of opposites and, by its eternal presence,
also makes that union possible.
~Carl Jung, CW 9i, Para 198

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It seems as if it were only through
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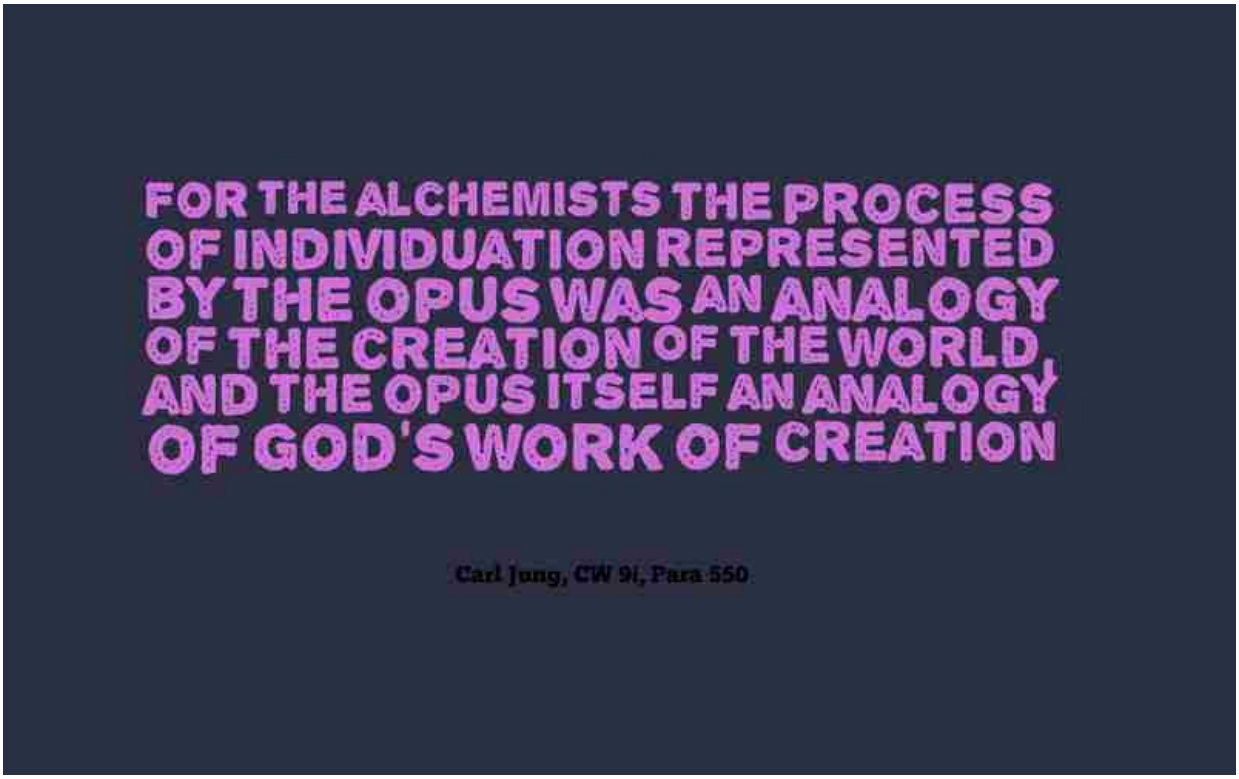
FOR THE ALCHEMISTS THE PROCESS
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AND THE OPUS ITSELF AN ANALOGY
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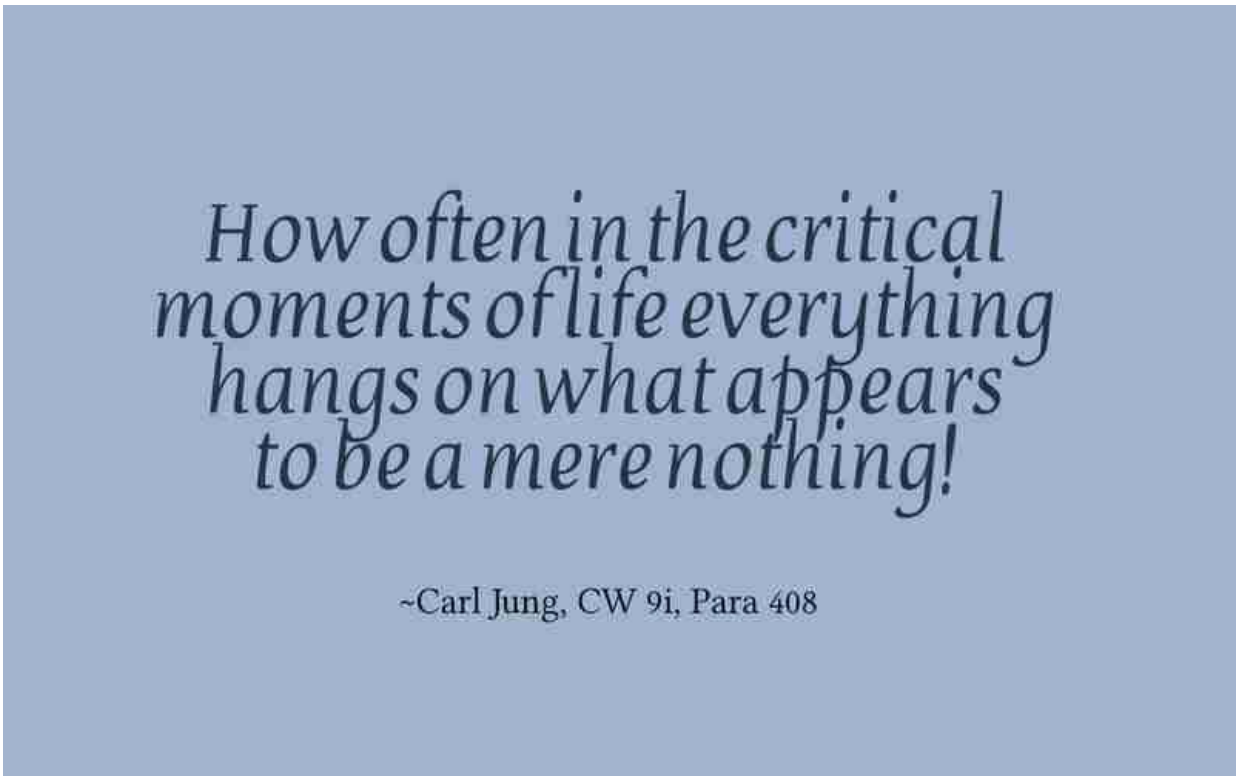
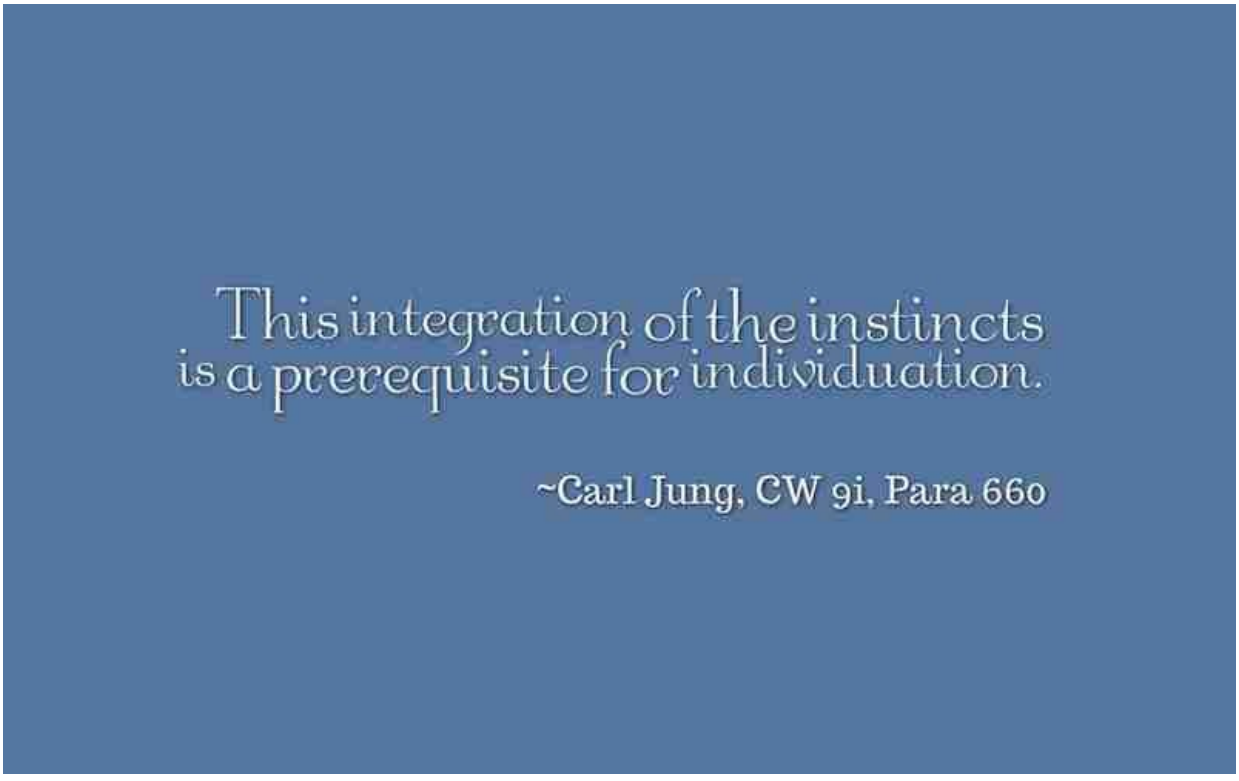
Carl Jung, CW 9i, Para 550

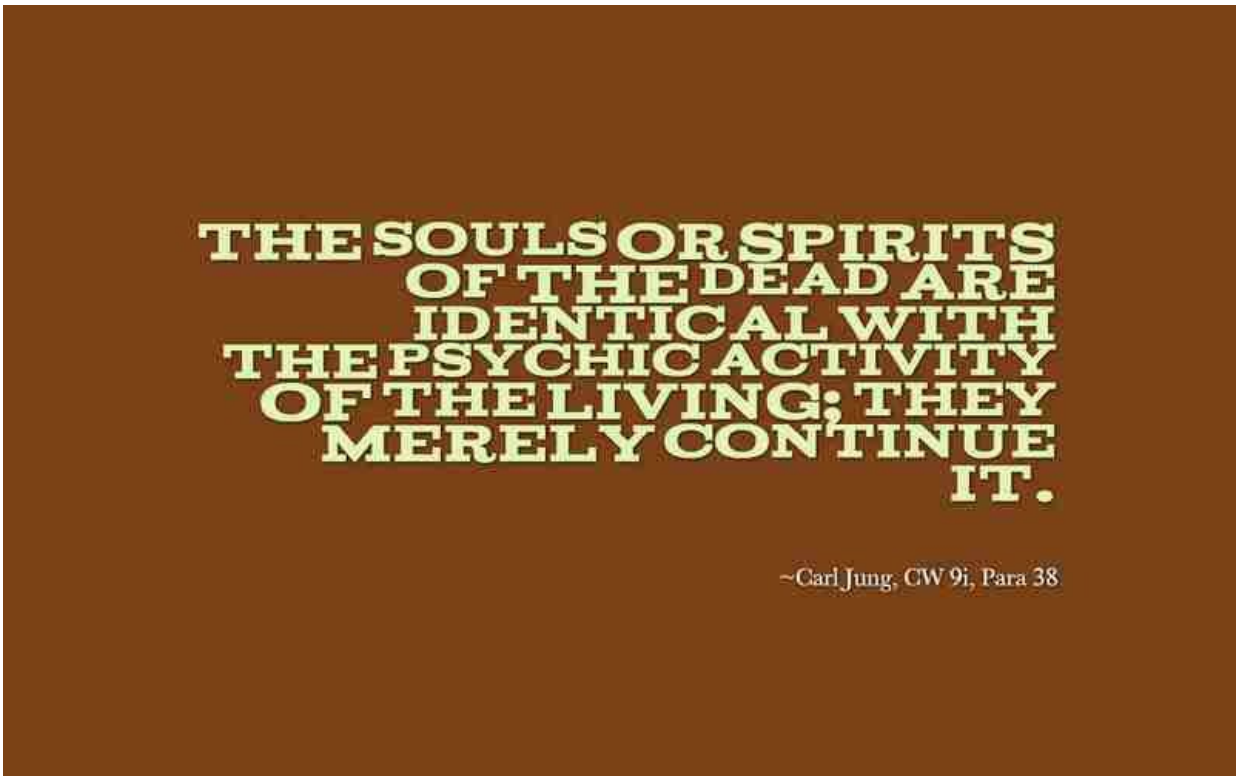
For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550



How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408



This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9i, Para 660


THE SOULS OR SPIRITS OF THE DEAD ARE IDENTICAL WITH THE PSYCHIC ACTIVITY OF THE LIVING; THEY MERELY CONTINUE IT.
~Carl Jung, CW 9i, Para 38

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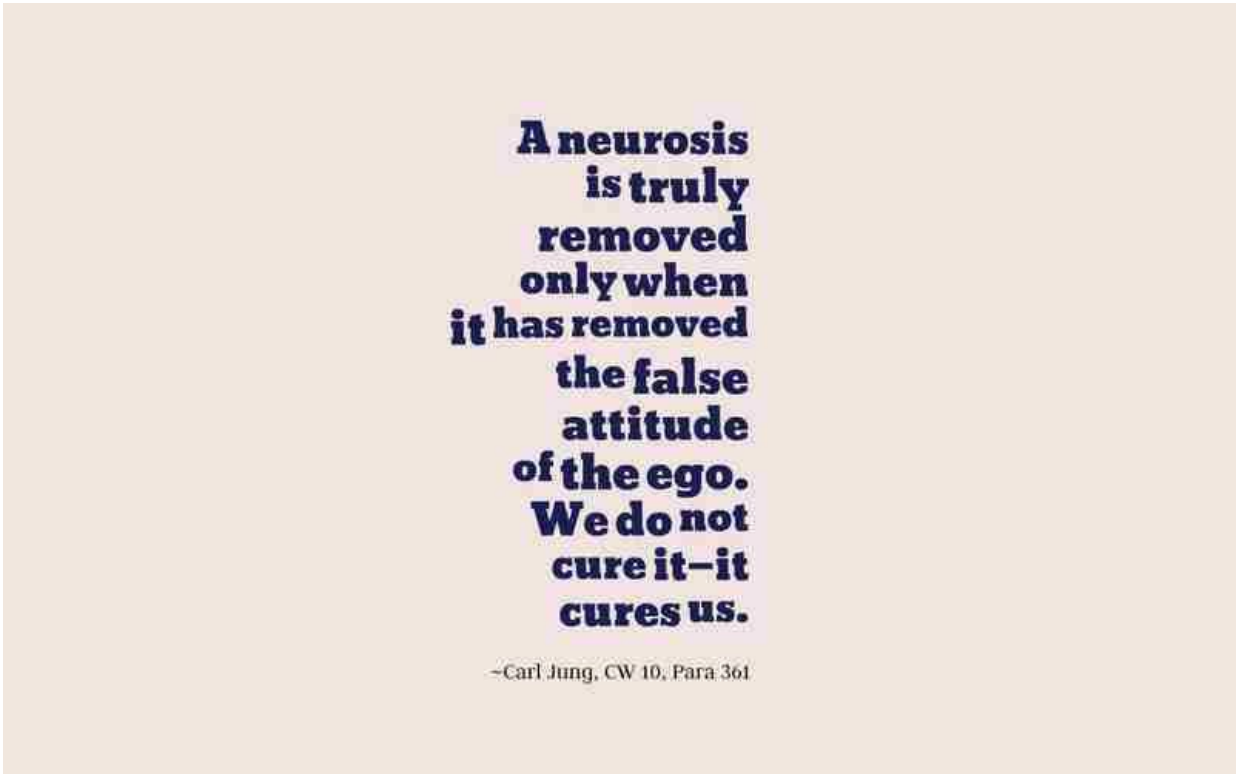
A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it–it cures us.
~Carl Jung, CW 10, Para 361

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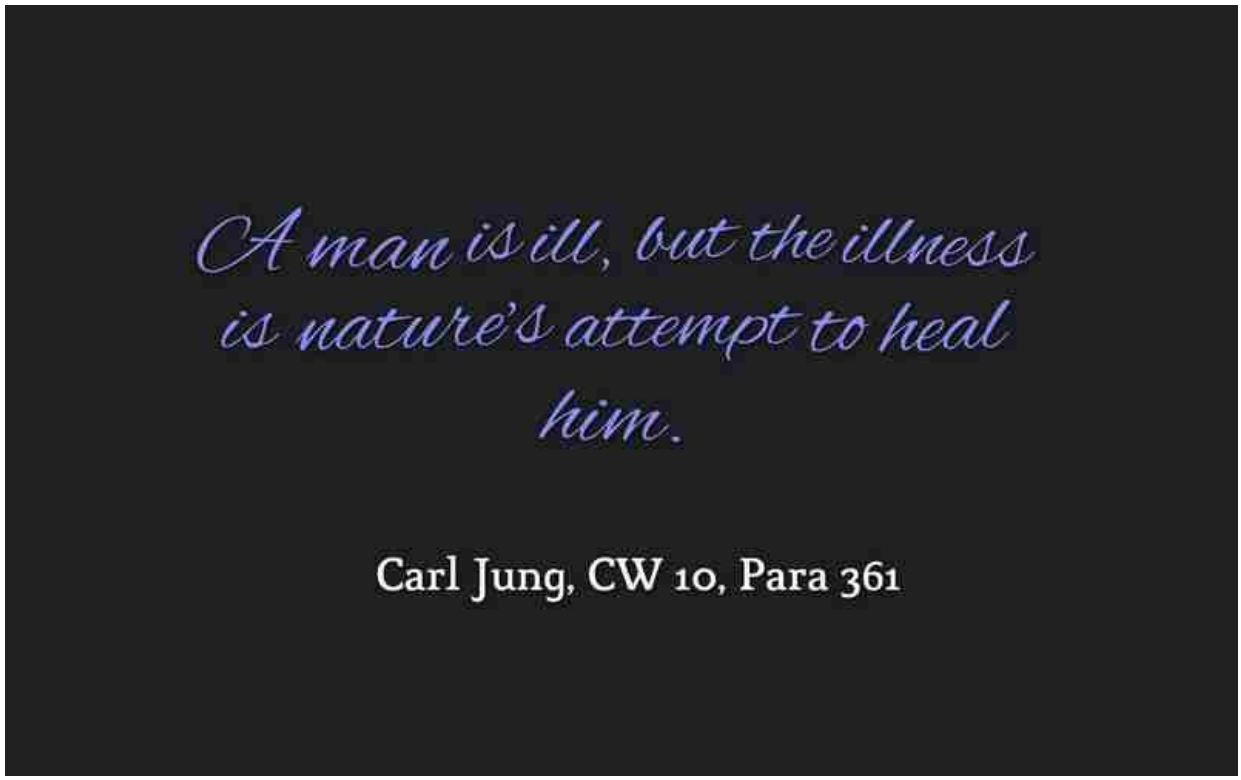
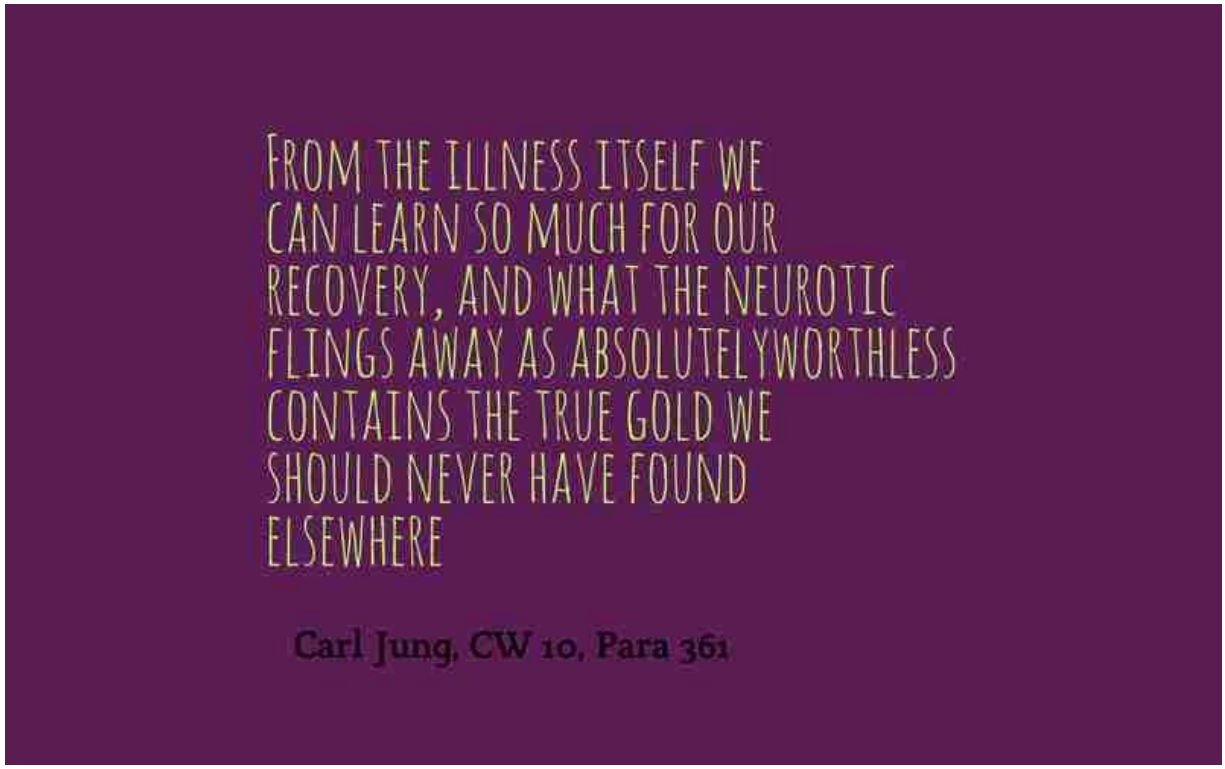
Carl Jung, CW 10, Para 361



A man is ill, but the illness is nature's attempt to heal him. Carl Jung, CW 10, Para 361


FROM THE ILLNESS ITSELF WE CAN LEARN SO MUCH FOR OUR RECOVERY, AND WHAT THE NEUROTIC FLINGS AWAY AS ABSOLUTELYWORTHLESS CONTAINS THE TRUE GOLD WE SHOULD NEVER HAVE FOUND ELSEWHERE
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From the illness itself we can learn so much for our recovery, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

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326016020781946/

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Red Book:

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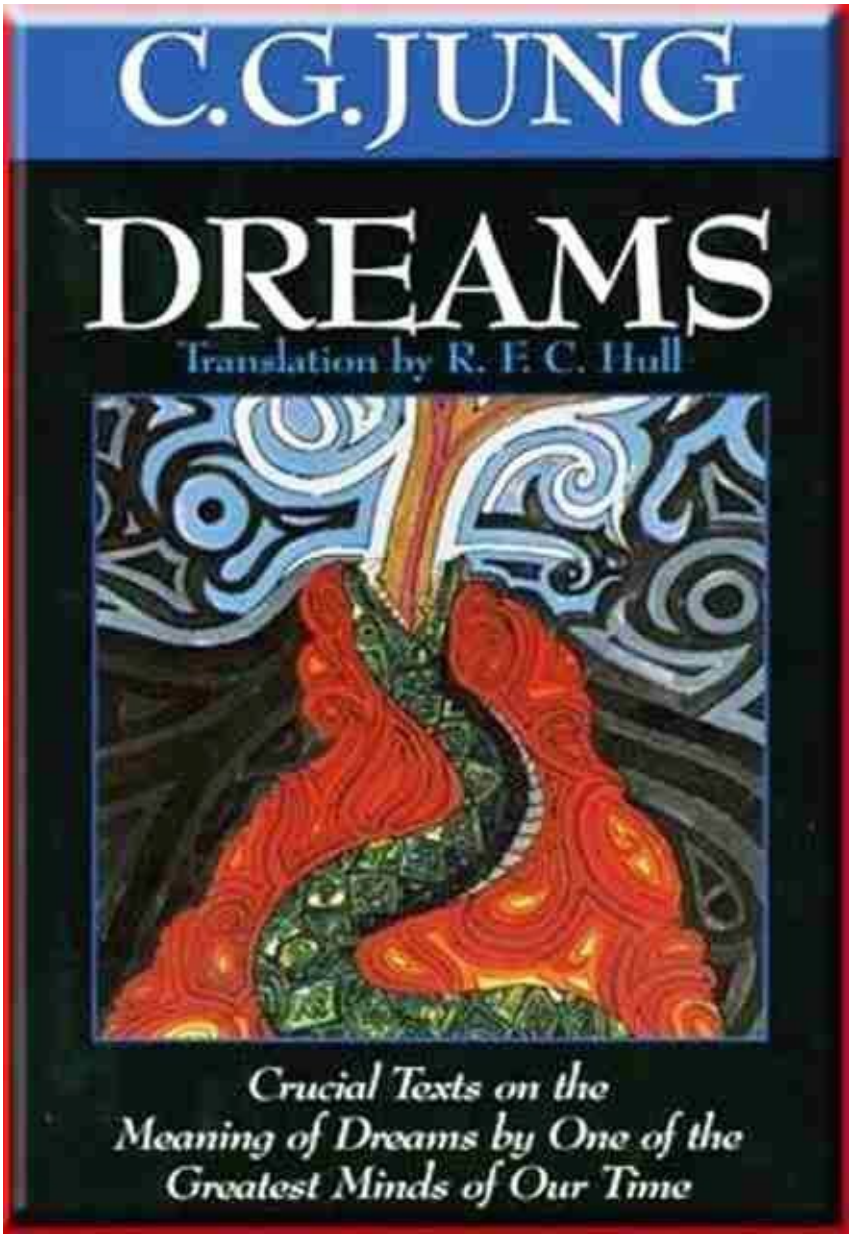
Carl Jung: As Freud says, dream-analysis is the via regia to the unconscious. (2016-05-21 02:30)



It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt.

Formerly it was esteemed as a harbinger of fate, a portent and comforter, a messenger of the gods.

Now we see it as the emissary of the unconscious, whose task it is to reveal the secrets that are hidden from the conscious mind, and this
it does with astounding completeness. Carl Jung, CW

7, Para 21. As Freud says, dream-analysis is the via

regia to the unconscious.

It leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and

educator of the soul. Carl Jung, CW 7, Para 25

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the
surface so unintelligible as to leave us thoroughly bewildered.

Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web
through patient work.

But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and dis- cover with astonishment that
an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters.

This discovery compels rather more respect of the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age
has hitherto given short shrift. Carl Jung, CW 7, Para 24.

I call every interpretation which equates the dream images with real objects an interpretation on the objec- tive level.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself.

This I call interpretation on the subjective level. Carl Jung, CW 7, Para 130

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in real- ity can be a little drama of unsurpassed realism.

To experience a dream and its interpretation is very different from having a tepid rehash set before you on pa- per.

Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most
abstract airs, is the direct outcome of something experienced. Carl Jung,

CW 7, Para 199. Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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Carl Jung on “Longing” Anthology (2016-05-22 02:30)

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of en- countering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the ser- pent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Con- sciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

There is no consciousness without discrimination of opposites. Carl Jung; CW 9i: 178.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

We know very well that a man's ambition is for his concepts to be realized in life, whereas it is the most se- cret longing of all women for their lives to be realized in concepts. Carl Jung, Letters Vol. 1, Page 151

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks

without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

Whoever sunders himself from the mother longs to get back to the mother. This longing can easily turn into a consuming passion which threatens all that has been won. Carl Jung, CW 5, Para 352.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

Again one has only to think of the craze for Negro dances, for the Charleston and jazz —they are all symptoms of the great longing of the mass psyche for this more complete— development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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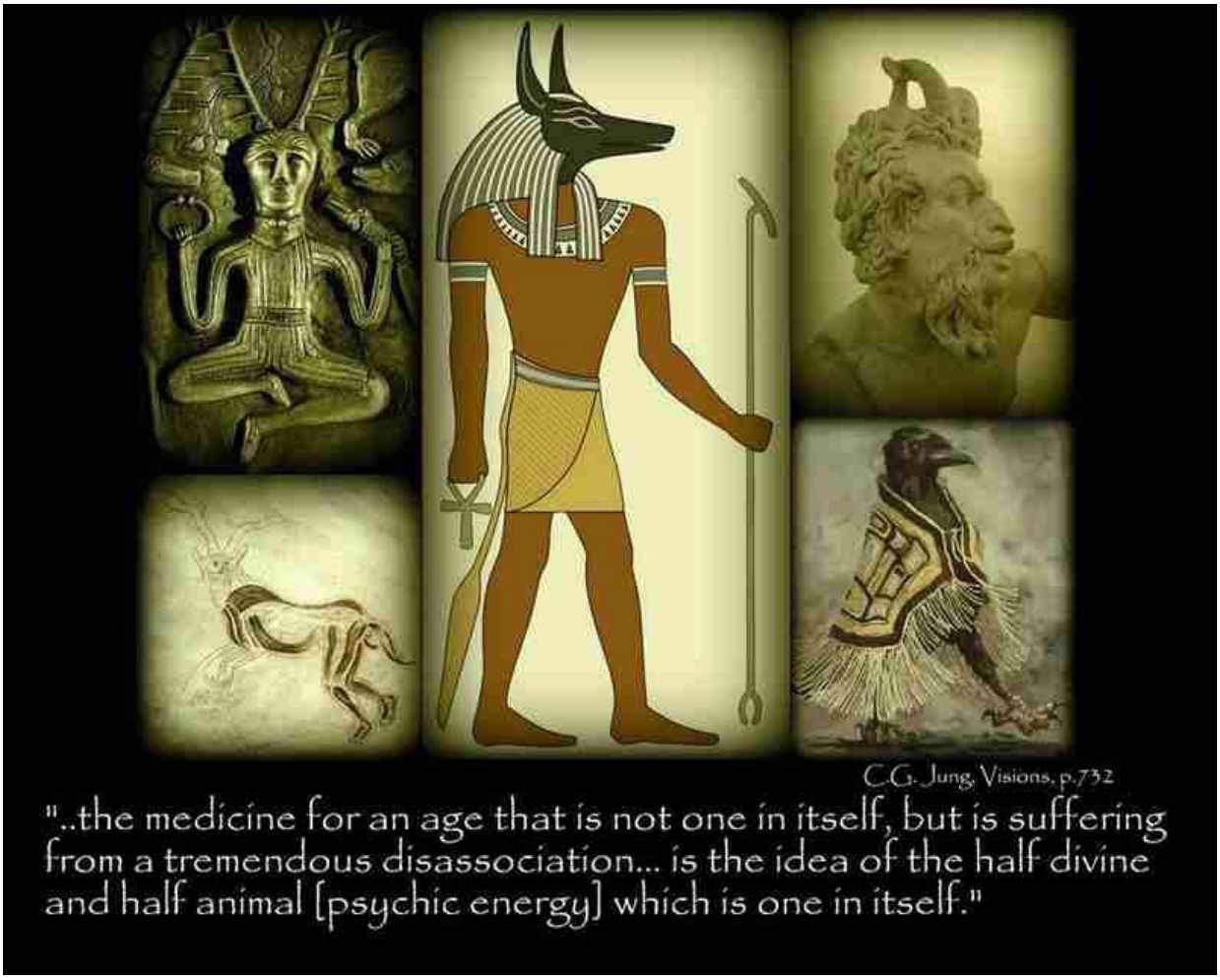
Carl Jung: The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the fourth is God the devil. (2016-05-23 02:30)


C.G. Jung, Visions, p.732
"..the medicine for an age that is not one in itself, but is suffering from a tremendous disassociation... is the idea of the half divine and half animal [psychic energy] which is one in itself."

When you understand analysis as an honest attempt to overcome certain evils of our time, you are not astonished to find that one of the
fundamental concepts of the system is the idea of half-divine and half animal libido which is one in itself, and therefore the medicine for an
age that is not one in itself, that is suffering from a tremendous dissociation.

Also it is an age when the old triangle values, the Trinity idea, is being reversed, adding the fourth function to the three.

The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the

fourth is God the devil. That makes the square.

You see, this whole astrological picture, this ensemble, is exactly like the tissue of the unconscious, like one of these fantasies, or a dream.

Carl Jung, Visions Seminar, Pages

732 – 733. Carl Jung across the

web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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326016020781946/

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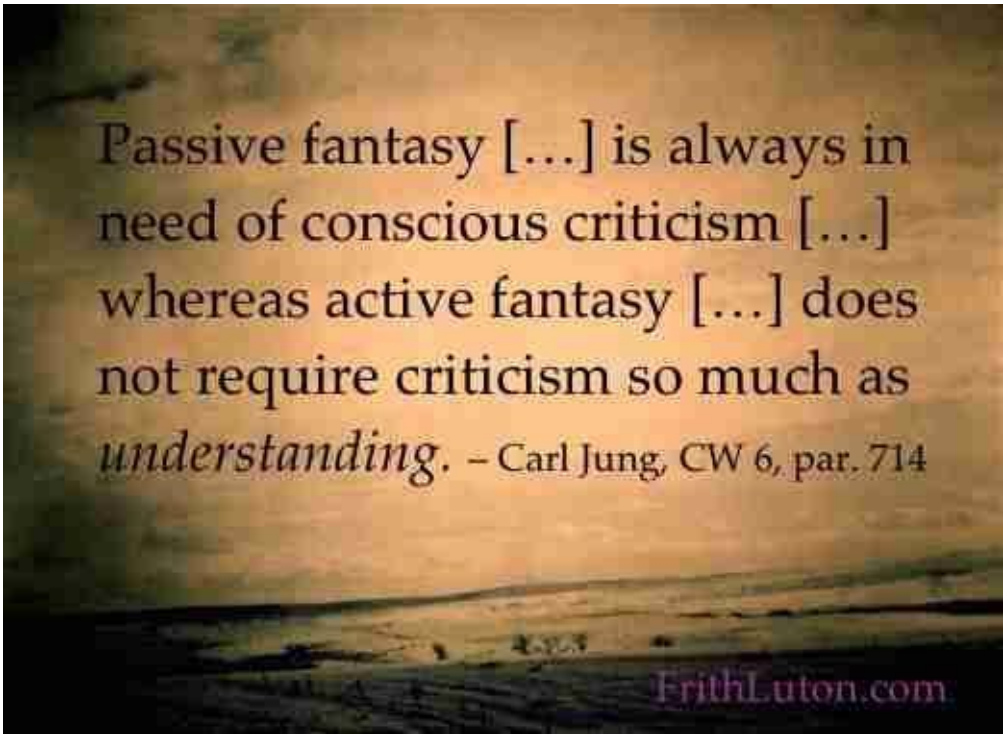
Carl Jung: Such a fantasy can be the highest expression of the unity of a man's individuality,
(2016-05-24 02:30)


Passive fantasy […] is always in need of conscious criticism […] whereas active fantasy […] does not require criticism so much as *understanding*. – Carl Jung, CW 6, par. 714
FrithLuton.com

It is probable that passive fantasies always have their origin in an unconscious process that is antithetical to con- sciousness, but
invested with approximately the same amount of energy as the conscious attitude, and therefore capable of breaking through the
latter's resistance.

Active fantasies, on the other hand, owe their existence not so much to this unconscious process as to a con- scious propensity to assimilate
hints or fragments of lightly toned unconscious complexes and, by associating them with parallel elements, to elaborate them in
clearly visual form.

It is not necessarily a question of a dissociated psychic state, but rather of a positive participation of consciousness.

Whereas passive fantasy not infrequently bears a morbid stamp or at least shows some trace of abnormality, active fantasy is one of the highest
forms of psychic activity.

For here the conscious and the unconscious personality of the subject flow together into a common product in which both are united.

Such a fantasy can be the highest expression of the unity of a man's individuality, and it may even create that individuality by giving
perfect expression to its unity.

As a general rule, passive fantasy is never the expression of a unified individuality since, as

already observed,

it presupposes a
considerable degree of dissociation based in turn on a marked conscious/unconscious opposition.

Hence the fantasy that irrupts into consciousness from such a state can never be the perfect expression of a unified individuality, but will represent mainly the standpoint of the unconscious personality.

The life of St. Paul affords a good example of this: his conversion to Christianity signified an acceptance of the hitherto unconscious standpoint and a repression of the hitherto anti-Christian one, which then made itself felt in his hysterical attacks.

Passive fantasy, therefore, is always in need of conscious criticism, lest it merely reinforce the standpoint of the unconscious opposite.

Whereas active fantasy, as the product of a conscious attitude not opposed to the unconscious, and of uncon- scious processes not opposed but merely compensatory to consciousness, does not require criticism so much as understanding. Carl Jung, CW 6, Paras 713-714

A fantasy needs to be understood both causally and purposively.

Causally interpreted, it seems like a symptom of a physiological or personal state, the outcome of antecedent events.

Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the ma- terial at hand, or trace out a line of future psychological development. Carl Jung, CW 6, Para 758

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: The technique of coming to terms with the animus is the same in principle as in the case of the anima (2016-05-25 04:13)

Instead of the woman merely associating opinions with external situations —the animus, as an associative function, should be directed
inwards, where it could associate the contents of the unconscious.

The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must
learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to
penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his
dealings with the anima.

The animus is the deposit, as it were, of all woman's ancestral experiences of man—and not only that, he is also a creative
and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call the
spermatic word.

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man
in like circumstances runs the risk of effeminacy.

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner mas- culine side of a woman brings

forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336.

These psychic changes of sex are due entirely to the fact that a function which belongs inside has been turned outside.

The reason for this perversion is clearly the failure to give adequate recognition to an inner world which stands autonomously opposed to the
outer world, and makes just as serious demands on our capacity for adaptation. Carl

Jung, CW 7, Para 337 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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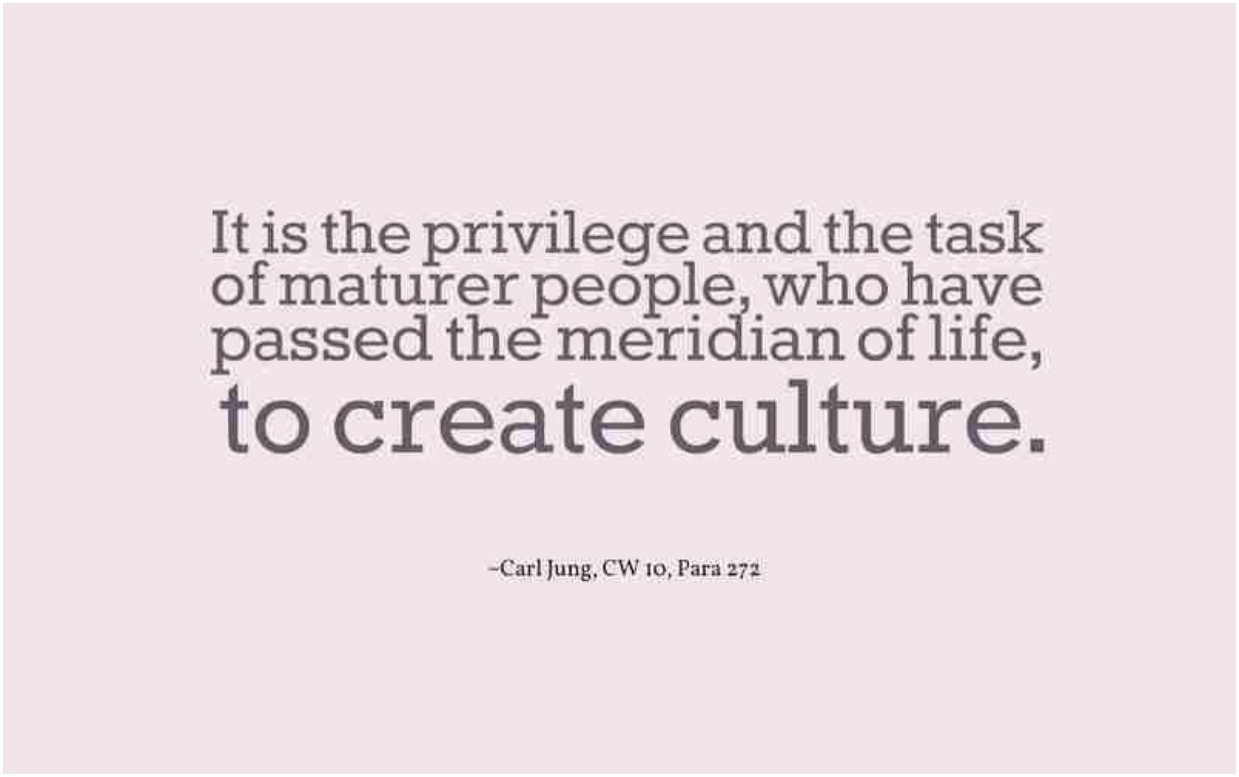
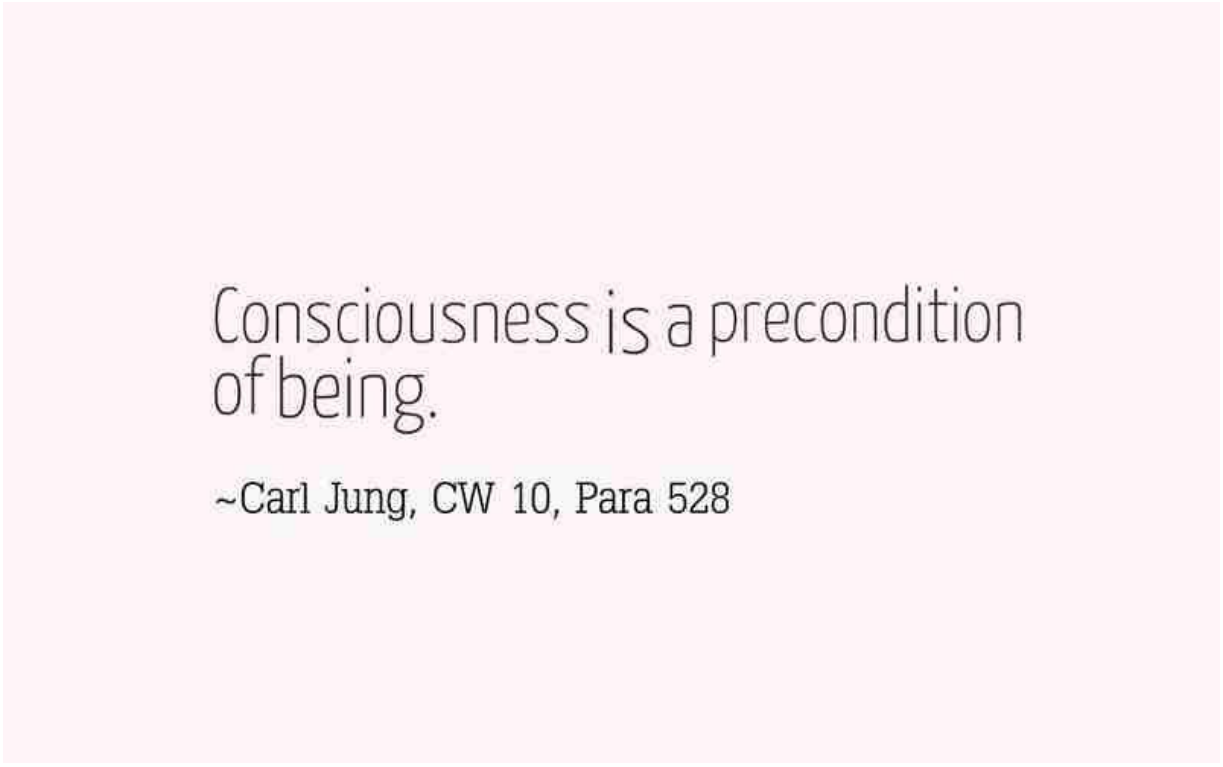
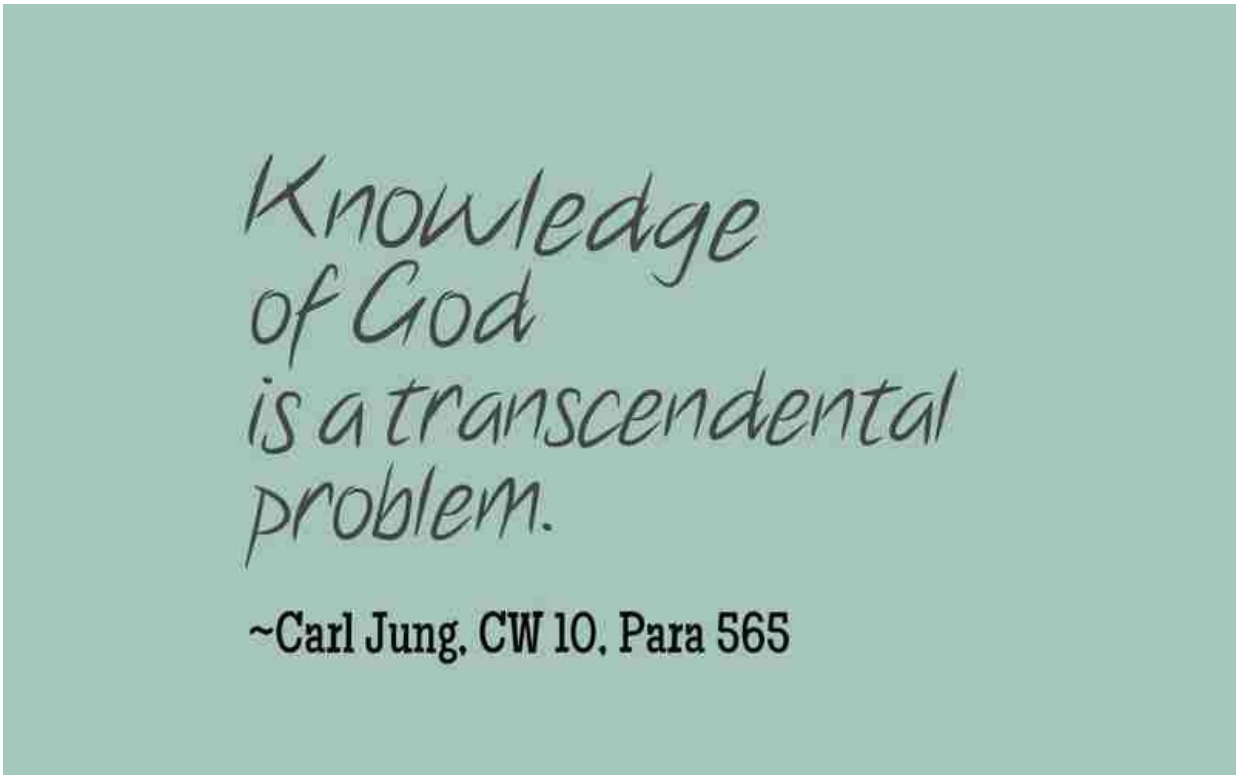
Some Carl Jung Quotations XXXVI (2016-05-26 02:30)


It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture.
–Carl Jung, CW 10, Para 272

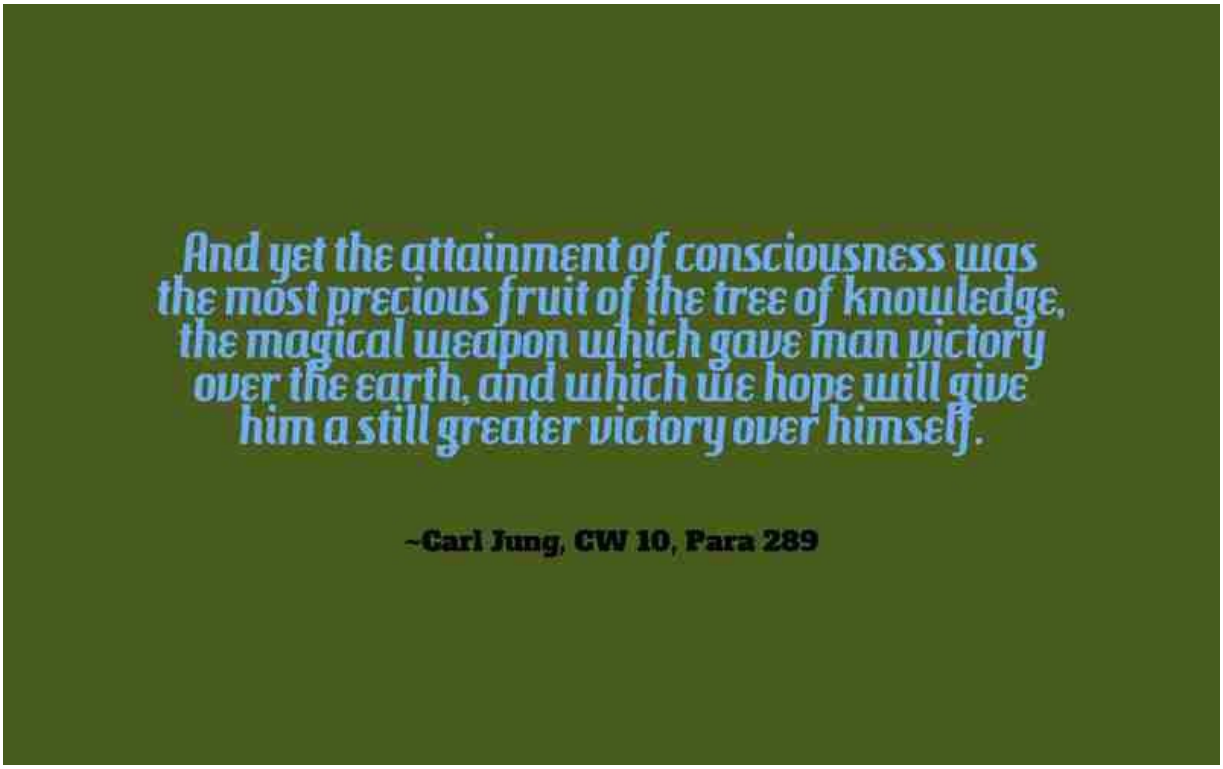
It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272



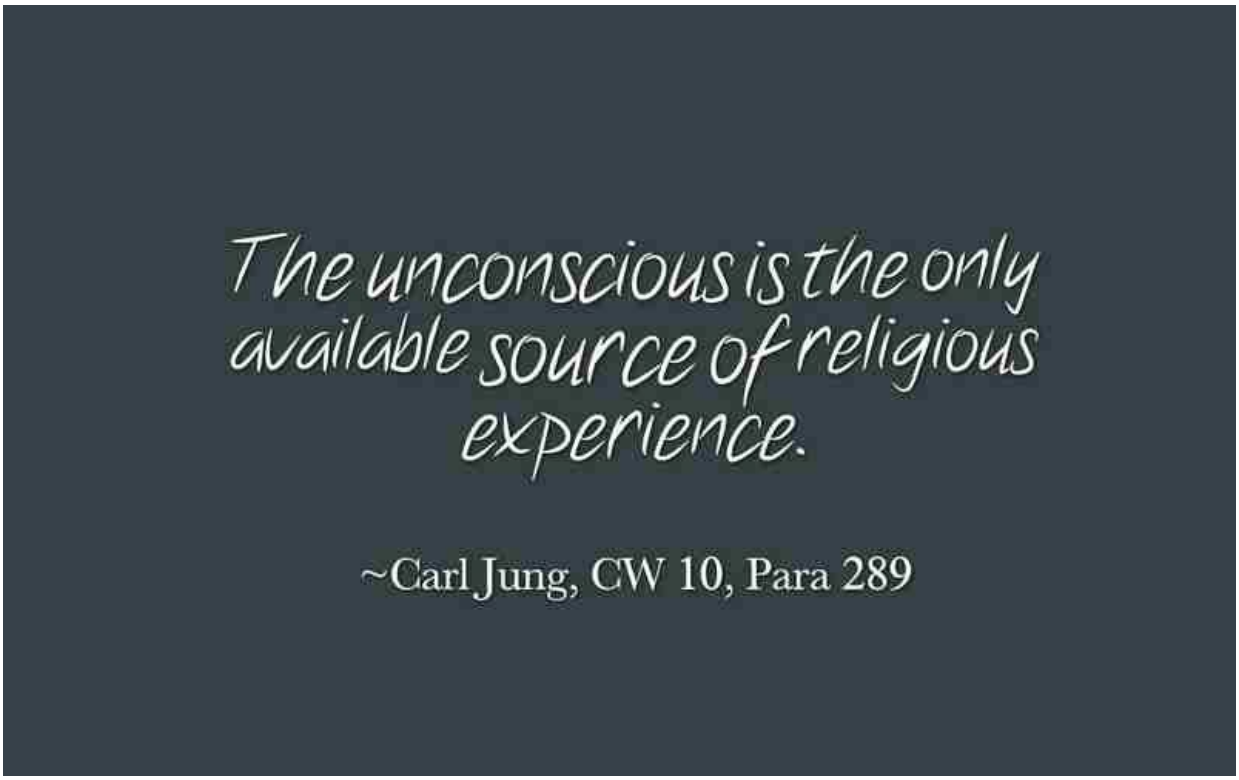
Consciousness is a precondition of being. Carl Jung, CW 10, Para 528



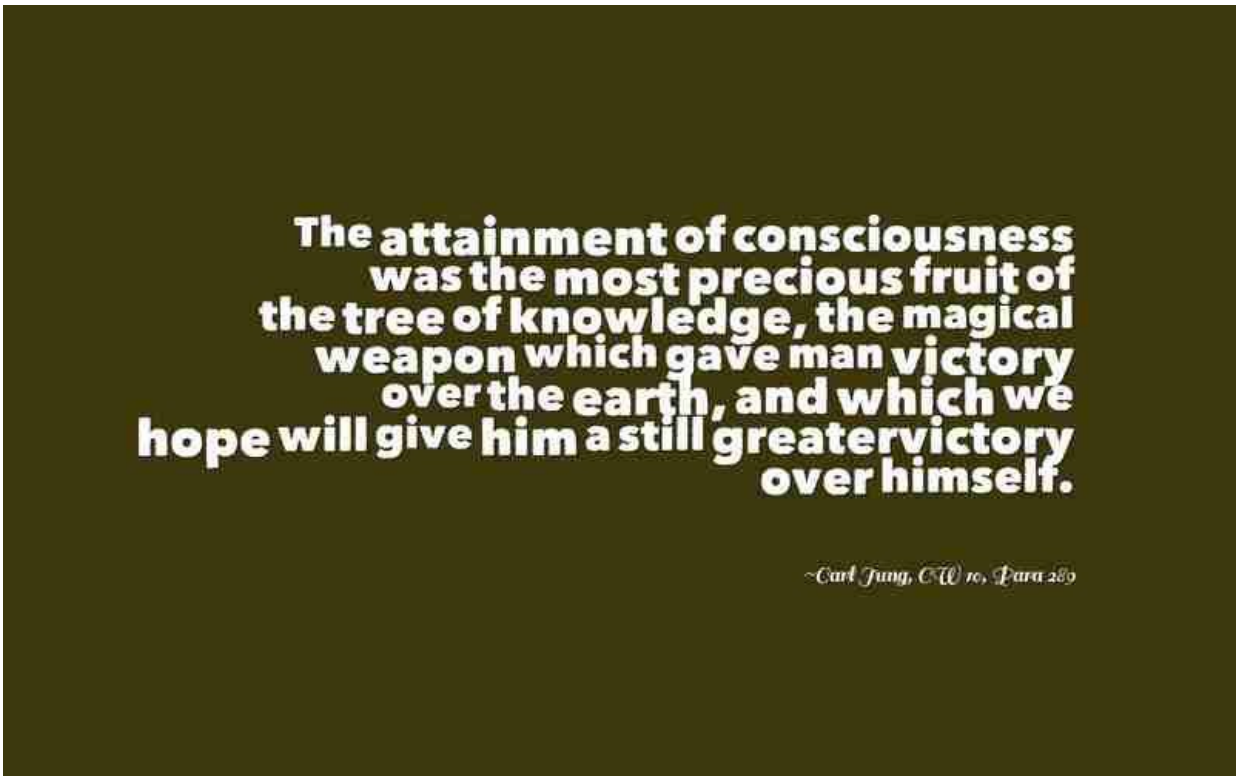
Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565


And yet the attainment of consciousness was
the most precious fruit of the tree of knowledge,
the magical weapon which gave man victory
over the earth, and which we hope will give
him a still greater victory over himself.
~Carl Jung, CW 10, Para 289

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289



The unconscious is the only available source of religious experience. Carl Jung, CW 10, Para 289


The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greatervictory over himself.
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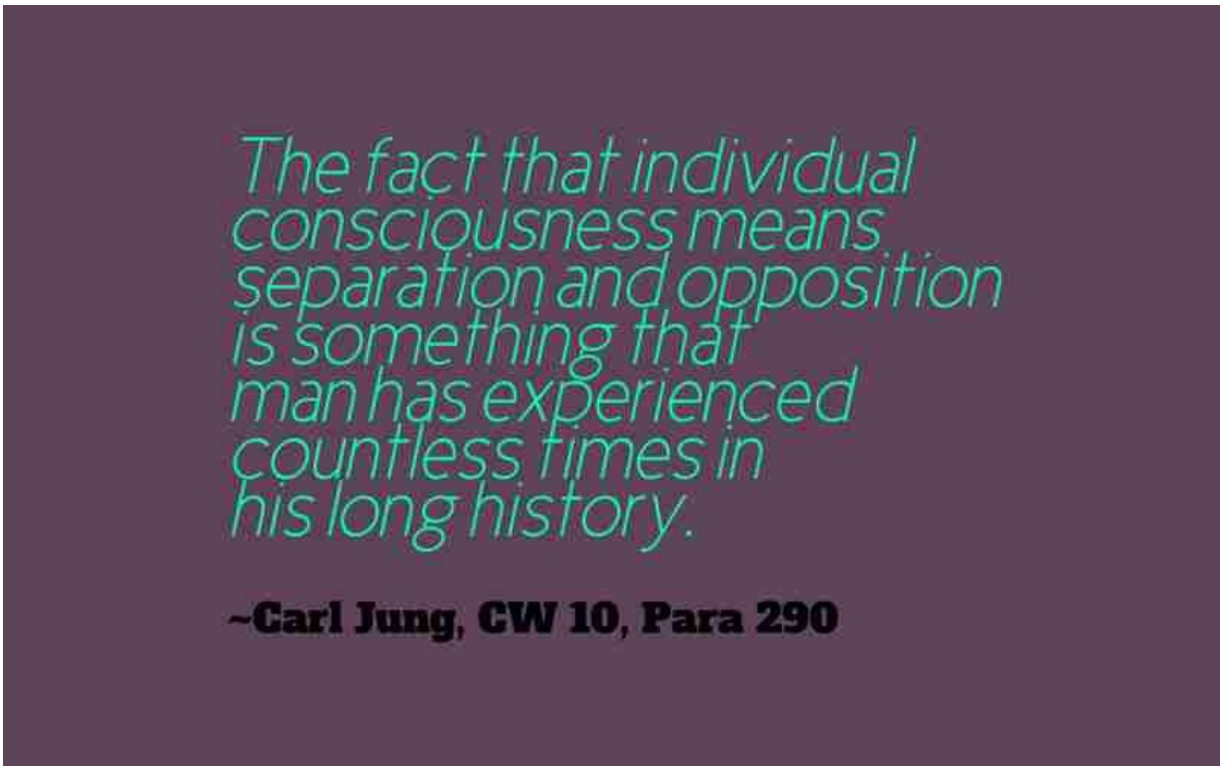
The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history.
~Carl Jung, CW 10, Para 290

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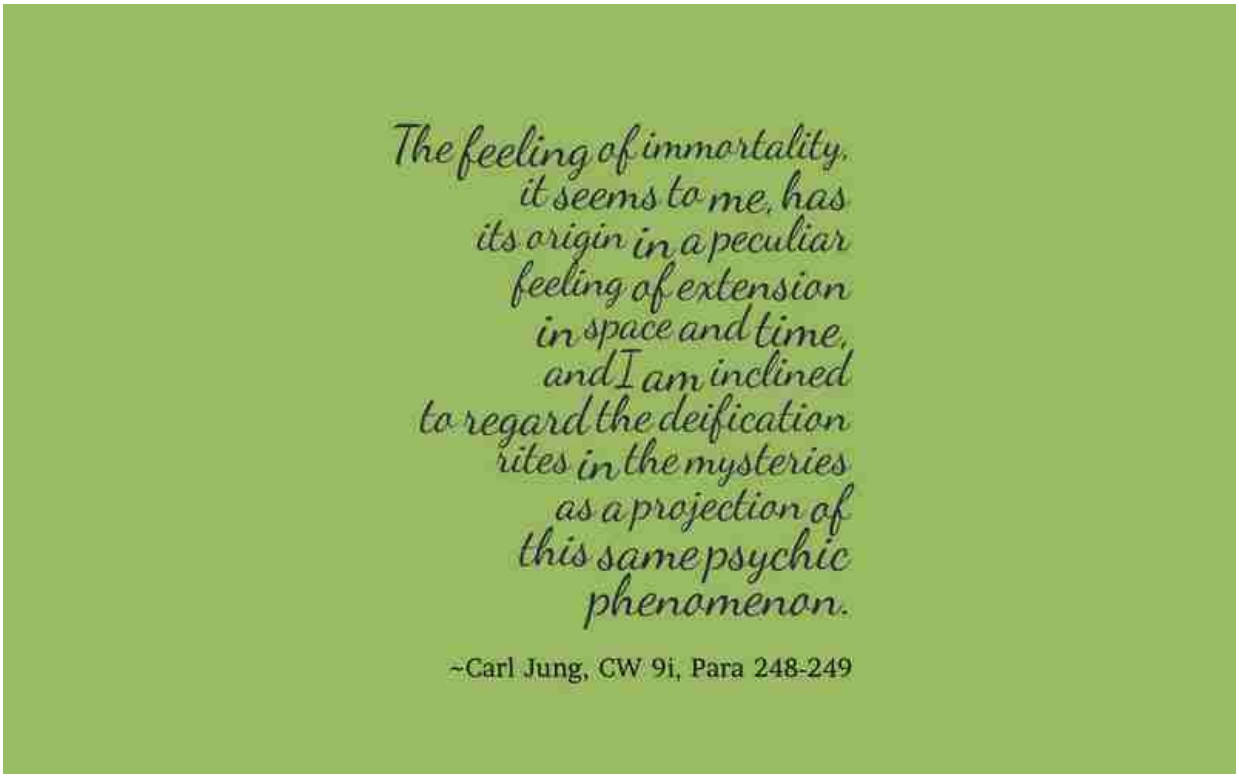
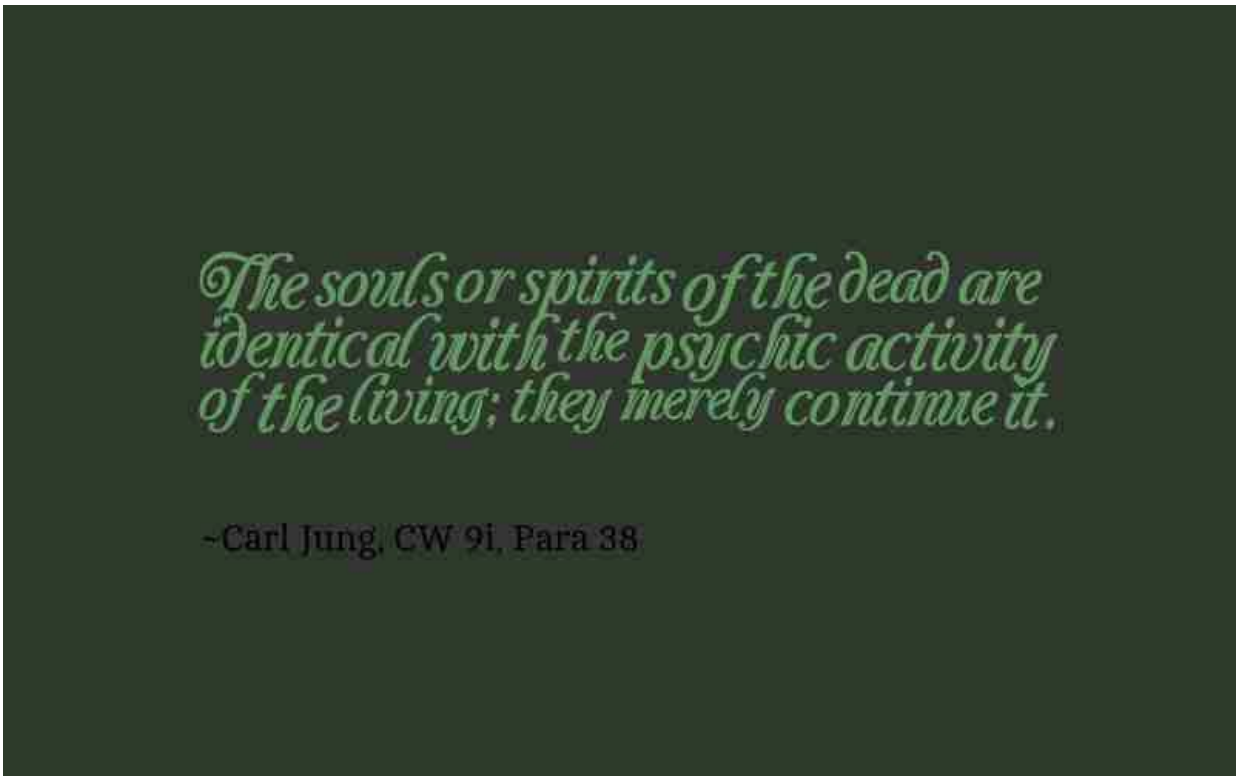
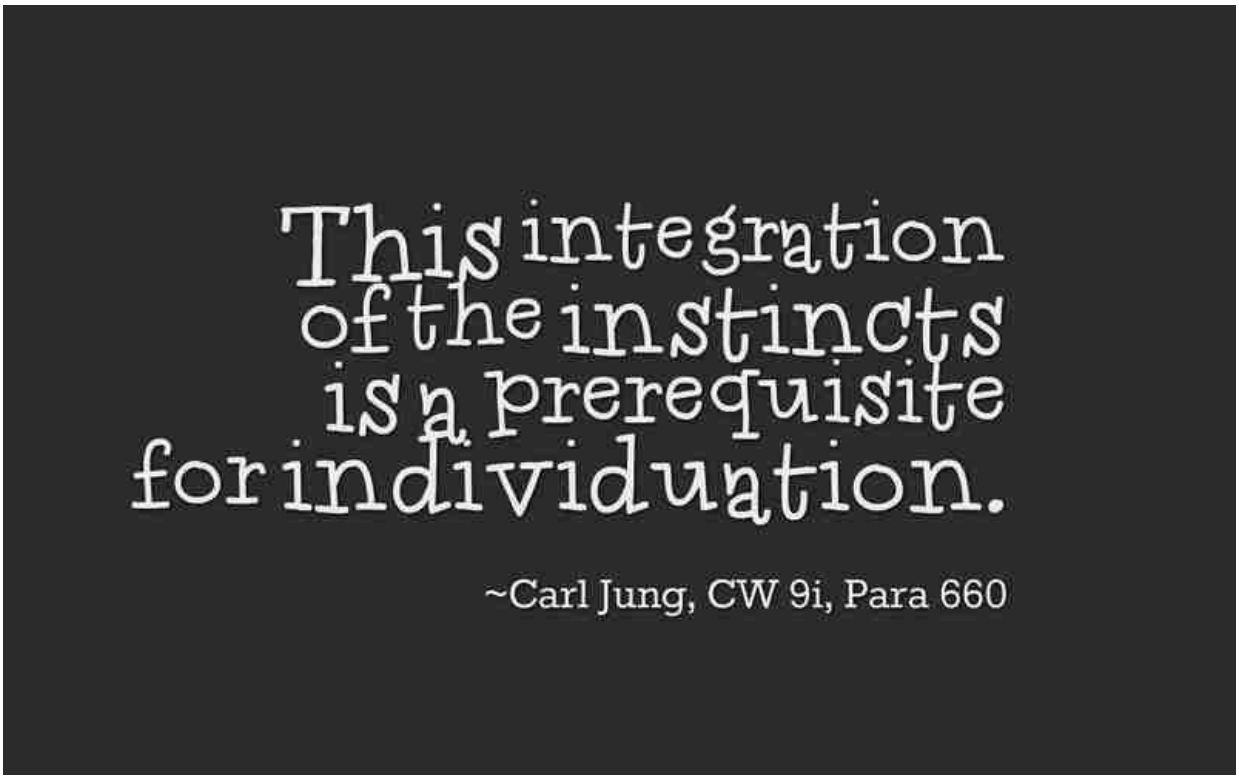


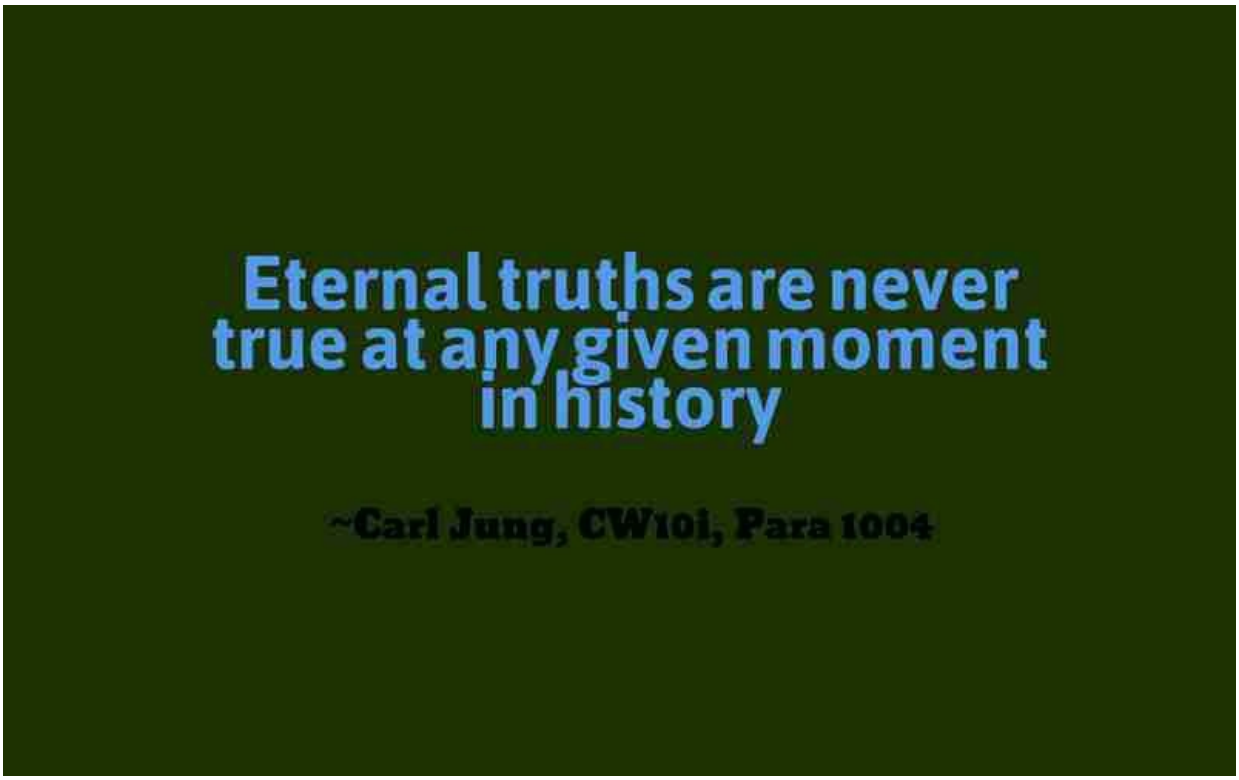
The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic
phenomenon. Carl Jung, CW 9i, Para 248-249


The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it.
~Carl Jung, CW 9i, Para 38

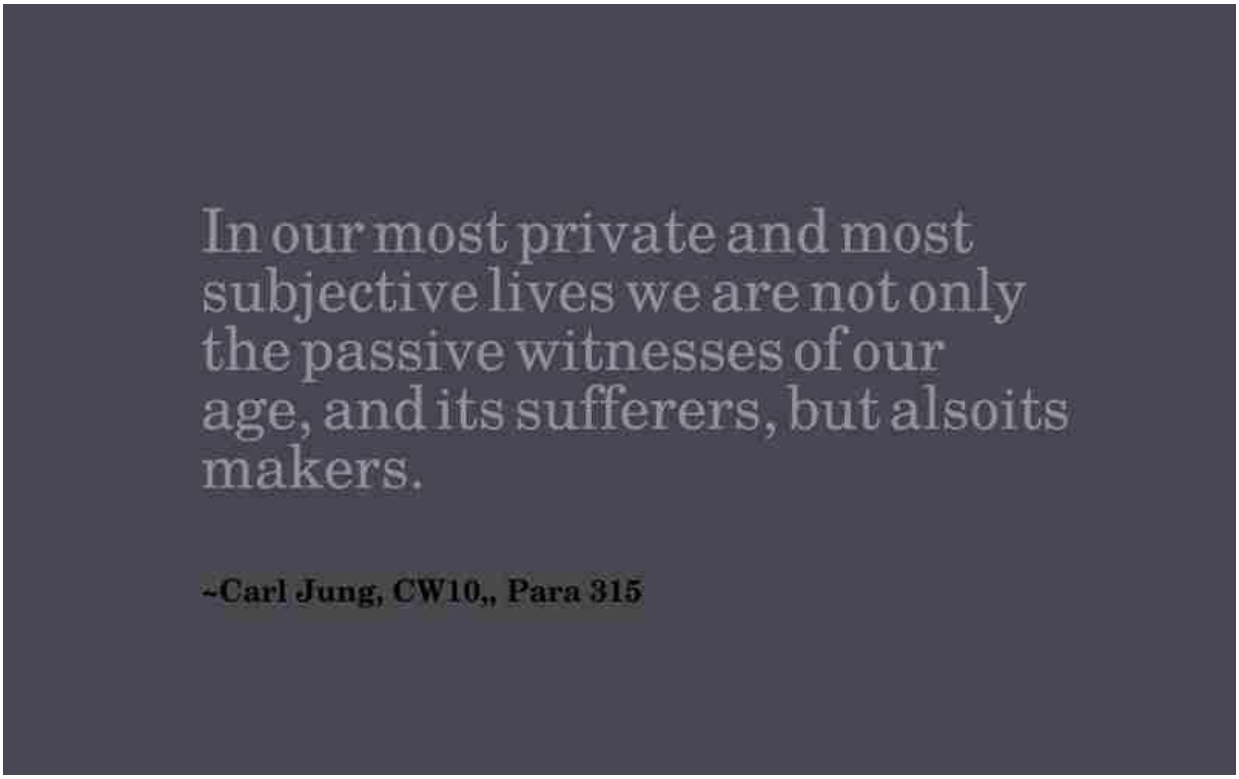
The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38



This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9i, Para 660

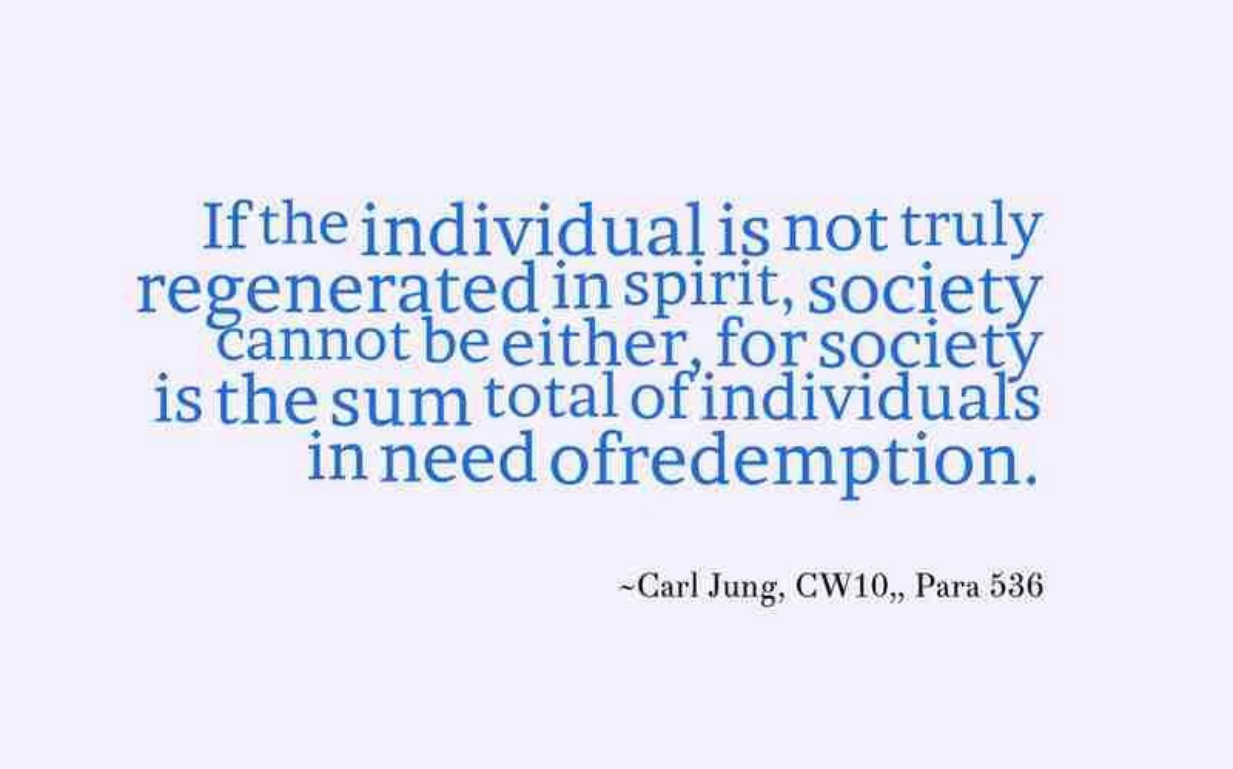


Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

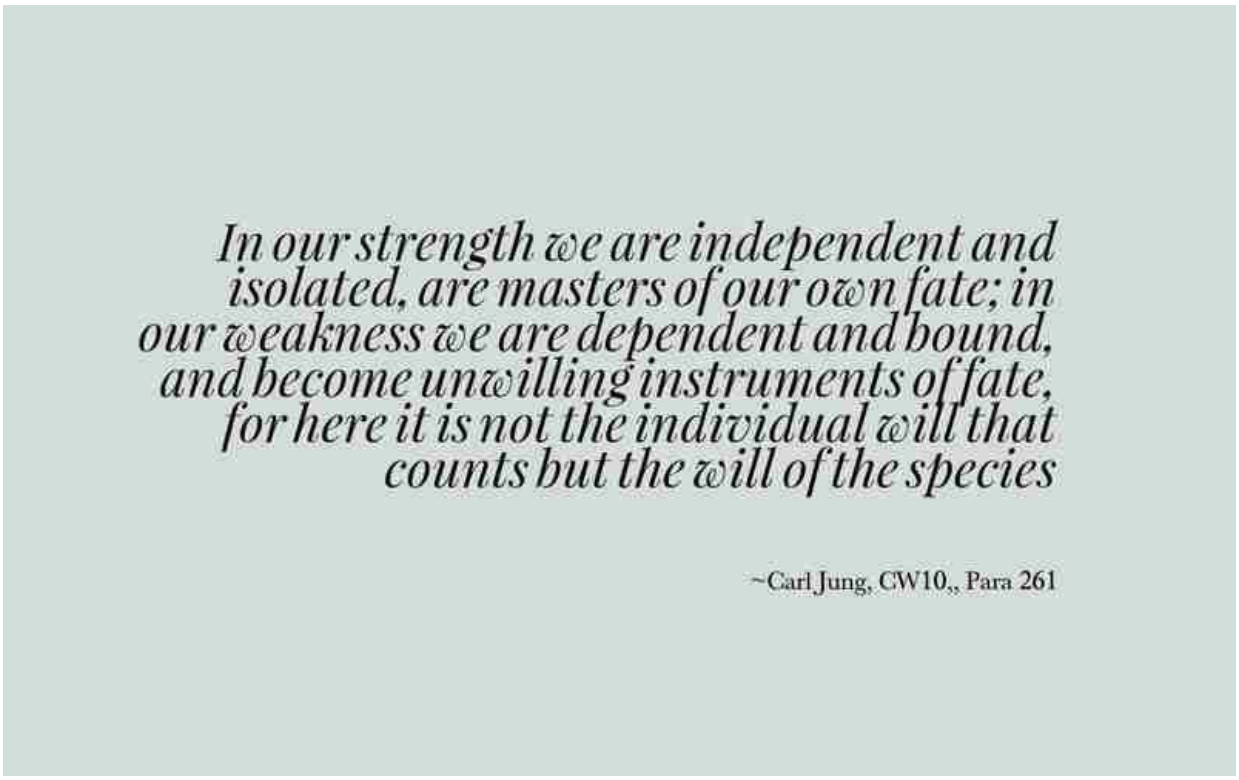

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but alsoits makers.
~Carl Jung, CW10,, Para 315

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also

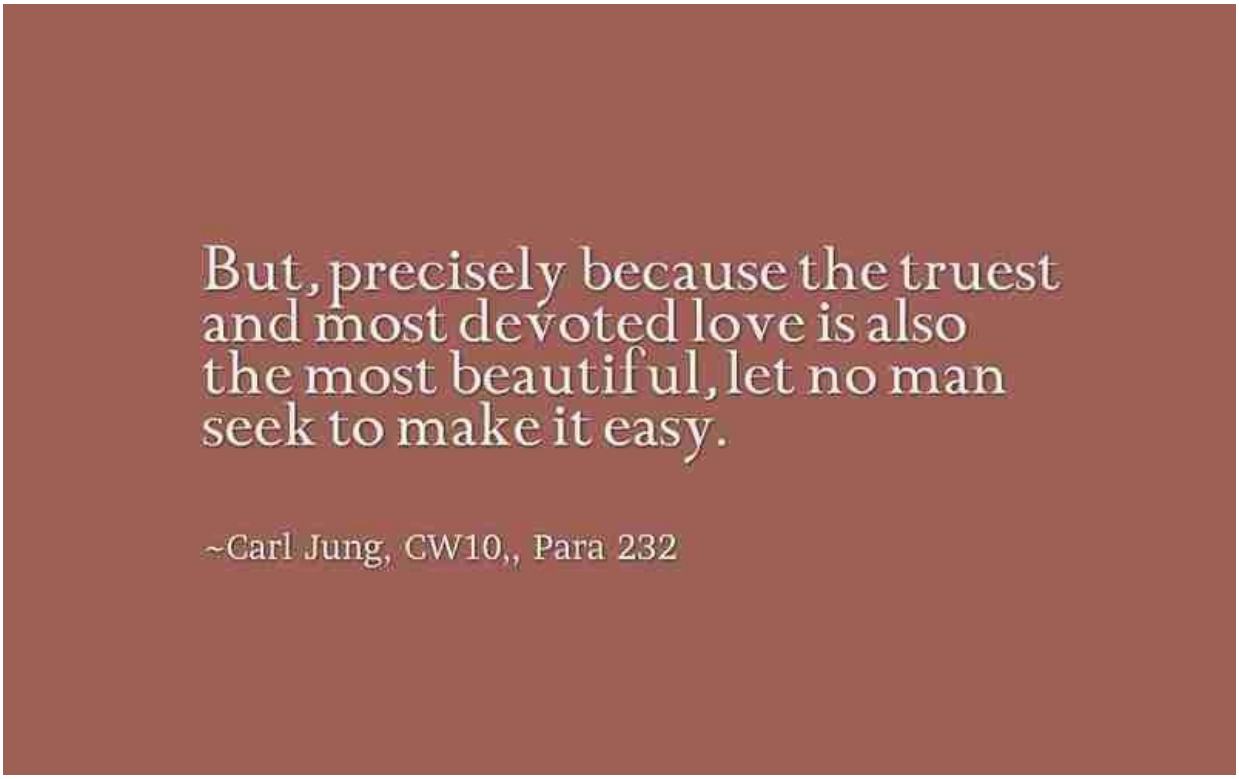
its makers. Carl Jung, CW 10, Para 315.


If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.
~Carl Jung, CW10,, Para 536

If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536

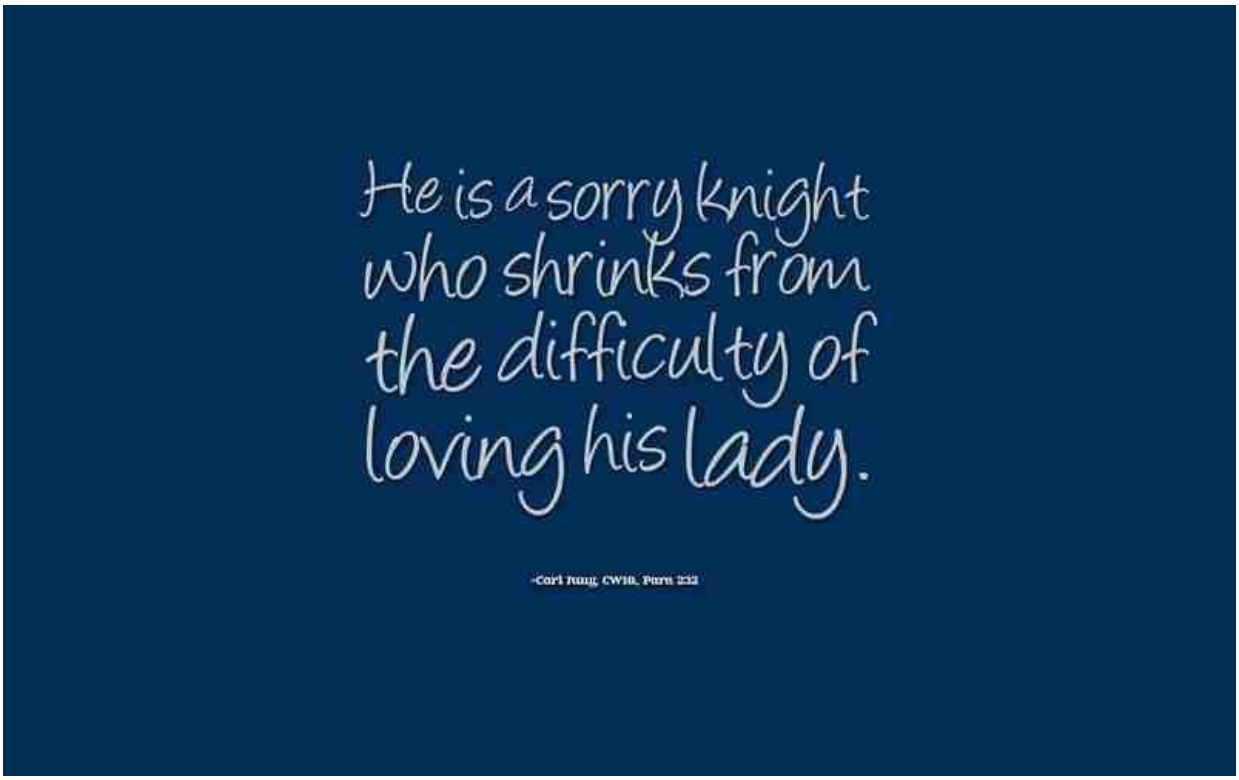

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species
~Carl Jung, CW10,, Para 261

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts
but the will of the species. Carl Jung, CW 10, Para 261

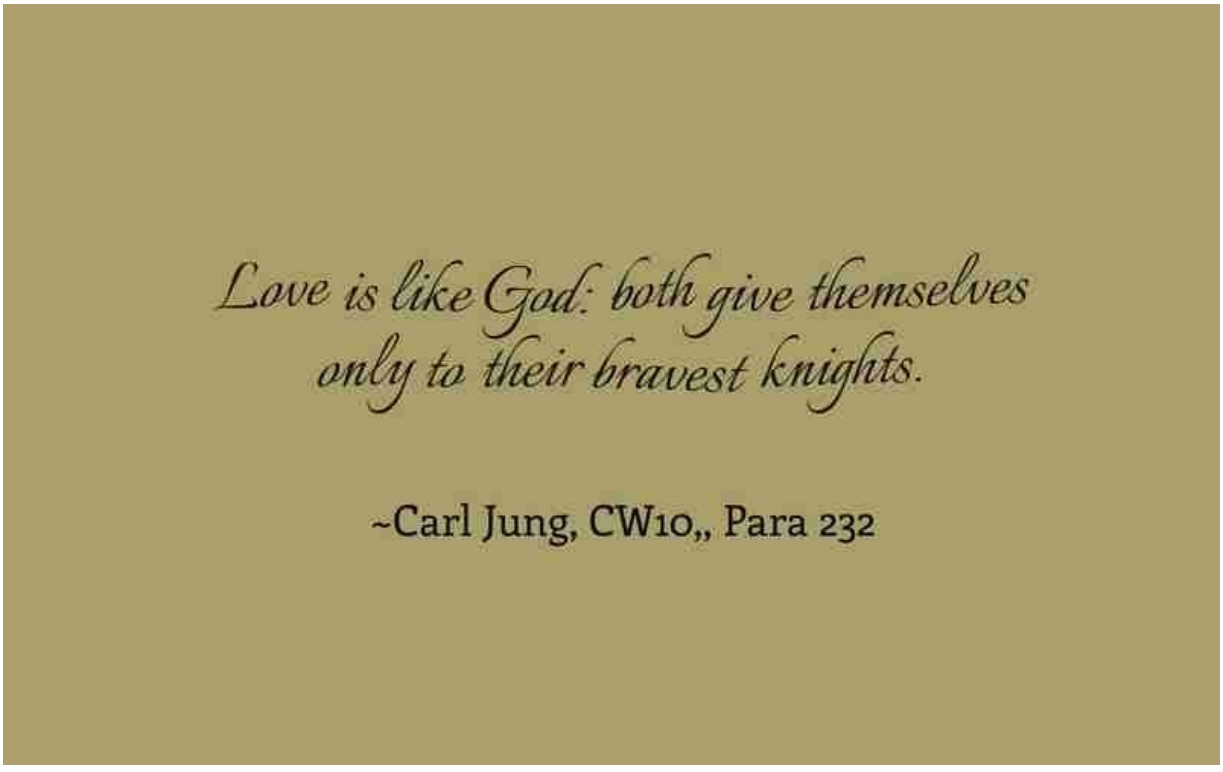

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.
~Carl Jung, CW10,, Para 232

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to

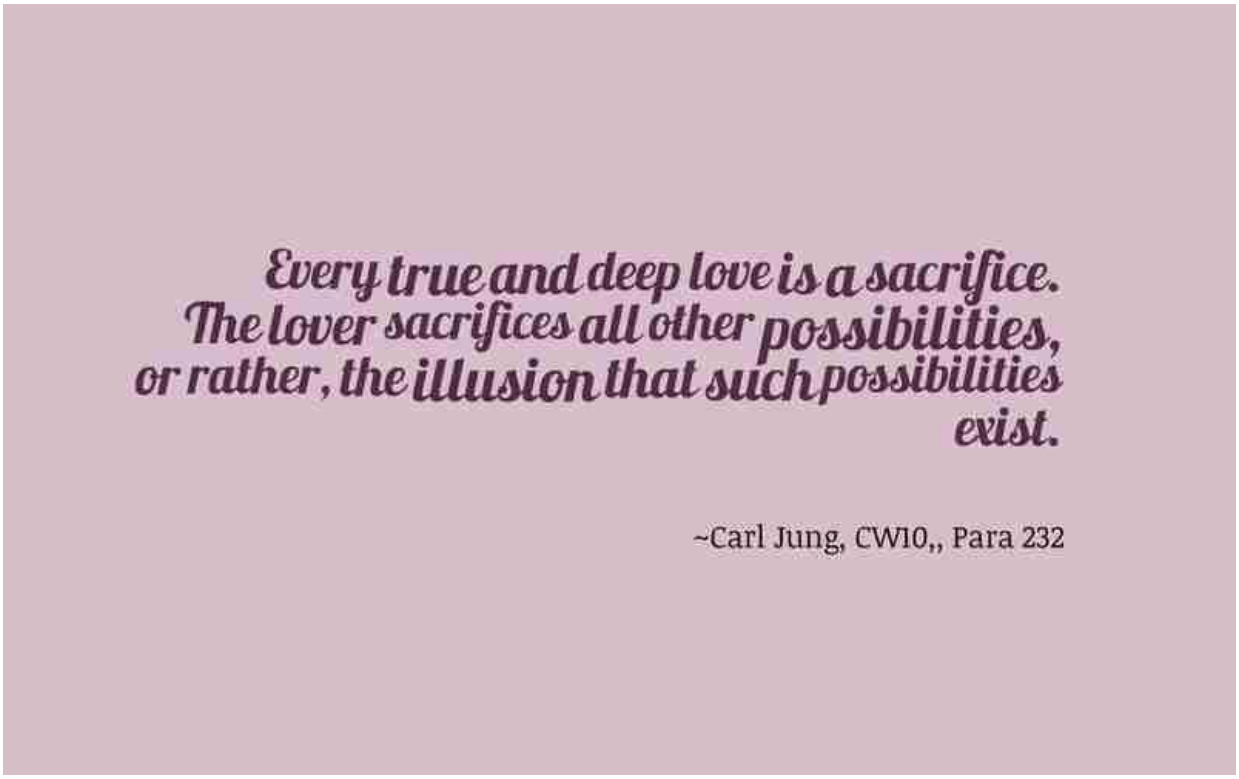
make it easy. Carl Jung, CW 10, Para 232



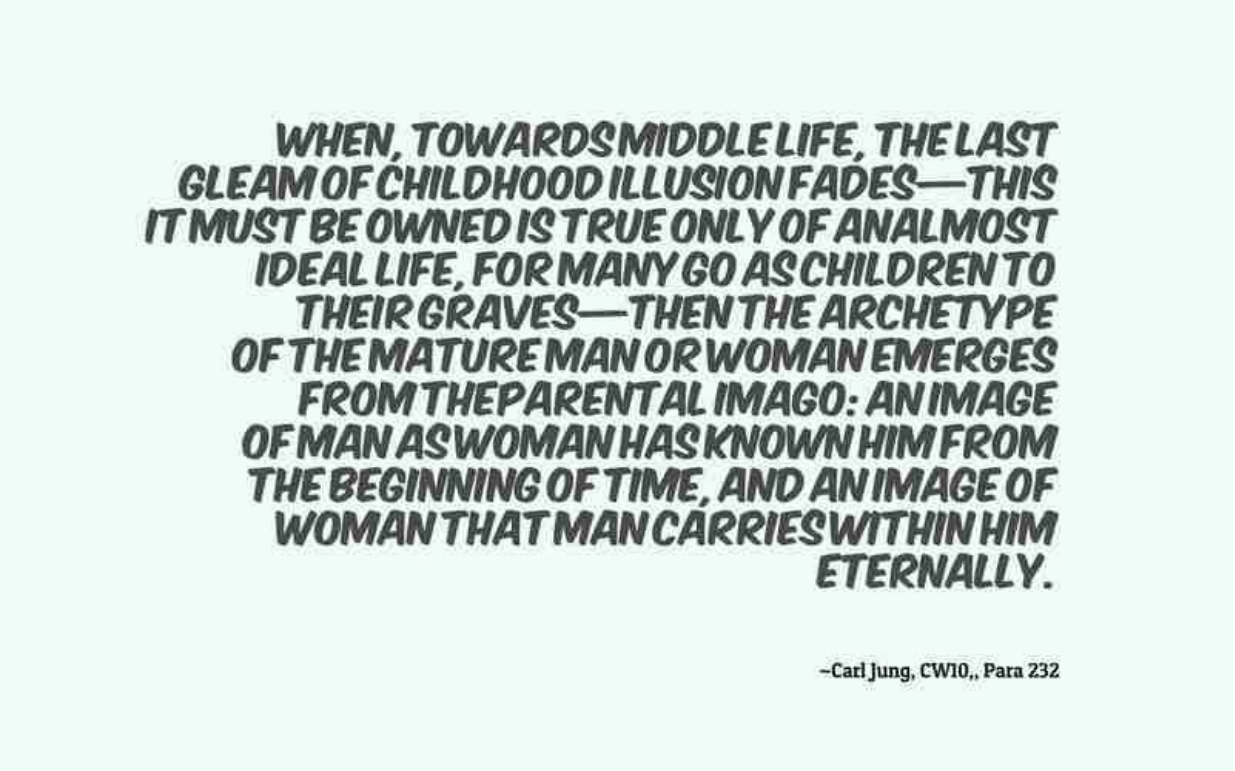
He is a sorry knight who shrinks from the difficulty of loving his lady. Carl Jung, CW 10, Para 232



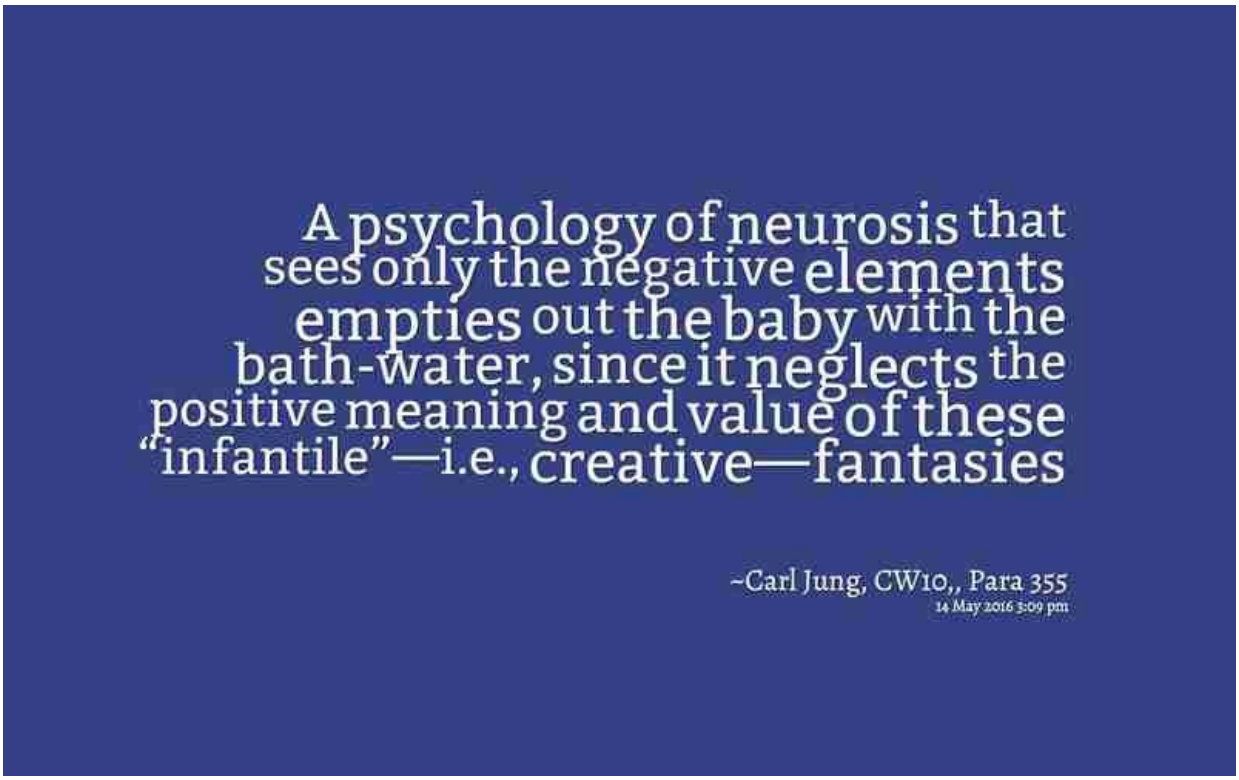
Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232


Every true and deep love is a sacrifice.
The lover sacrifices all other possibilities,
or rather, the illusion that such possibilities
exist.
~Carl Jung, CW10,, Para 232

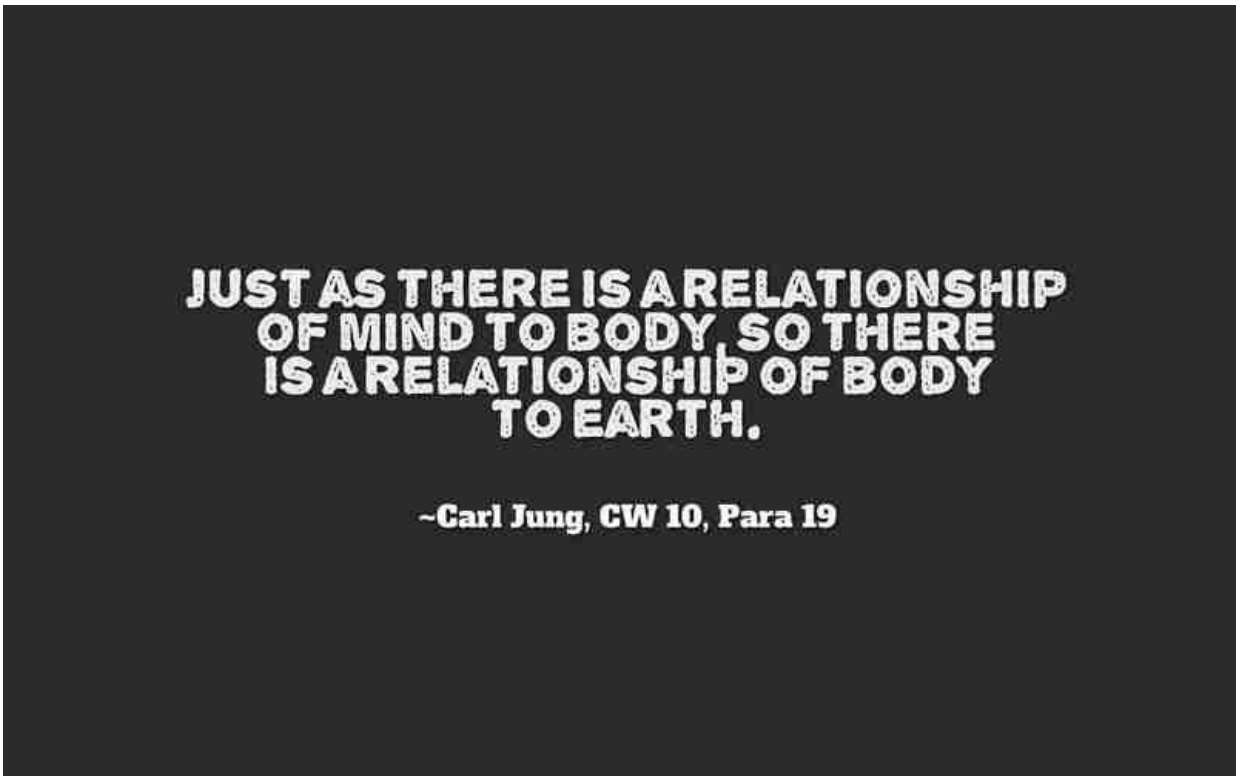
Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231


WHEN, TOWARDS MIDDLE LIFE, THE LAST GLEAM OF CHILDHOOD ILLUSION FADES—THIS IT MUST BE OWNED IS TRUE ONLY OF AN ALMOST IDEAL LIFE, FOR MANY GO AS CHILDREN TO THEIR GRAVES—THEN THE ARCHETYPE OF THE MATURE MAN OR WOMAN EMERGES FROM THE PARENTAL IMAGO: AN IMAGE OF MAN AS WOMAN HAS KNOWN HIM FROM THE BEGINNING OF TIME, AND AN IMAGE OF WOMAN THAT MAN CARRIES WITHIN HIM ETERNALLY.
–Carl Jung, CW10,, Para 232

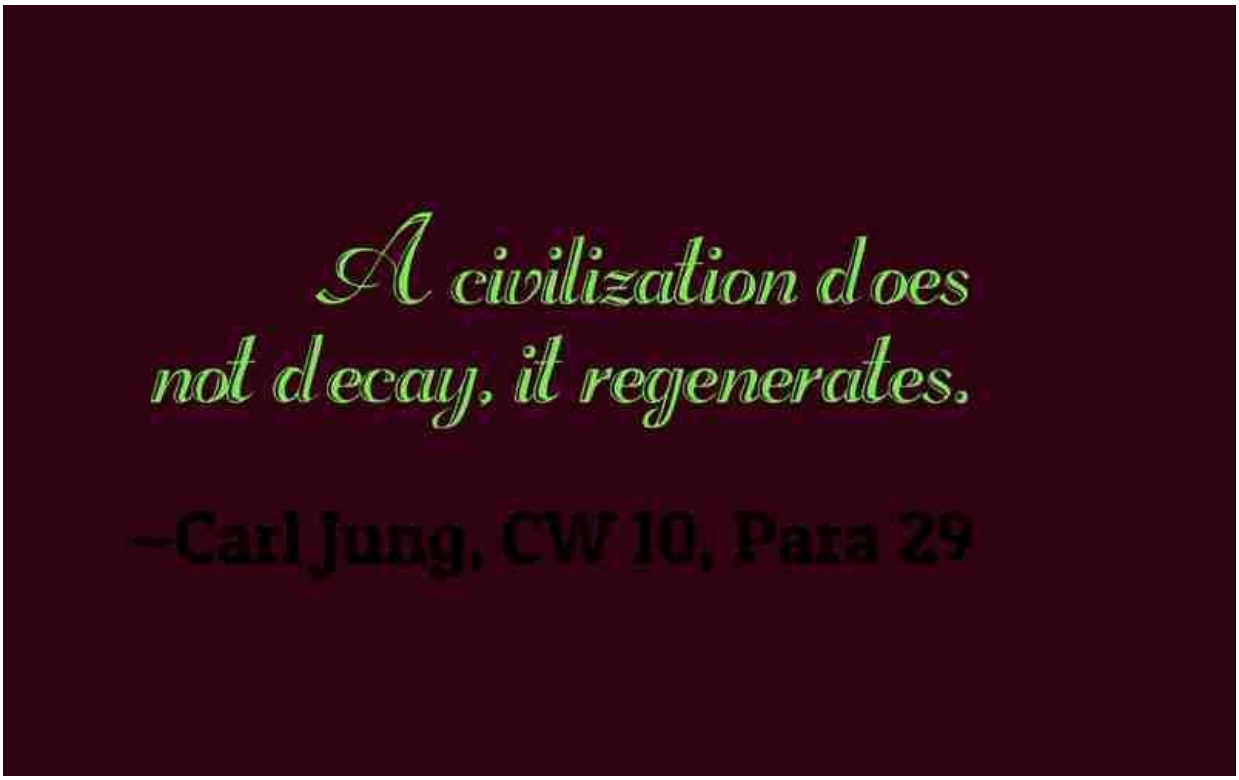
When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the
parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries
within him eternally. Carl Jung, CW 10, Para 74


A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies
~Carl Jung, CW10,, Para 355
14 May 2016 3:09 pm

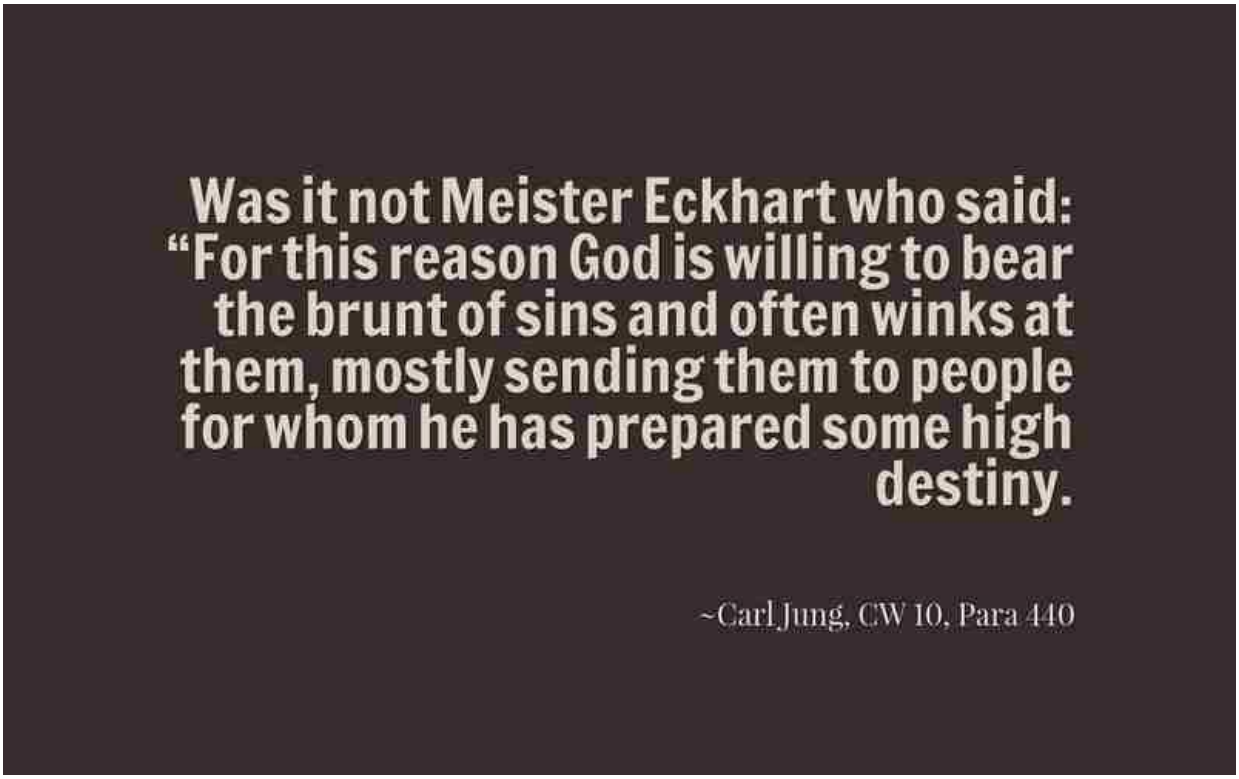
A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355



Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19



A civilization does not decay, it regenerates. Carl Jung, CW 10, Para 299


Was it not Meister Eckhart who said:
“For this reason God is willing to bear
the brunt of sins and often winks at
them, mostly sending them to people
for whom he has prepared some high
destiny.
~Carl Jung, CW 10, Para 440

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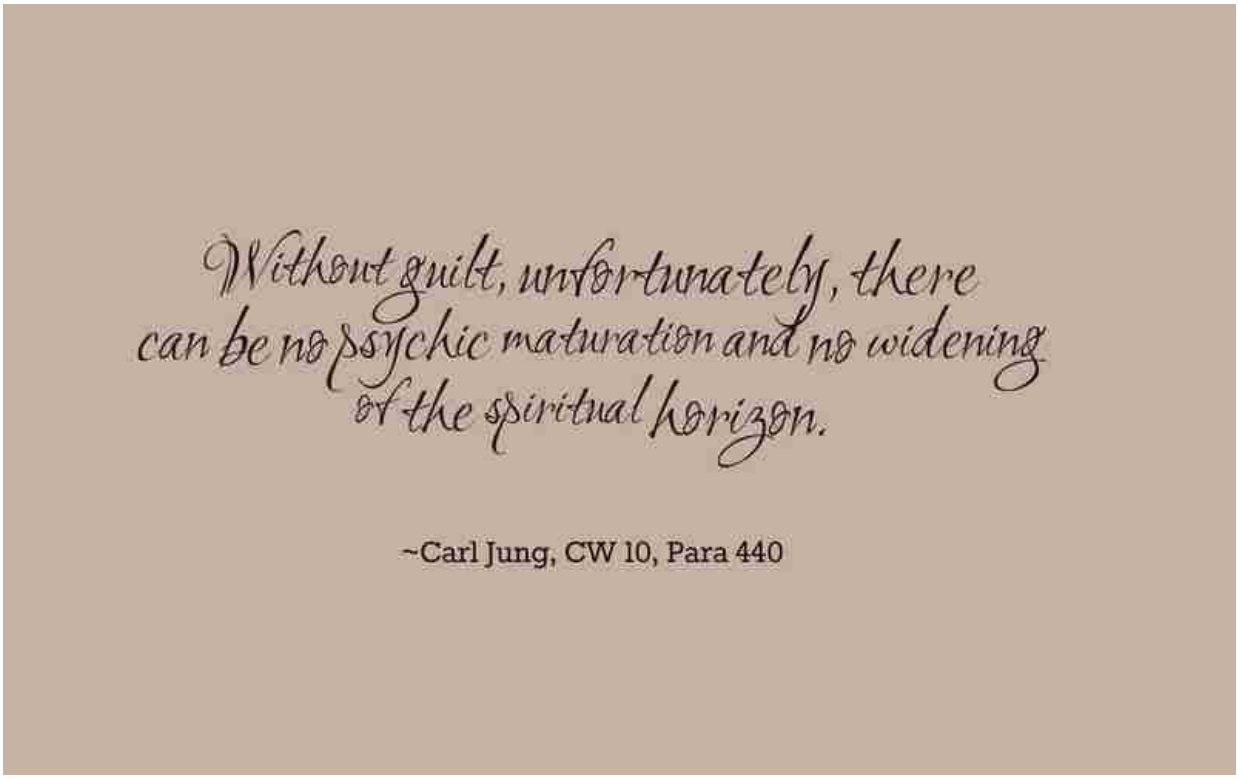
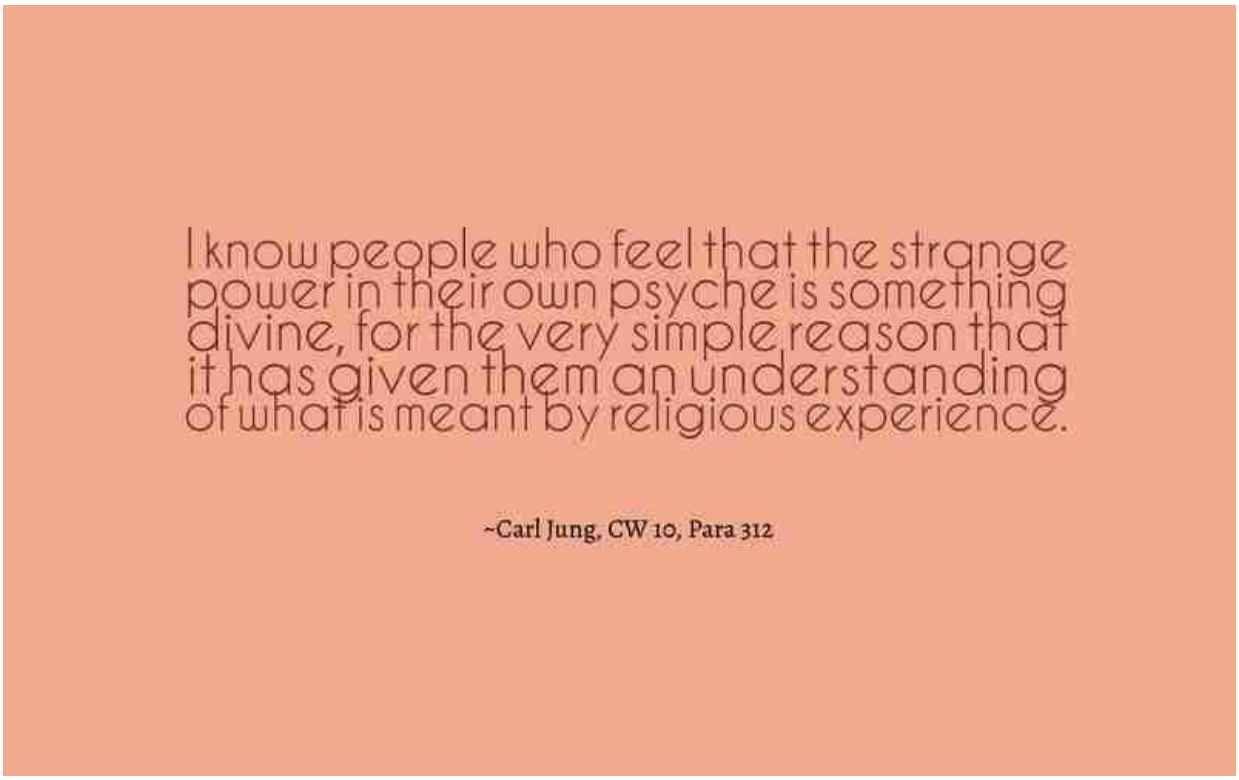
at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440


Without guilt, unfortunately, there
can be no psychic maturation and no widening
of the spiritual horizon.
~Carl Jung, CW 10, Para 440

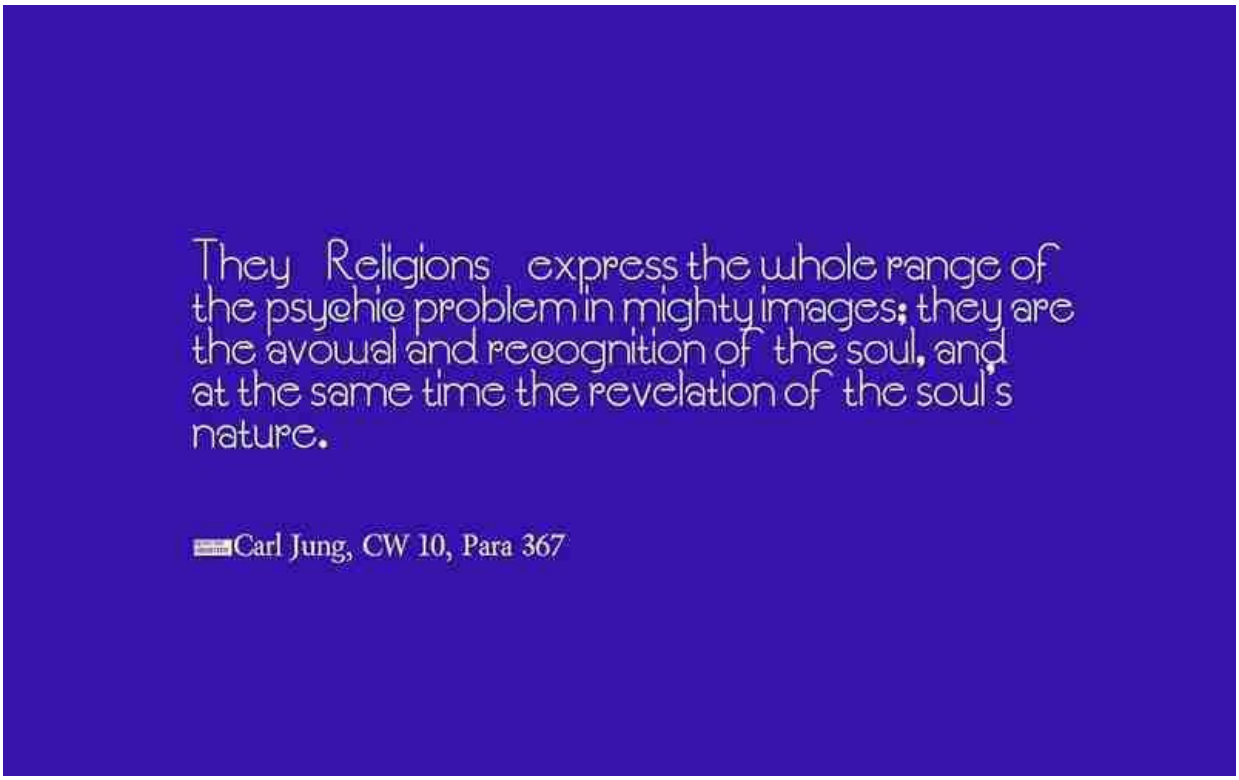
Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440


I know people who feel that the strange
power in their own psyche is something
divine, for the very simple reason that
it has given them an understanding
of what is meant by religious experience.
~Carl Jung, CW 10, Para 312

I know people who feel that the strange power in their own psyche is something divine, for the

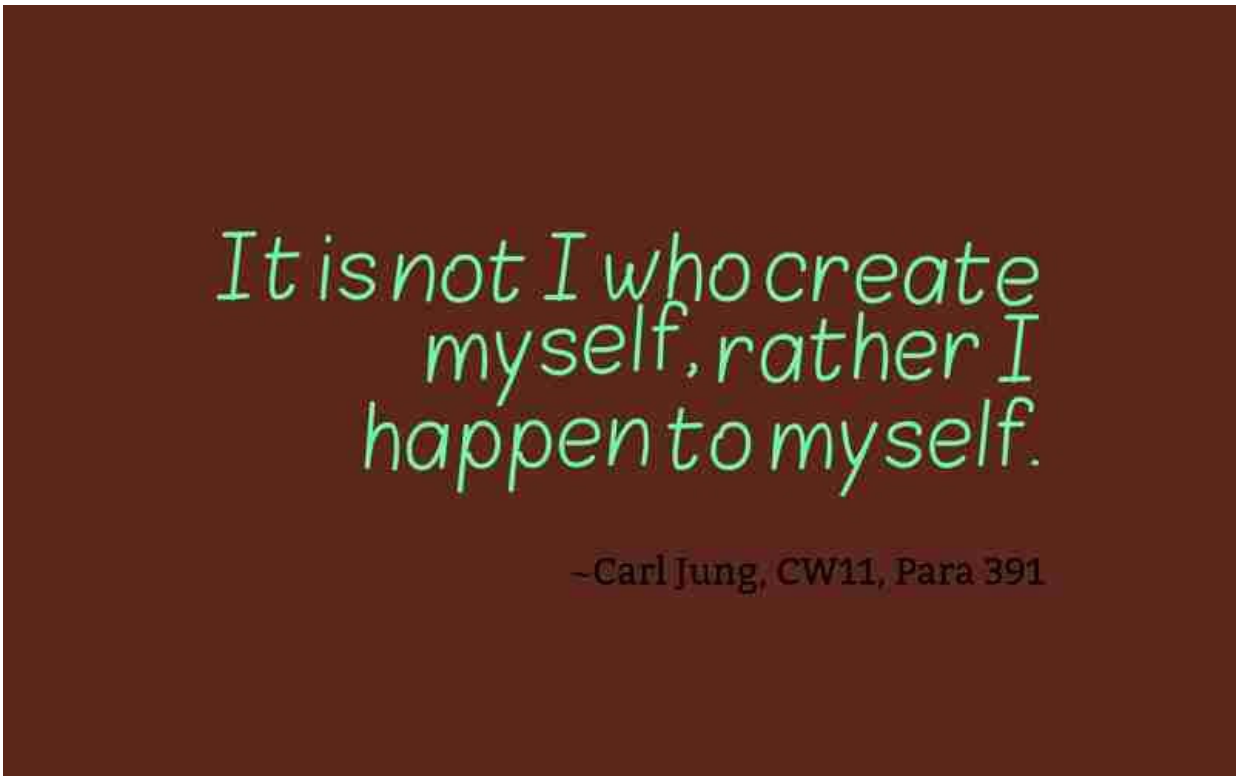
very simple reason

that it has
given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

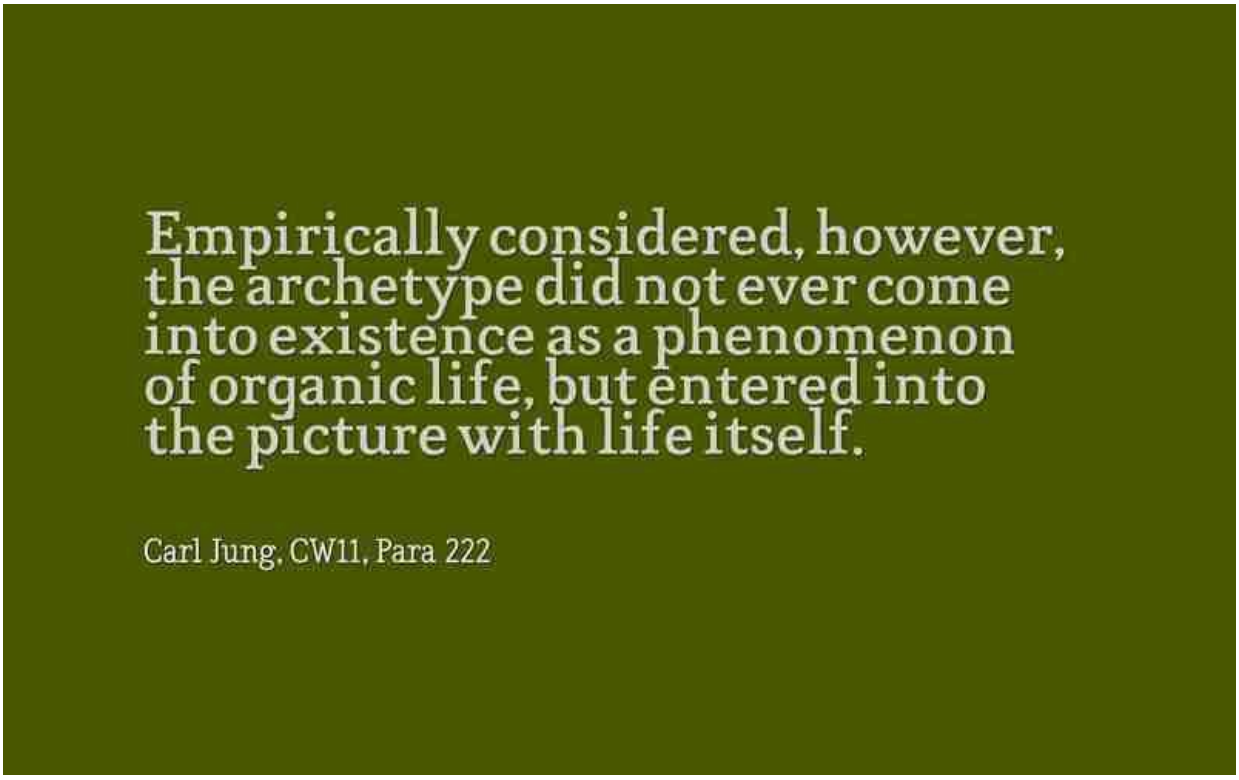

They Religions express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.
Carl Jung, CW 10, Para 367

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

Carl Jung Quotations XXXVII (2016-05-26 13:30)



It is not I who create myself, rather I happen to myself. Carl Jung, CW11, Para 391


Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself.
Carl Jung, CW11, Para 222

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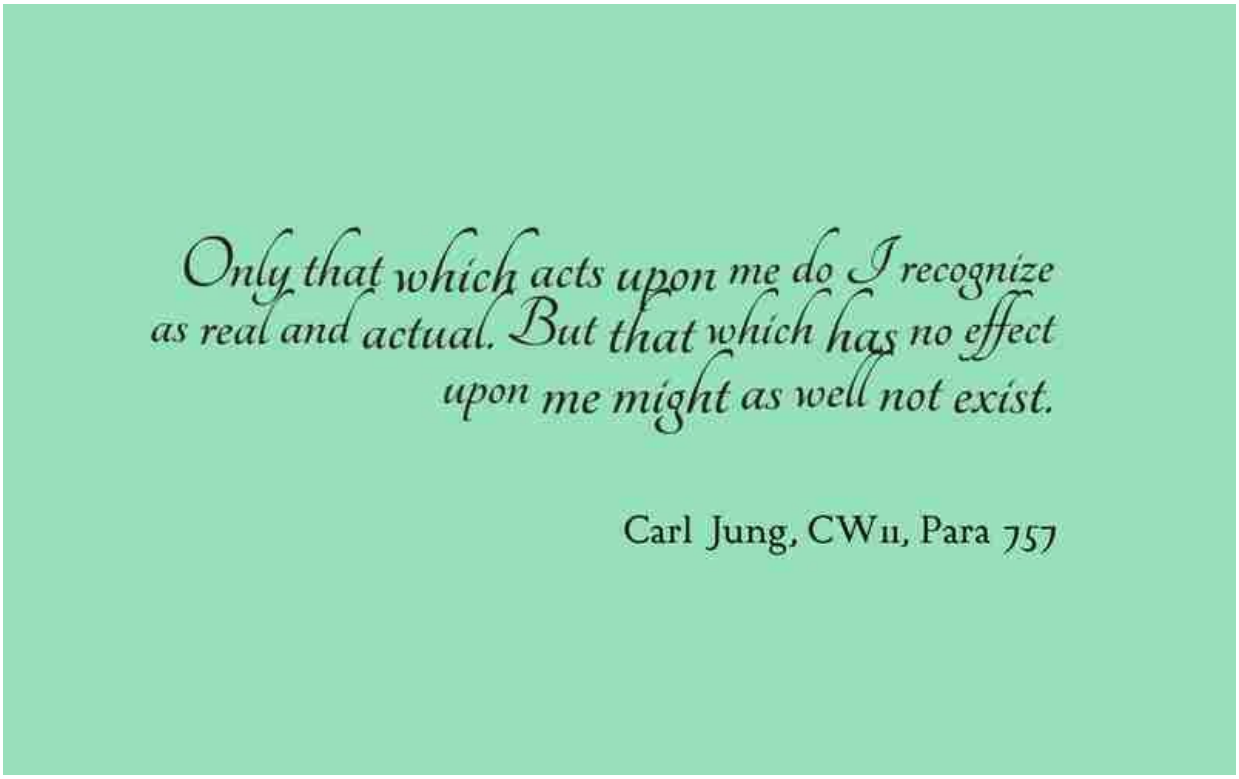
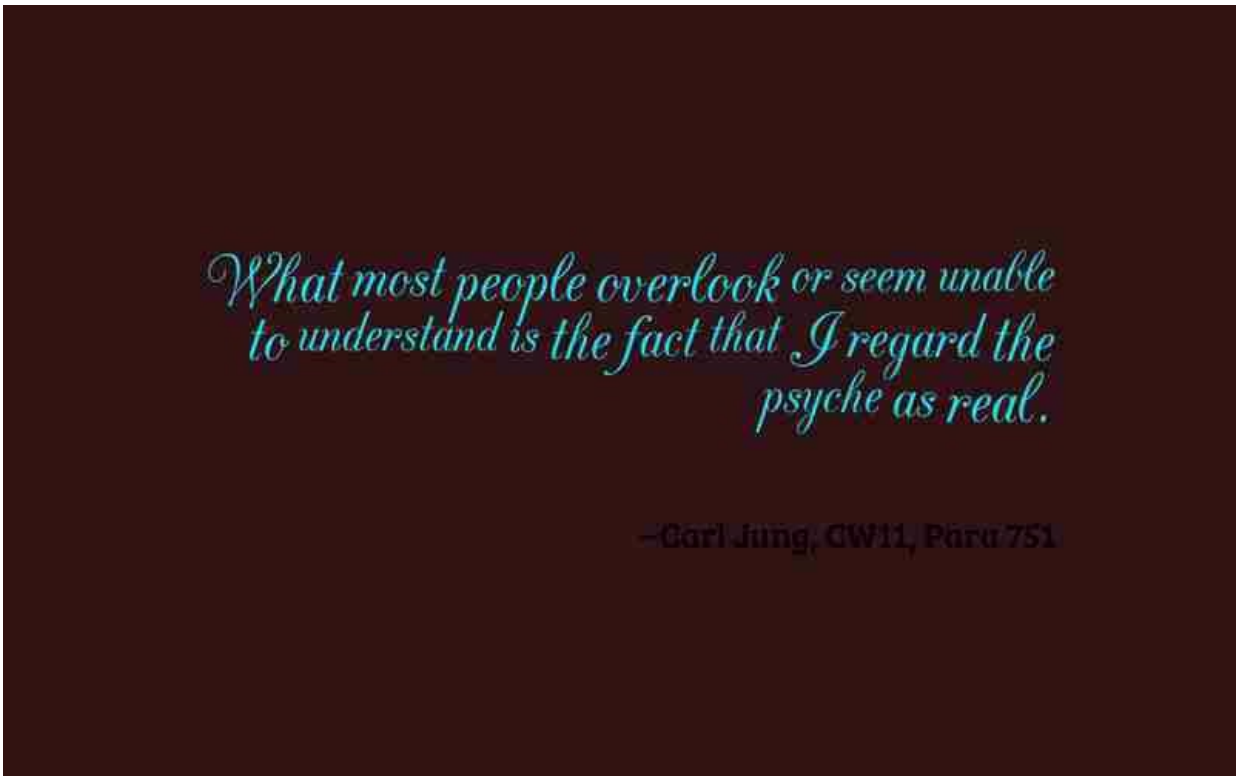

Only that which acts upon me do I recognize
as real and actual. But that which has no effect
upon me might as well not exist.
Carl Jung, CW11, Para 757

Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist. Carl Jung, CW 11, Para 757.


What most people overlook or seem unable to understand is the fact that I regard the psyche as real.
~Carl Jung, CW11, Para 751

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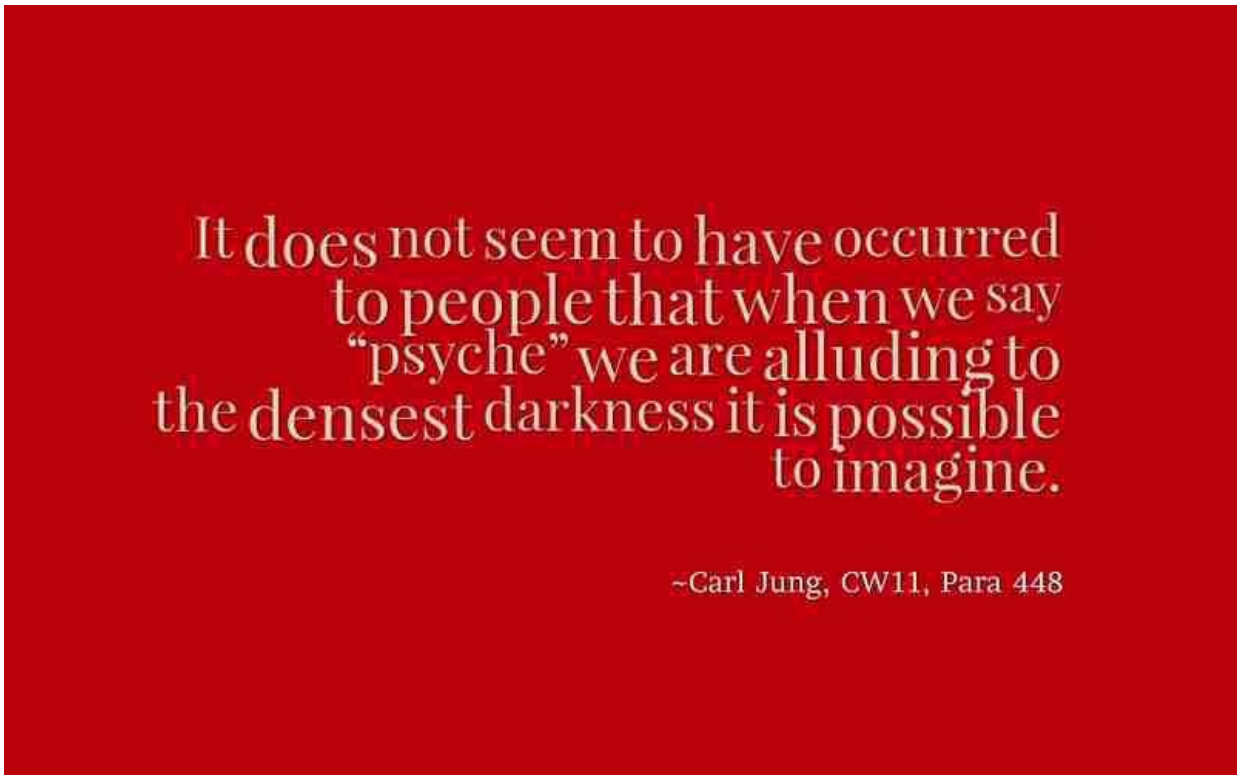
It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine.
~Carl Jung, CW11, Para 448

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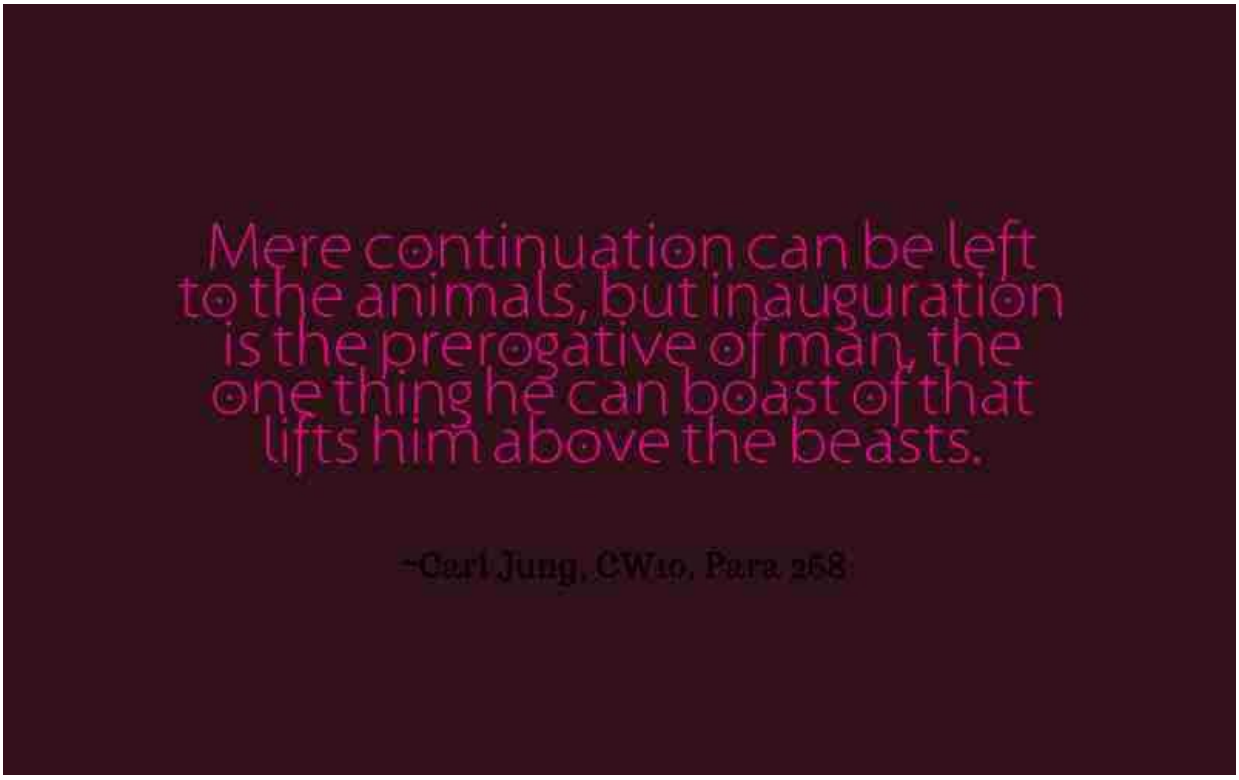
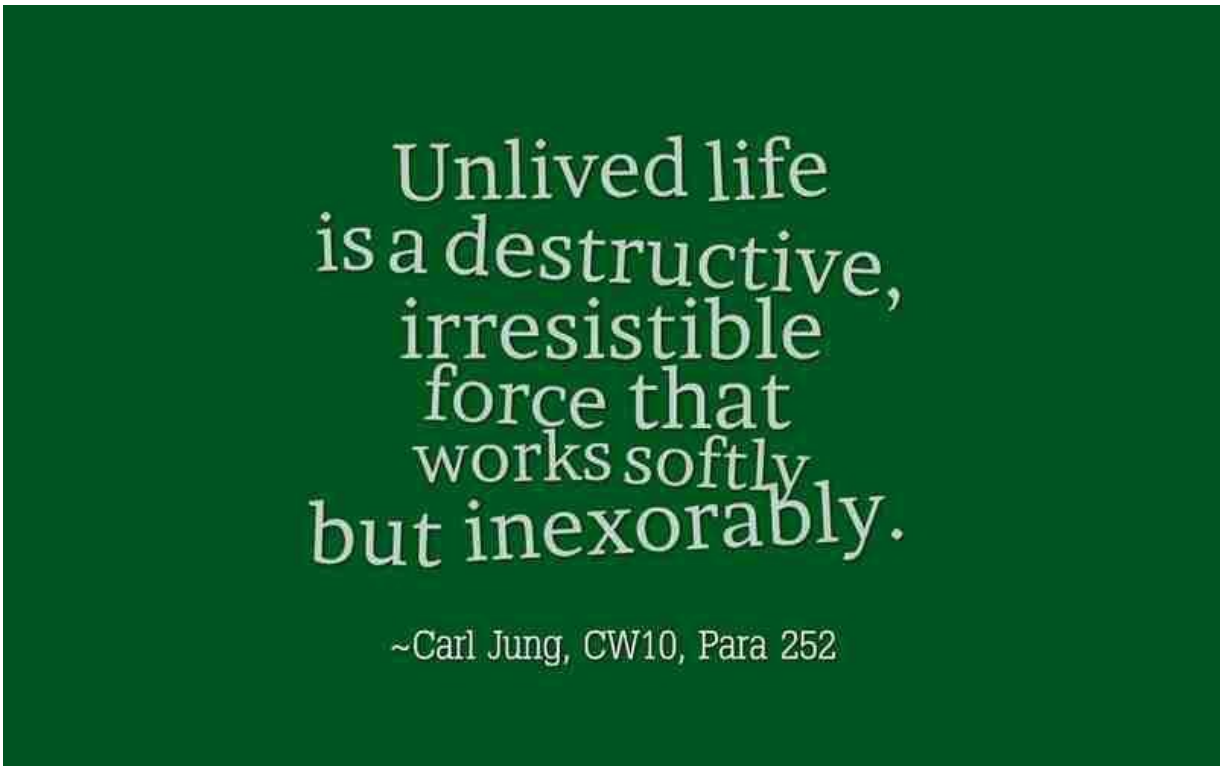
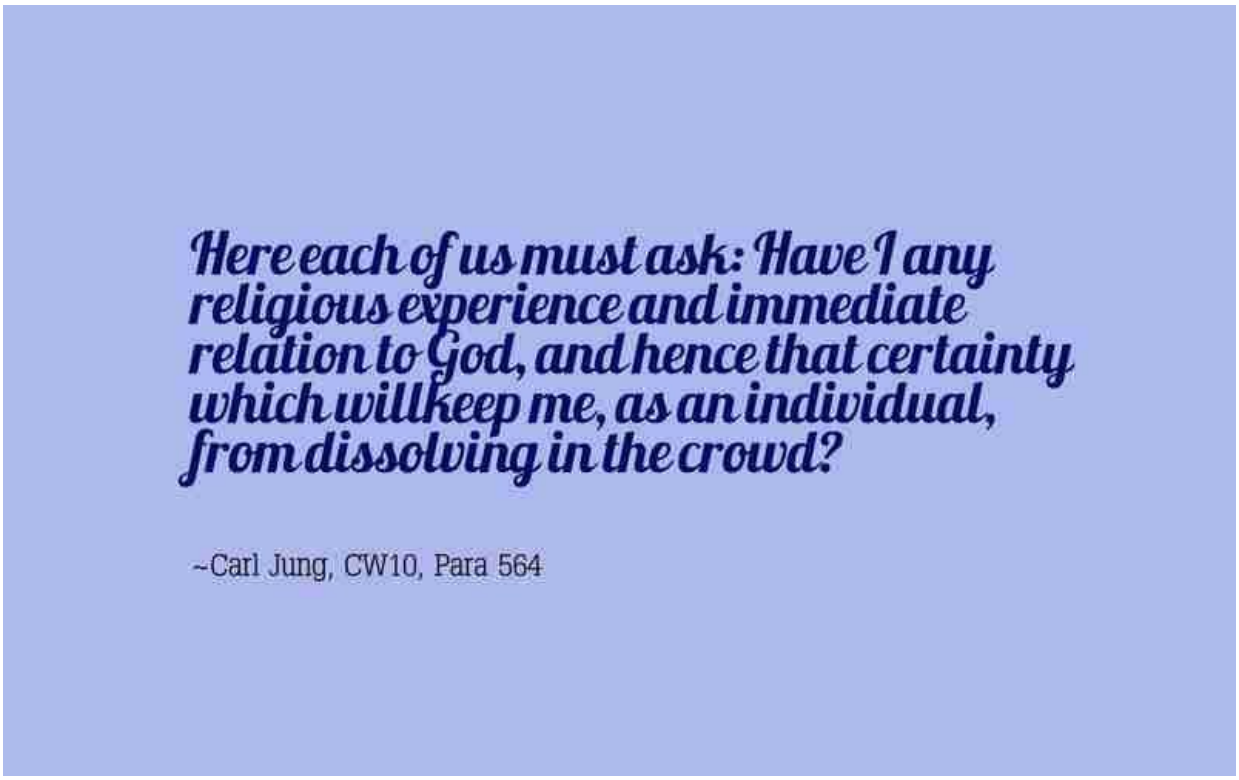

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts.
~Carl Jung, CW10, Para 268

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268



Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252


Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which willkeep me, as an individual, from dissolving in the crowd?
~Carl Jung, CW10, Para 564

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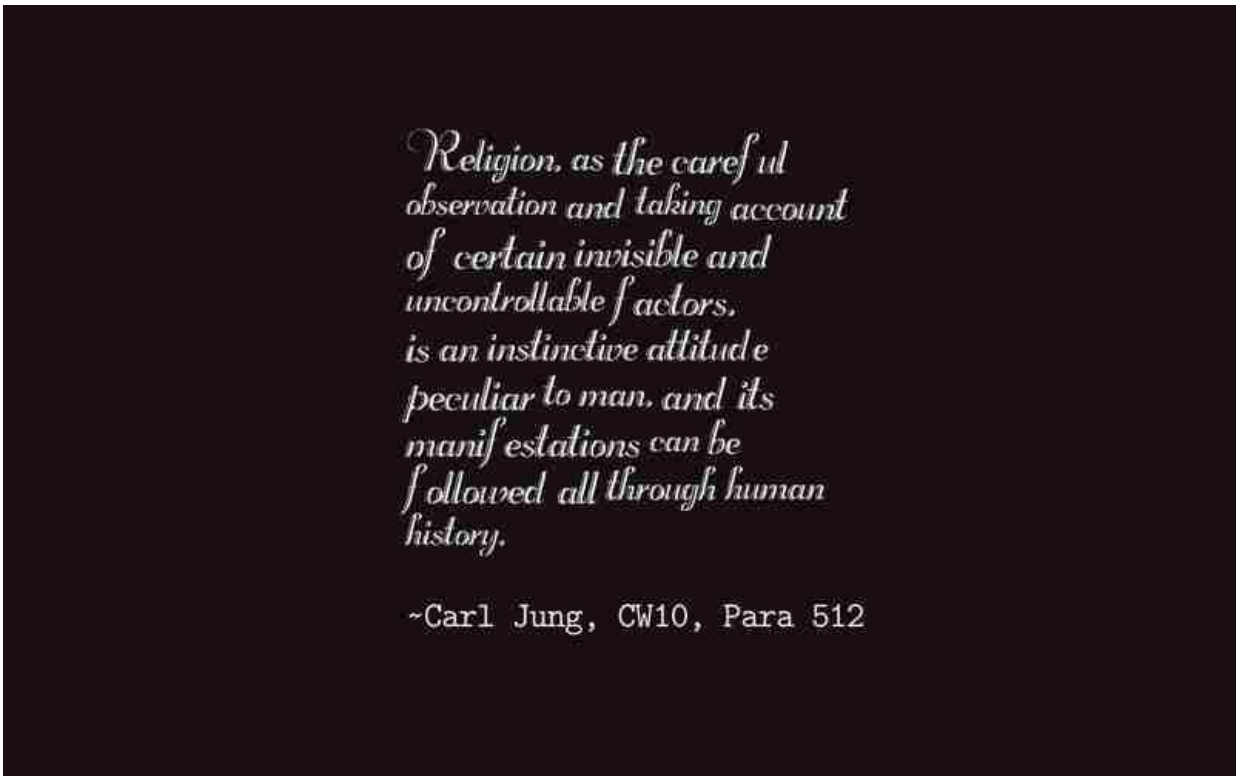
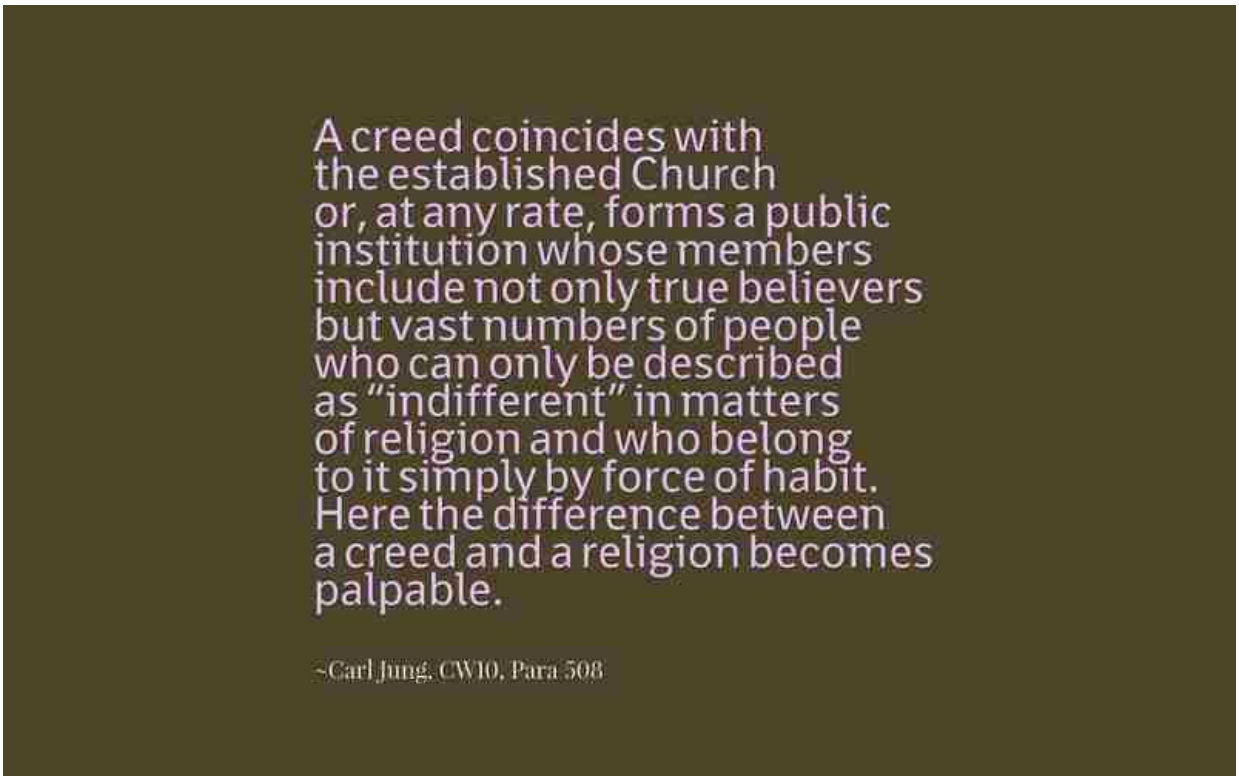
keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564



Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512


A creed coincides with
the established Church
or, at any rate, forms a public
institution whose members
include not only true believers
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who can only be described
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Here the difference between
a creed and a religion becomes
palpable.
~Carl Jung, CW10, Para 508

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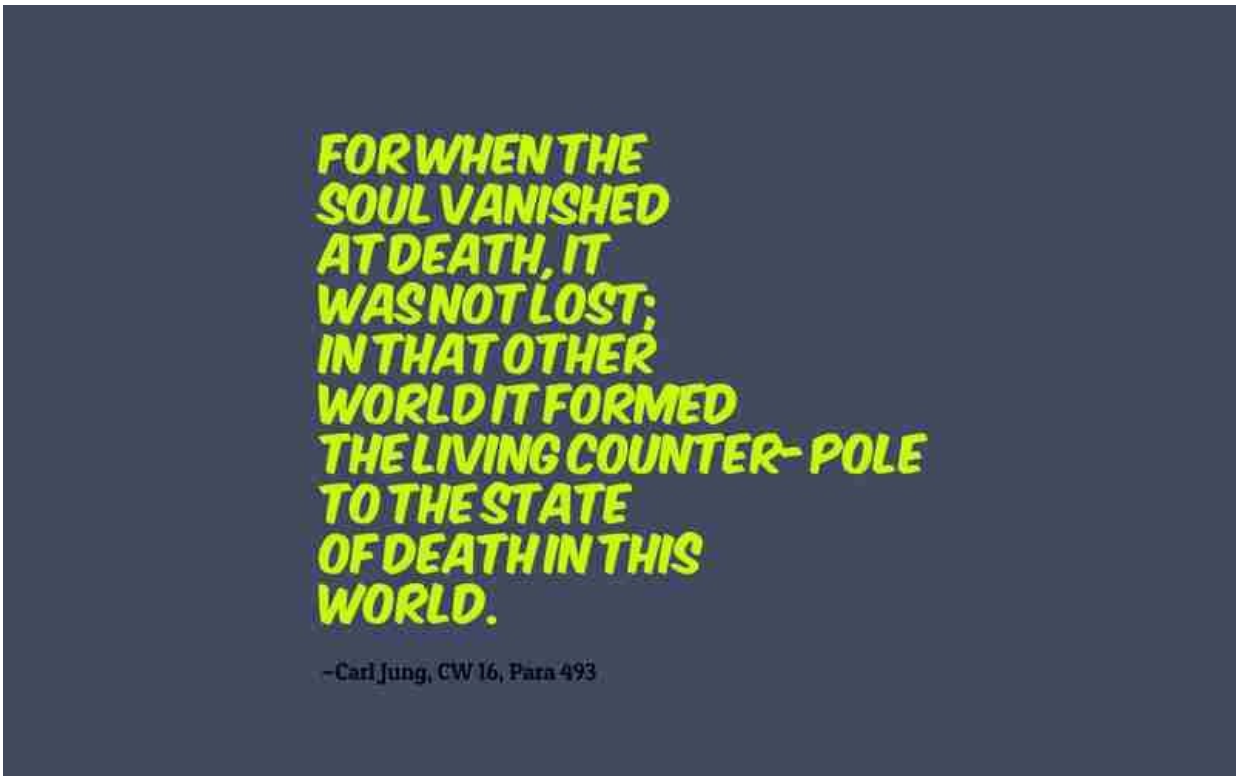
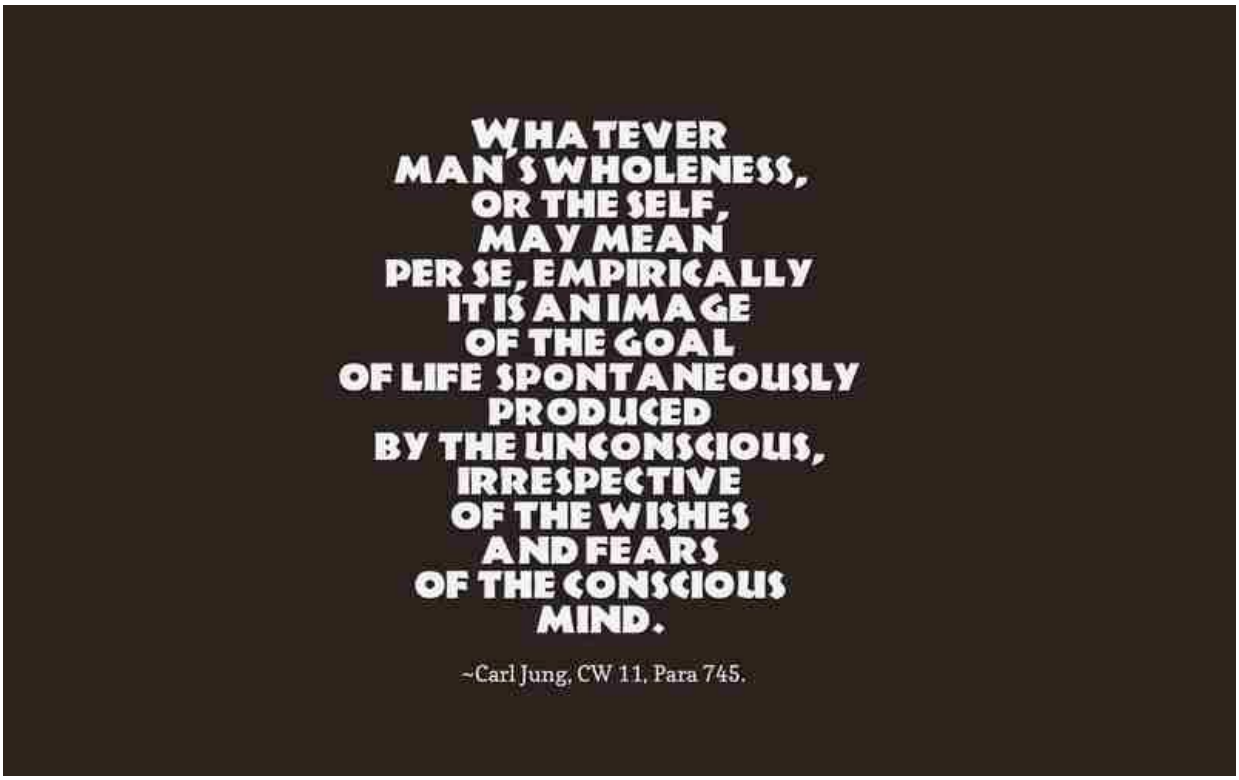
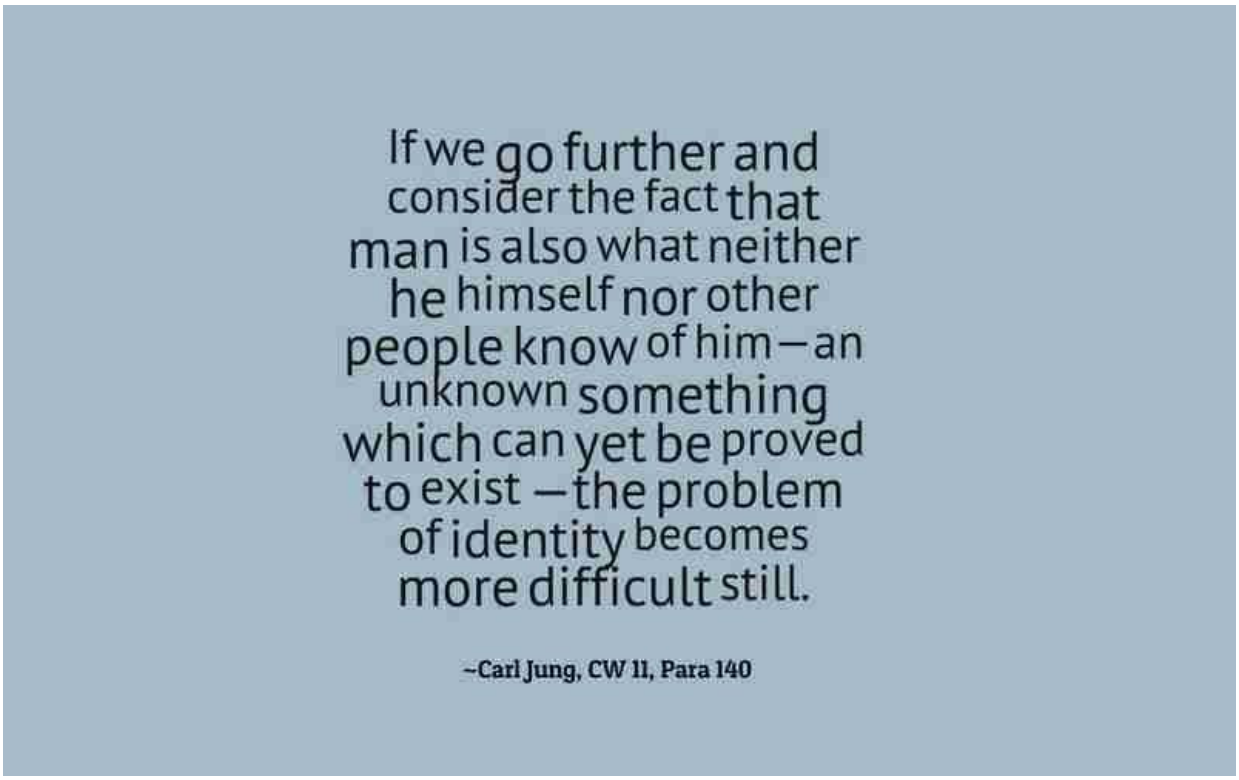
only
true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to
it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.


FOR WHEN THE SOUL VANISHED AT DEATH, IT WAS NOT LOST; IN THAT OTHER WORLD IT FORMED THE LIVING COUNTER-POLE TO THE STATE OF DEATH IN THIS WORLD.
–Carl Jung, CW 16, Para 493

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493



Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.


If we go further and
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~Carl Jung, CW 11, Para 140

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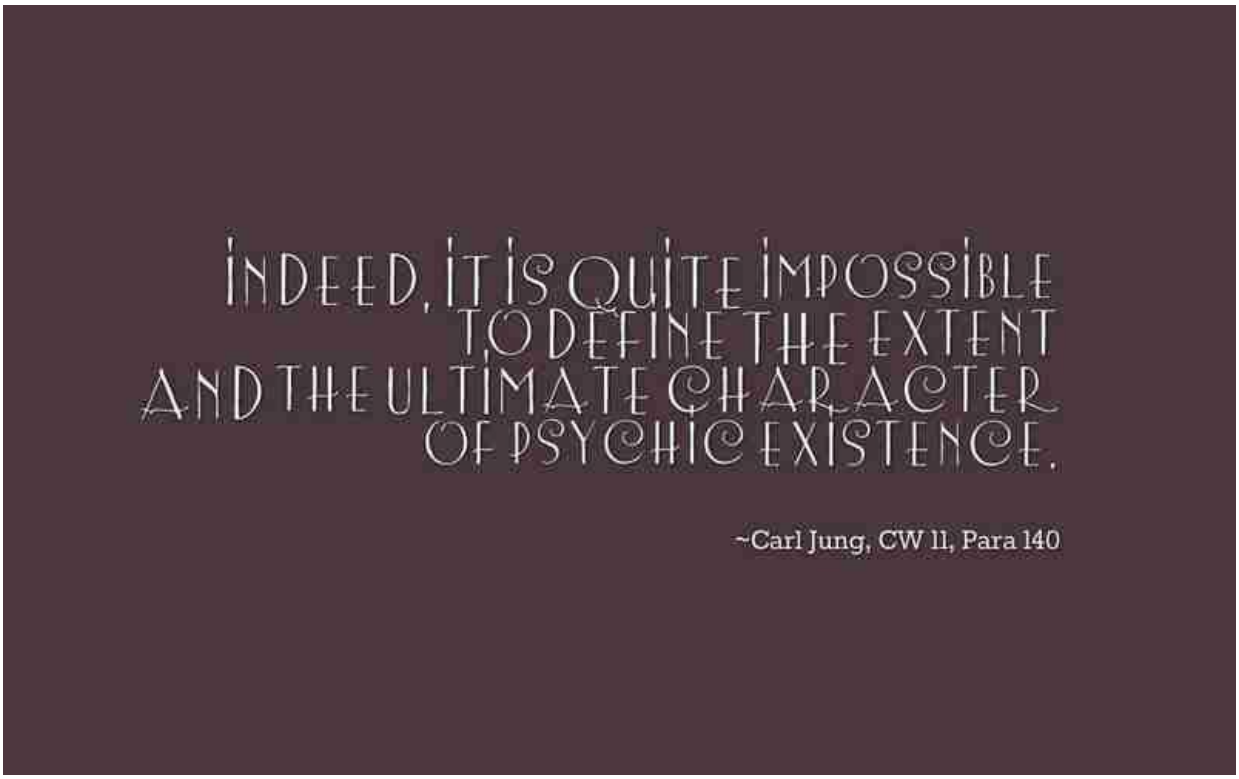
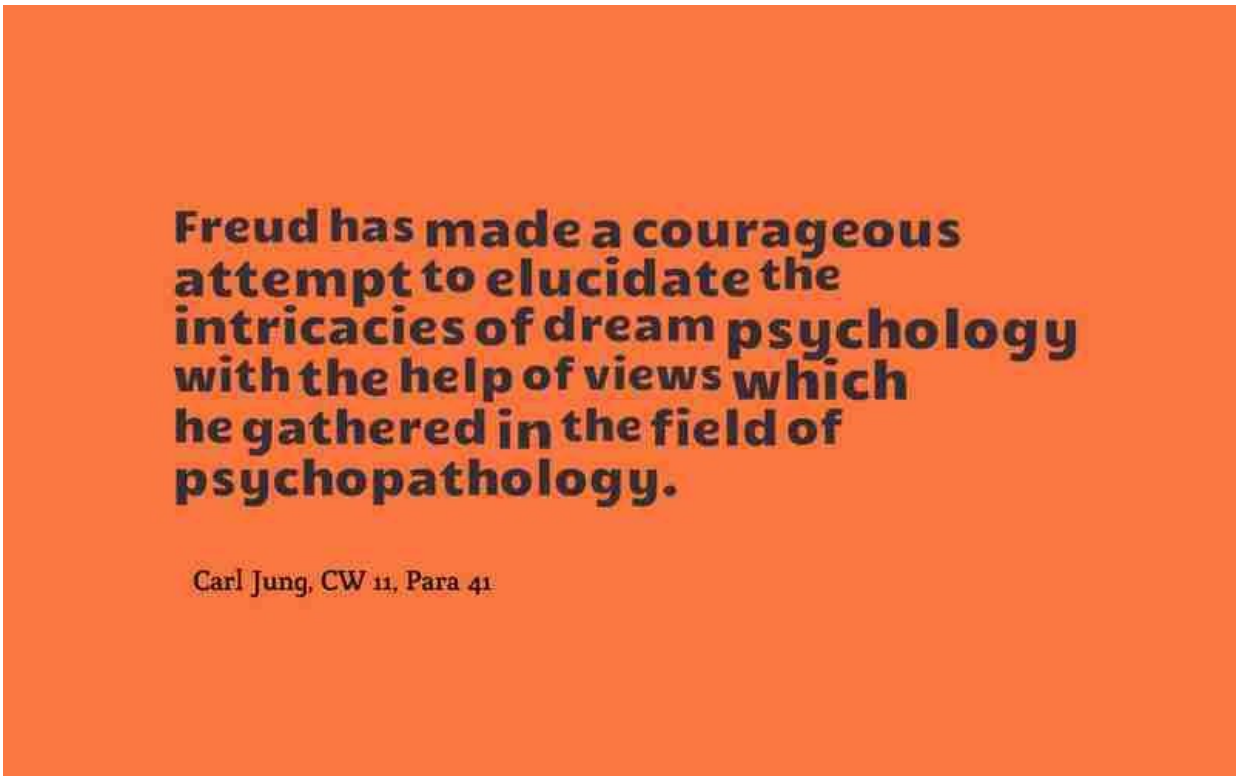

INDEED, IT IS QUITE IMPOSSIBLE
TO DEFINE THE EXTENT
AND THE ULTIMATE CHARACTER
OF PSYCHIC EXISTENCE.
~Carl Jung, CW 11, Para 140

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140


Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology.
Carl Jung, CW 11, Para 41

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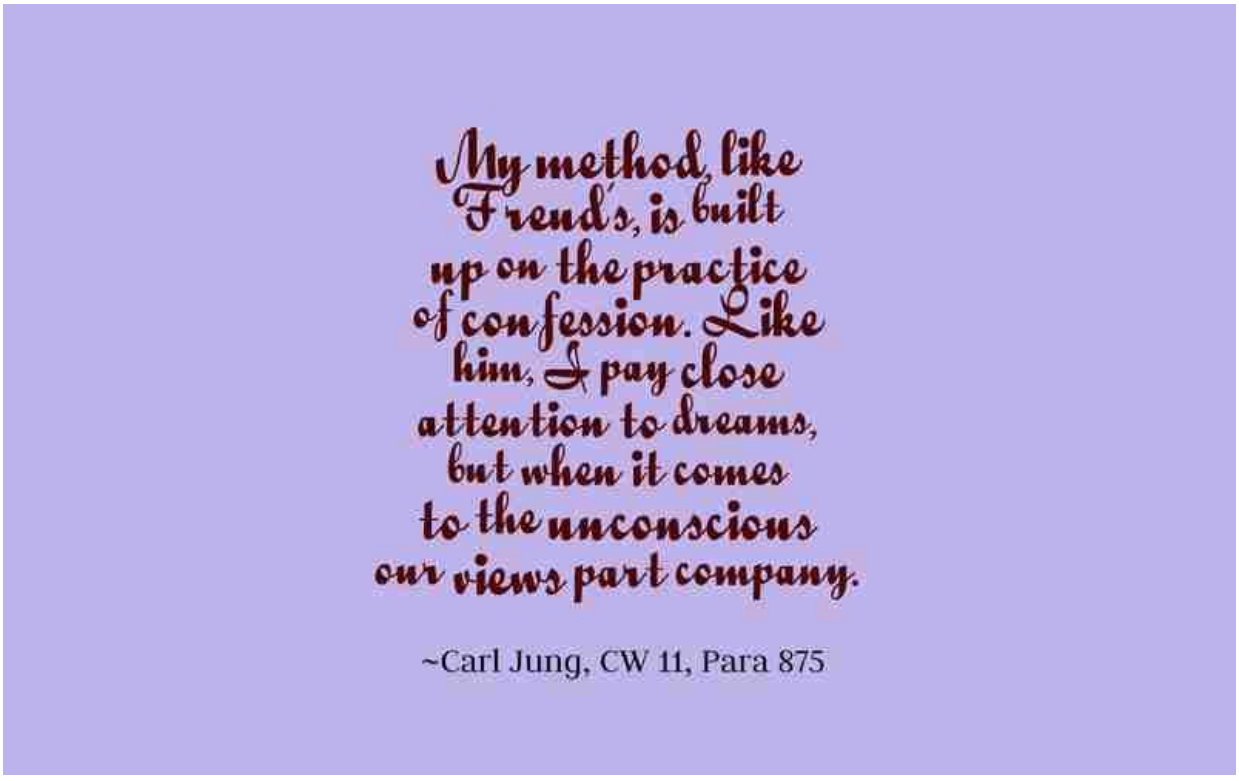
My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company.
~Carl Jung, CW 11, Para 875

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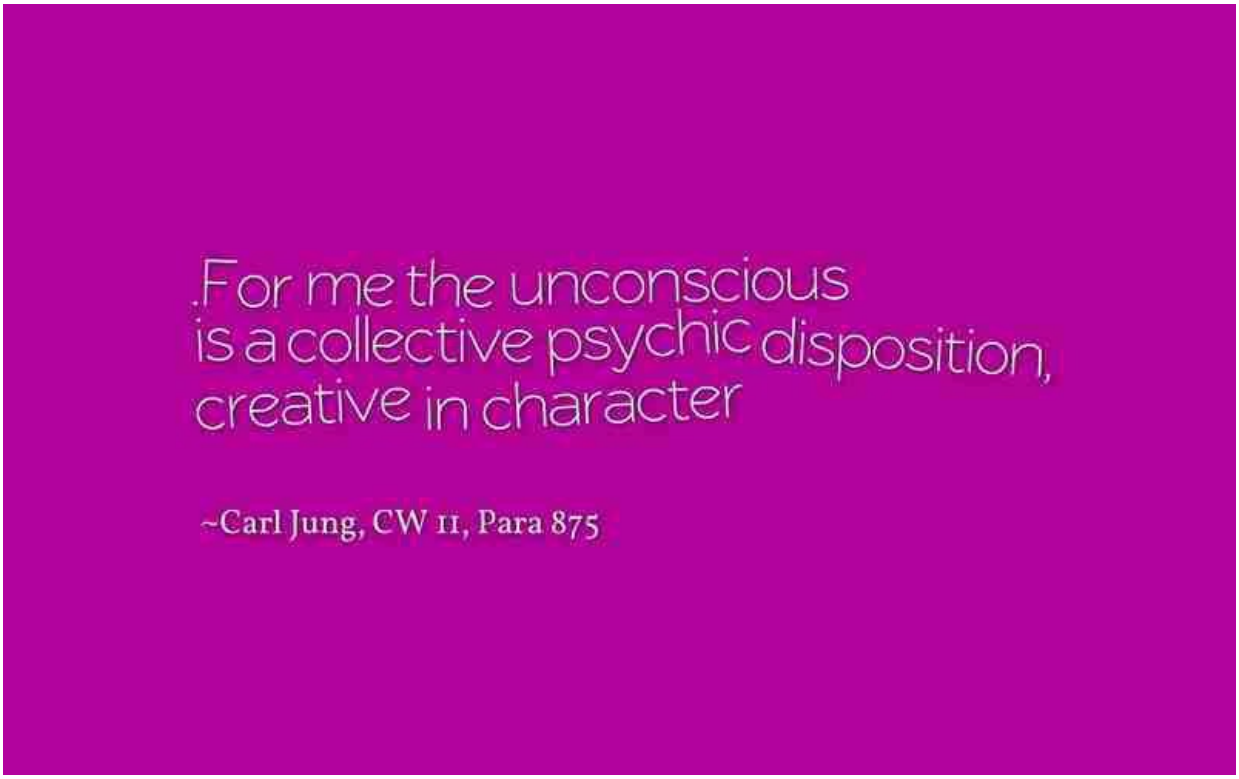
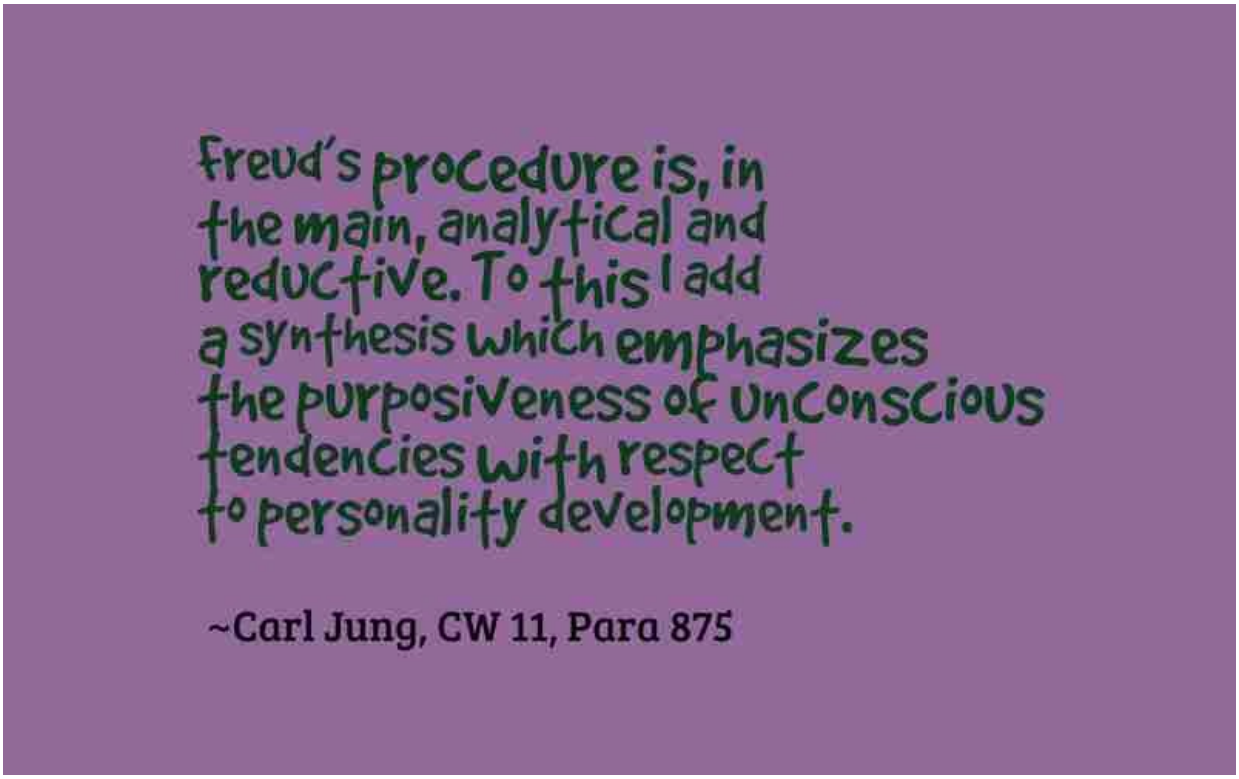
company. Carl Jung, CW 11, Para 875



For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875


Freud's procedure is, in
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a synthesis which emphasizes
the purposiveness of unconscious
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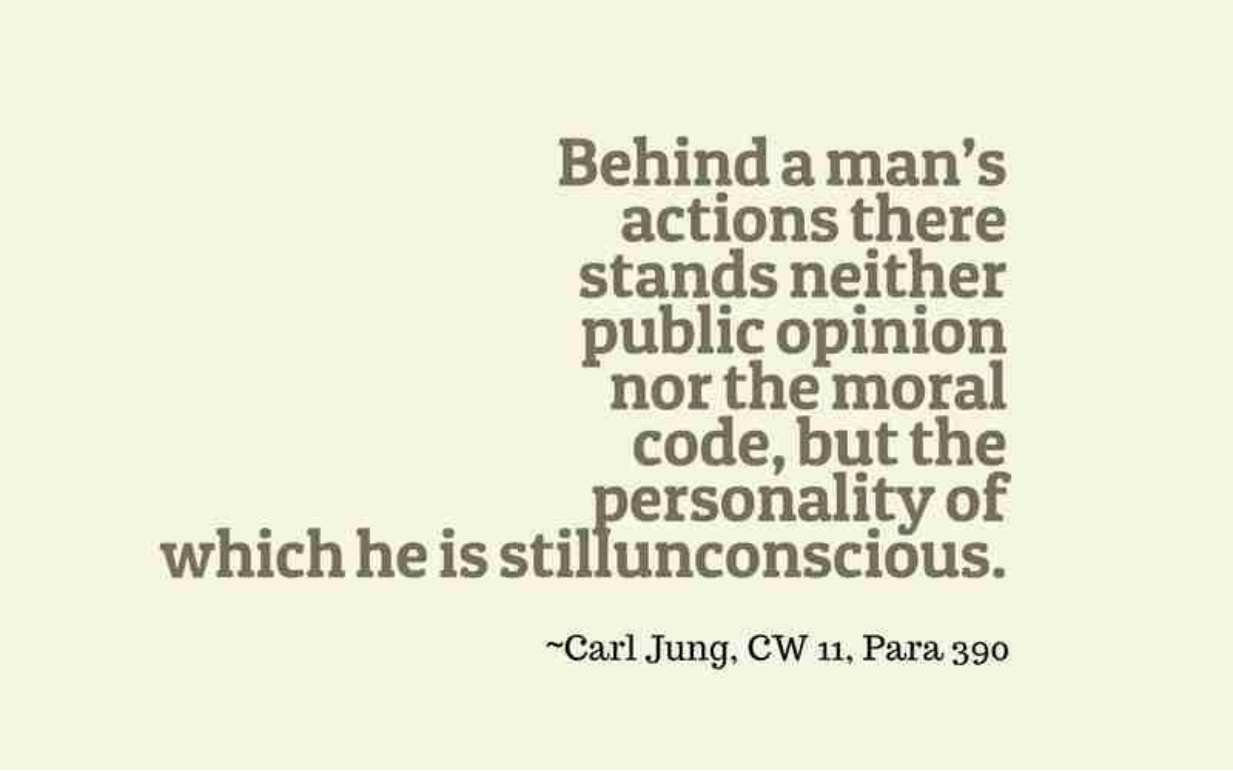
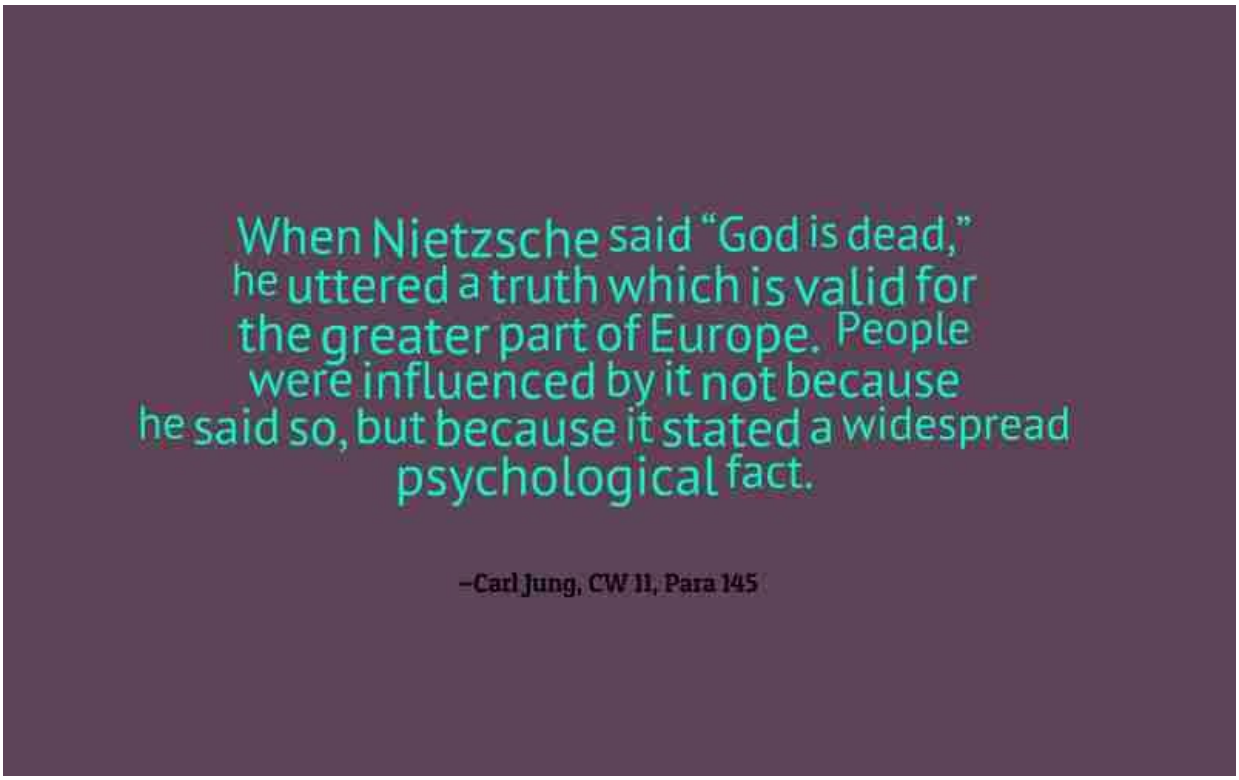

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is stillunconscious.
~Carl Jung, CW 11, Para 390

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Carl Jung, CW 11, Para 390


When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact.
–Carl Jung, CW 11, Para 145

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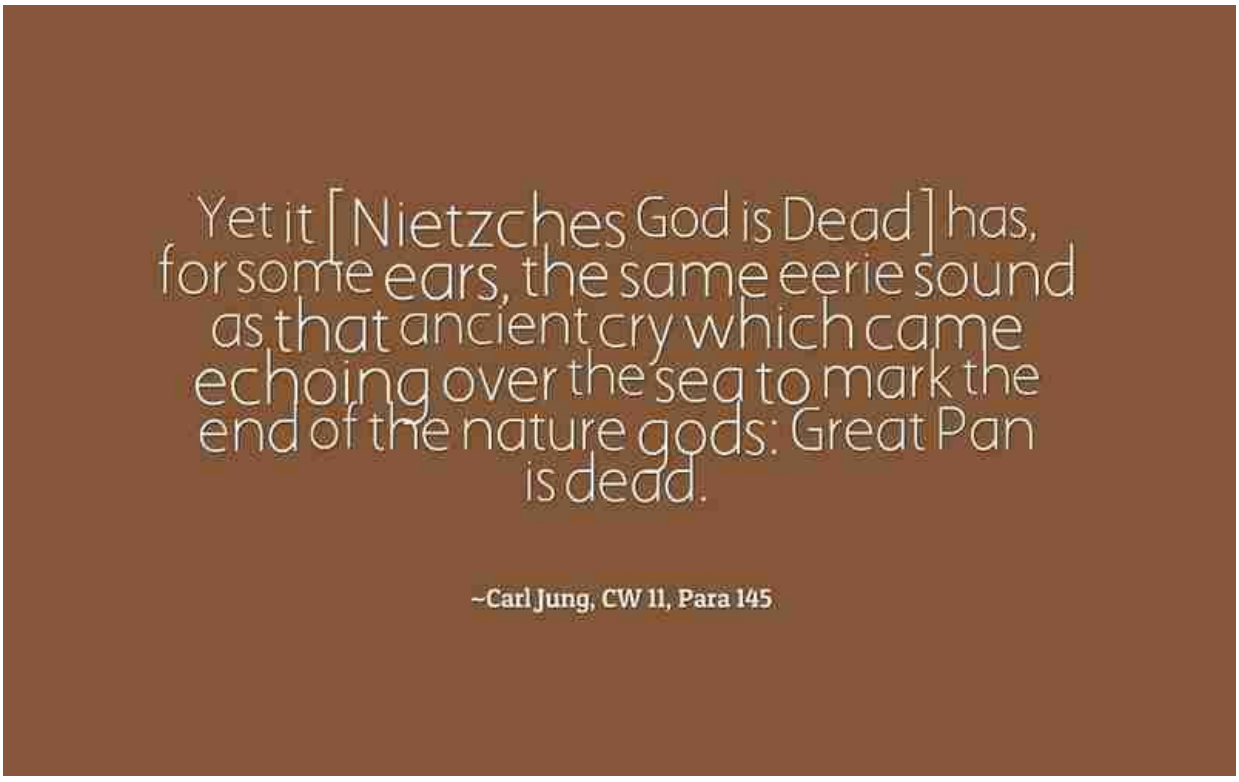
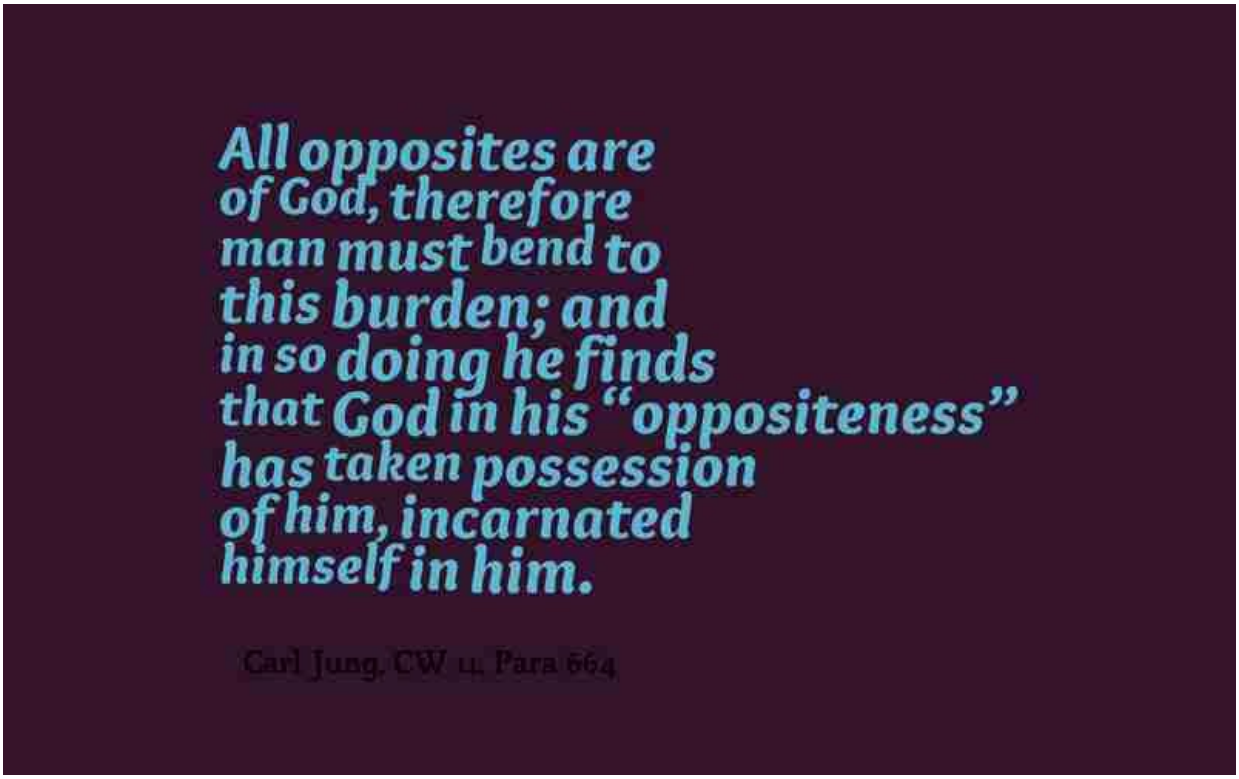
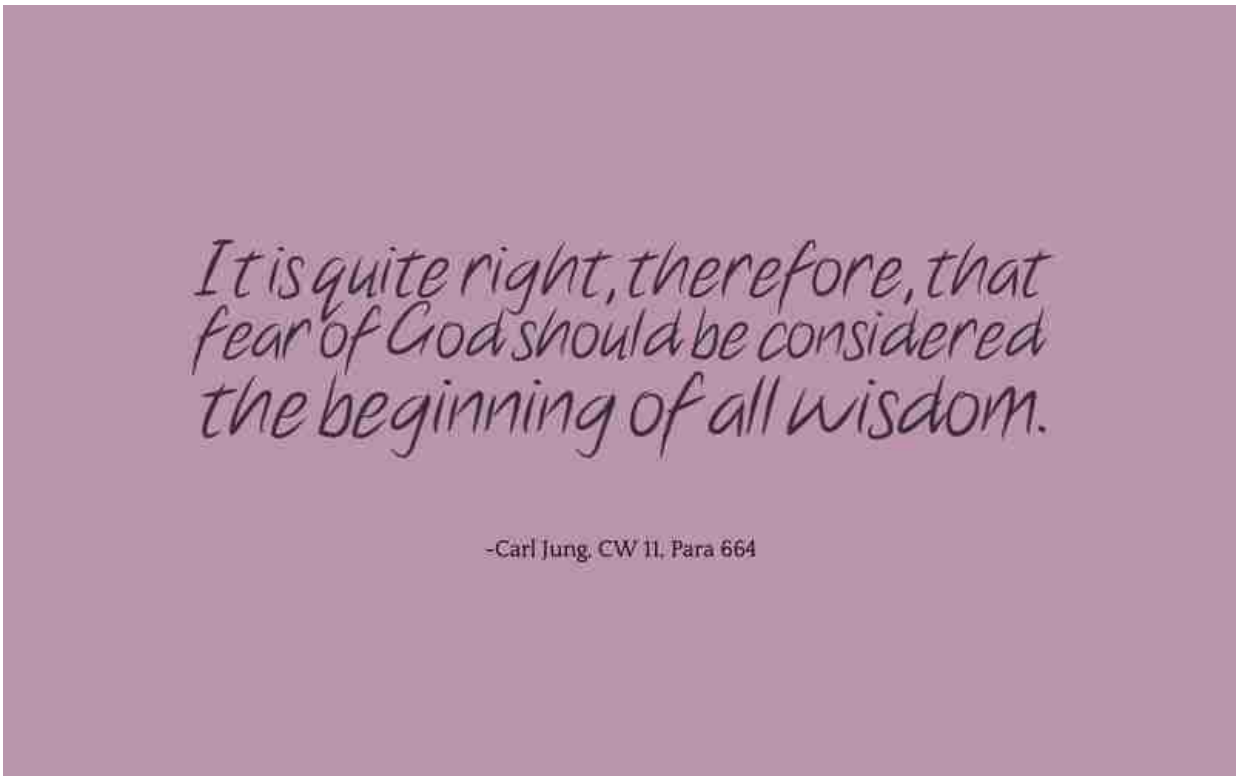

Yet it [Nietzches God is Dead] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: Great Pan is dead.
–Carl Jung, CW 11, Para 145

Yet it [Nietzche’s “God is Dead”] has, for some ears, the same eerie sound as that ancient cry which came echoing

over the sea
to mark the end of the nature gods: “Great Pan is dead.” Carl Jung, CW 11, Para 145.

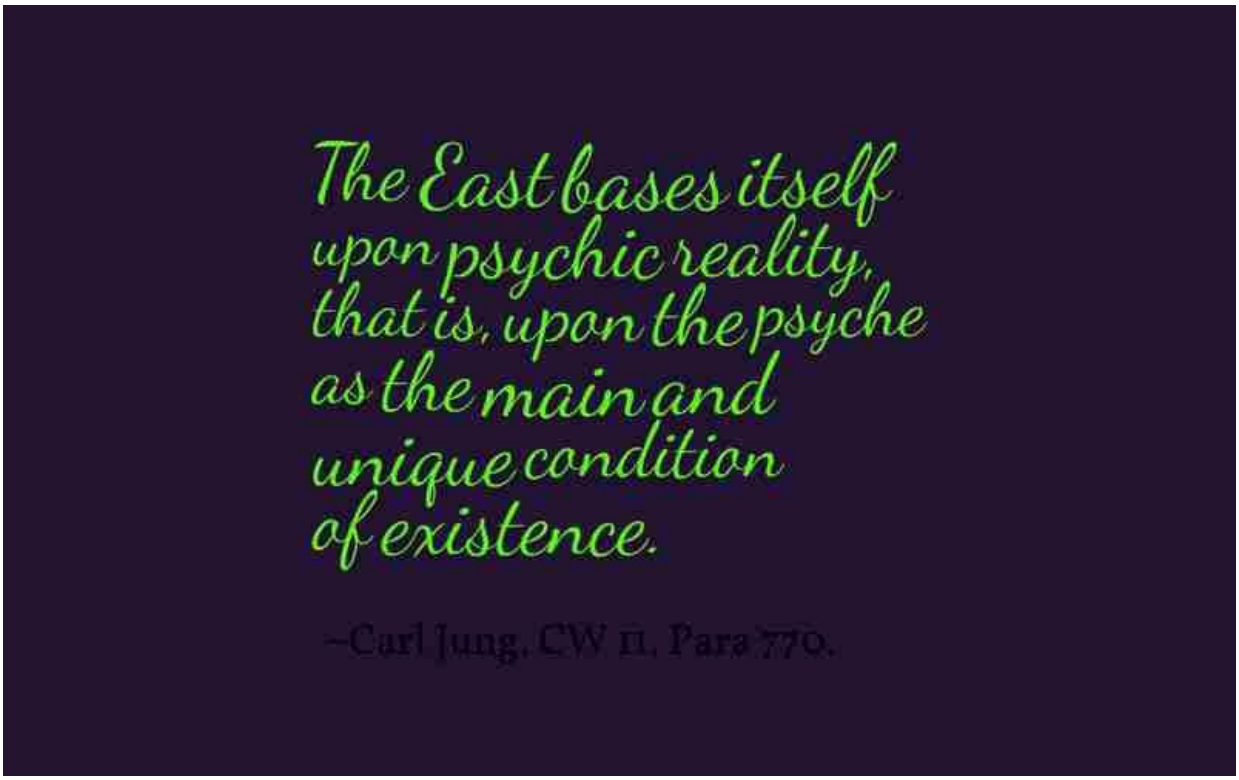


All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his “opposite- ness”
has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.



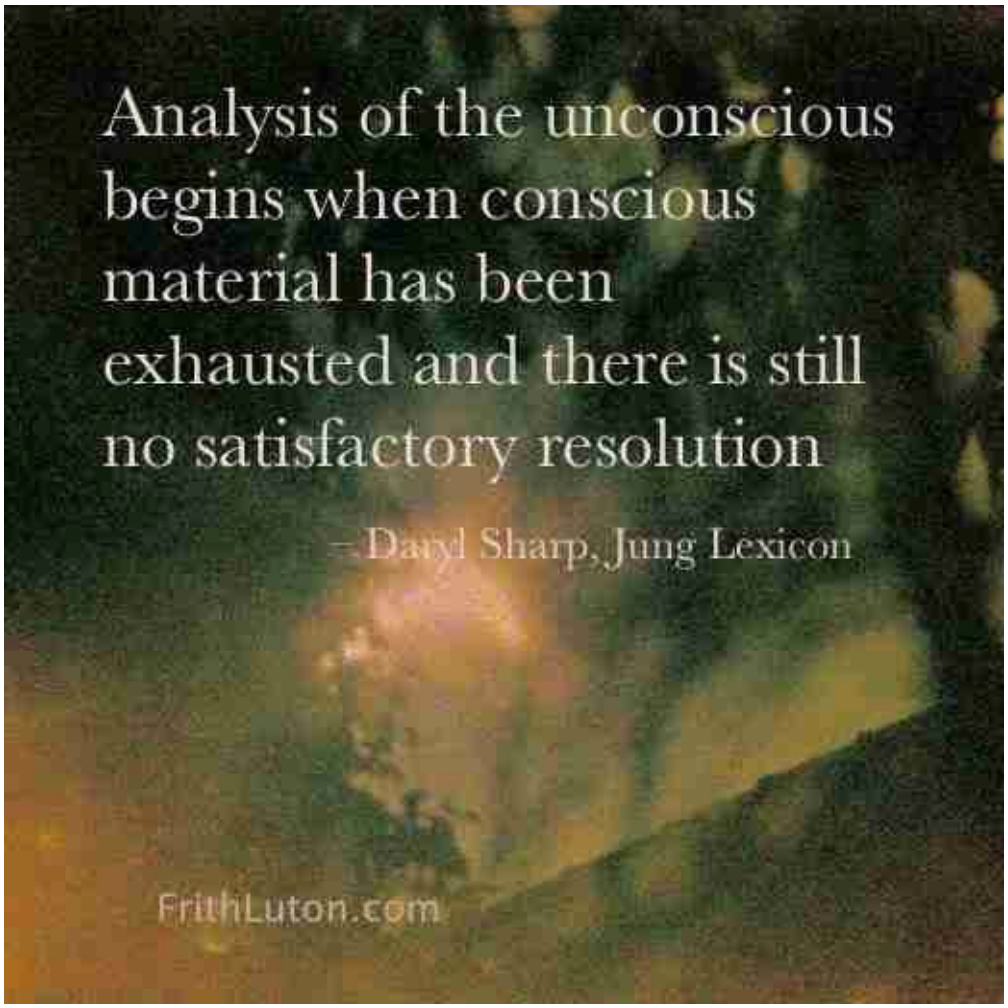
It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.



The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770.

Carl Jung: Carl Jung on “Complexes. **(2016-05-27 04:03)**



Everyone knows nowadays that people “have complexes.”

What is not so well known, though far more important theoretically, is that complexes can have us.

The existence of complexes throws serious doubt on the naïve assumption of the unity of consciousness, which is equated
with “psyche,” and on the supremacy of the will.

Every constellation of a complex postulates a disturbed state of consciousness.

The unity of consciousness is disrupted and the intentions of the will are impeded or

made impossible. Even memory is often noticeably affected, as we have seen.

The complex must therefore be a psychic factor which, in terms of energy, possesses a value that sometimes exceeds that of our
conscious intentions, otherwise such disruptions of the conscious order would not be possible at all.

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its

existence and its constitution.

The unconscious would in fact be—as it is in Wundt's psychology—nothing but a vestige of dim or "obscure" representations, or a "fringe of consciousness," as William James calls it, were it not for the existence of complexes.

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as "parapraxes."

The via regia to the unconscious, however, is not the dream, as he thought, but the complex, which is the ar- chitect of dreams and of symptoms.

Nor is this via so very "royal," either, since the way pointed out by the complex is more like a rough and un- commonly devious footpath
that often loses itself in the undergrowth and generally leads not into the heart of the unconscious but past it. Carl Jung, CW 8, Para 210

What then, scientifically speaking, is a "feeling-toned complex?"

It is the image of a certain psychic situation which is strongly accentuated emotionally and is, moreover, in- compatible with the habitual attitude ofconsciousness.

This image has a powerful inner coherence, it has its own wholeness and, in addition, a relatively high degree of autonomy, so that it is subject
to the control of the conscious mind to only a limited extent, and therefore behaves like annimated foreign body in the sphere of consciousness.

The complex can usually be suppressed with an effort of will, but not argued out of existence, and at the first suitable opportunity it reappears in all its original strength. Carl Jung, CW 8, Para 201

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

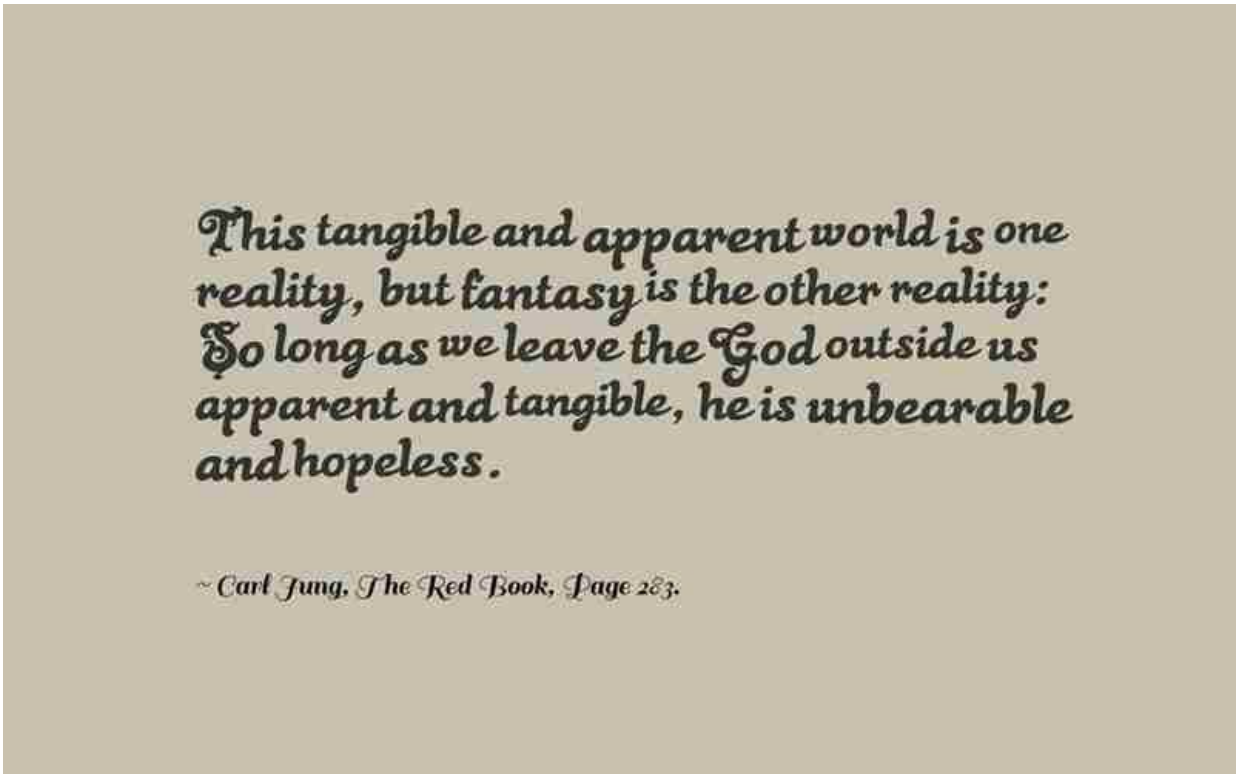
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXVIII [Red Book; Liber Novus] (2016-05-28 02:30)


This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless.
~ Carl Jung, The Red Book, Page 283.

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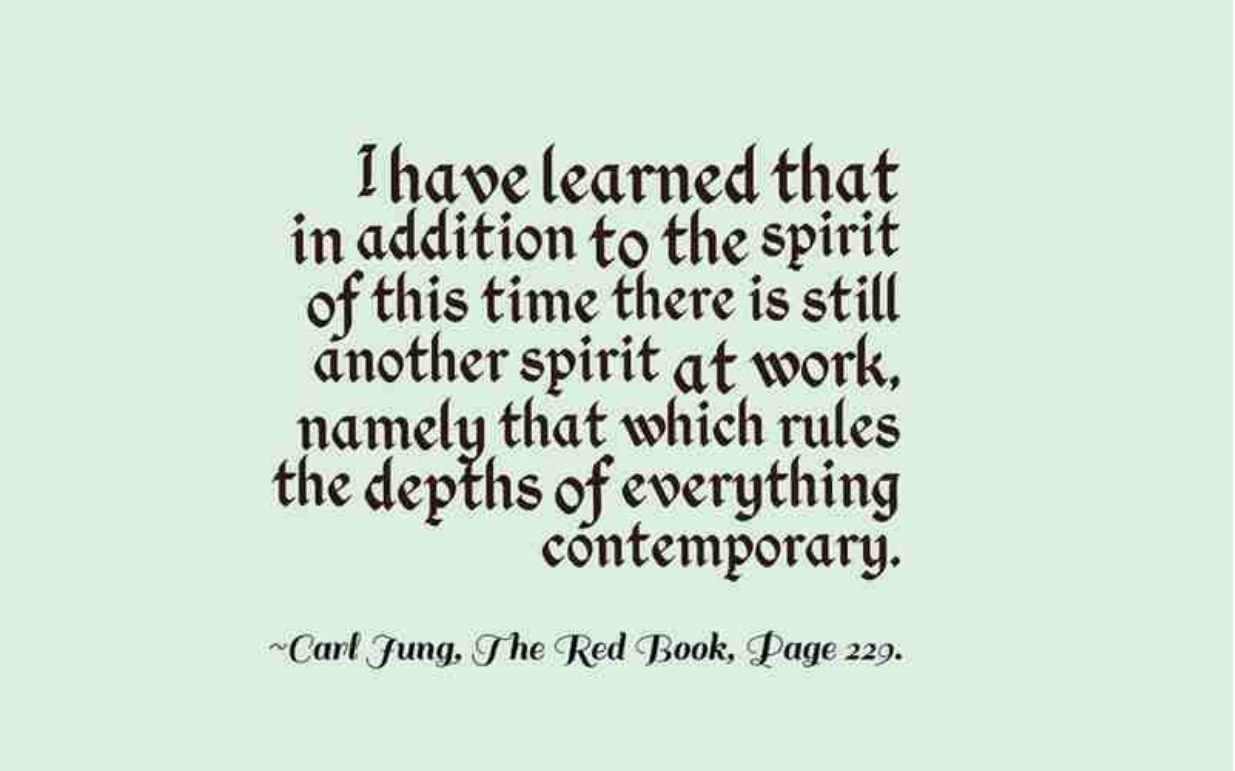
I have learned that
in addition to the spirit
of this time there is still
another spirit at work,
namely that which rules
the depths of everything
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~Carl Jung, The Red Book, Page 229.

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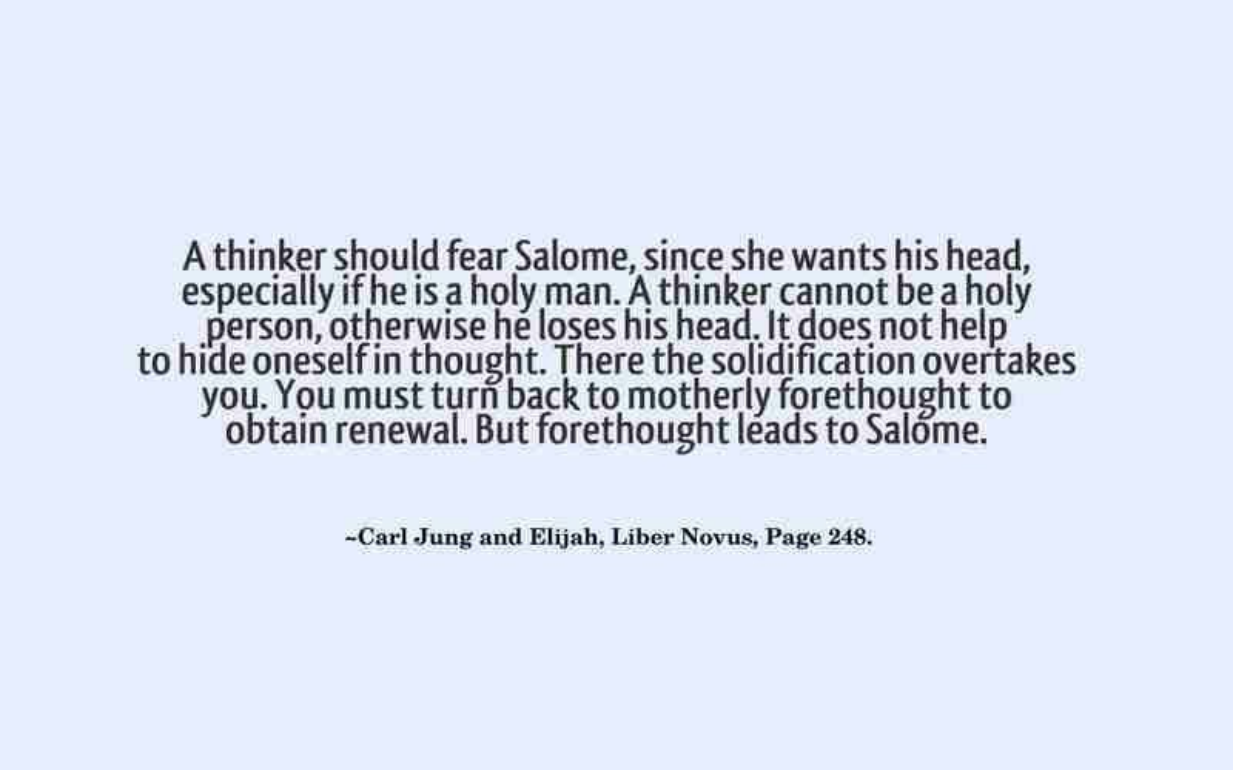
A thinker should fear Salome, since she wants his head,
especially if he is a holy man. A thinker cannot be a holy
person, otherwise he loses his head. It does not help
to hide oneself in thought. There the solidification overtakes
you. You must turn back to motherly forethought to
obtain renewal. But forethought leads to Salome.
~Carl Jung and Elijah, Liber Novus, Page 248.

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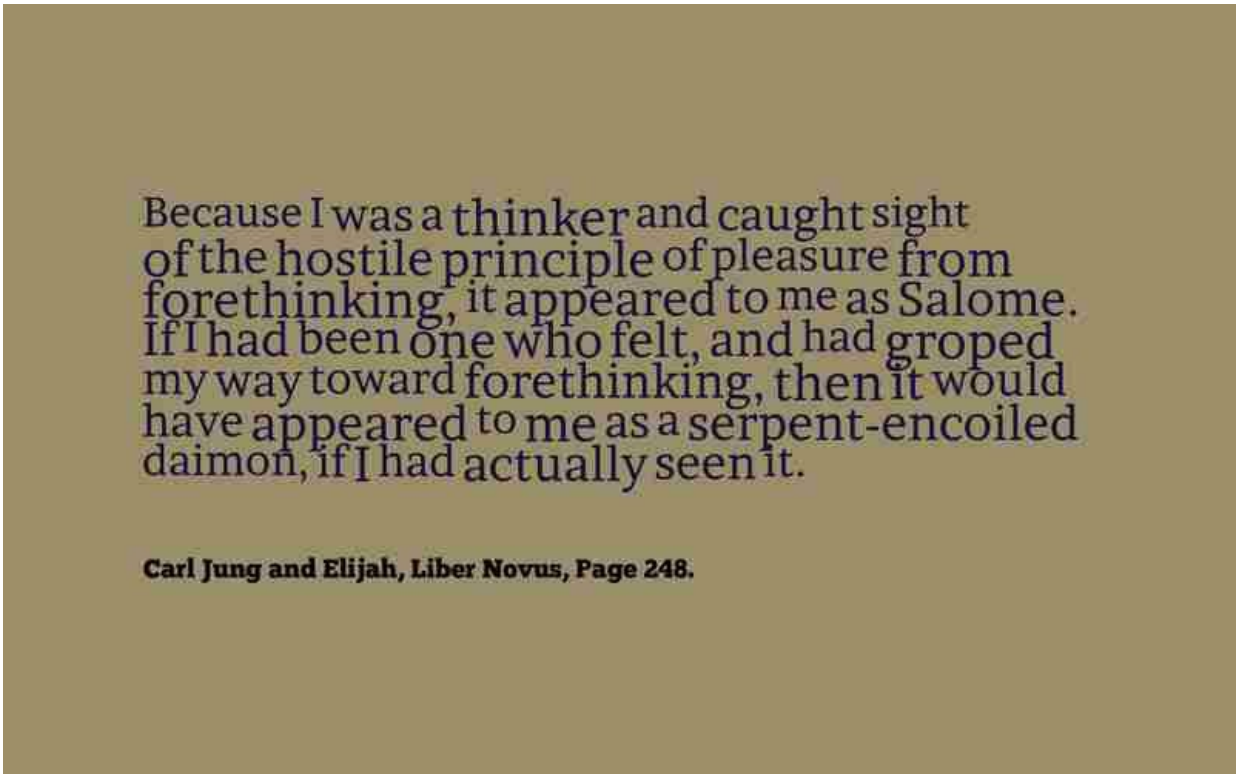
Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it.
Carl Jung and Elijah, Liber Novus, Page 248.

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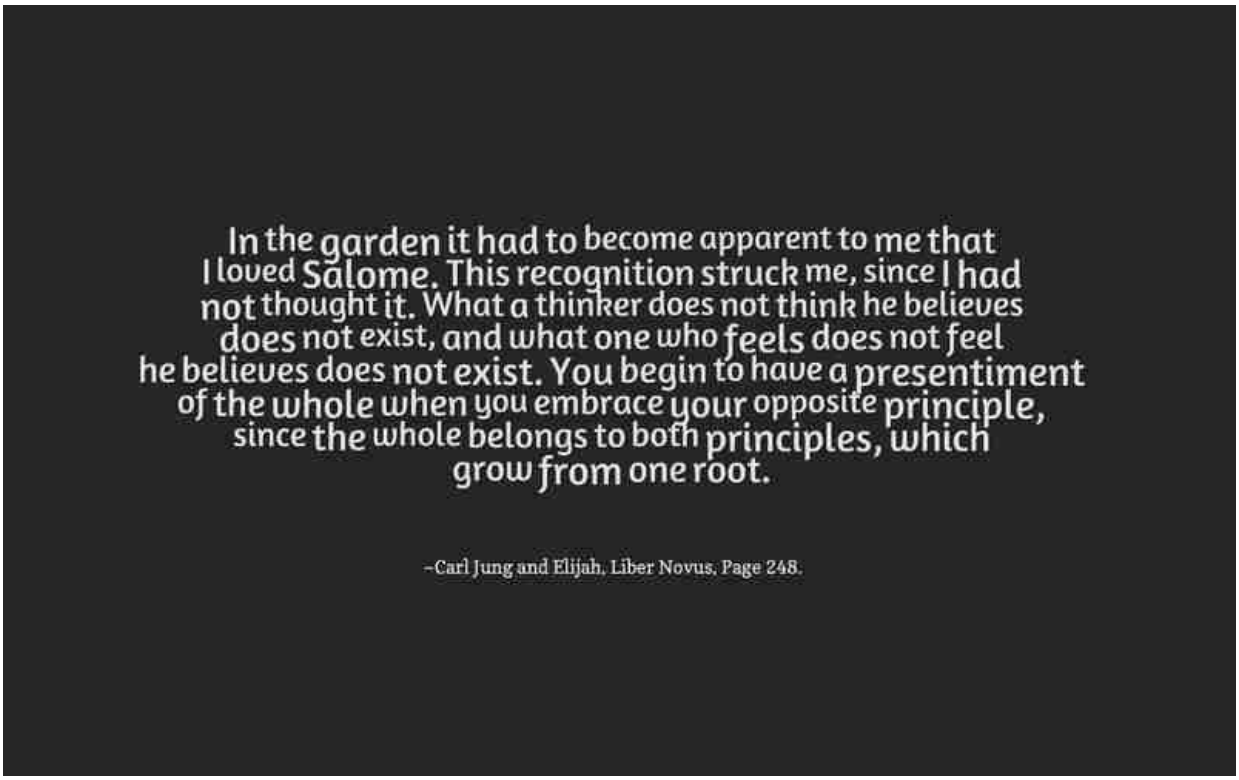
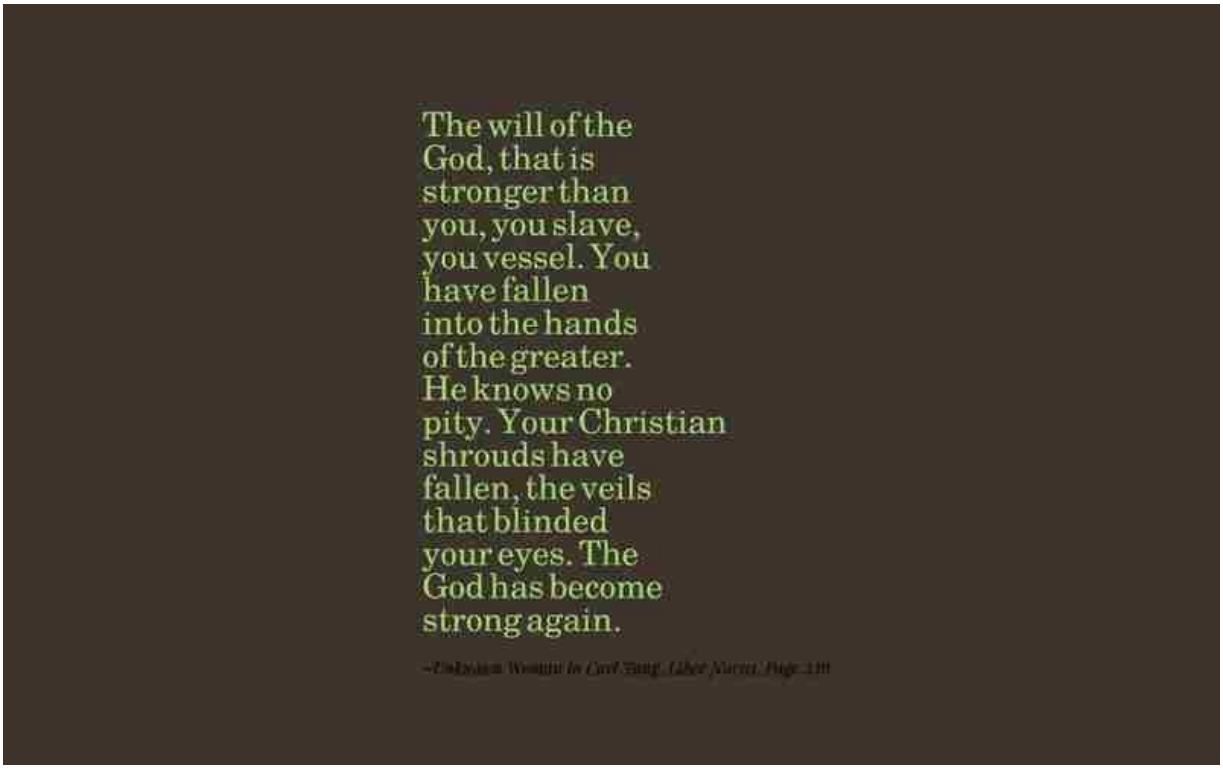
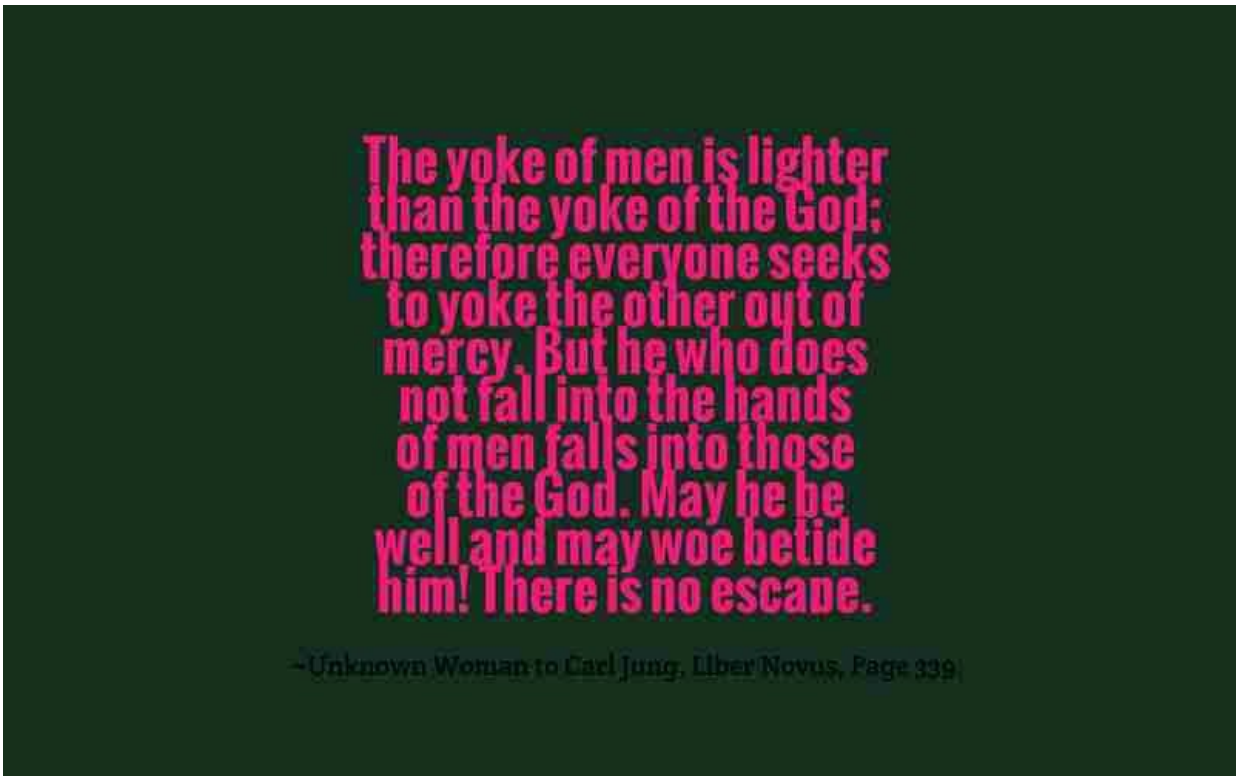

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.
–Carl Jung and Elijah, Liber Novus, Page 248.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.


The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.


The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape.
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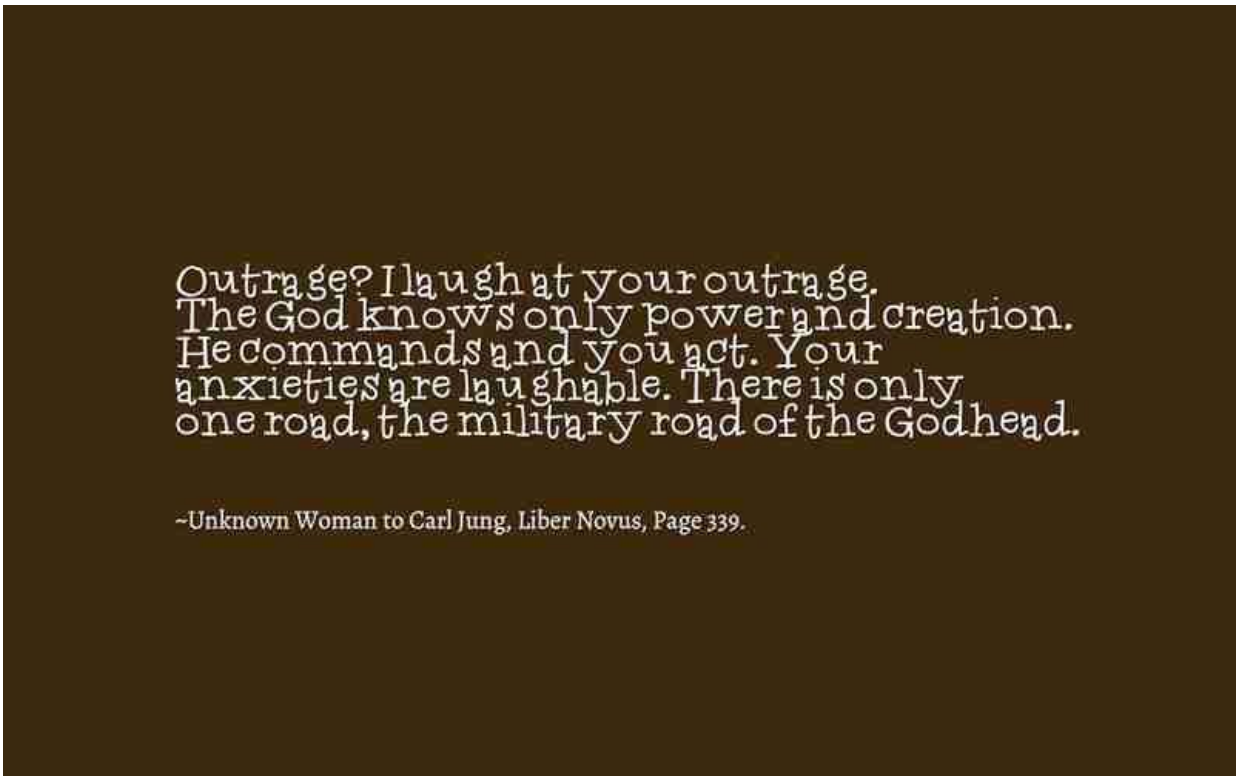
Outrage? I laugh at your outrage.
The God knows only power and creation.
He commands and you act. Your
anxieties are laughable. There is only
one road, the military road of the Godhead.
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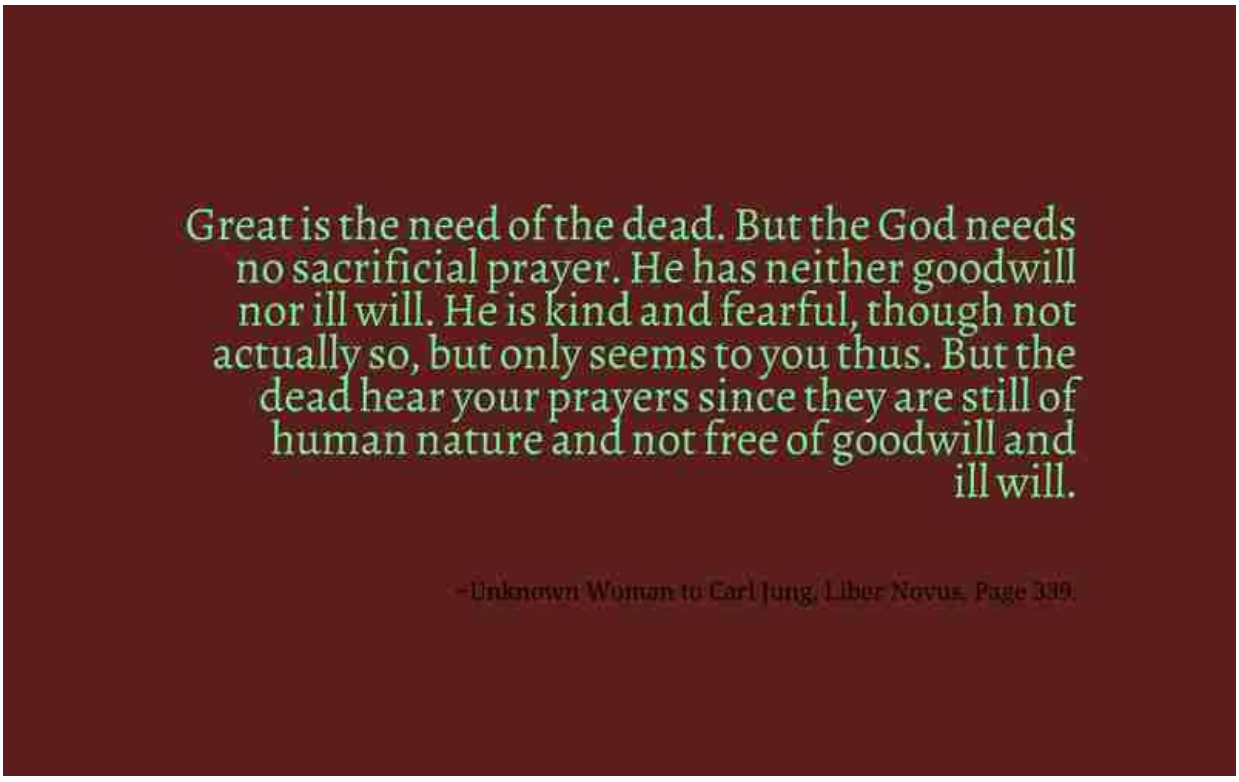
Great is the need of the dead. But the God needs
no sacrificial prayer. He has neither goodwill
nor ill will. He is kind and fearful, though not
actually so, but only seems to you thus. But the
dead hear your prayers since they are still of
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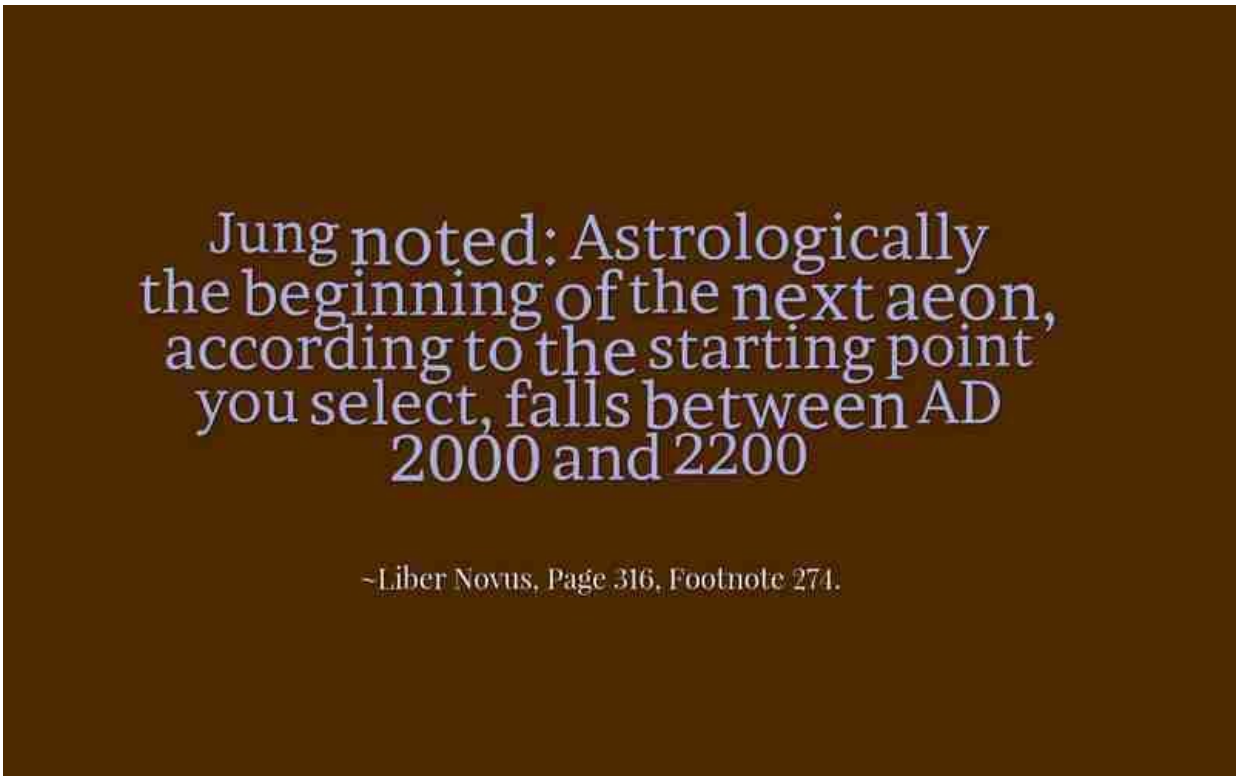
Jung noted: Astrologically the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200
~Liber Novus, Page 316, Footnote 274.

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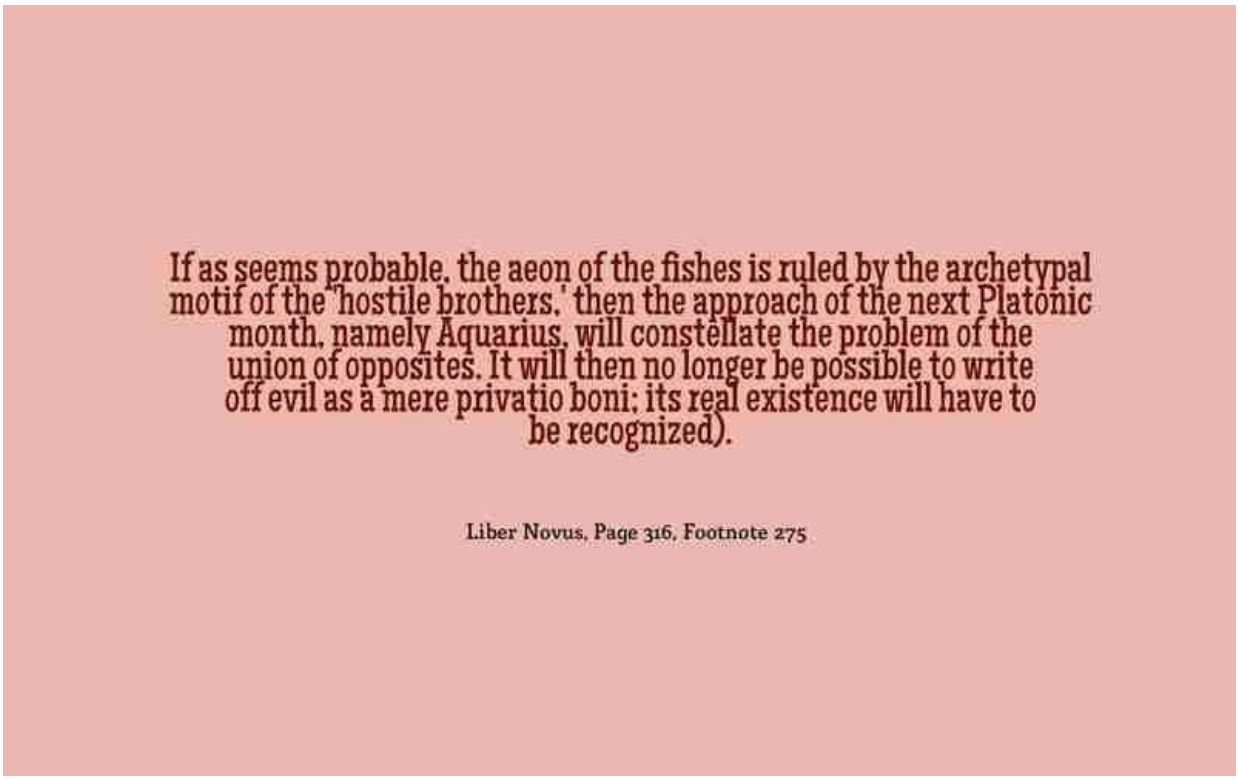
If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized).
Liber Novus, Page 316, Footnote 275

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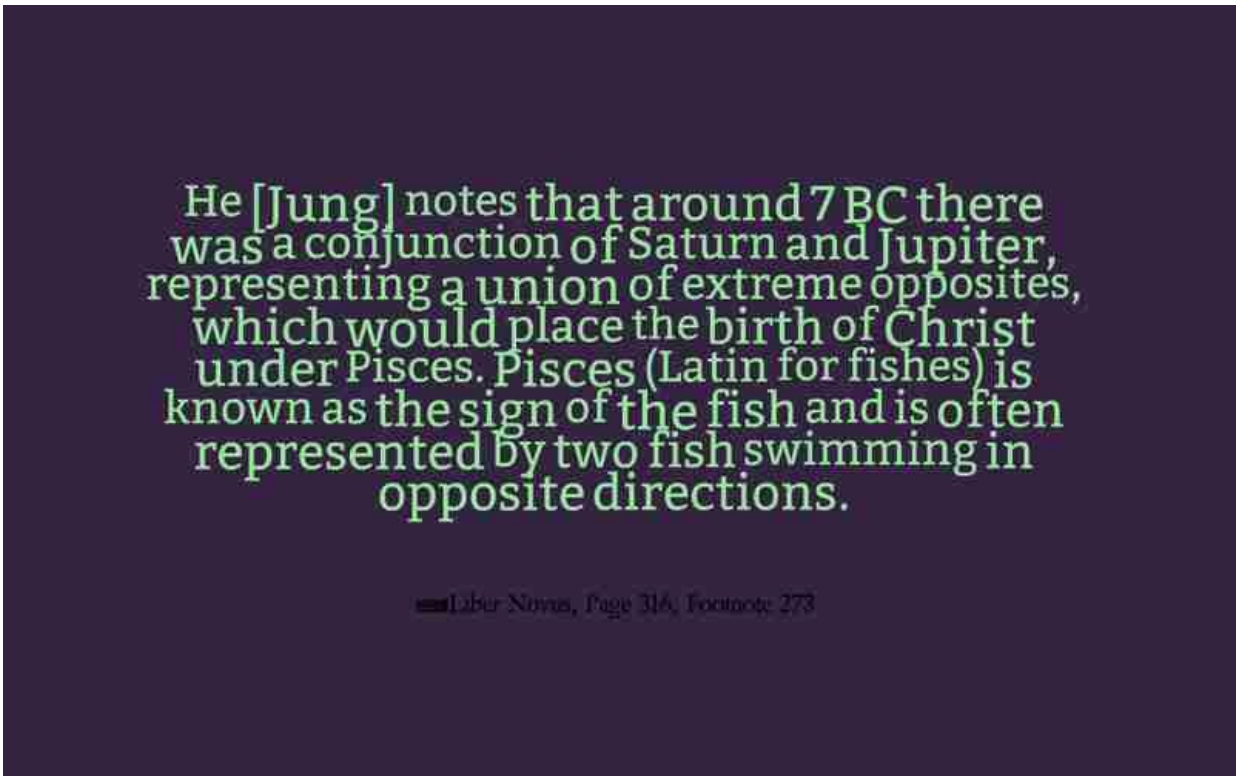
He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for fishes) is known as the sign of the fish and is often represented by two fish swimming in opposite directions.
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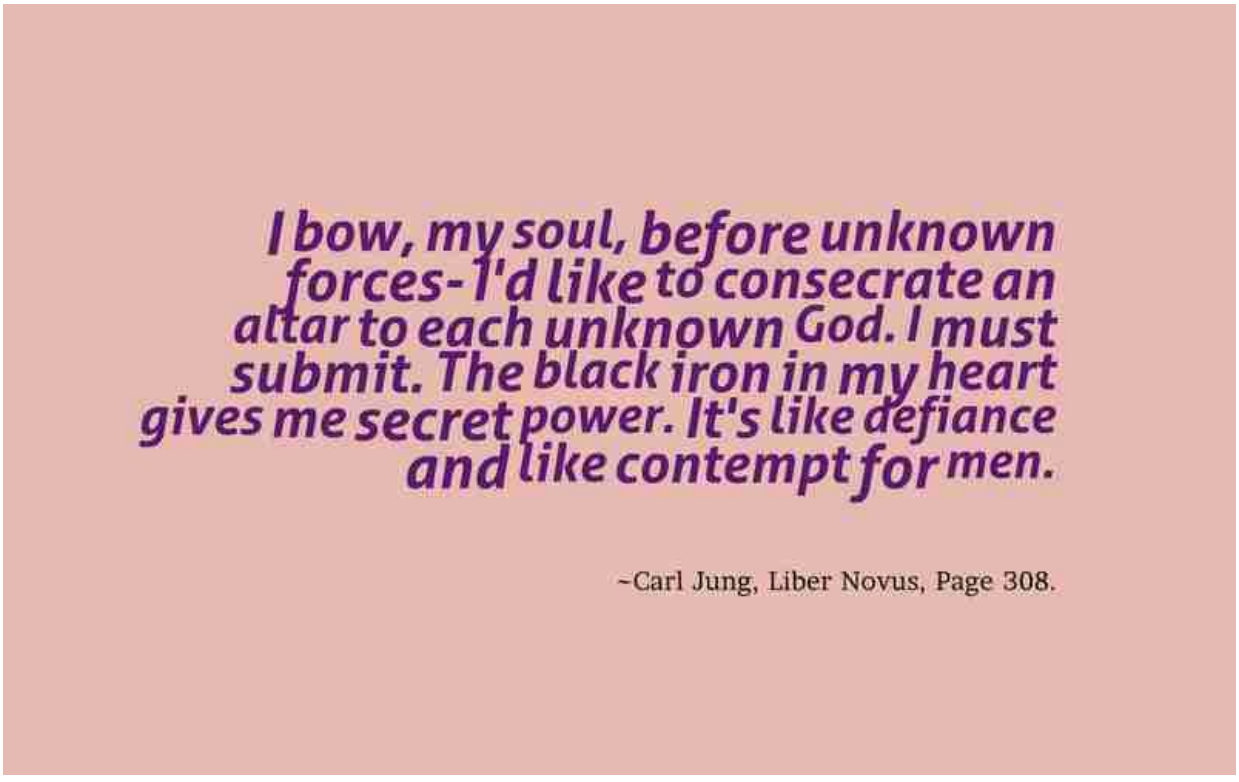
I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men.
~Carl Jung, Liber Novus, Page 308.

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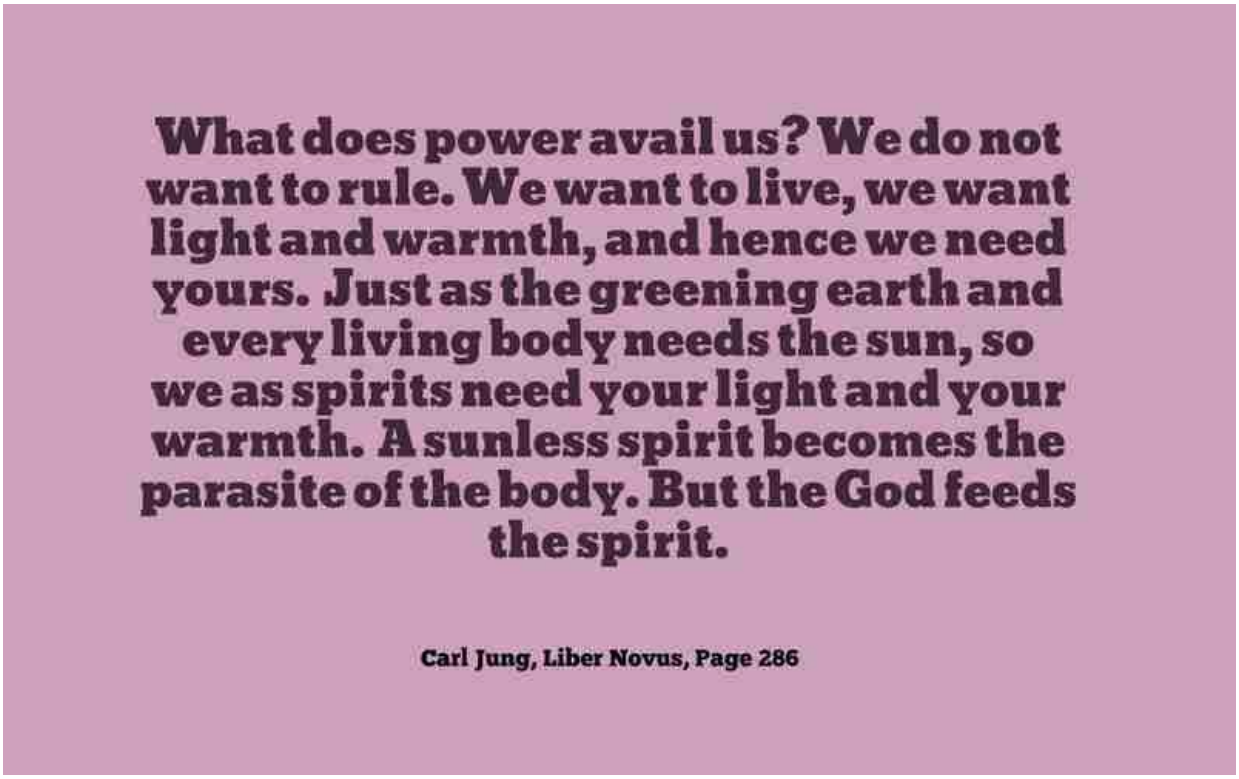
What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit.
Carl Jung, Liber Novus, Page 286

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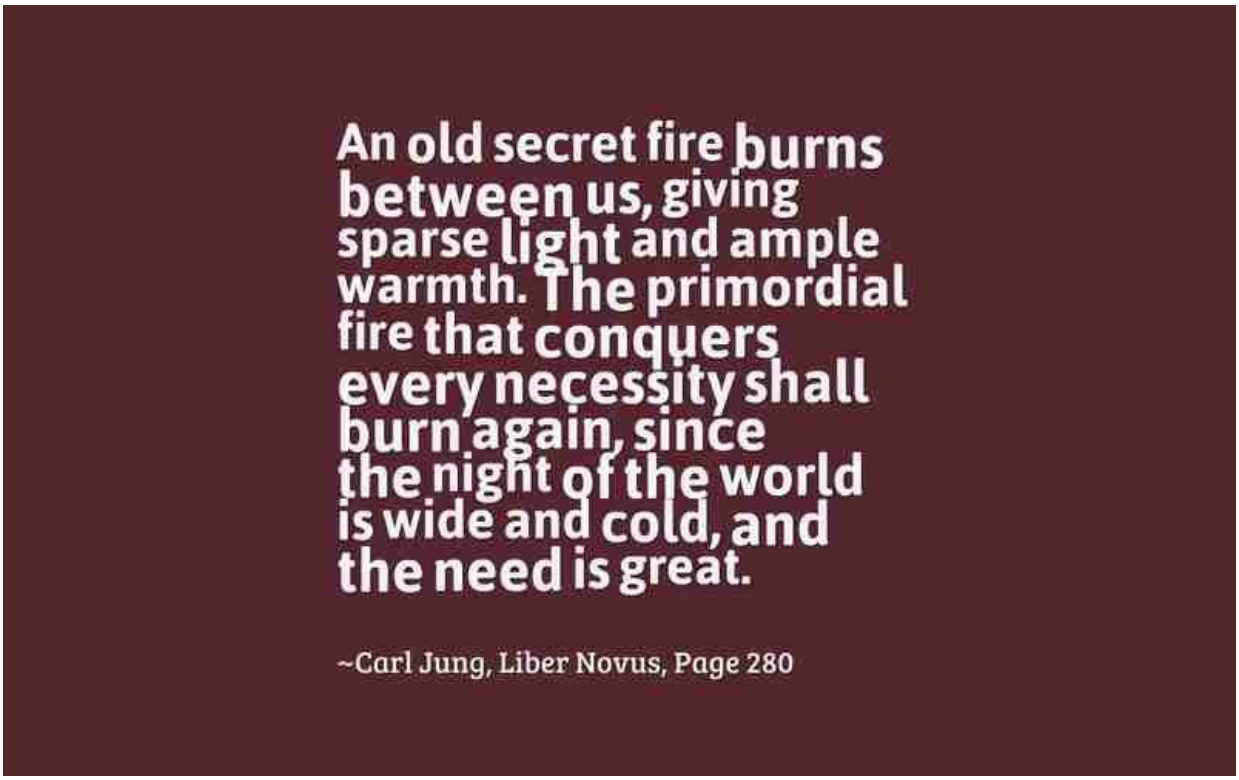
An old secret fire burns between us, giving sparse light and ample warmth. The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great.
~Carl Jung, Liber Novus, Page 280

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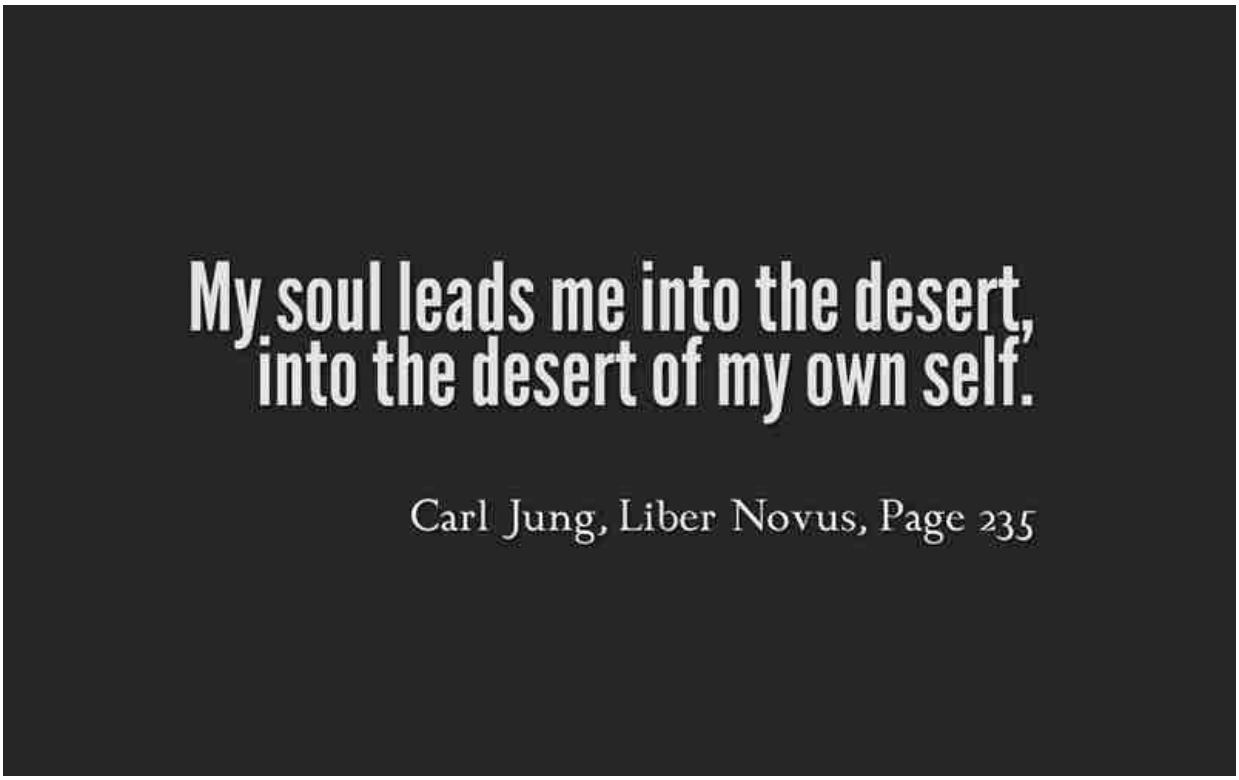
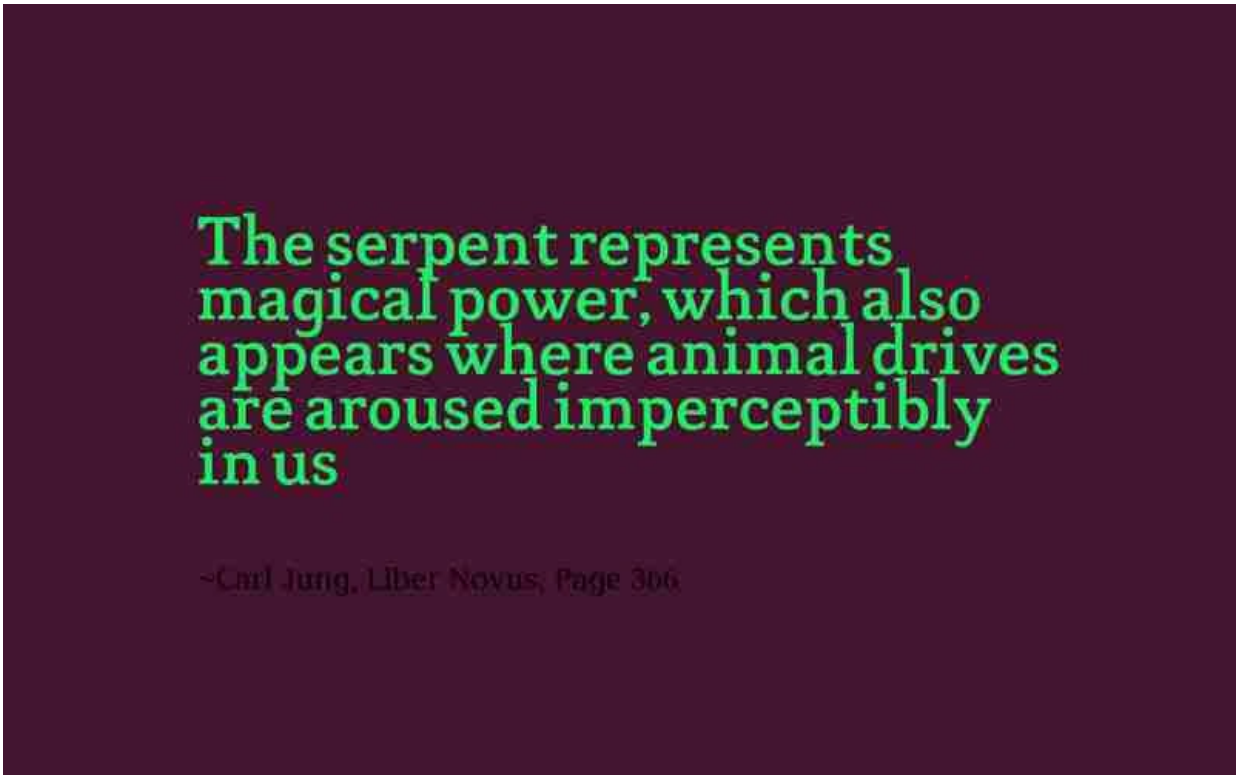


My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.


The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us
~Carl Jung, Liber Novus, Page 366

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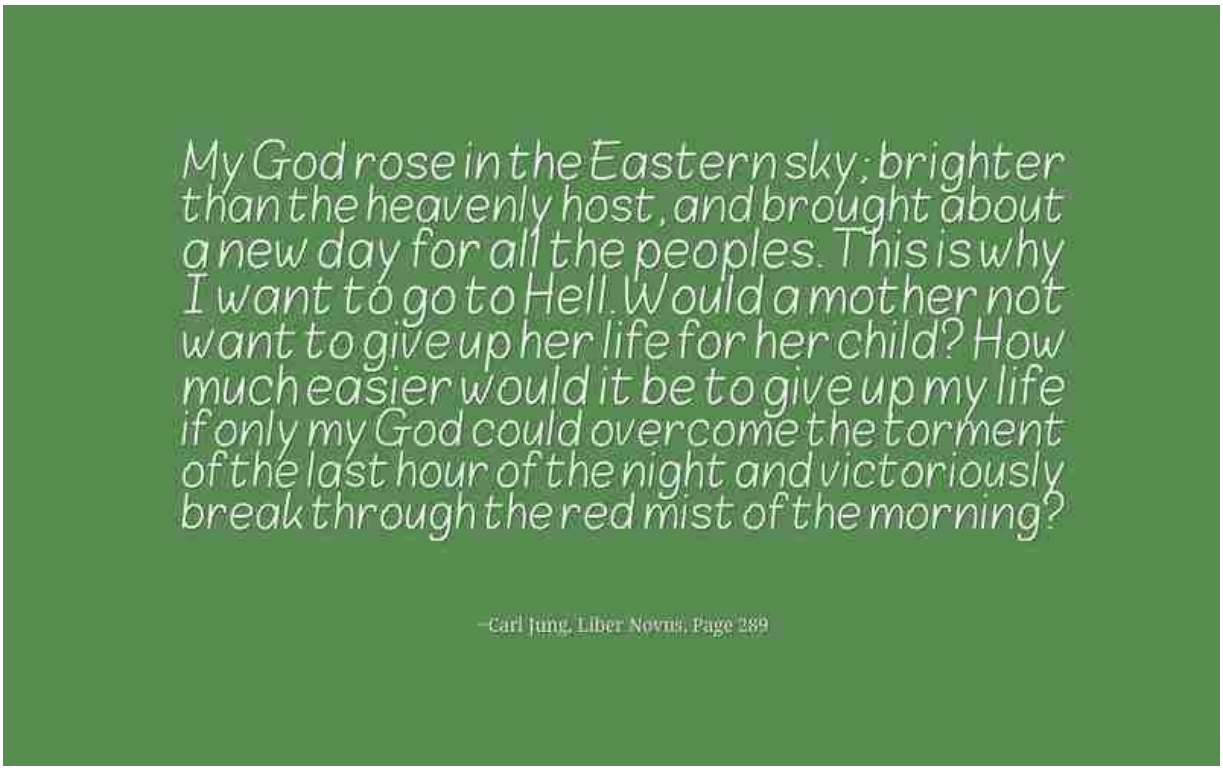
My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning?
~Carl Jung, Liber Novus, Page 289

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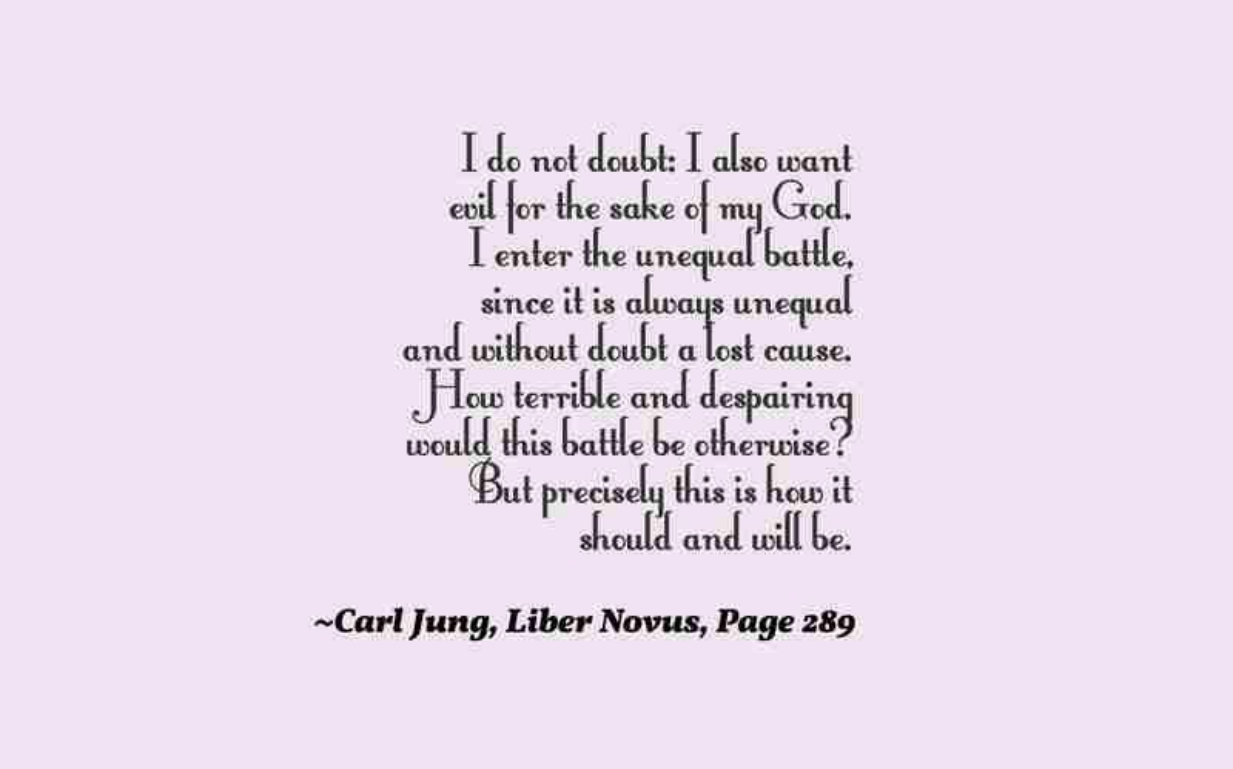
I do not doubt: I also want
evil for the sake of my God.
I enter the unequal battle,
since it is always unequal
and without doubt a lost cause.
How terrible and despairing
would this battle be otherwise?
But precisely this is how it
should and will be.
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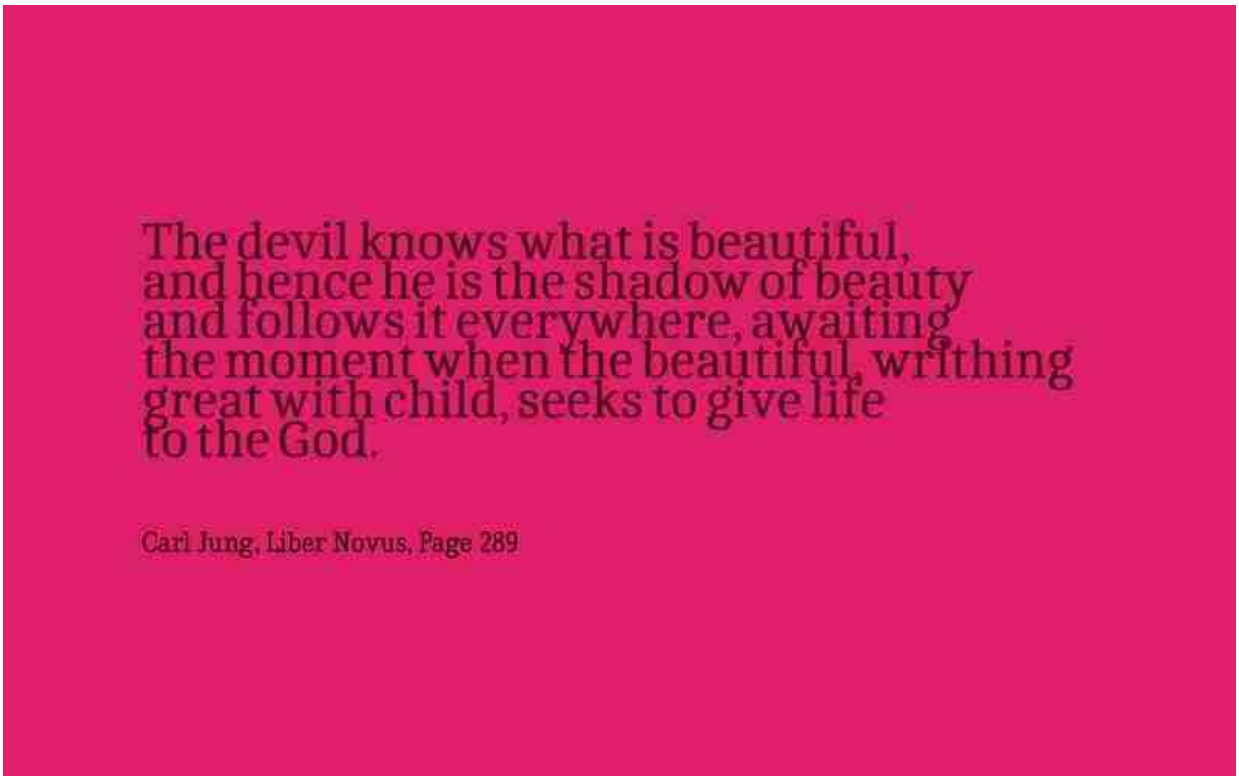
The devil knows what is beautiful,
and hence he is the shadow of beauty
and follows it everywhere, awaiting
the moment when the beautiful, writhing
great with child, seeks to give life
to the God.
Carl Jung, Liber Novus, Page 289

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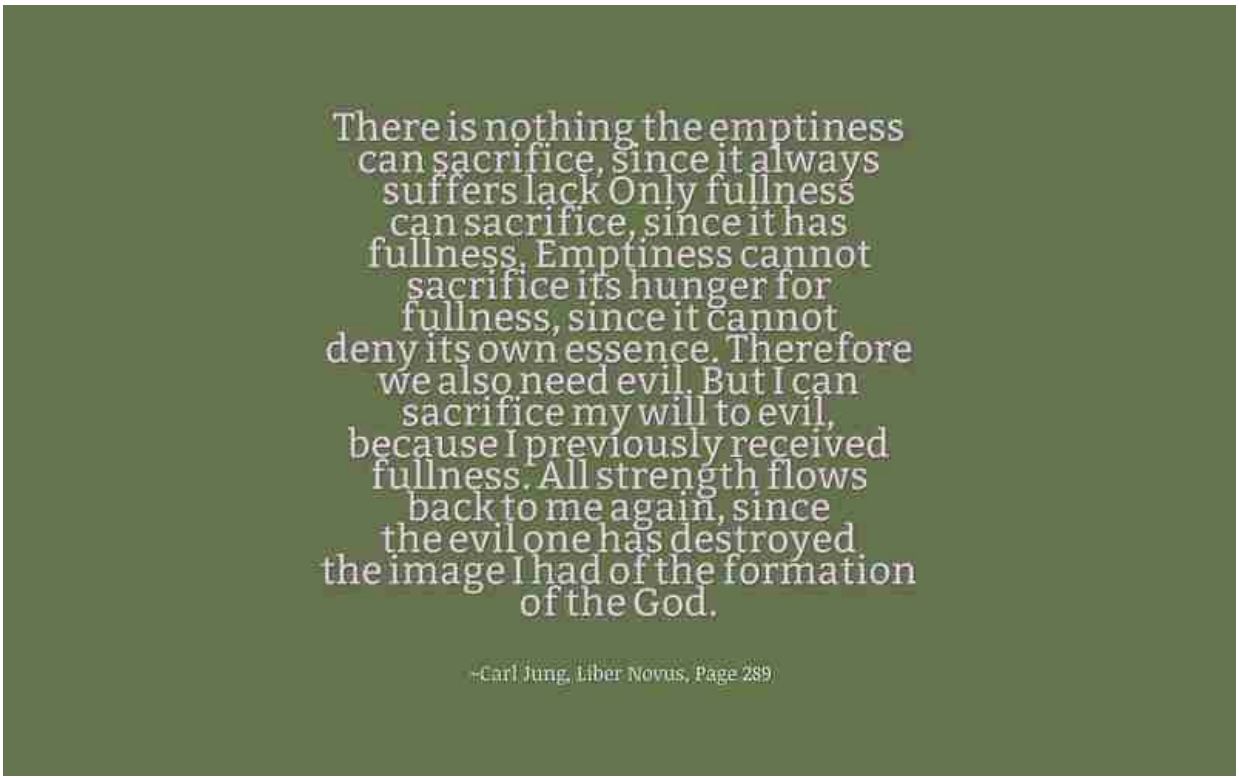
There is nothing the emptiness
can sacrifice, since it always
suffers lack Only fullness
can sacrifice, since it has
fullness. Emptiness cannot
sacrifice its hunger for
fullness, since it cannot
deny its own essence. Therefore
we also need evil. But I can
sacrifice my will to evil,
because I previously received
fullness. All strength flows
back to me again, since
the evil one has destroyed
the image I had of the formation
of the God.
~Carl Jung, Liber Novus, Page 289

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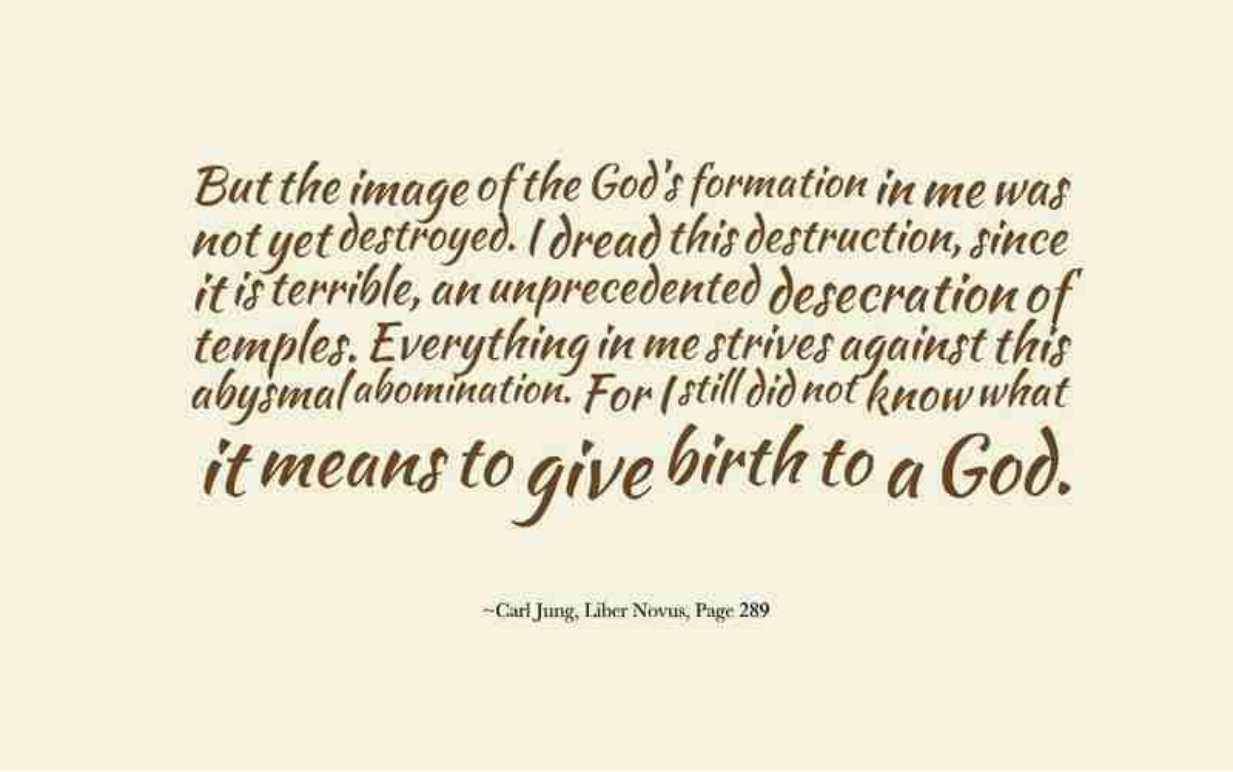
But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God.
~Carl Jung, Liber Novus, Page 289

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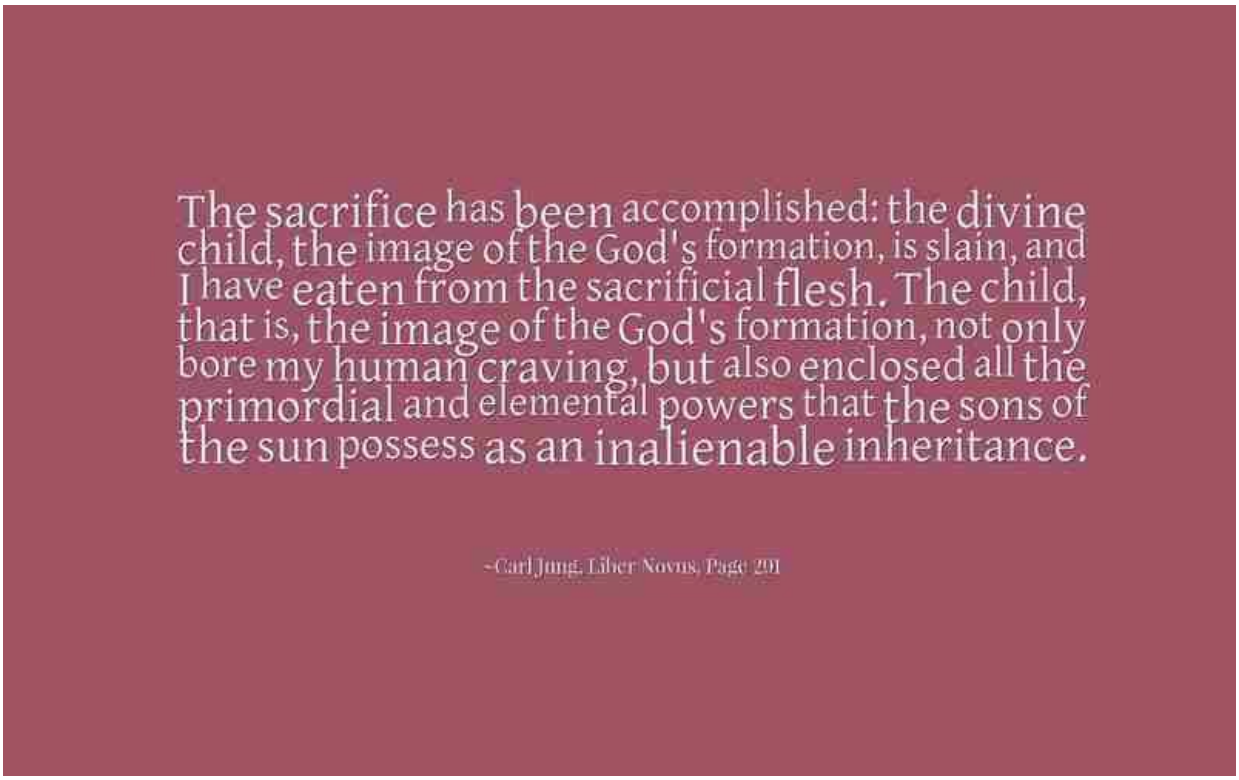
The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance.
~Carl Jung, Liber Novus, Page 291

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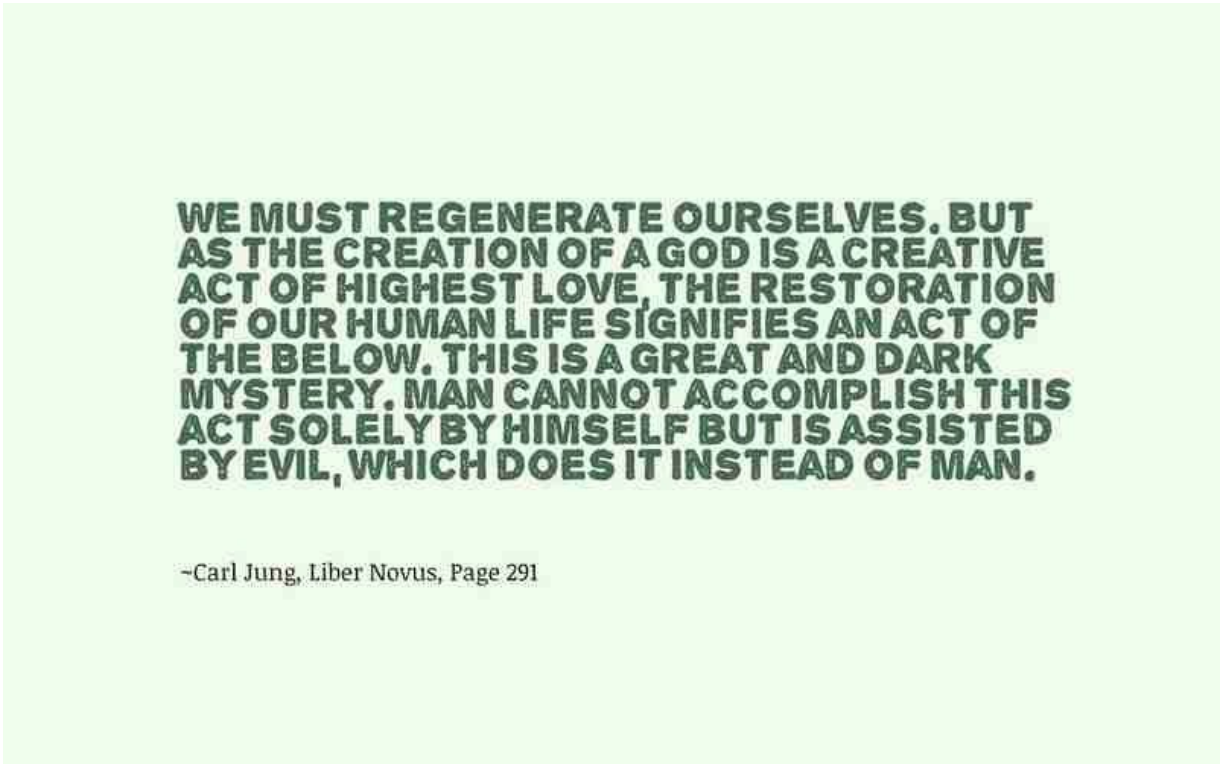
WE MUST REGENERATE OURSELVES. BUT AS THE CREATION OF A GOD IS A CREATIVE ACT OF HIGHEST LOVE, THE RESTORATION OF OUR HUMAN LIFE SIGNIFIES AN ACT OF THE BELOW. THIS IS A GREAT AND DARK MYSTERY. MAN CANNOT ACCOMPLISH THIS ACT SOLELY BY HIMSELF BUT IS ASSISTED BY EVIL, WHICH DOES IT INSTEAD OF MAN.
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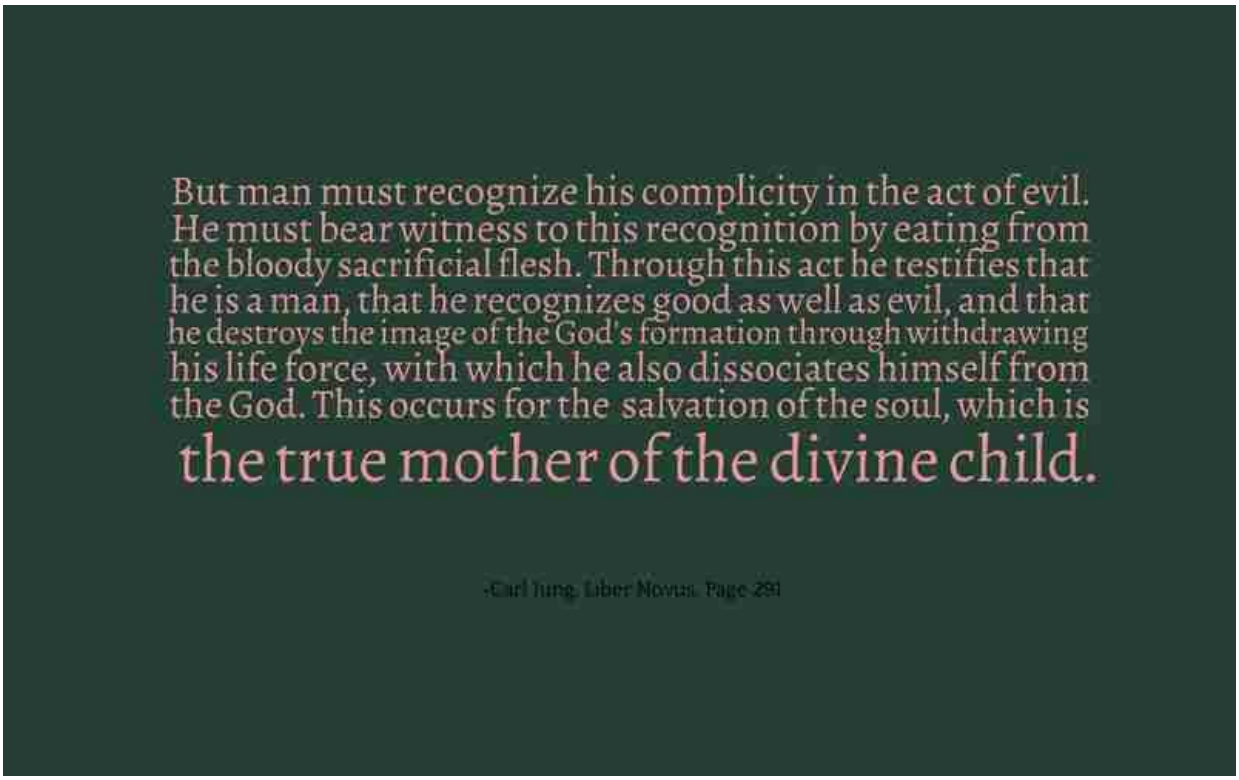
We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.


But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is
the true mother of the divine child.
-Carl Jung, Liber Novus, Page 291

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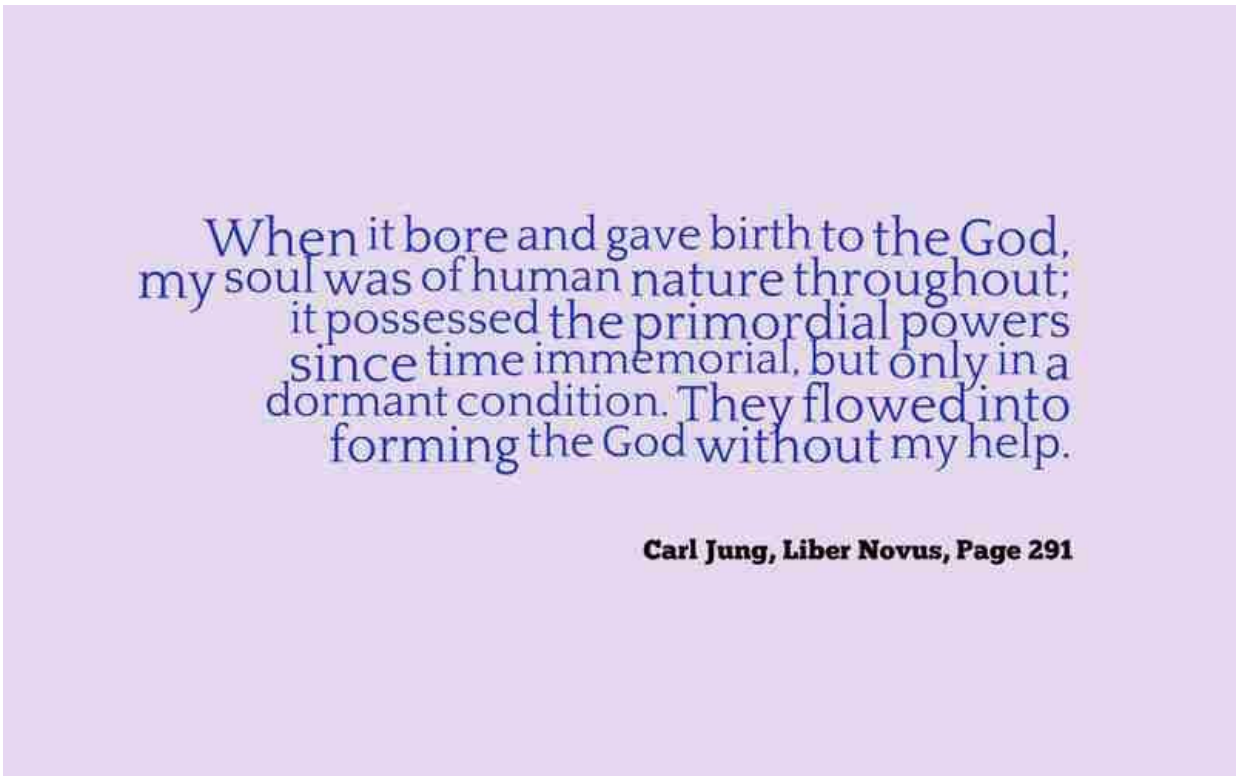
When it bore and gave birth to the God,
my soul was of human nature throughout;
it possessed the primordial powers
since time immemorial, but only in a
dormant condition. They flowed into
forming the God without my help.
Carl Jung, Liber Novus, Page 291

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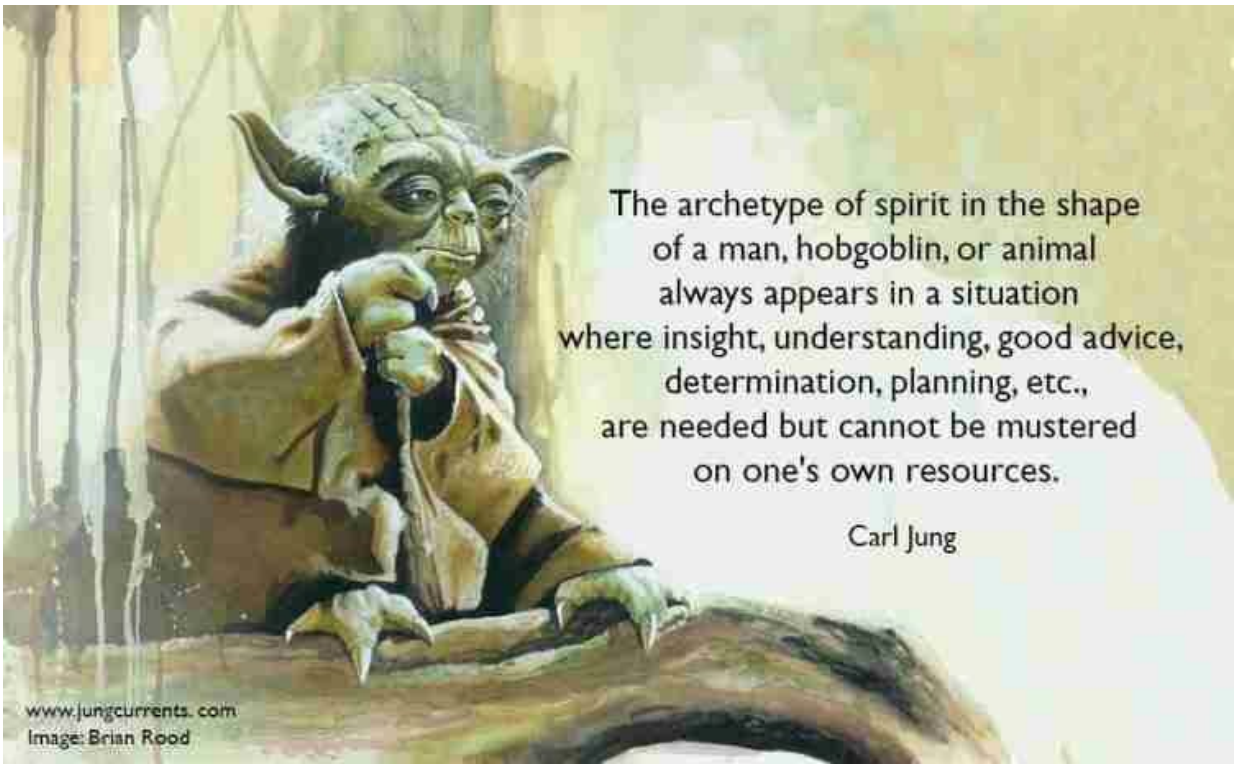
Carl Jung on “Archetypes” - Anthology (2016-05-29 04:11)


The archetype of spirit in the shape
of a man, hobgoblin, or animal
always appears in a situation
where insight, understanding, good advice,
determination, planning, etc.,
are needed but cannot be mustered
on one's own resources.
Carl Jung
www.jungcurrents.com
Image: Brian Rood

The unconscious, as the totality of all archetypes, is the deposit of all human experience right back to its remotest beginnings.

Not, indeed, a dead deposit, a sort of abandoned rubbish-heap, but a living system of reactions and aptitudes that determine the
individual’s life in invisible ways —all the more effective because invisible.

It is not just a gigantic historical prejudice, so to speak, an a priori historical condition; it is also the source of the instincts,
for the archetypes are simply the forms which the instincts assume.

From the living fountain of instinct flows everything that is creative; hence the unconscious is not merely con- ditioned by
history, but is the very source of the creative impulse.

It is like Nature herself—prodigiously conservative, and yet transcending her own historical conditions in her acts of creation.

No wonder, then, that it has always been a burning question for humanity how best to adapt to these invisi- ble determinants.

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the
angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of
environmental adaptation. Carl Jung, CW 8, Para 339.

By means of “active imagination” we are put in a position of advantage, for we can then make the discovery of the archetype
without sinking back into the instinctual sphere, which would only lead to blank unconsciousness or, worse still, to some kind of intellectual substitute for instinct. Carl Jung, CW 8, Para 414

Whether this psychic structure and its elements, the archetypes, ever “originated” at all is a metaphysical question and therefore unanswerable. Carl Jung, CW 9i, Para 187.

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his
own roots. Carl Jung, CW 9i, Para 174

The archetypes are imperishable elements of the unconscious, but they change their shape continually.

Carl Jung, CW 9i, Para 301

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

All human control comes to an end when the individual is caught in a mass movement.

Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, charac- terized as
archetypal, but in such a way that they can be recognized only from the effects they produce.

They exist preconsciously, and presumably they form the structural dominants of the

psyche in general. They may be compared to the invisible presence of the crystal

lattice in a saturated solution.

As a priori conditioning factors they represent a special, psychological instance of the biological “pattern of be- haviour,” which gives all living organisms their specific qualities.

Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents.

But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this centre.

Consequently, it does not seem improbable that the archetype of wholeness occupies as such a central posi- tion which approximates it to the God-image. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.

For most of them there is no going back, and one does not know either whether going back is always the bet- ter way.

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thought-forms that have become historically fixed, try to melt them down again, and pour them into moulds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

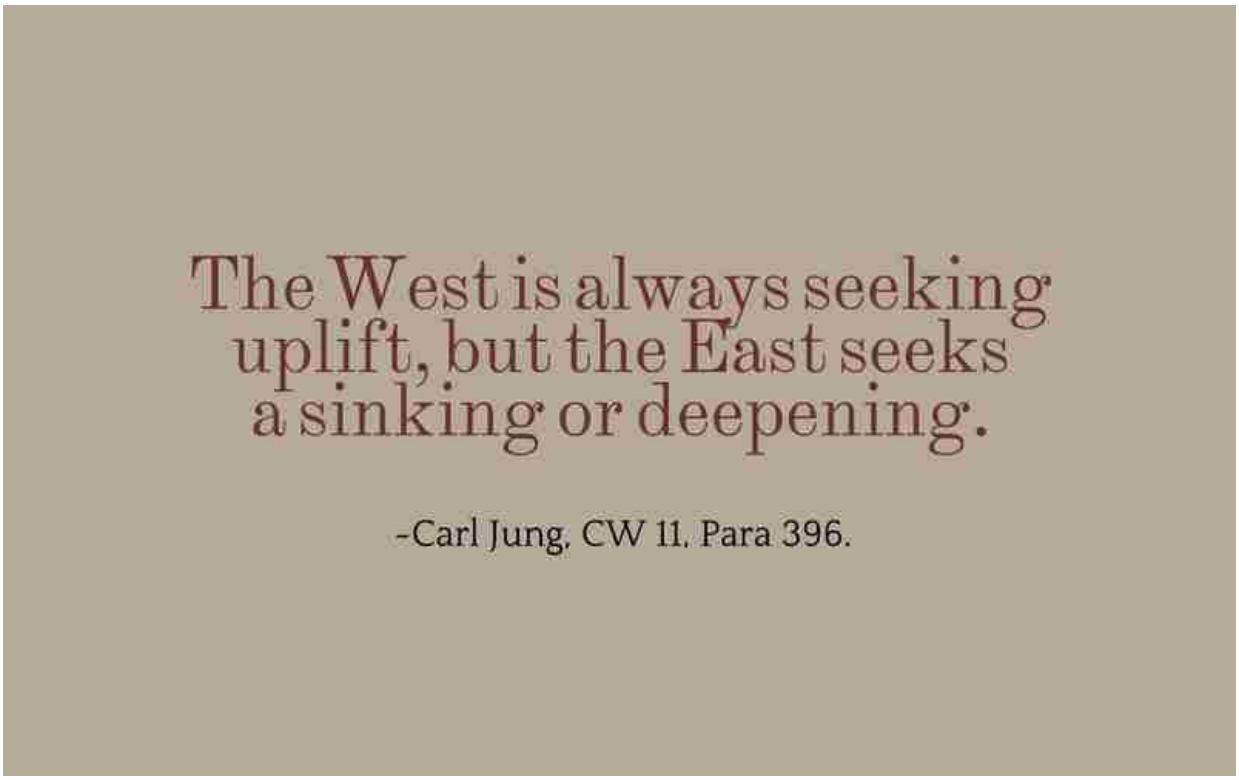
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

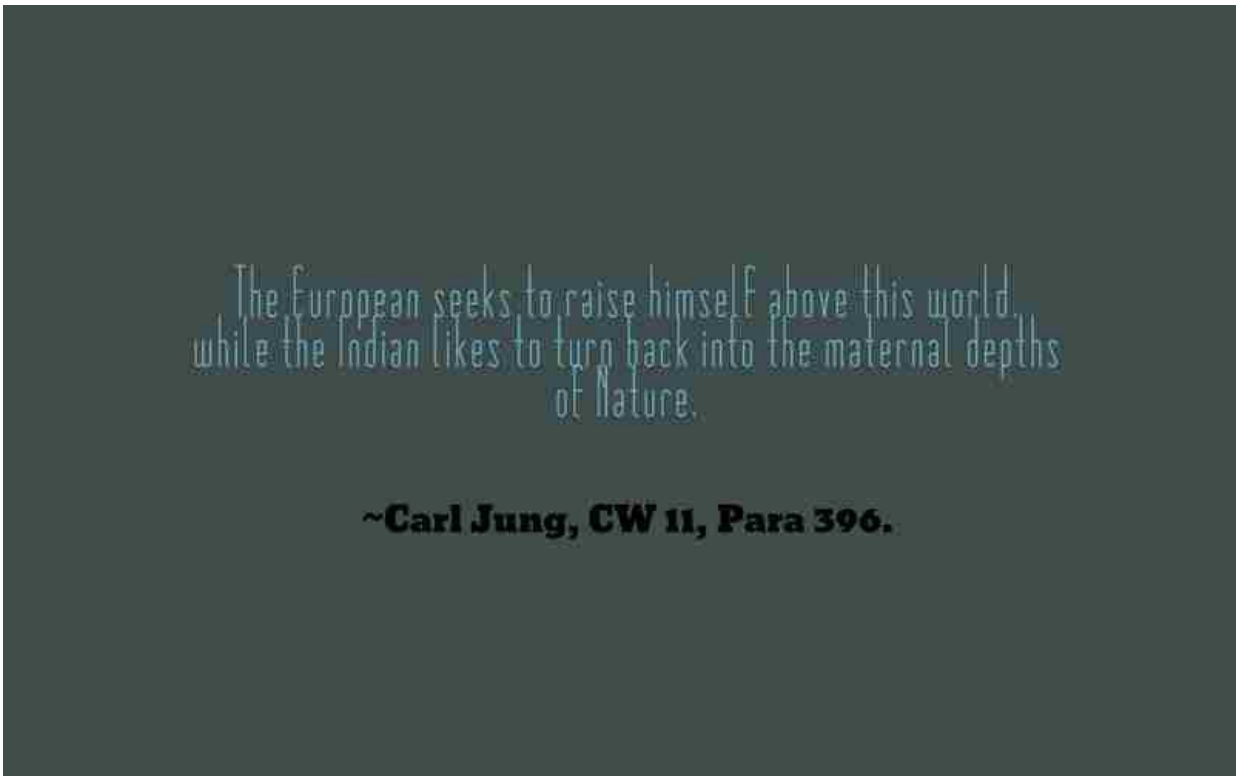
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXIX (2016-05-30 02:30)



The West is always seeking uplift, but the East seeks a sinking or deepening. Carl Jung, CW 11, Para 396.


The European seeks to raise himself above this world,
while the Indian likes to turn back into the maternal depths
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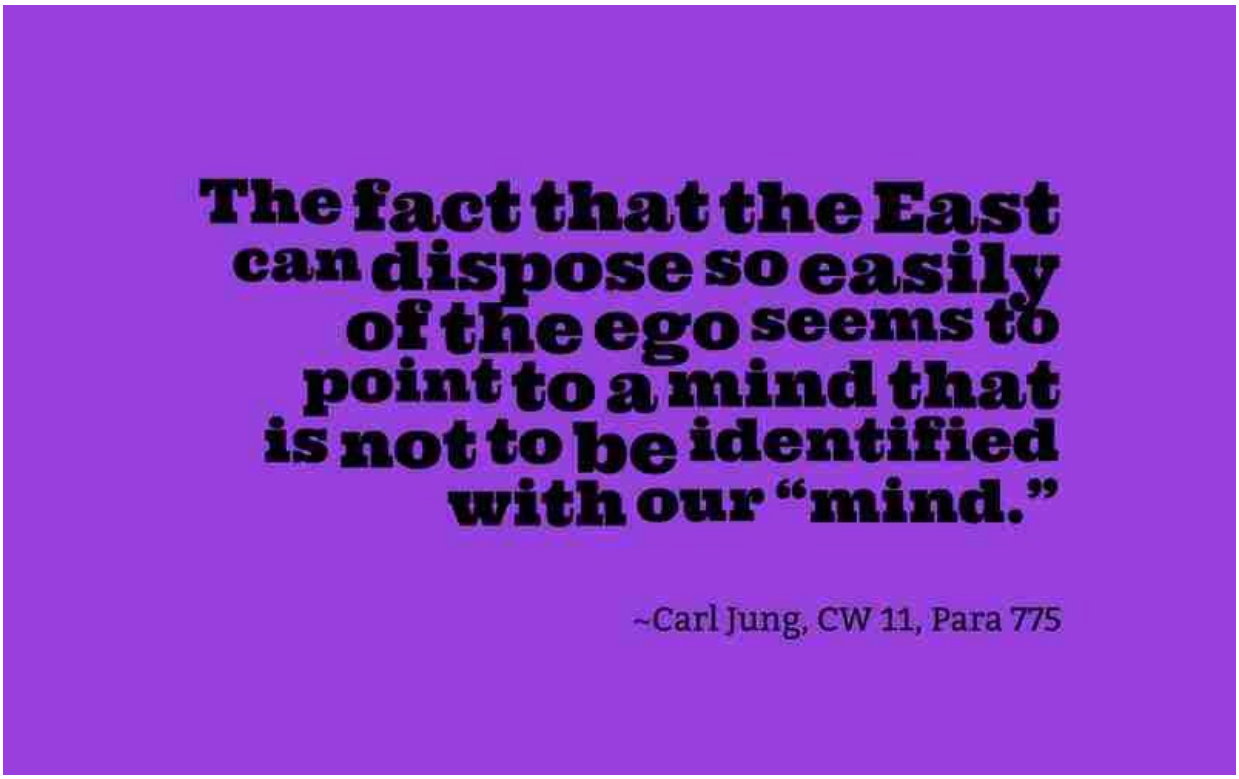
~Carl Jung, CW 11, Para 396.

The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 396.


The fact that the East
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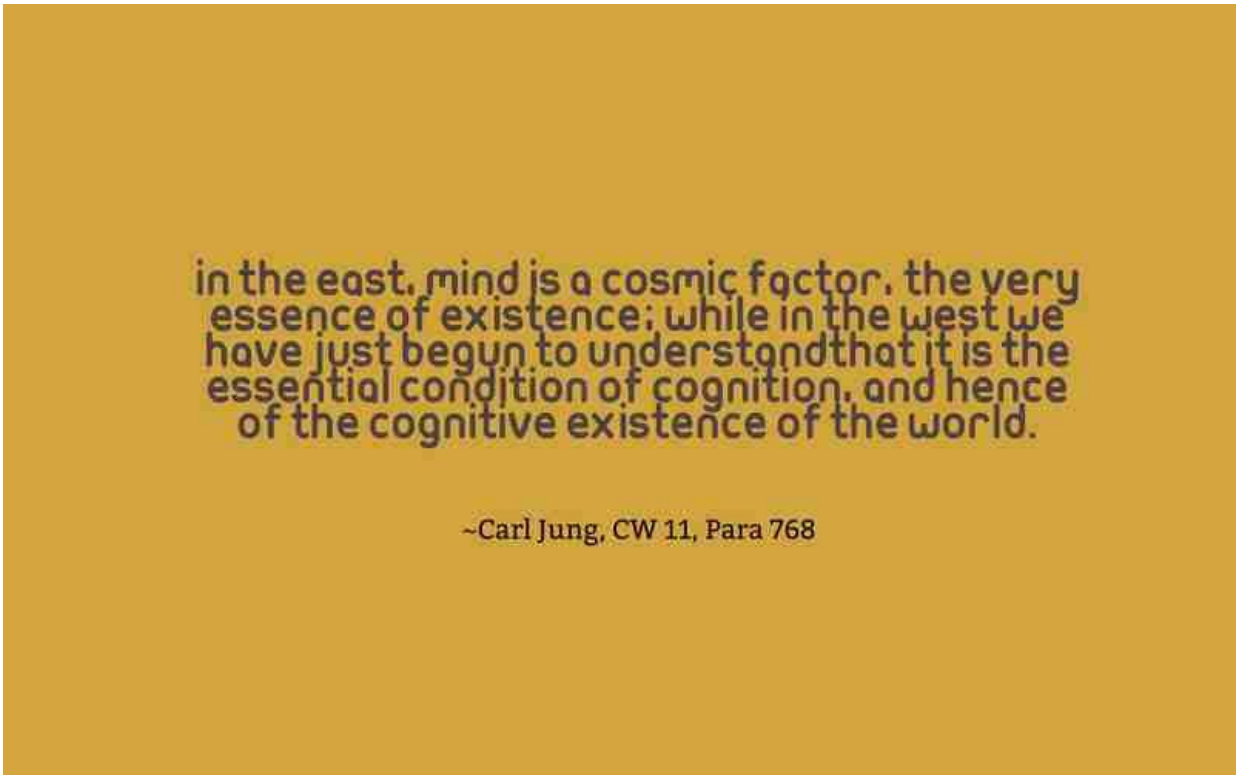
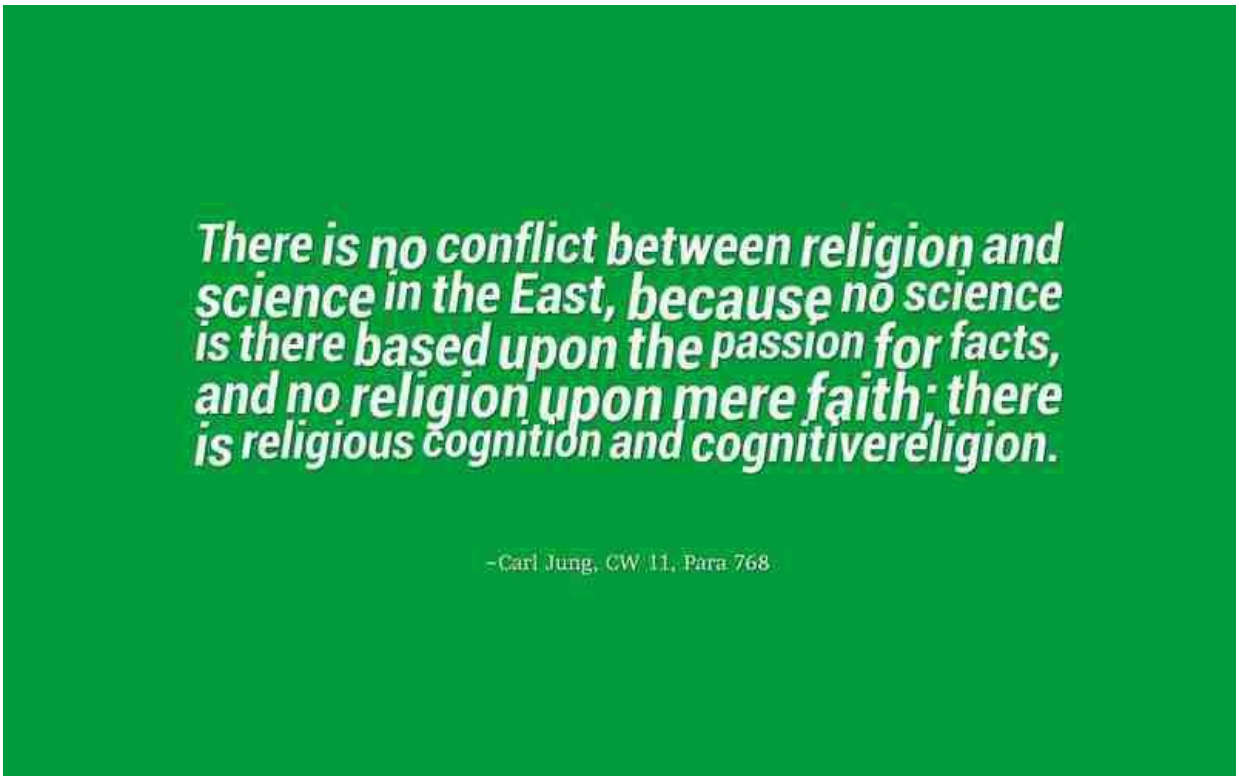

in the east, mind is a cosmic factor, the very essence of existence; while in the west we have just begun to understandthat it is the essential condition of cognition, and hence of the cognitive existence of the world.
~Carl Jung, CW 11, Para 768

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768.


There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitivereligion.
~Carl Jung, CW 11, Para 768

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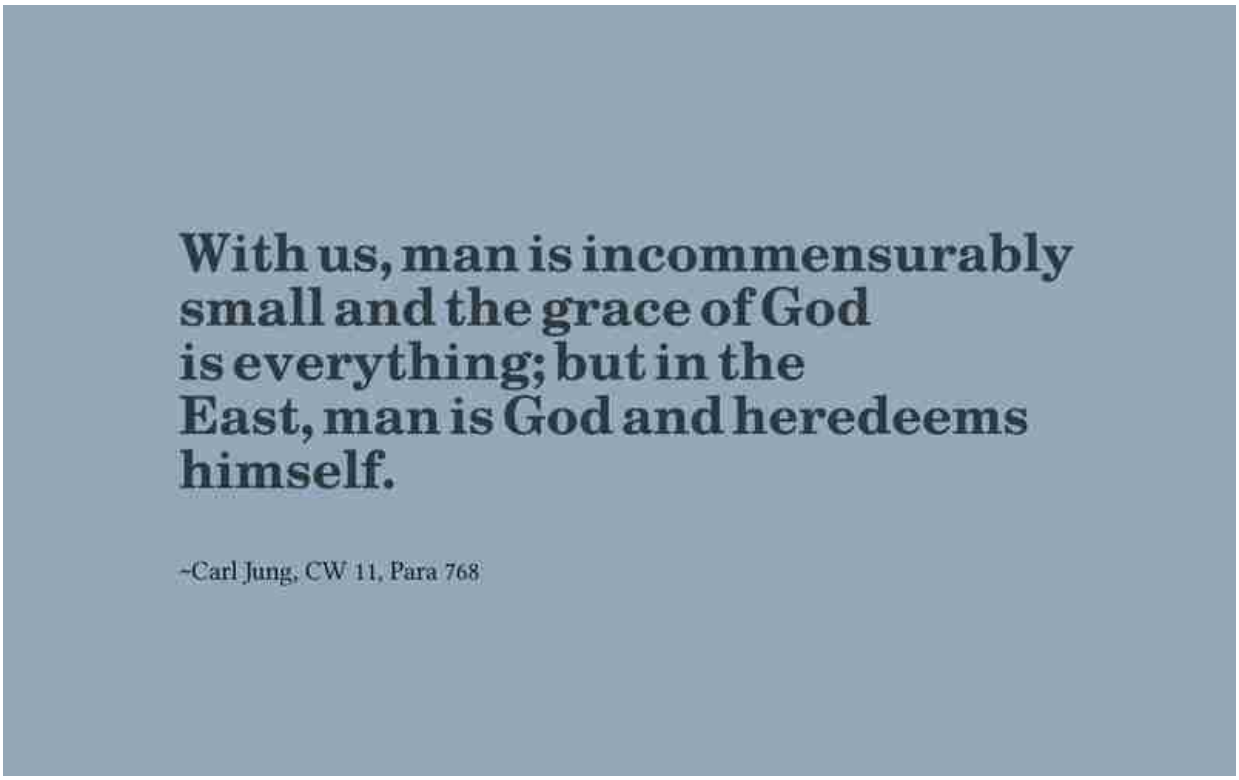
With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and heredeems himself.
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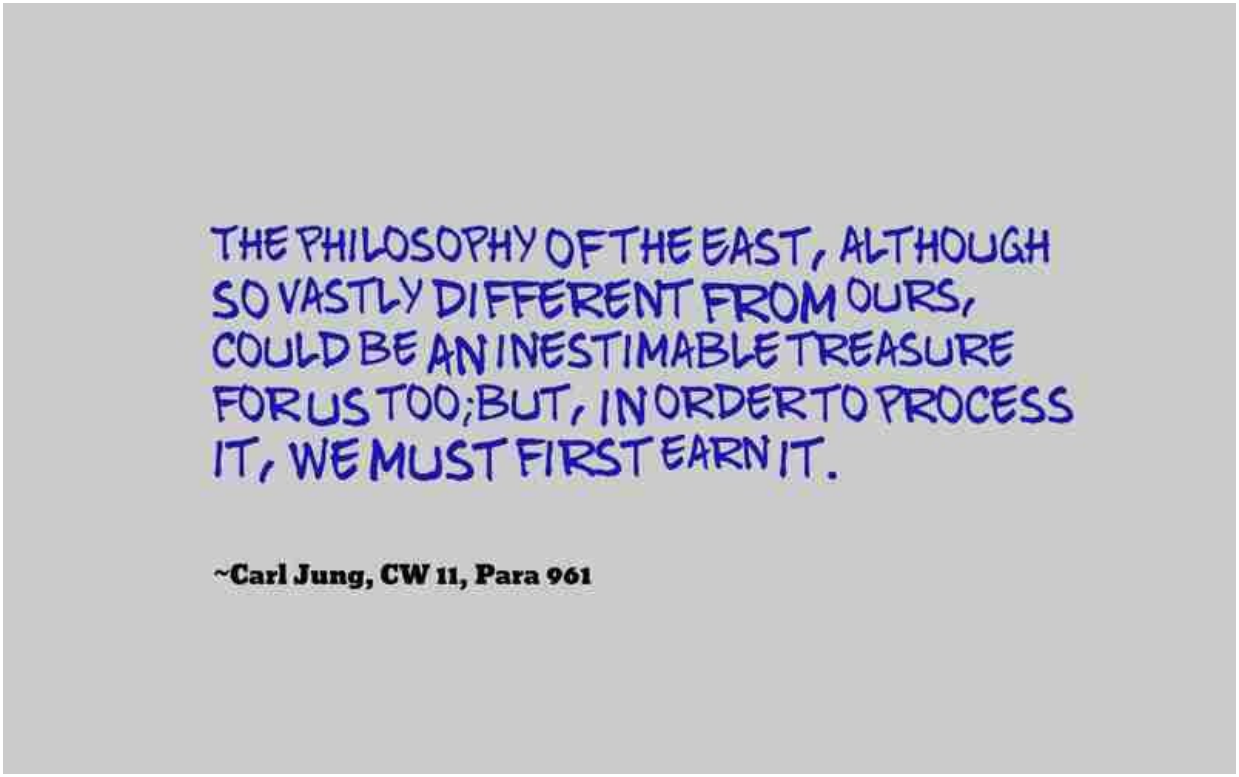
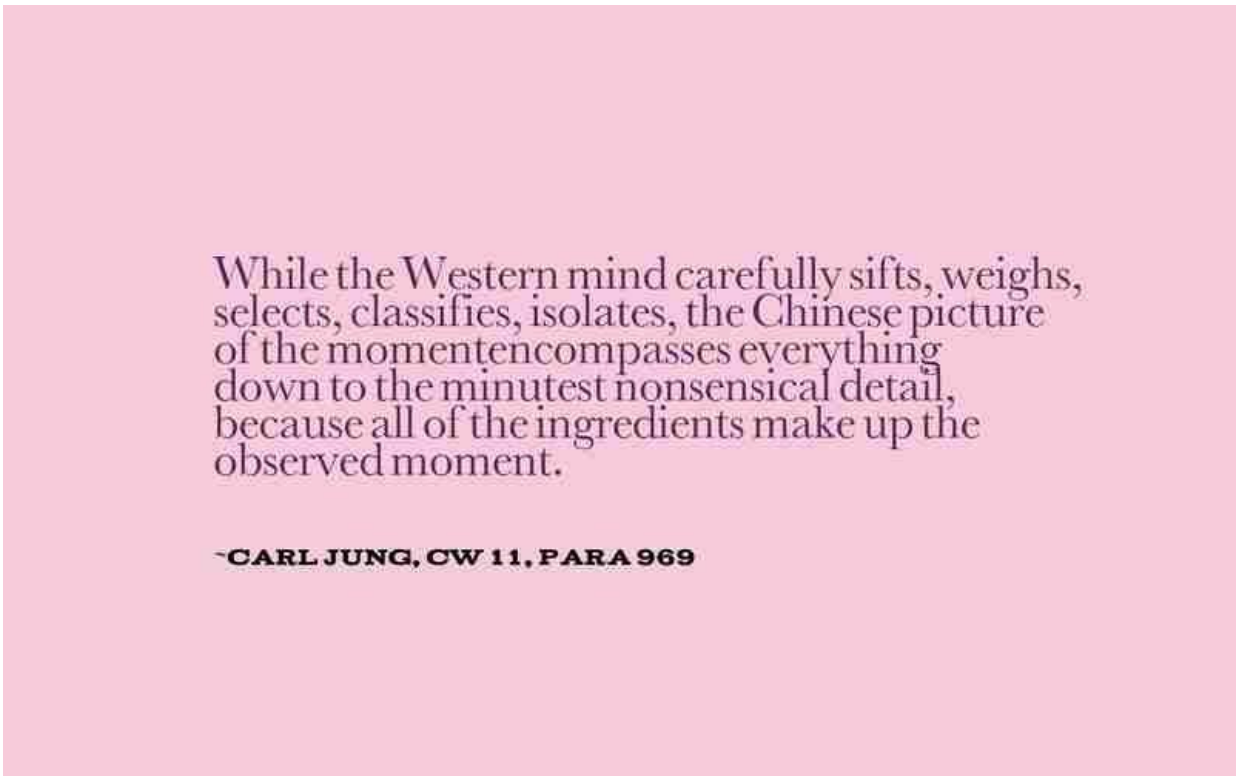

THE PHILOSOPHY OF THE EAST, ALTHOUGH SO VASTLY DIFFERENT FROM OURS, COULD BE AN INESTIMABLE TREASURE FOR US TOO; BUT, IN ORDER TO PROCESS IT, WE MUST FIRST EARN IT.
~Carl Jung, CW 11, Para 961

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it. Carl Jung, CW 11, Para 961.


While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the momentencompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment.
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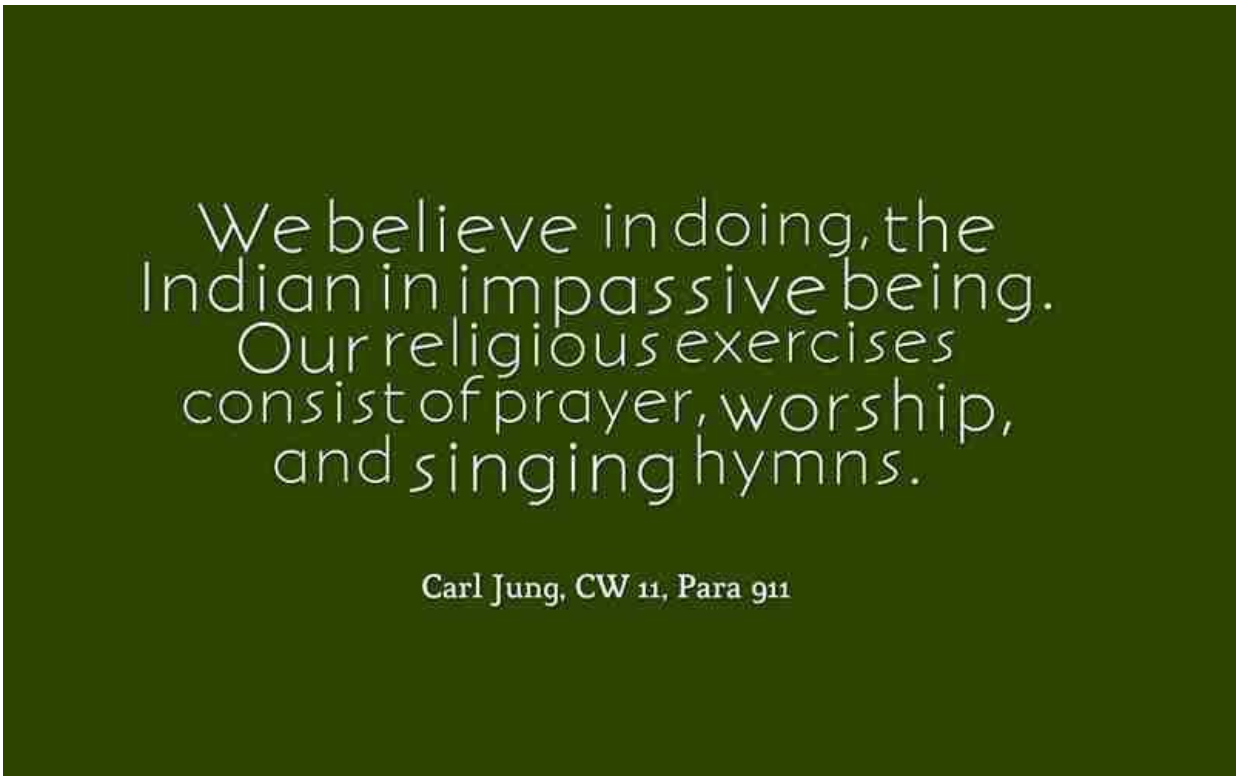
We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns.
Carl Jung, CW 11, Para 911

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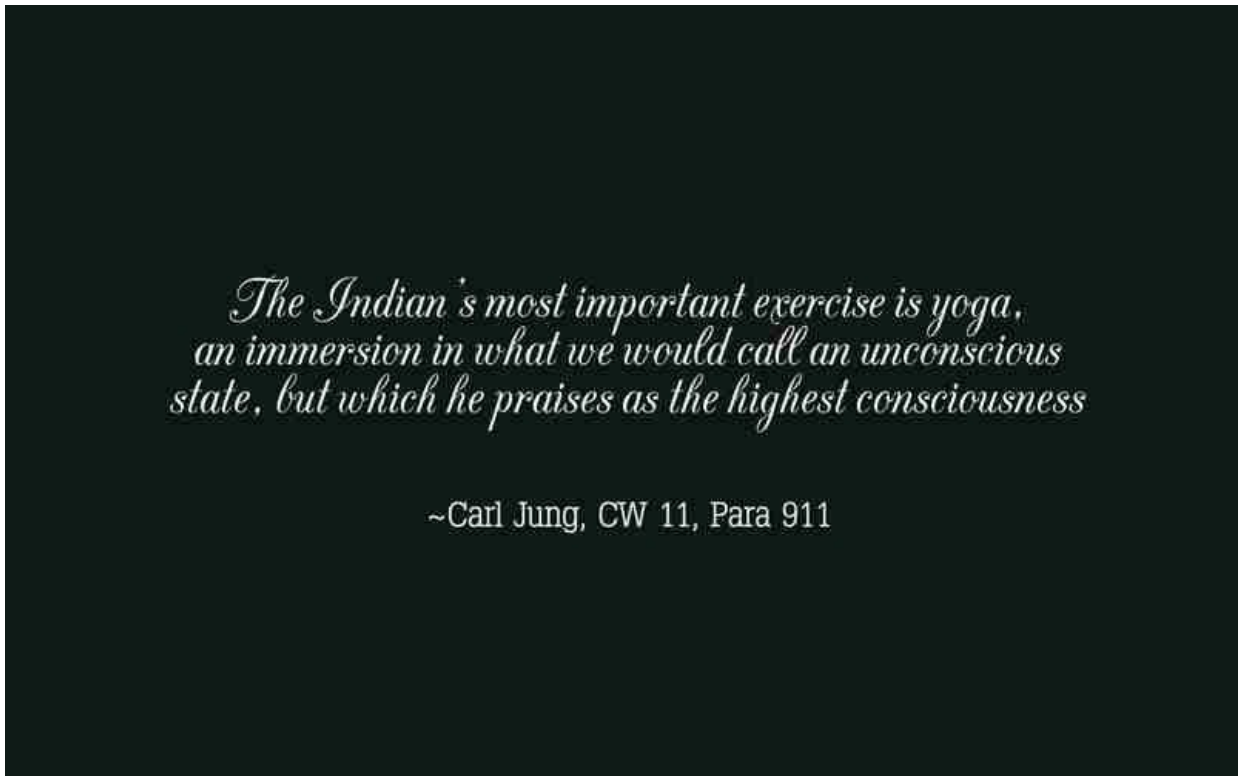
The Indian's most important exercise is yoga,
an immersion in what we would call an unconscious
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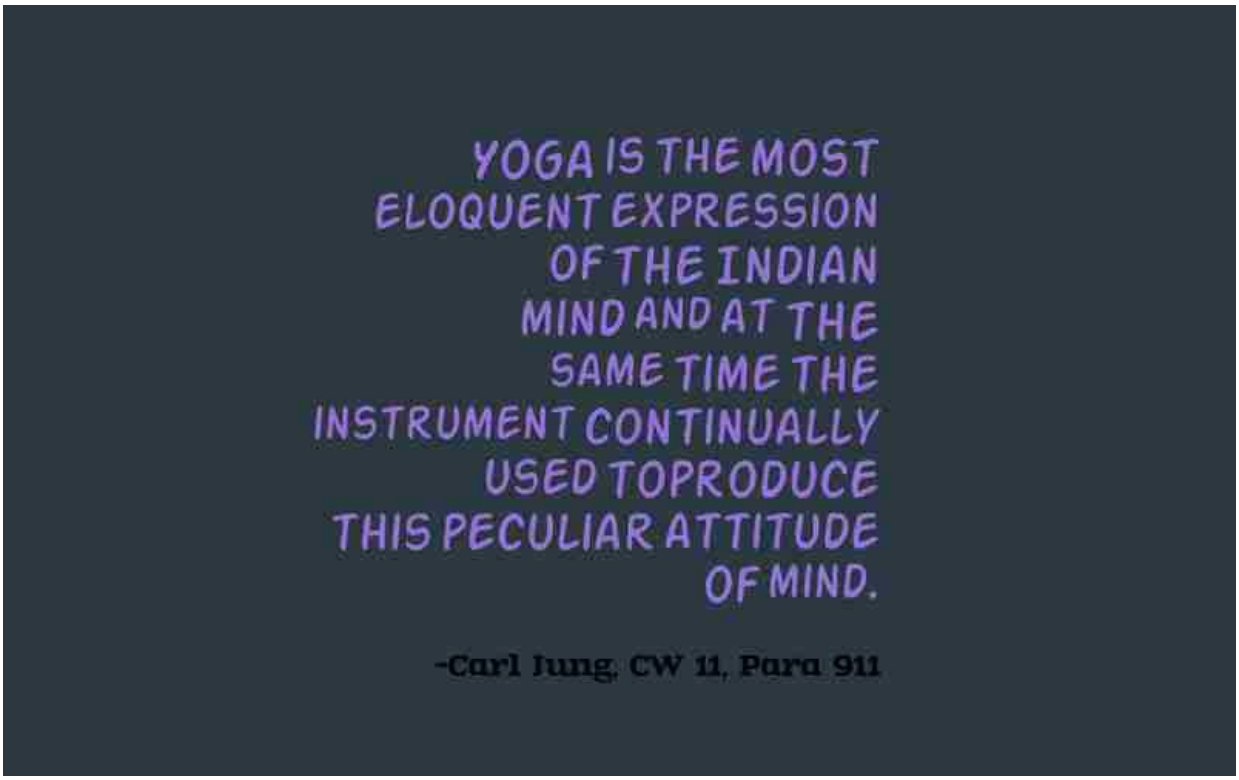
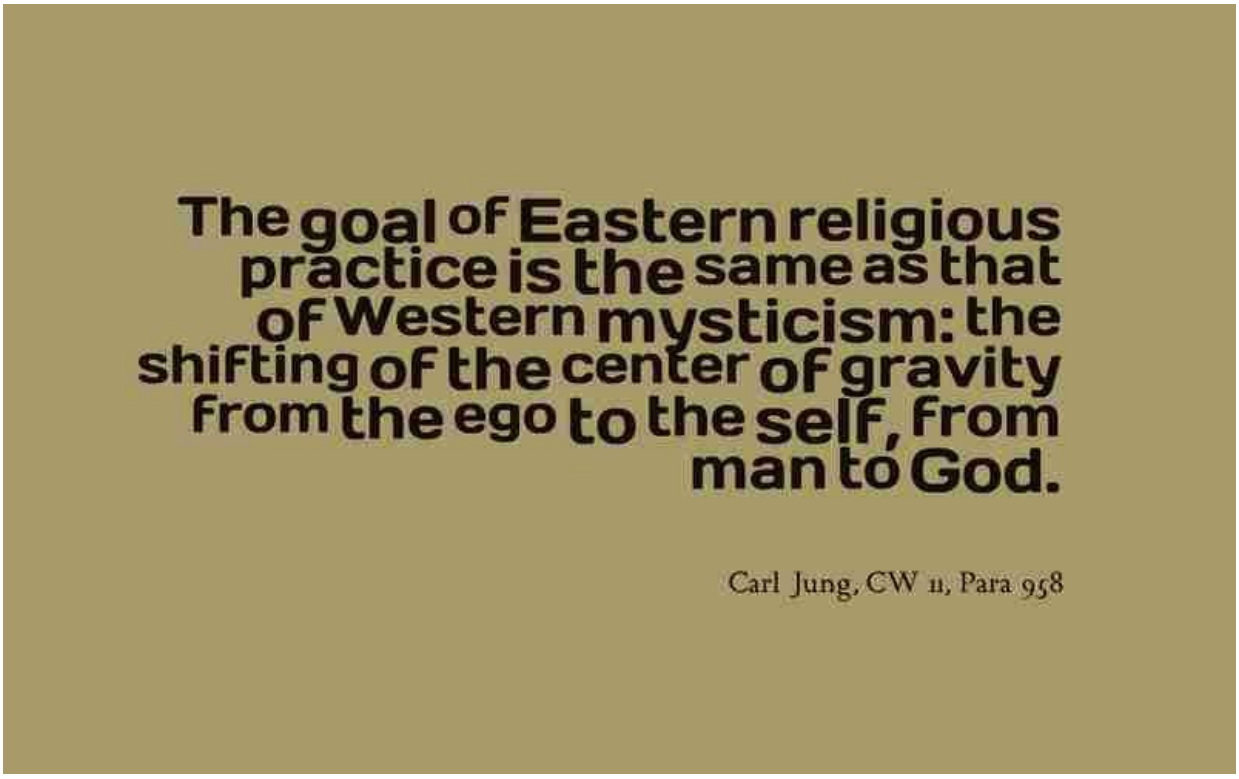


Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.


The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God.
Carl Jung, CW 11, Para 958

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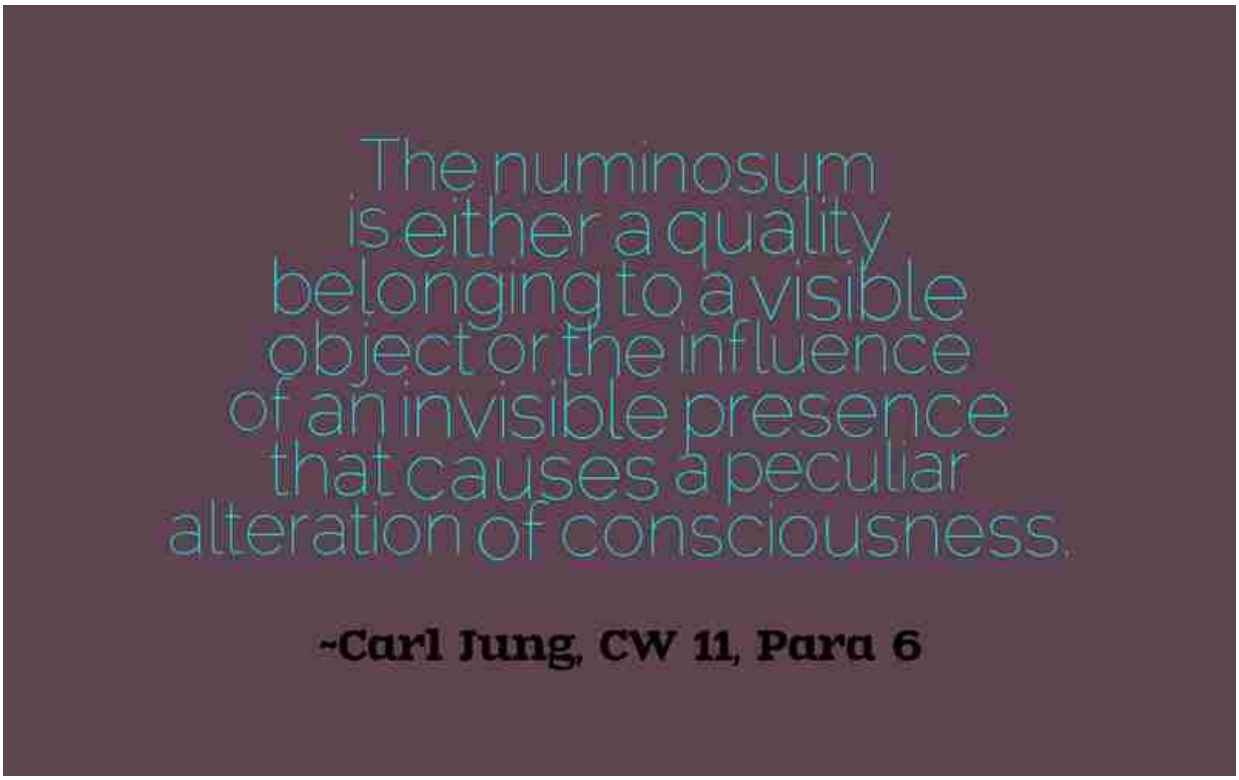
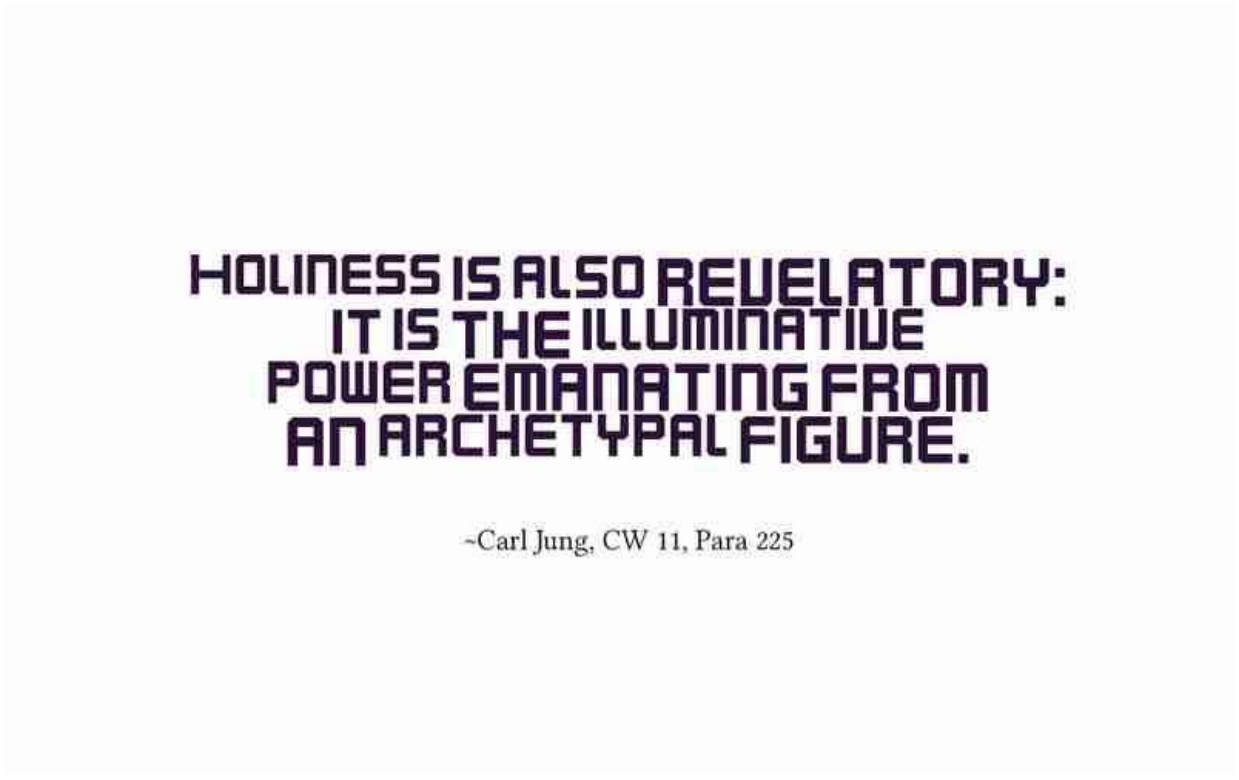
to the self, from man to God. Carl Jung, CW 11, Para 958

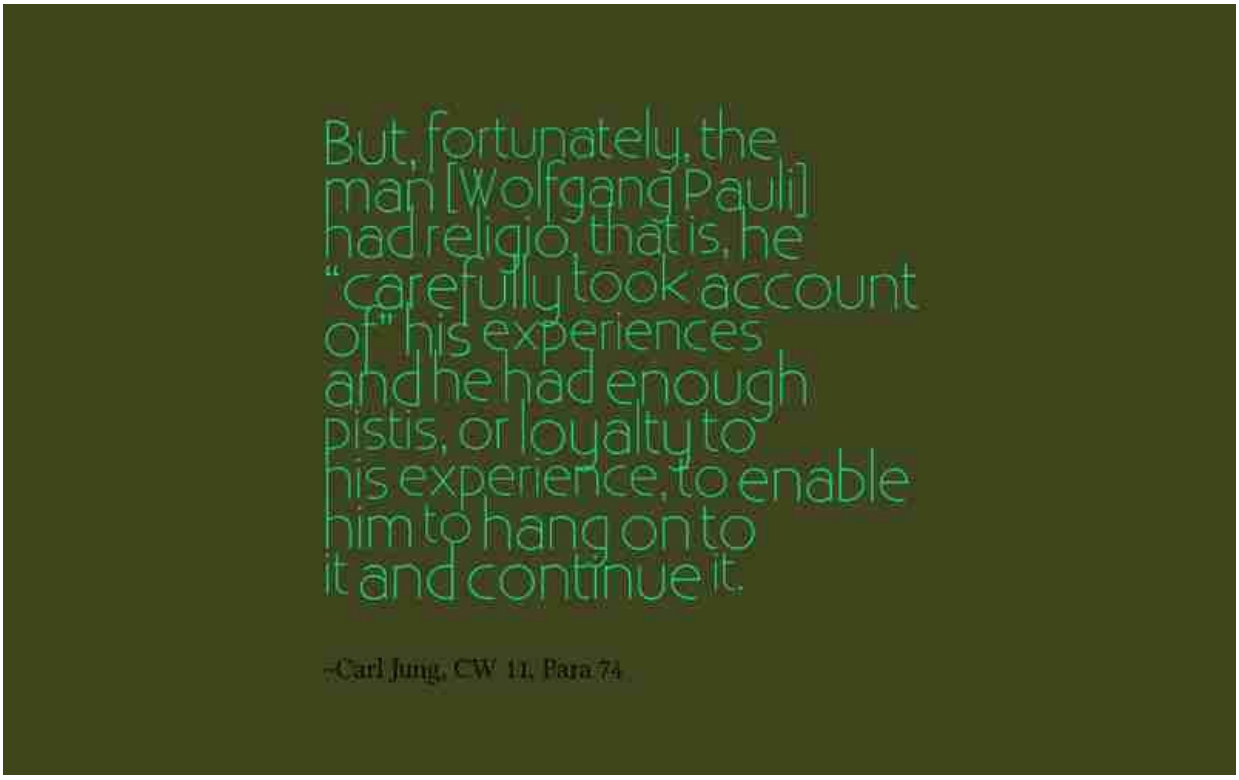
We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757



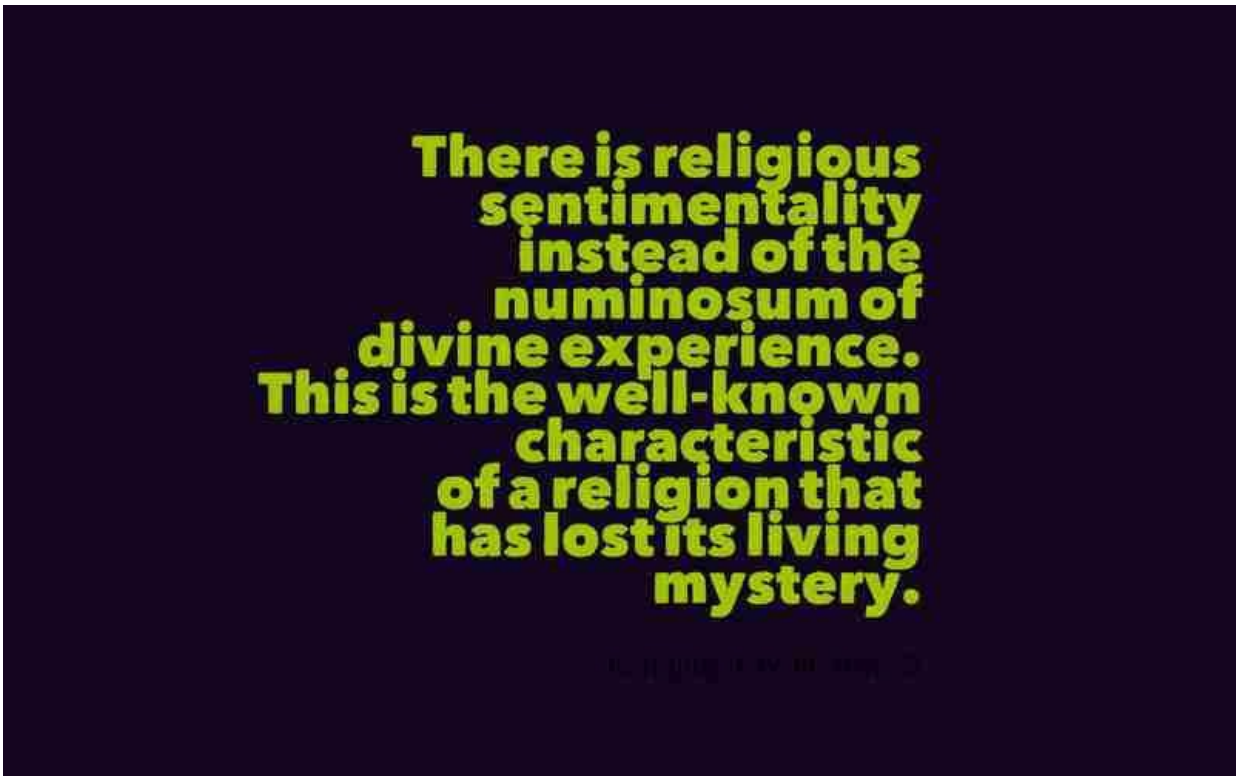
The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6



Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.


But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it.
-Carl Jung, CW 11, Para 74

But, fortunately, the man [Wolfgang Pauli] had religio, that is, he “carefully took account of” his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it. Carl Jung, CW 11, Para 74.


There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery.

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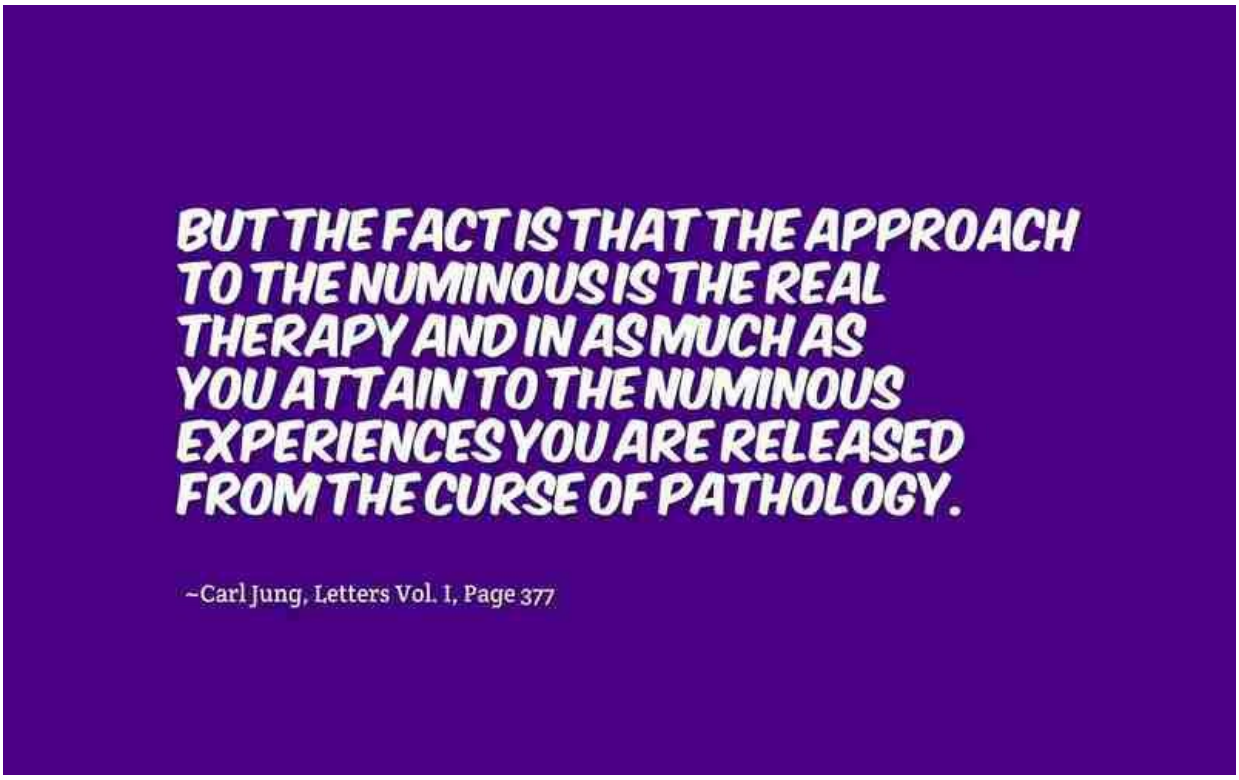
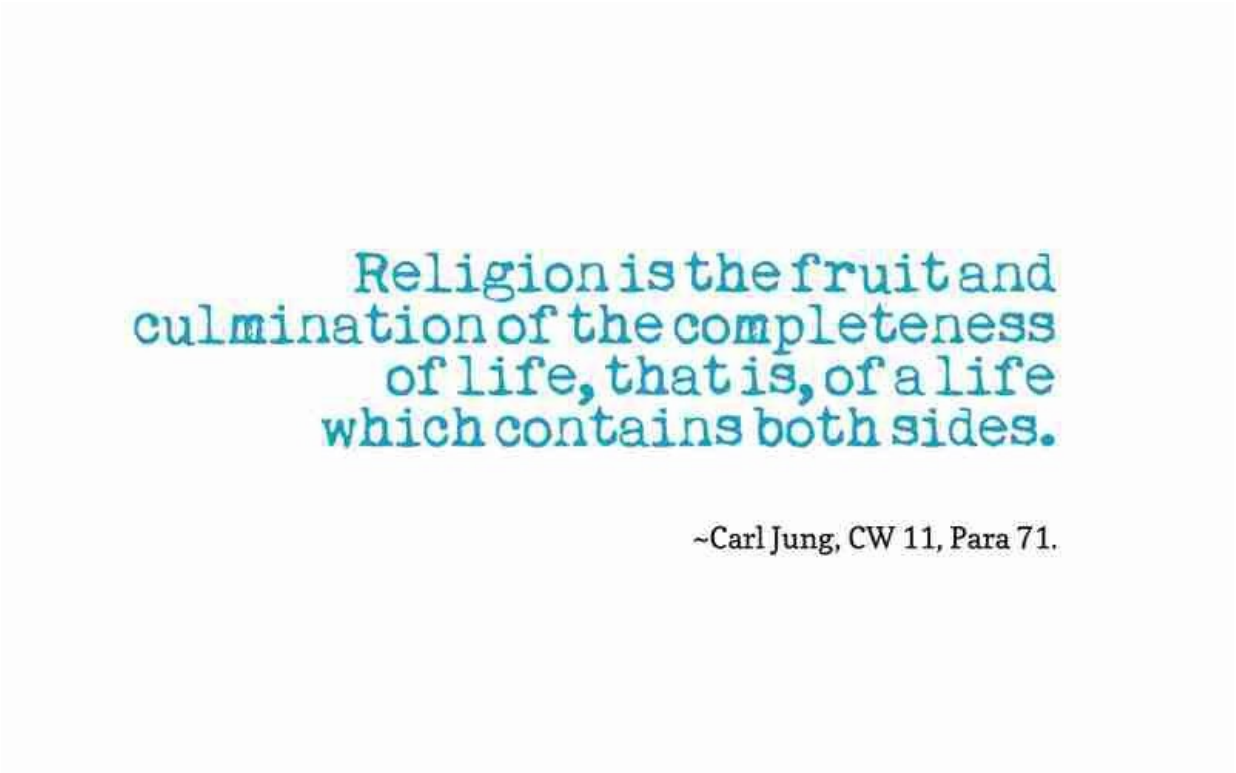

BUT THE FACT IS THAT THE APPROACH TO THE NUMINOUS IS THE REAL THERAPY AND IN AS MUCH AS YOU ATTAIN TO THE NUMINOUS EXPERIENCES YOU ARE RELEASED FROM THE CURSE OF PATHOLOGY.
~Carl Jung, Letters Vol. I, Page 377

But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology. Carl Jung, Letters Vol. I, Page 377


Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.
~Carl Jung, CW 11, Para 71.

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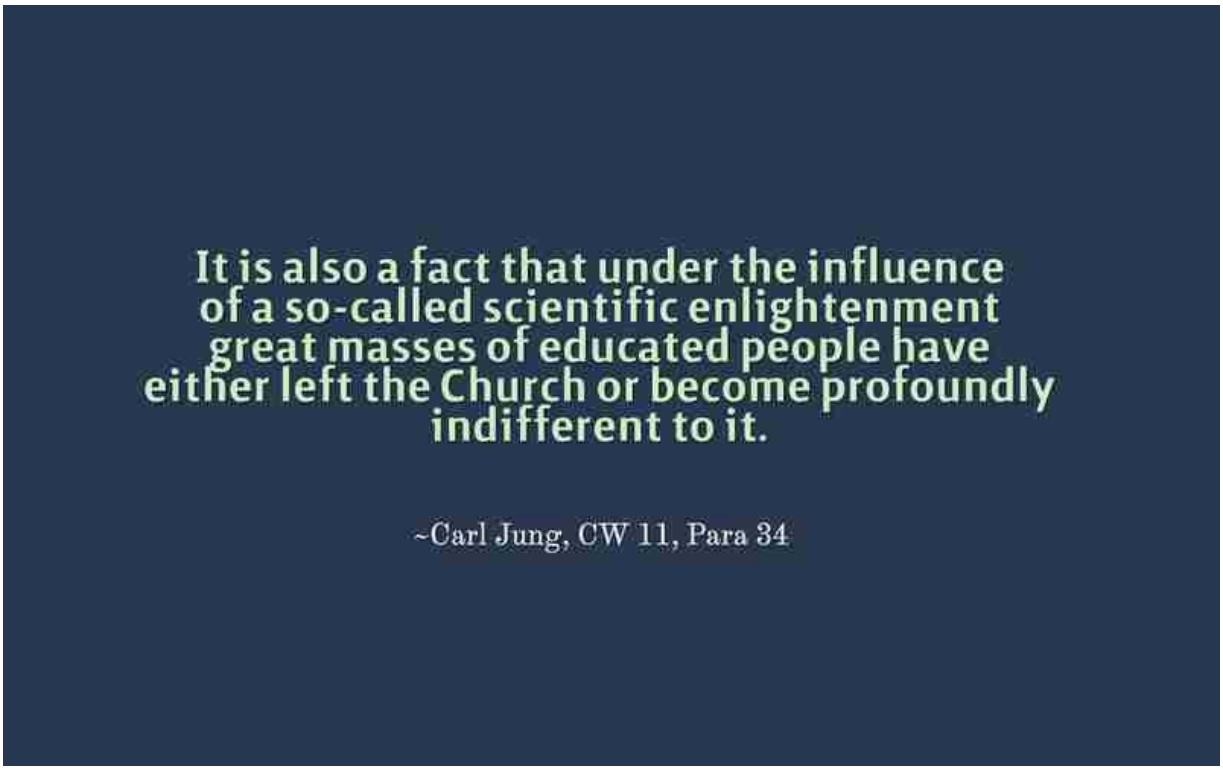
It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it.
~Carl Jung, CW 11, Para 34

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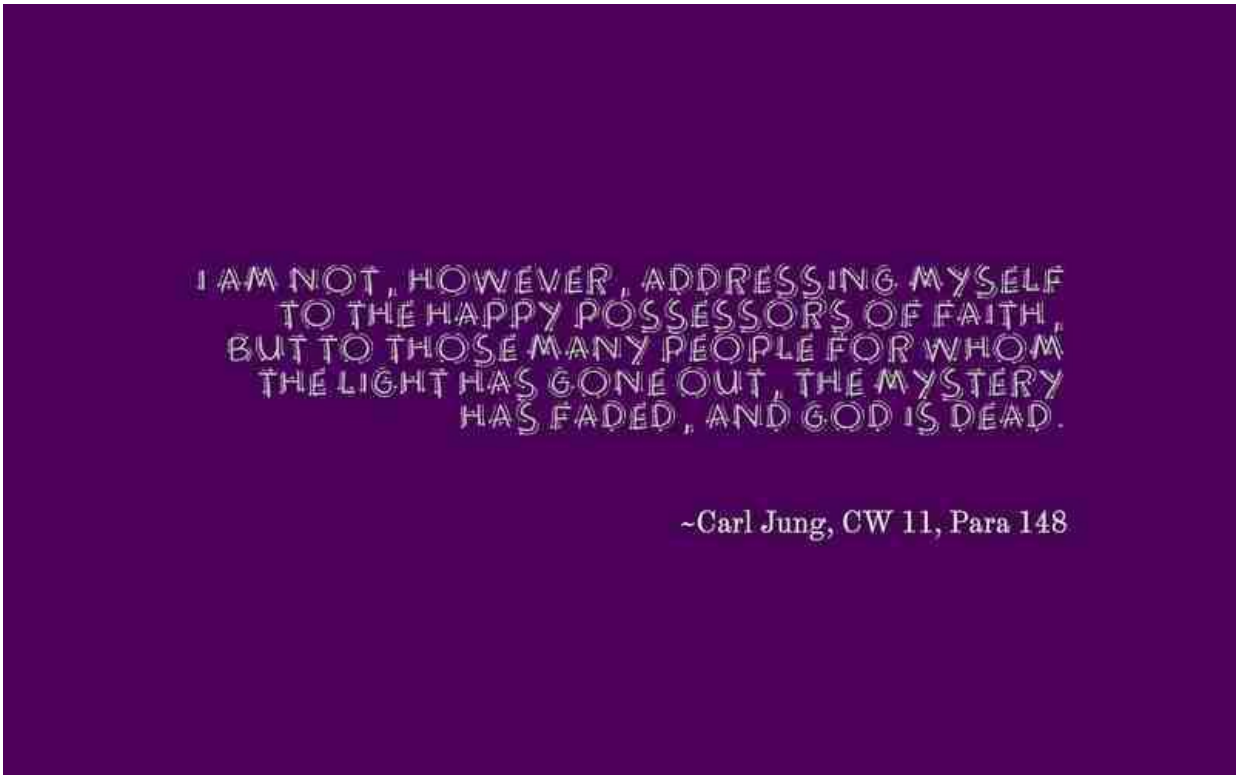
I AM NOT, HOWEVER, ADDRESSING MYSELF
TO THE HAPPY POSSESSORS OF FAITH,
BUT TO THOSE MANY PEOPLE FOR WHOM
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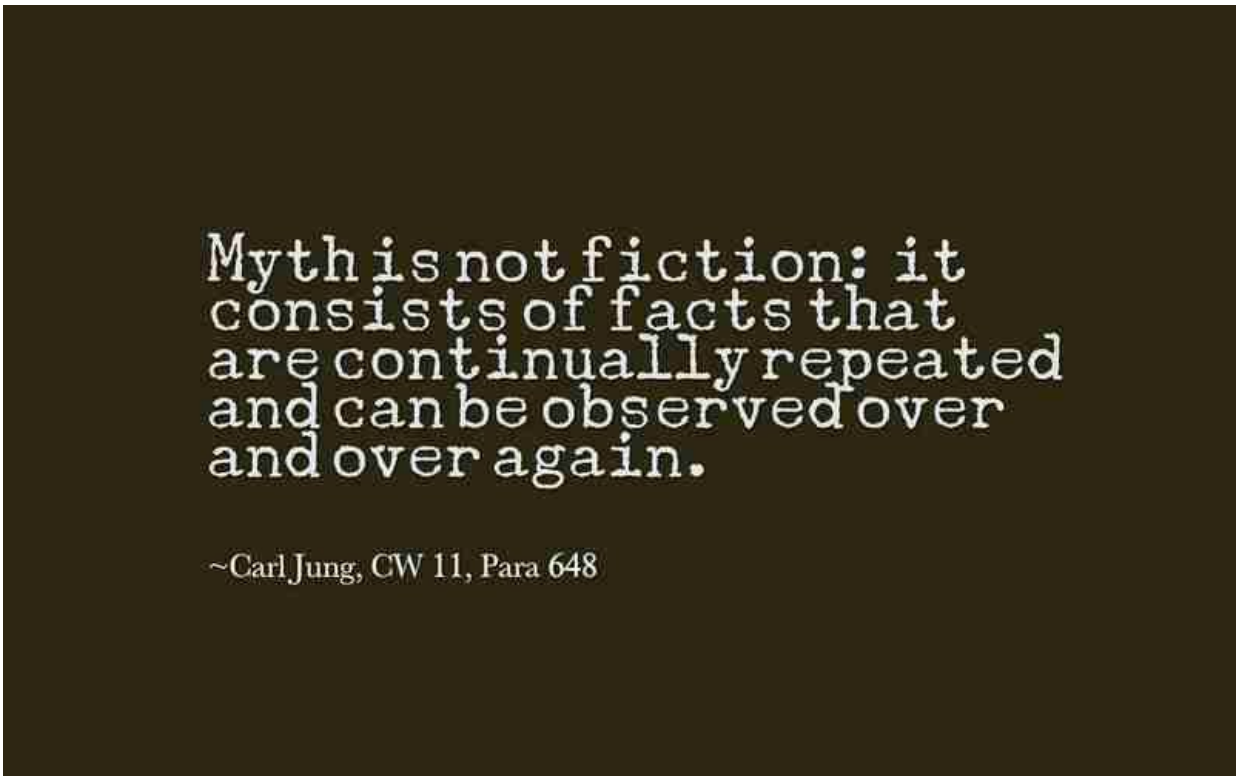
Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again.
~Carl Jung, CW 11, Para 648

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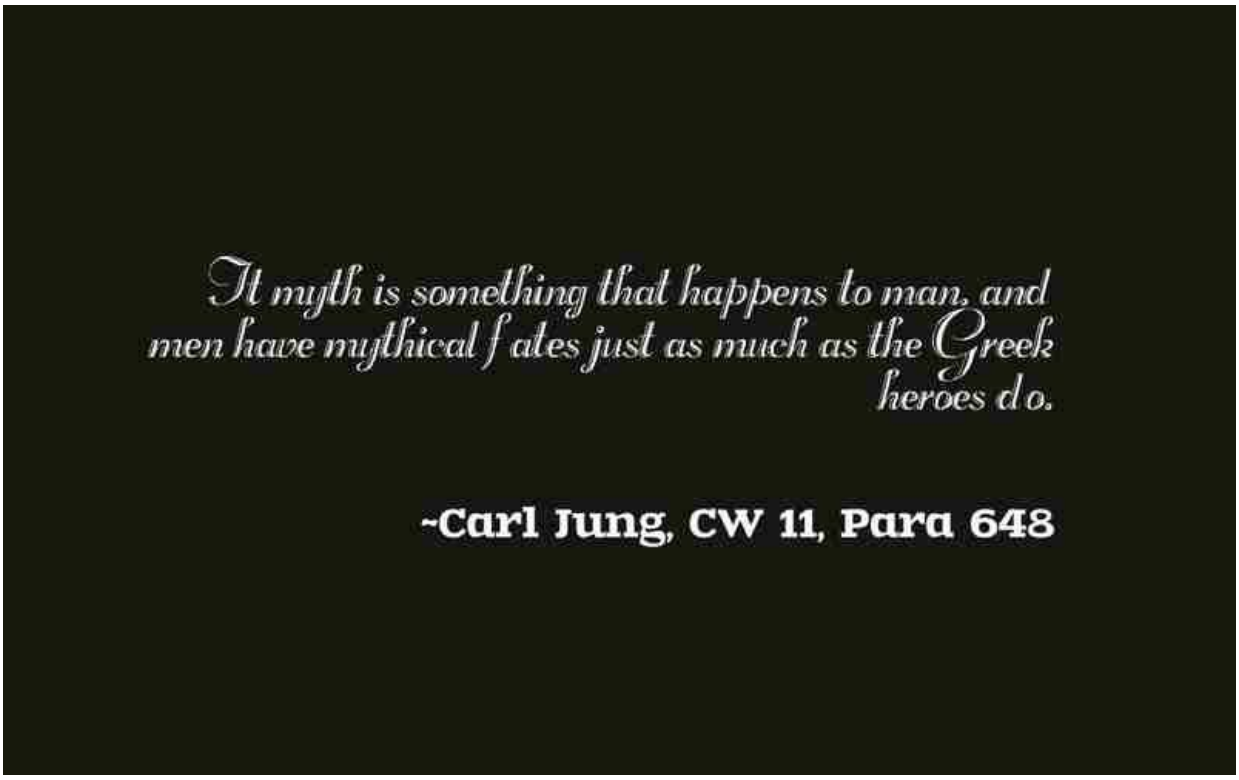
It myth is something that happens to man, and men have mythical fates just as much as the Greek heroes do.
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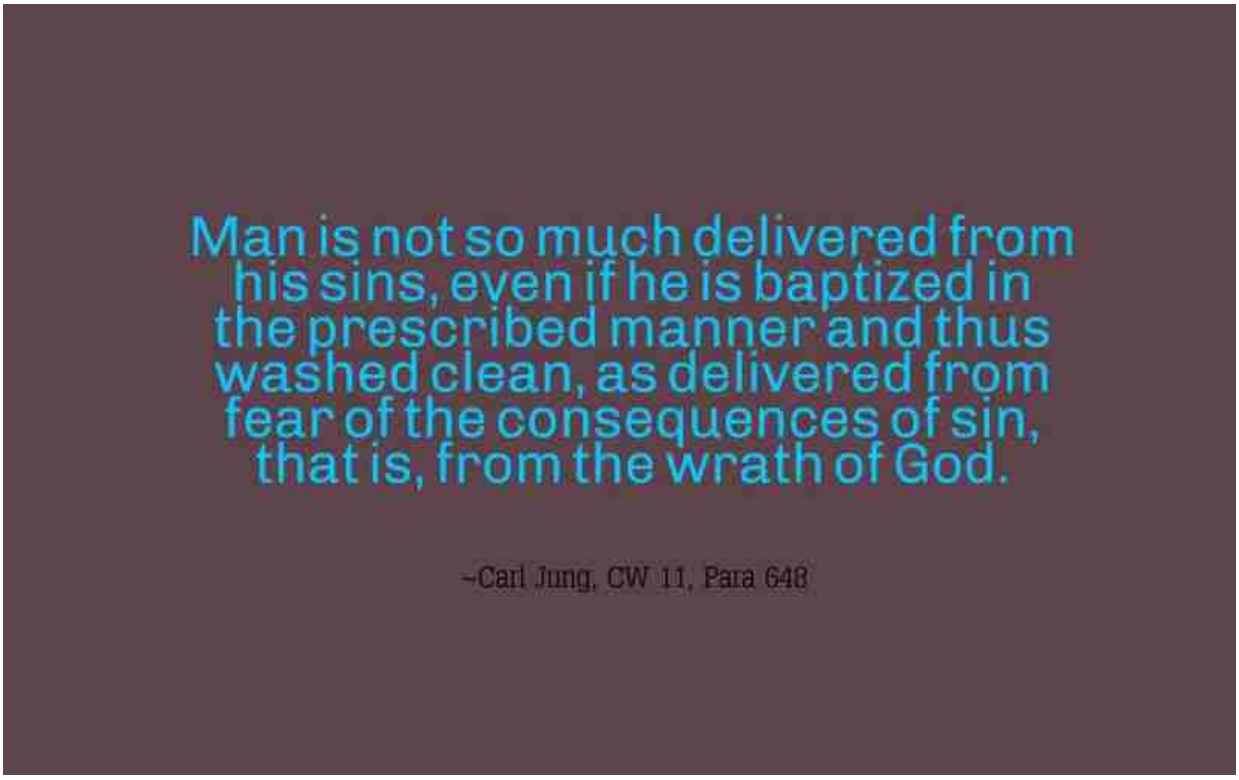
Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God.
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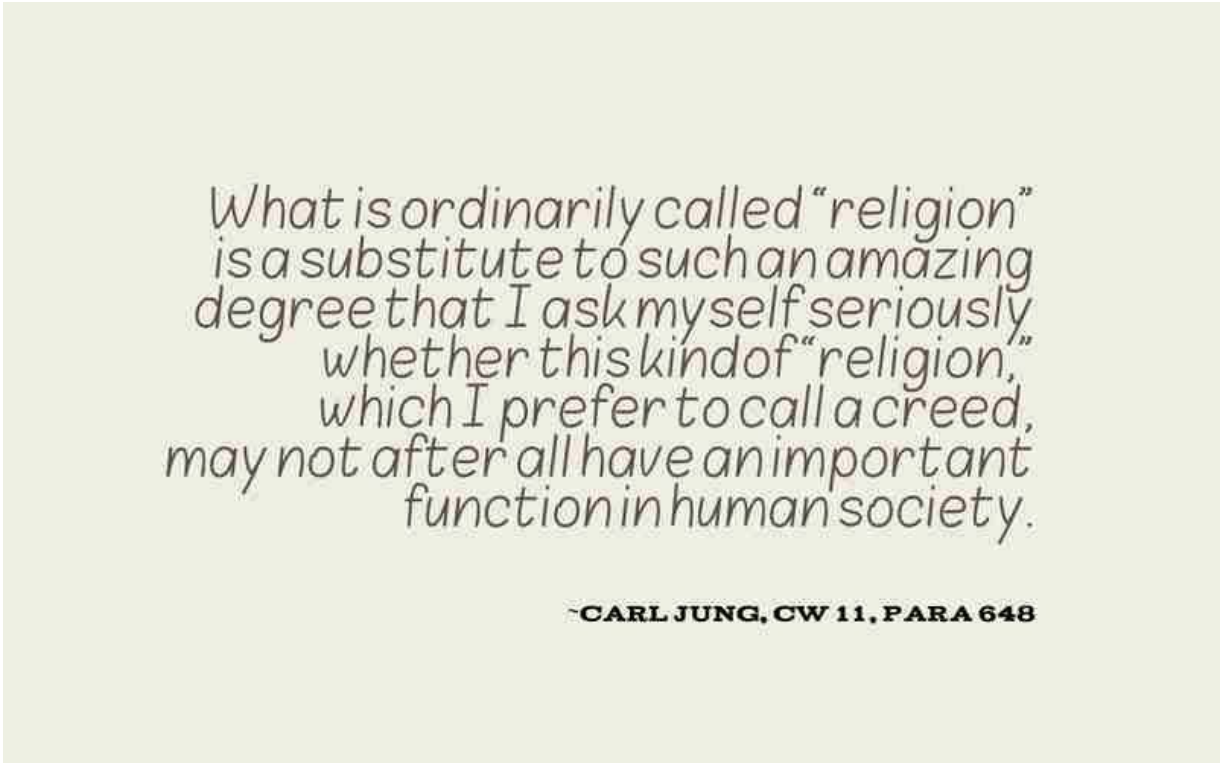
Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.


What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society.
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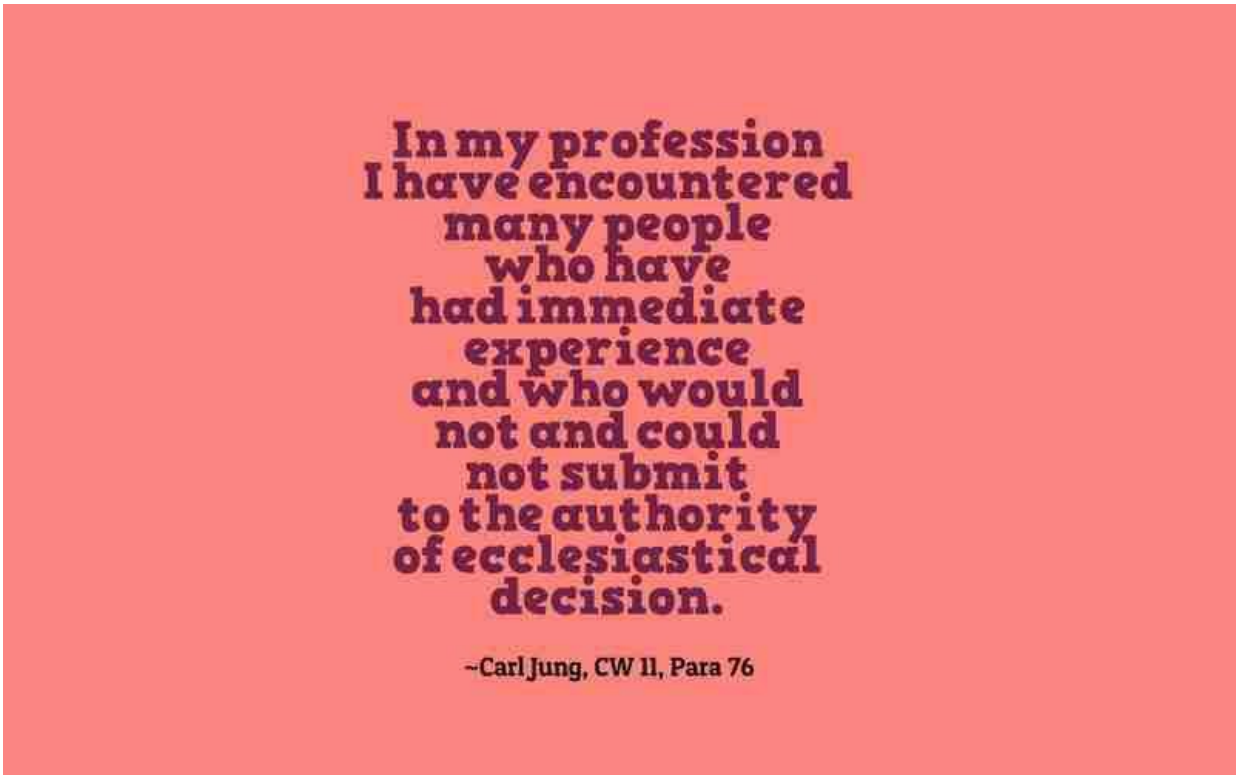

In my profession I have encountered many people who have had immediate experience and who would not and could not
submit to the authority of ecclesiastical decision. Carl Jung,

CW 11, Para 76 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: Hence we must strive to free the self from the God, so that we can live. (2016-05-31 02:30)

In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the sel£ since it is torn apart all too often, not
only by our vices but also by our virtues.

For vices as well as virtues always want to live outside.

But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.

What we neglect in ourselves blends itself secretly into our actions

toward others. Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced
it.

It has happened thus in me.

And it certainly happened in a way that I neither expected

nor wished for. The experience of the God in this form was

unexpected and unwanted.

I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all
measure and steadily goes on working in me.

So if it is a deception, then deception is my

God. Moreover, the God is in the deception.

And if this were already the greatest bitterness that could happen to me, I would have to confess to this expe- rience and recognize
the God in it.

No insight or objection is so strong that it could surpass the strength of this experience.

And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experi- enced the God in it.

I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known.

I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the
knowledge that I have experienced the God.

I recognize the God by the unshakeableness of the

experience. I cannot help but recognize him by

the experience.

I do not want to believe it, I do not need to believe it, nor could I believe it.

How can one believe such?

My mind would need to be totally confused to believe

such things. Given their nature, they are most

improbable.

Not only improbable but also impossible for our

understanding. Only a sick brain could produce such

deceptions.

I am like those sick persons who have been overcome by delusion and

sensory deception. But I must say that the God makes us sick.

I experience the God in sickness.

A living God afflicts our reason like a

sickness. He fills the soul with

intoxication.

He fills us with reeling

chaos. How many will the

God break?

The God appears to us in a certain state of

the soul. Therefore we reach the God

through the self.

Not the self is God, although we reach the God through the self.

The God is behind the self, above the self. the self itself.

when he appears. But he appears as our sickness, from

which we must heal ourselves.

We must heal ourselves from the God, since he is also our heaviest wound.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, be- cause we were
not with the self.

We must draw the self to our side.

Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into
the boundless, into dissolution.

Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but
drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it.

But it will be a healing with loss. We lose a part of life.

We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience.

I also do not want to, since I want to live. My life wants itself whole.

Therefore I must serve my self I must win it in this way. But I just win it so that my life will become whole.

For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind.

If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Pages 337-338

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

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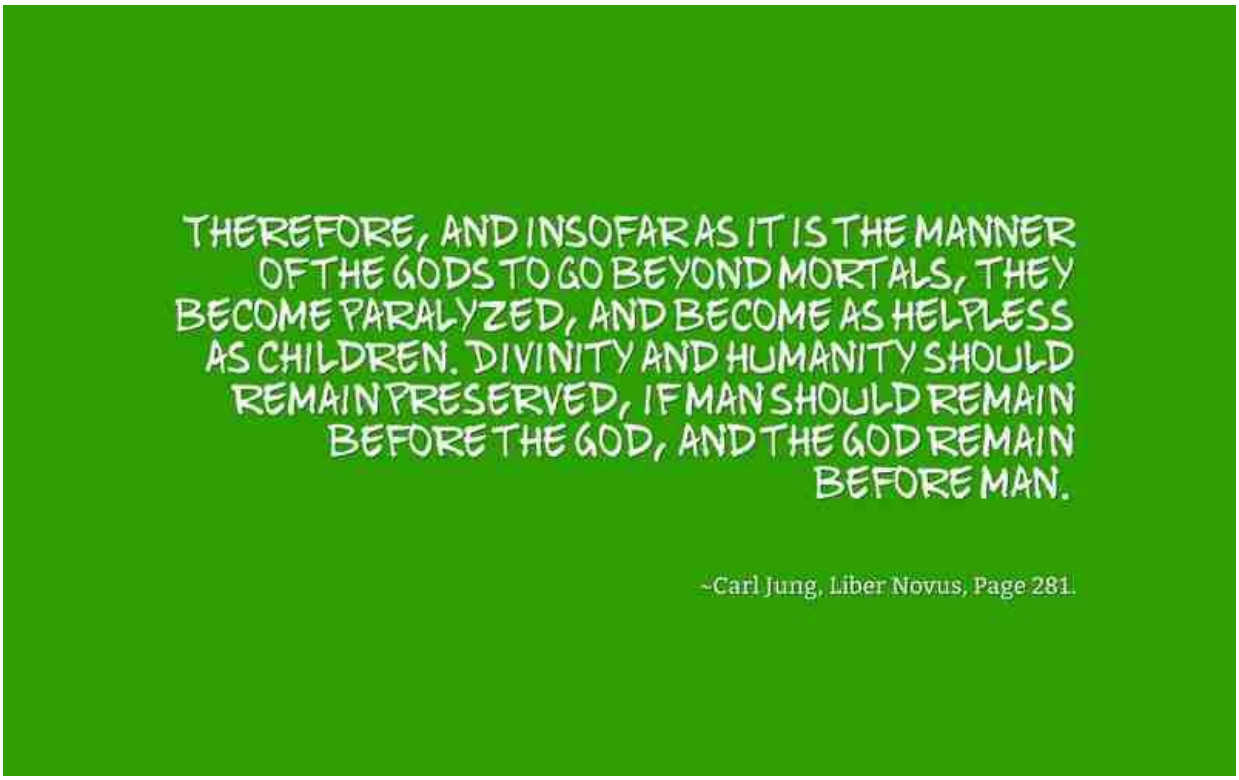
Scoop.It: http://www.scoop.it/u/maxwell-purrington

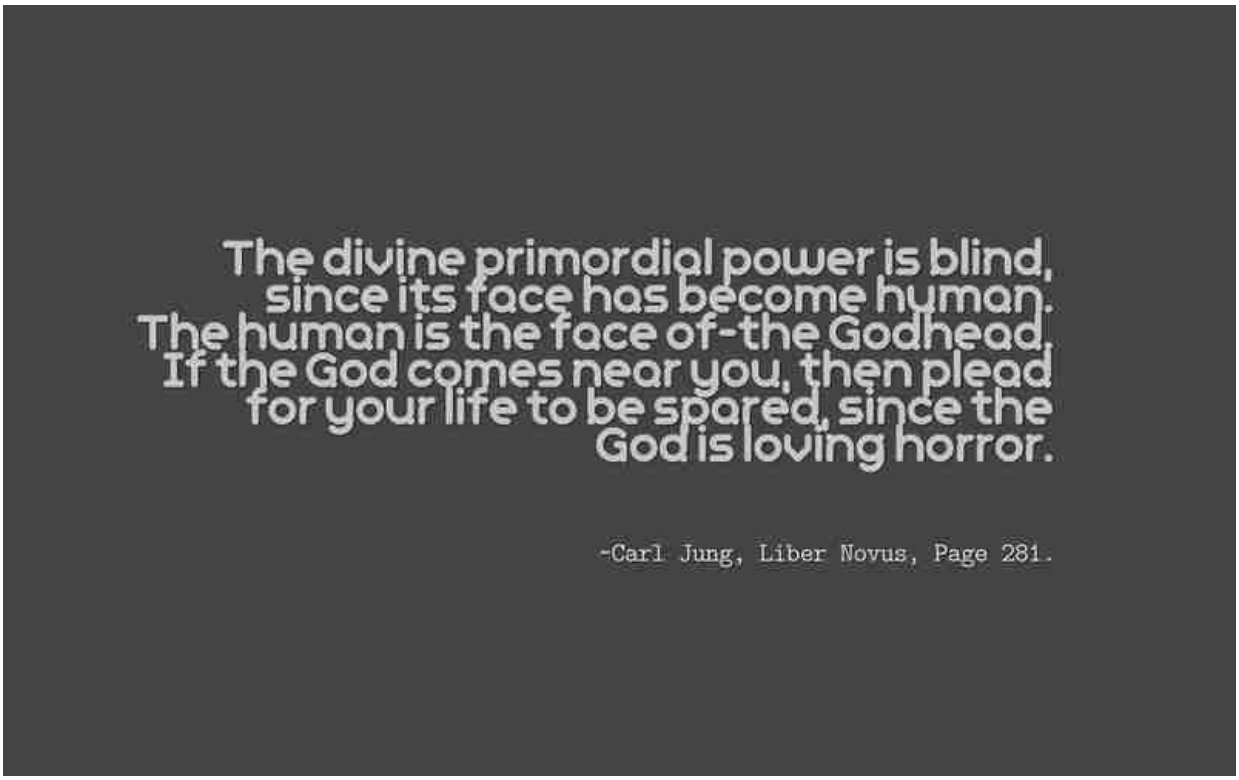
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

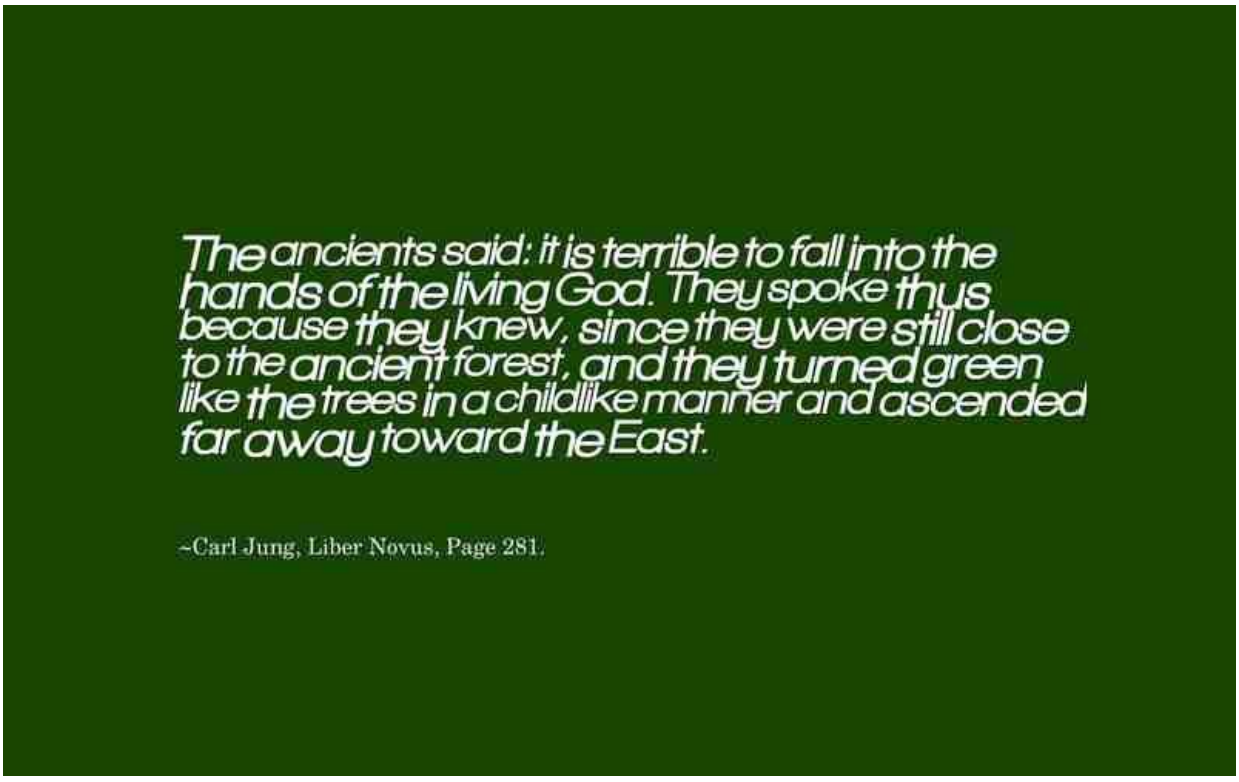
Some Carl Jung Quotations [Red Book, Liber Novus] XXXI (2016-05-31 02:30)


THEREFORE, AND INSOFAR AS IT IS THE MANNER OF THE GODS TO GO BEYOND MORTALS, THEY BECOME PARALYZED, AND BECOME AS HELPLESS AS CHILDREN. DIVINITY AND HUMANITY SHOULD REMAIN PRESERVED, IF MAN SHOULD REMAIN BEFORE THE GOD, AND THE GOD REMAIN BEFORE MAN.
~Carl Jung, Liber Novus, Page 281.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

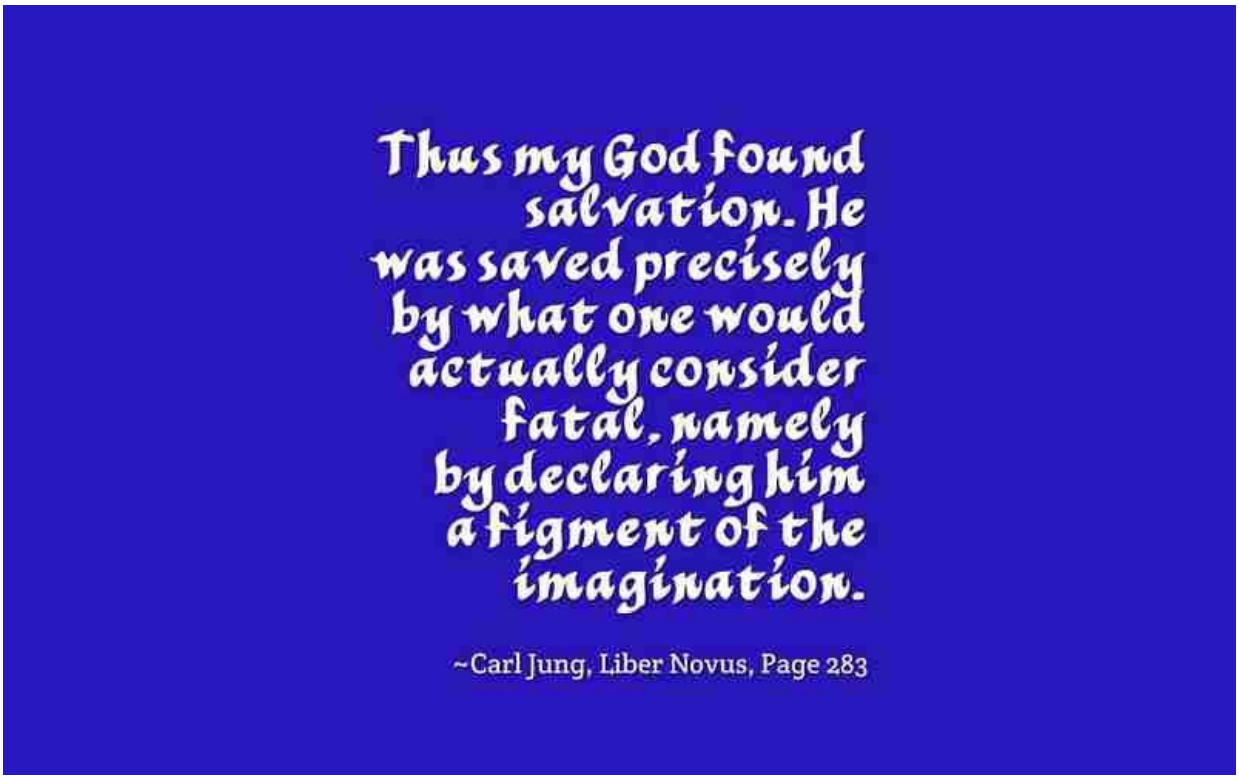

The divine primordial power is blind,
since its face has become human.
The human is the face of-the Godhead.
If the God comes near you, then plead
for your life to be spared, since the
God is loving horror.
-Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.


The ancients said: it is terrible to fall into the
hands of the living God. They spoke thus
because they knew, since they were still close
to the ancient forest, and they turned green
like the trees in a childlike manner and ascended
far away toward the East.
~Carl Jung, Liber Novus, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since

they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.


Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination.
~Carl Jung, Liber Novus, Page 283

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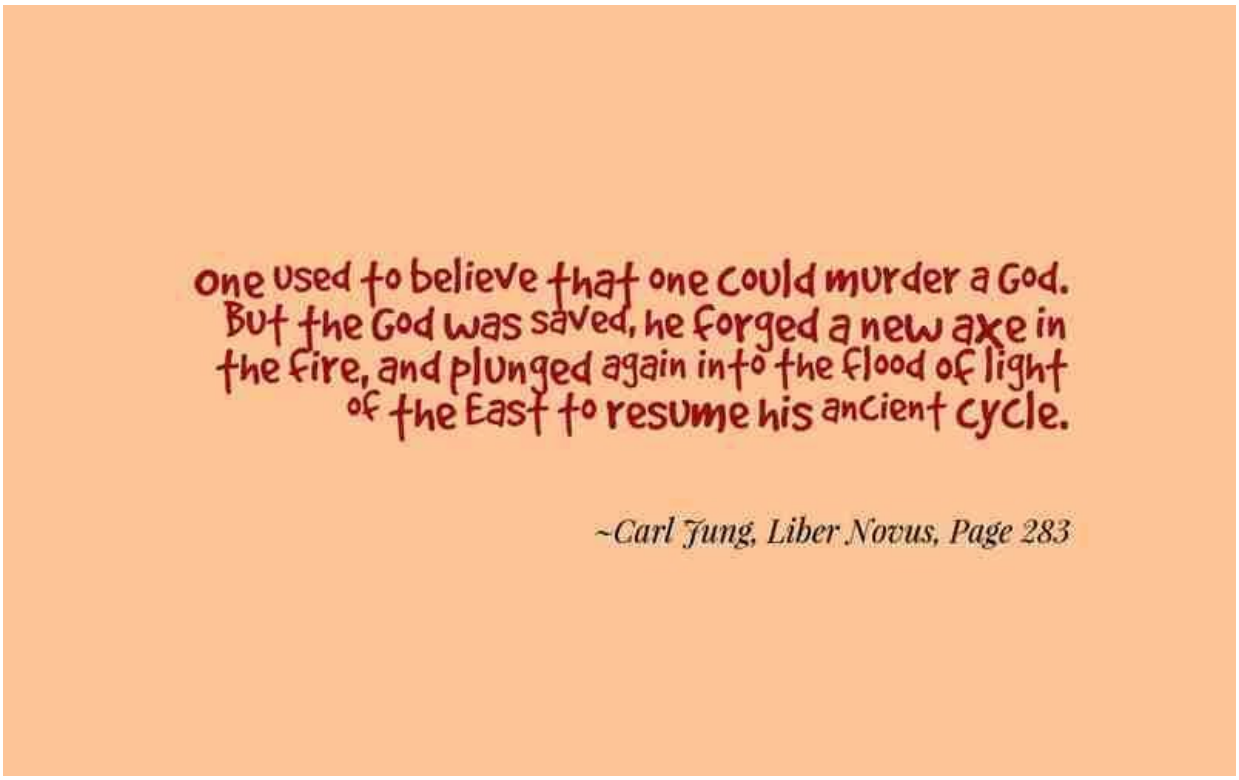
one used to believe that one could murder a God.
But the God was saved, he forged a new axe in
the fire, and plunged again into the flood of light
of the East to resume his ancient cycle.
~Carl Jung, Liber Novus, Page 283

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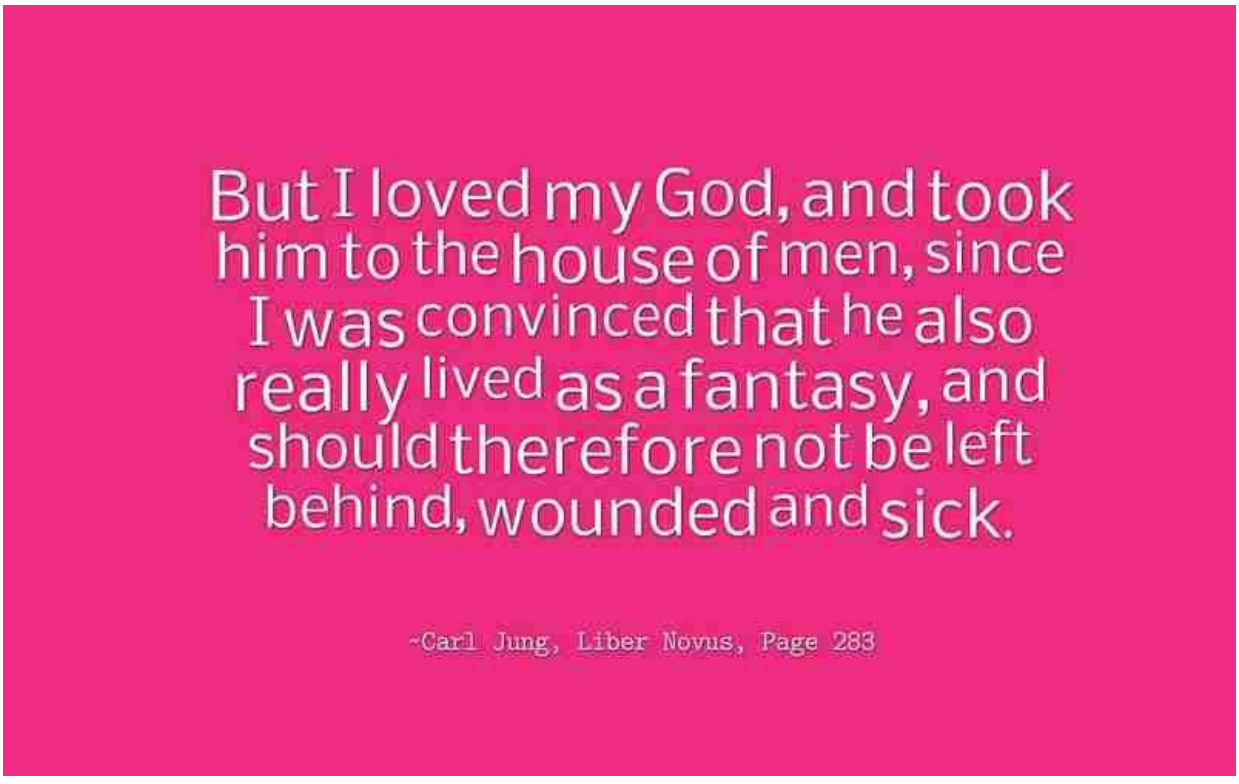
But I loved my God, and took
him to the house of men, since
I was convinced that he also
really lived as a fantasy, and
should therefore not be left
behind, wounded and sick.
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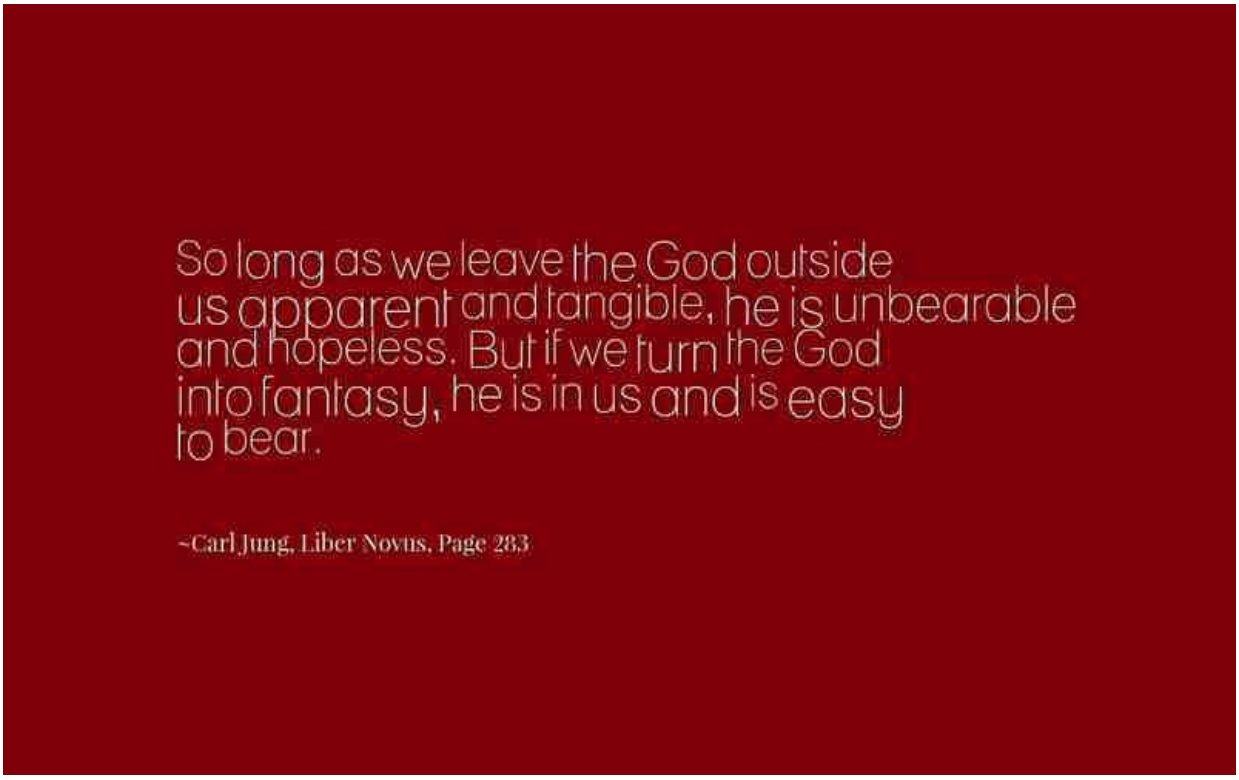
So long as we leave the God outside
us apparent and tangible, he is unbearable
and hopeless. But if we turn the God
into fantasy, he is in us and is easy
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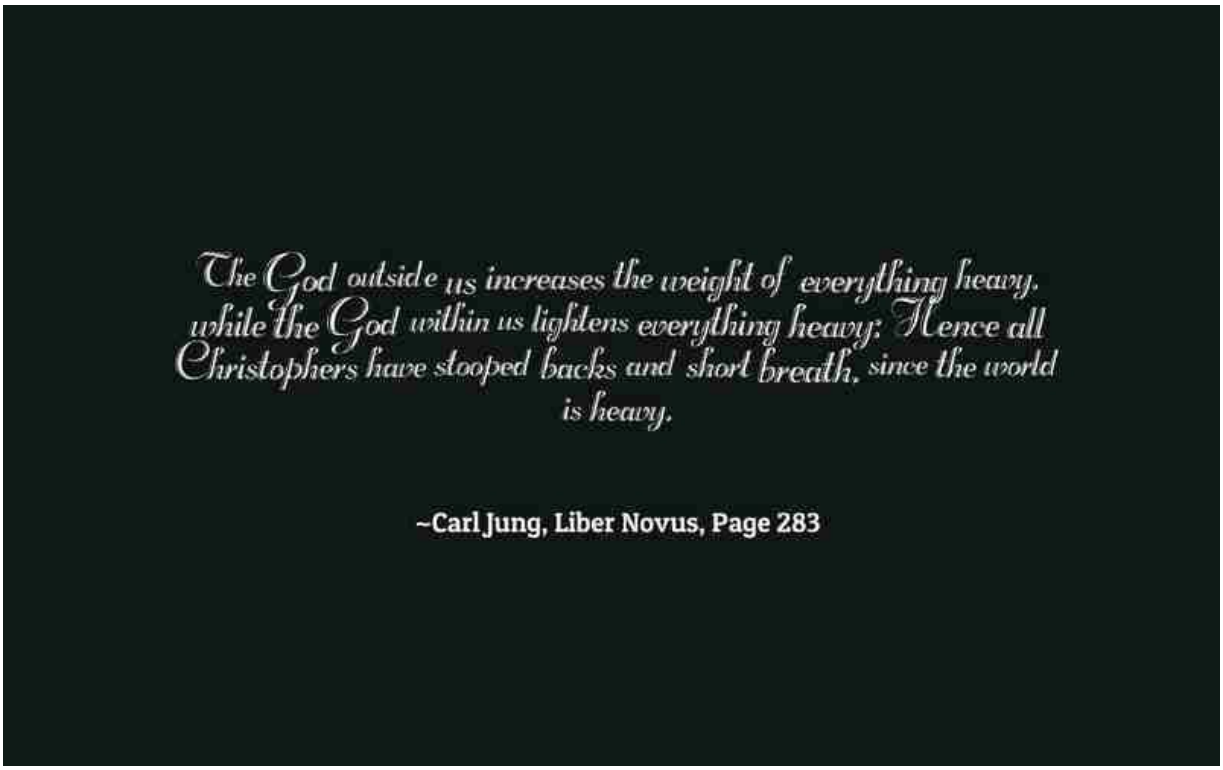
The God outside us increases the weight of everything heavy.
while the God within us lightens everything heavy; Hence all
Christophers have stooped backs and short breath, since the world
is heavy.
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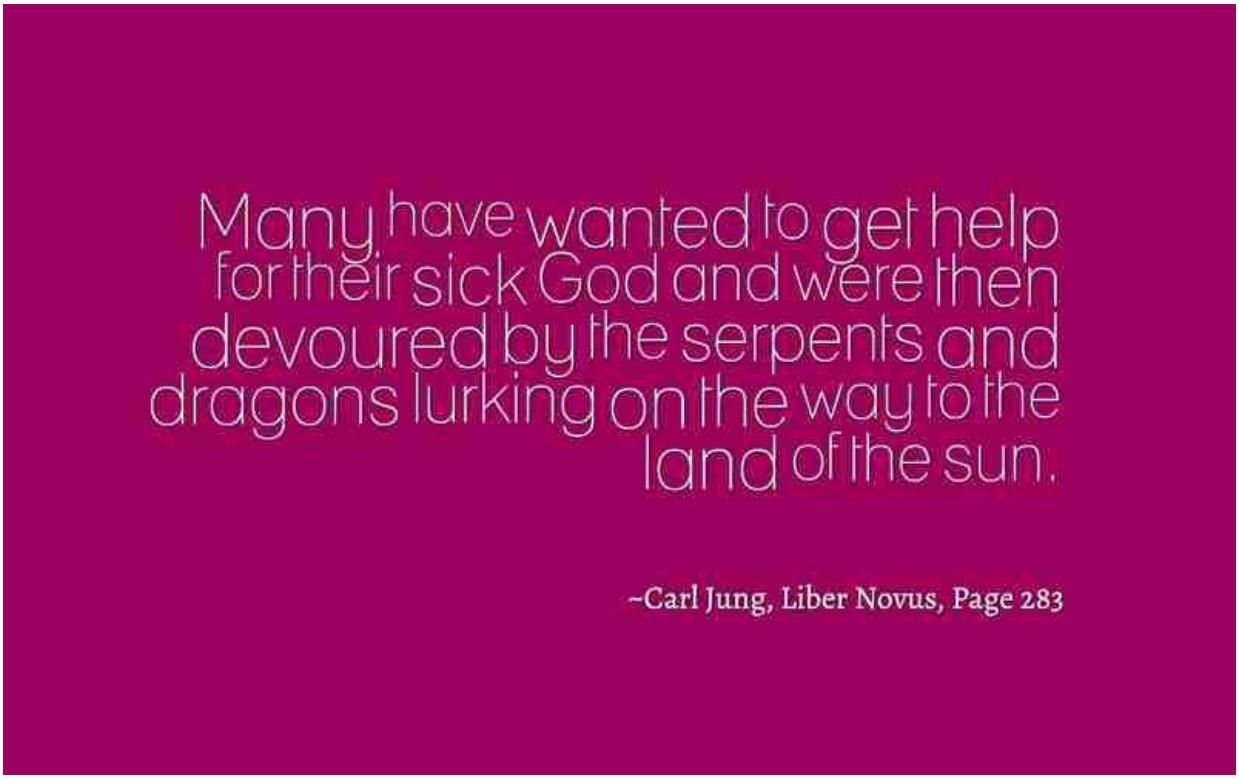
Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun.
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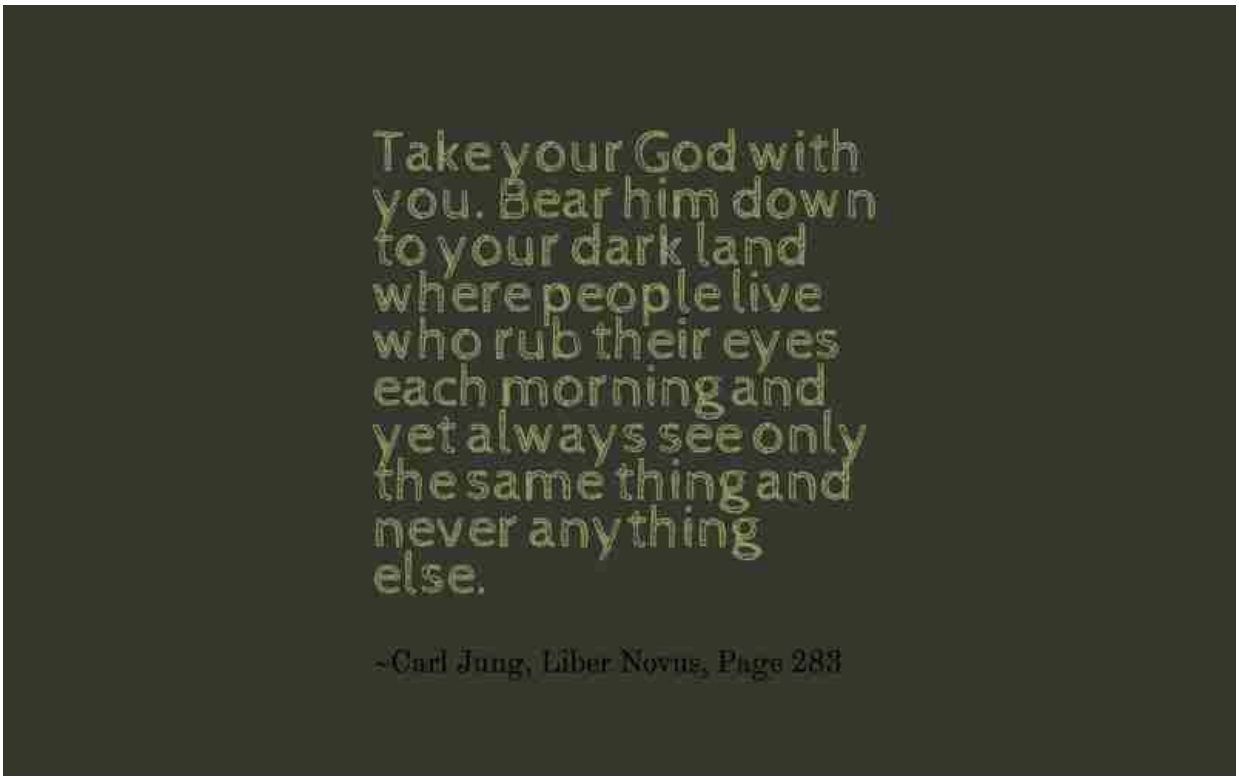
Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else.
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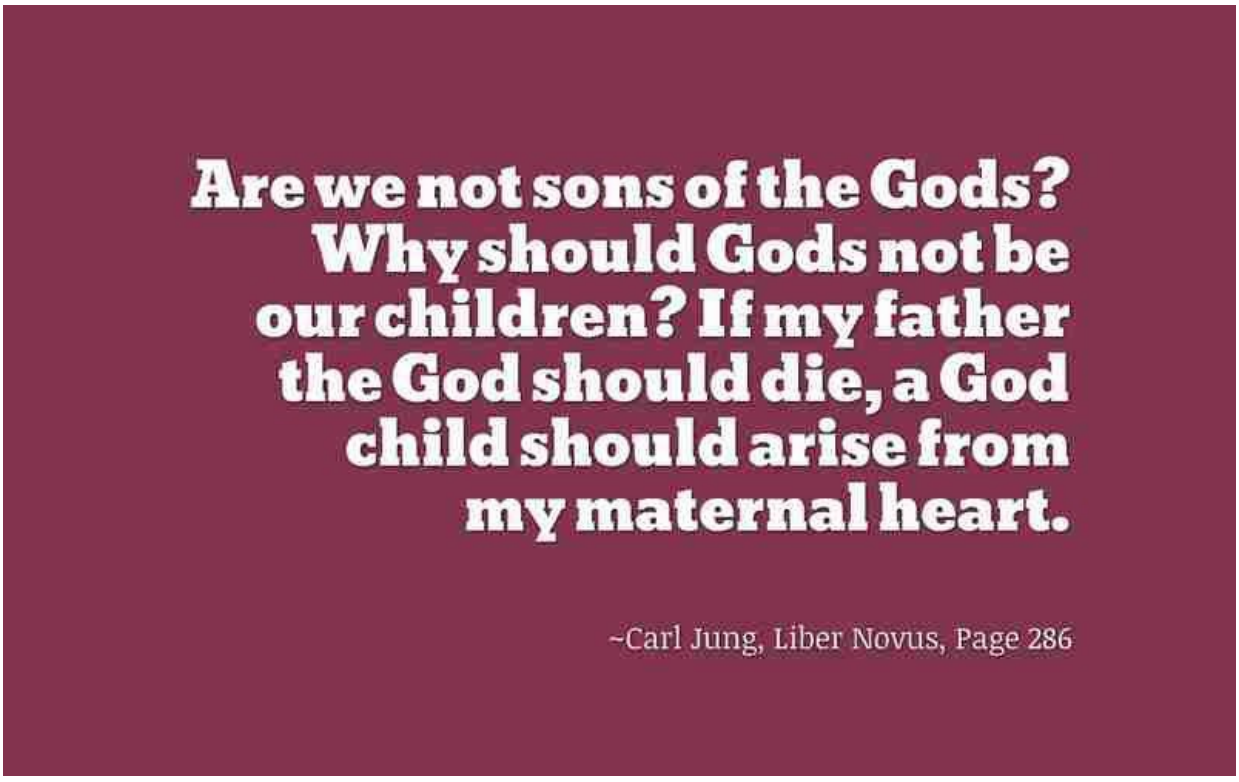
Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart.
~Carl Jung, Liber Novus, Page 286

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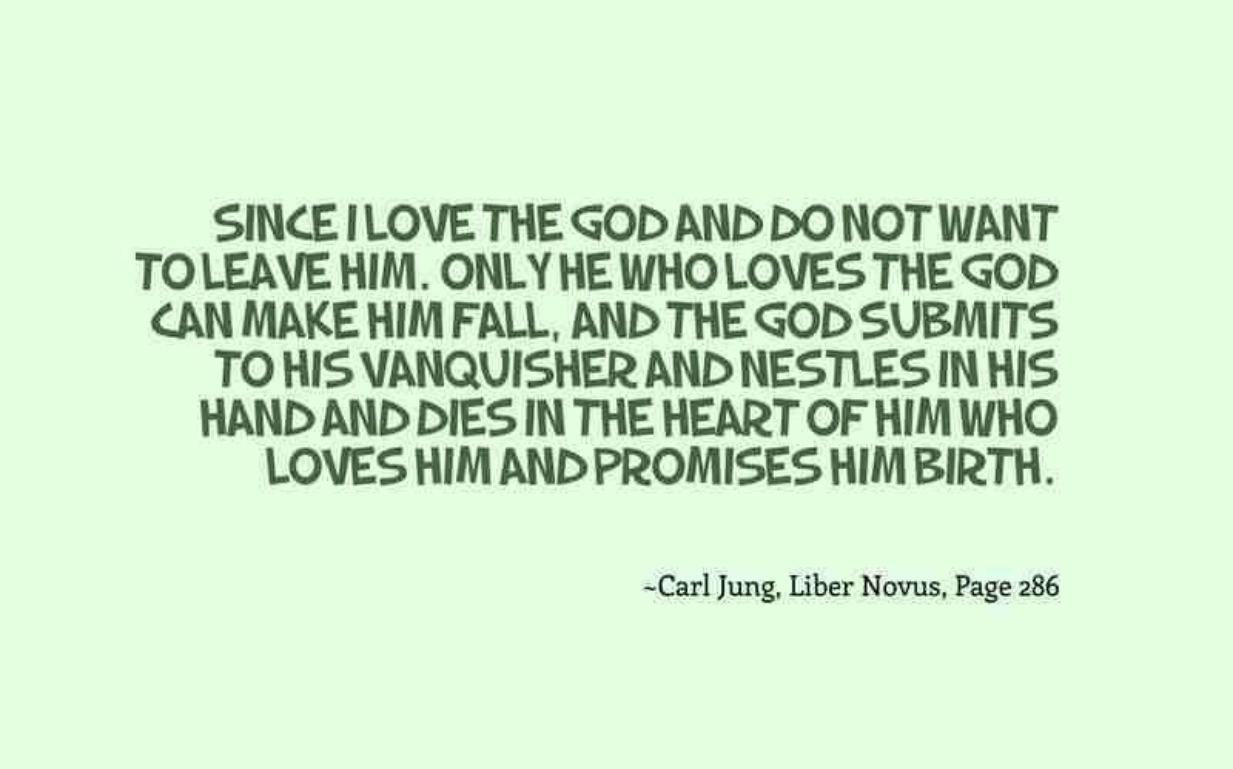
286.


SINCE I LOVE THE GOD AND DO NOT WANT TO LEAVE HIM. ONLY HE WHO LOVES THE GOD CAN MAKE HIM FALL, AND THE GOD SUBMITS TO HIS VANQUISHER AND NESTLES IN HIS HAND AND DIES IN THE HEART OF HIM WHO LOVES HIM AND PROMISES HIM BIRTH.
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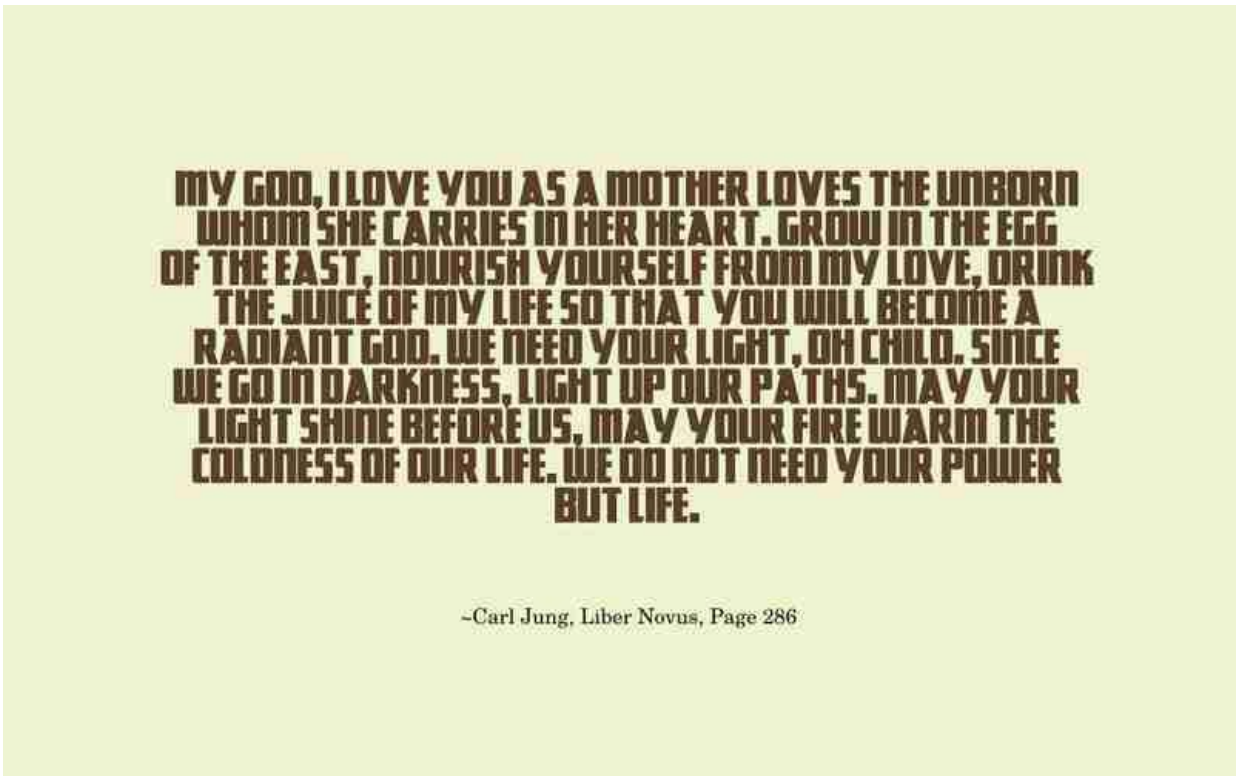
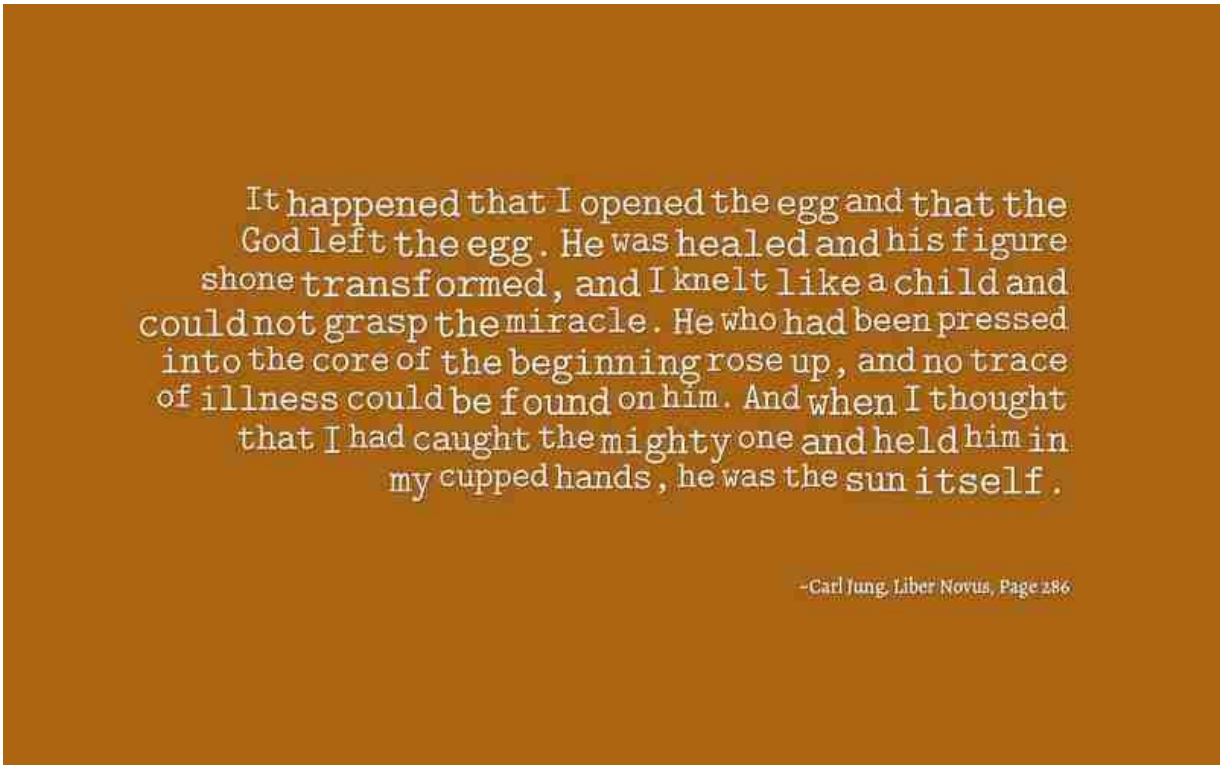
Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.


MY GOD, I LOVE YOU AS A MOTHER LOVES THE UNBORN WHOM SHE CARRIES IN HER HEART. GROW IN THE EGG OF THE EAST, NOURISH YOURSELF FROM MY LOVE, DRINK THE JUICE OF MY LIFE SO THAT YOU WILL BECOME A RADIANT GOD. WE NEED YOUR LIGHT, OH CHILD. SINCE WE GO IN DARKNESS, LIGHT UP OUR PATHS. MAY YOUR LIGHT SHINE BEFORE US, MAY YOUR FIRE WARM THE COLDNESS OF OUR LIFE. WE DO NOT NEED YOUR POWER BUT LIFE.
-Carl Jung, Liber Novus, Page 286

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.


It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself.
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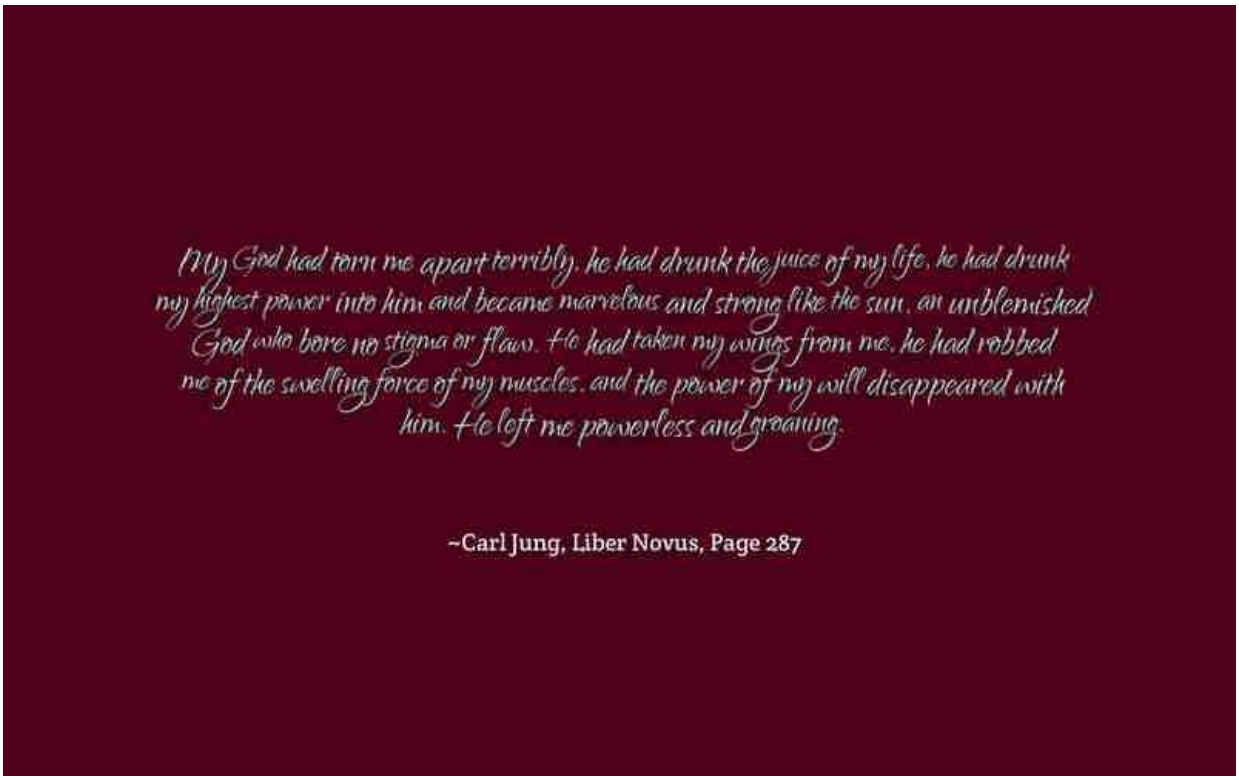
My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning.
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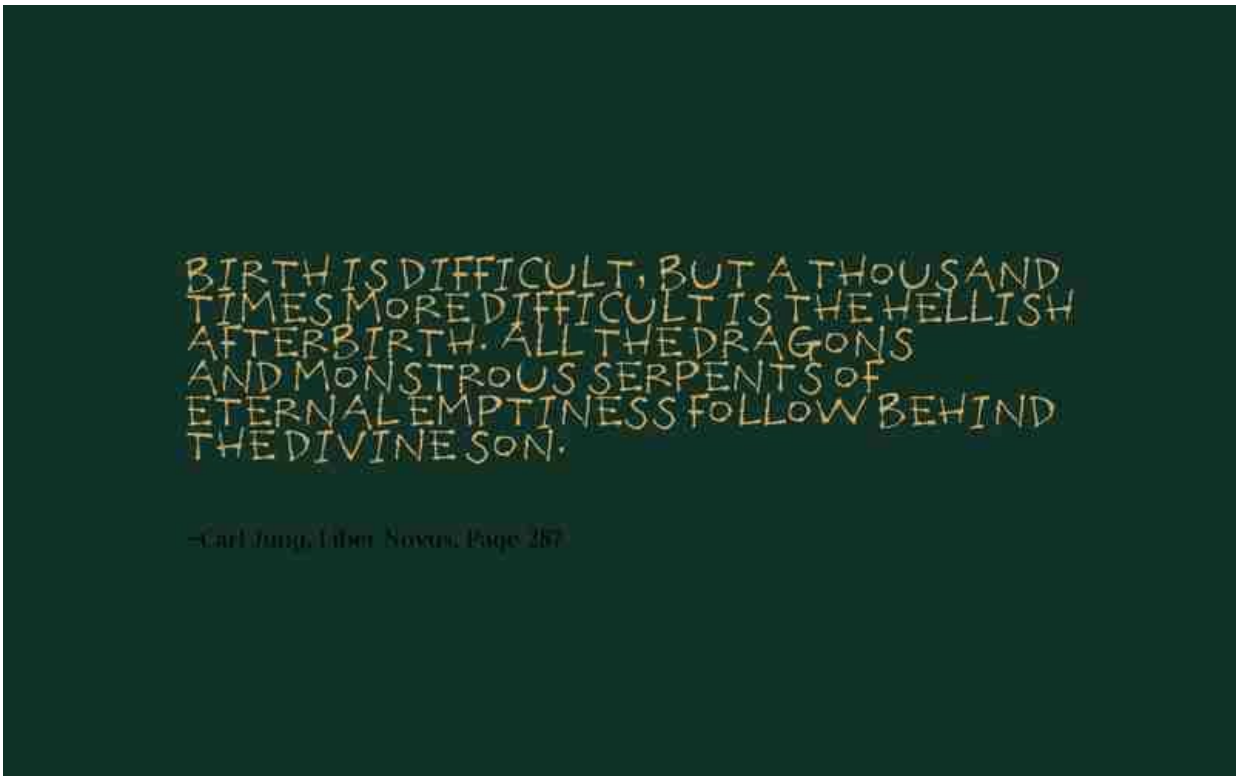
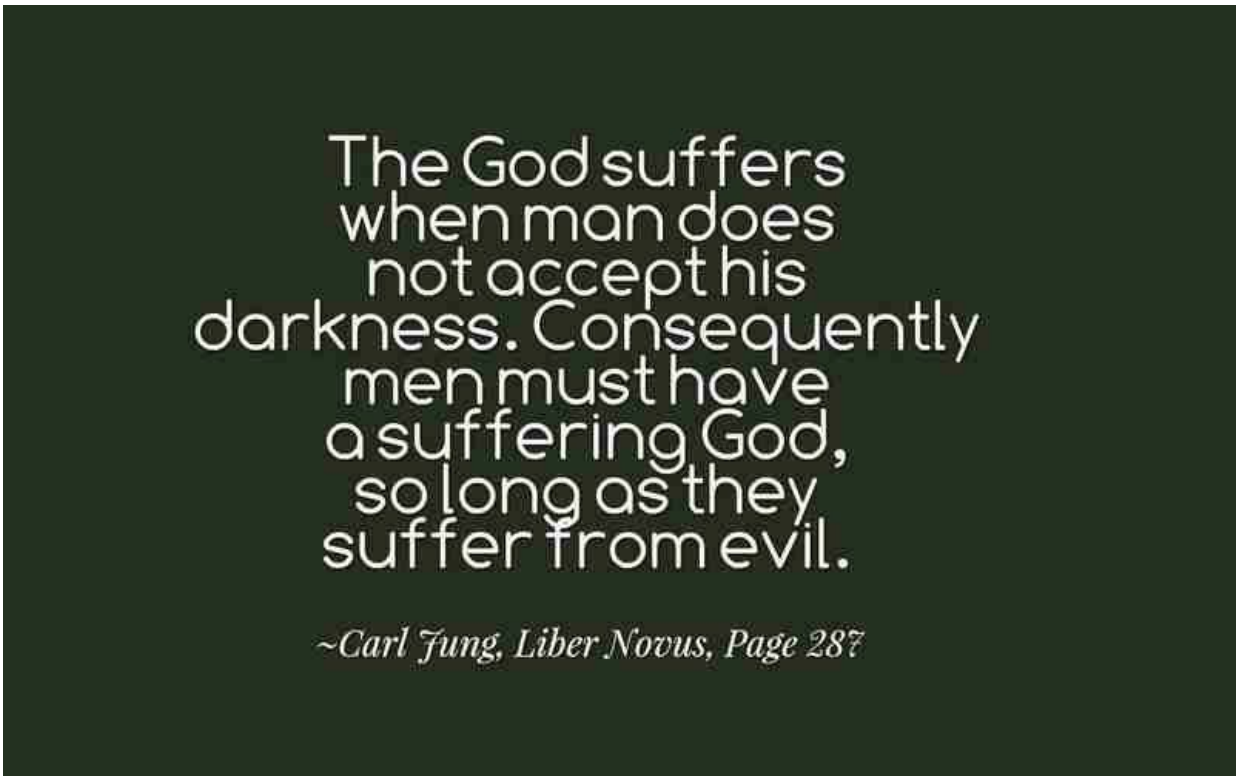

BIRTH IS DIFFICULT, BUT A THOUSAND TIMES MORE DIFFICULT IS THE HELLISH AFTERBIRTH. ALL THE DRAGONS AND MONSTROUS SERPENTS OF ETERNAL EMPTINESS FOLLOW BEHIND THE DIVINE SON.
~Carl Jung, Liber Novus, Page 287

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.


The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil.
~Carl Jung, Liber Novus, Page 287

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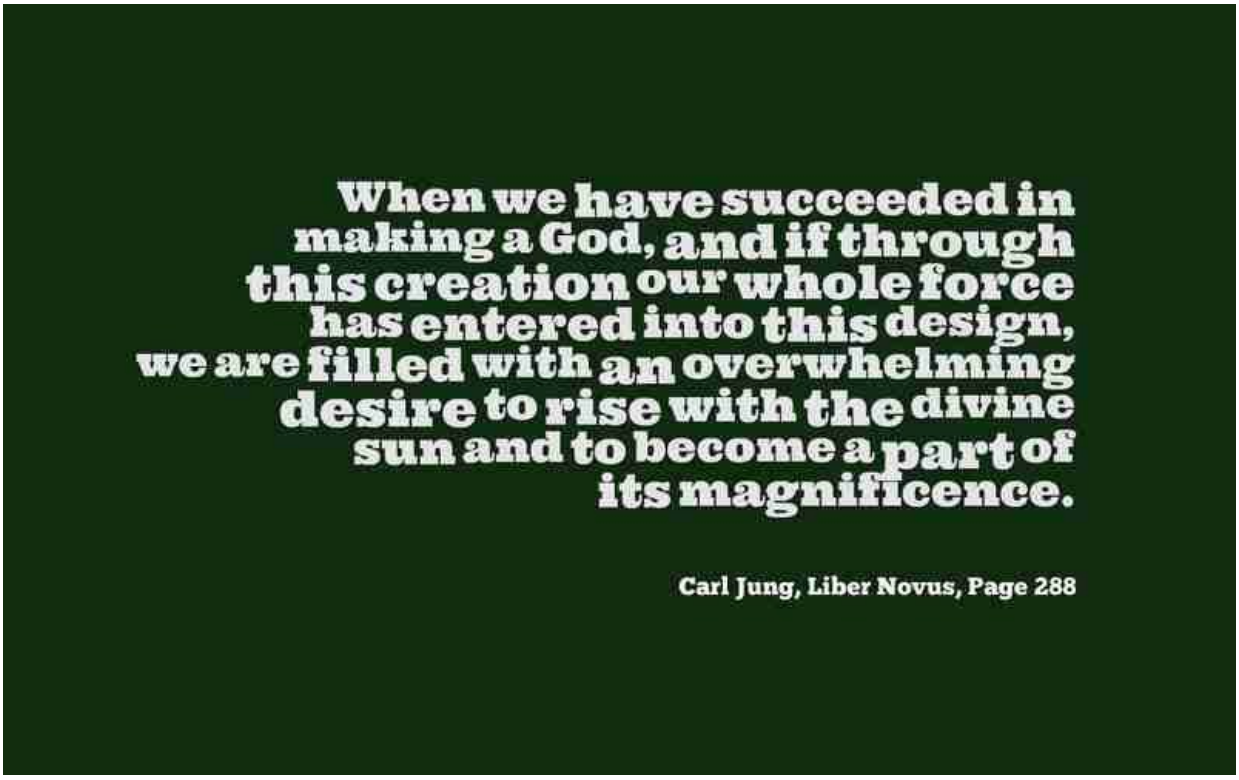
When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence.
Carl Jung, Liber Novus, Page 288

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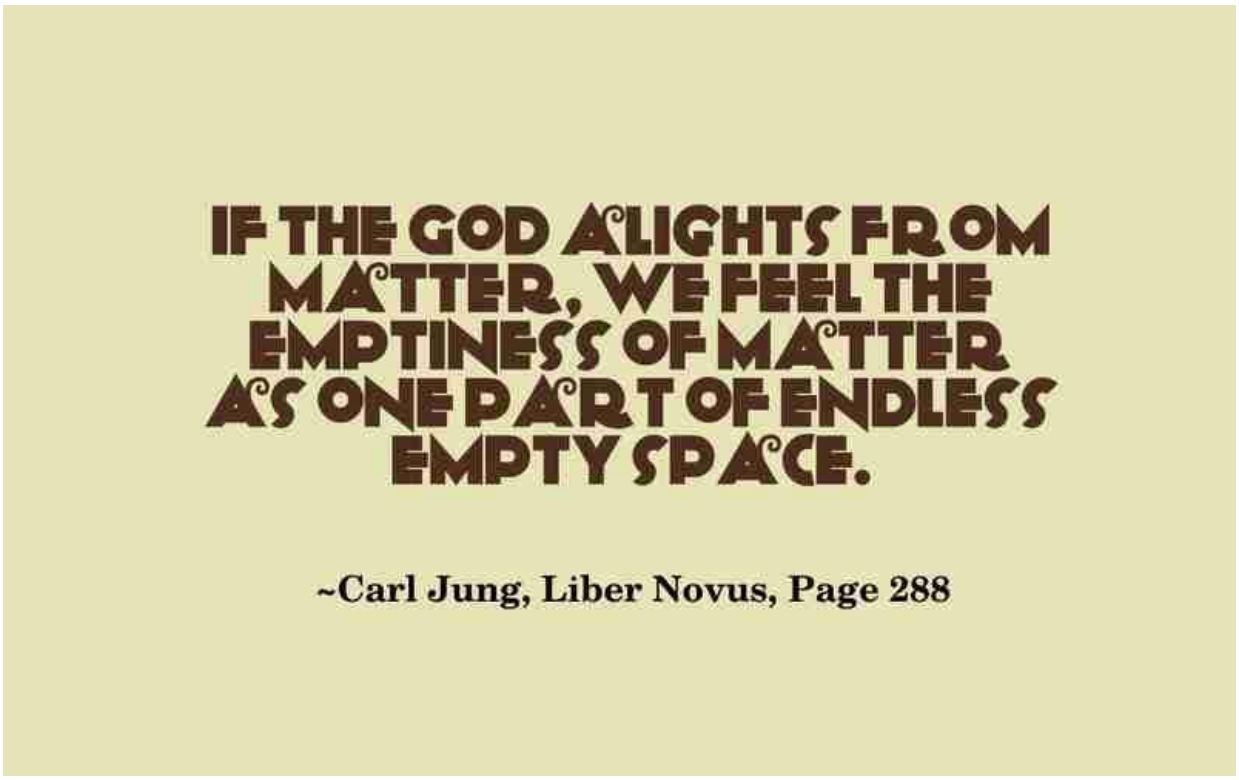
IF THE GOD ALIGHTS FROM MATTER, WE FEEL THE EMPTINESS OF MATTER AS ONE PART OF ENDLESS EMPTY SPACE.
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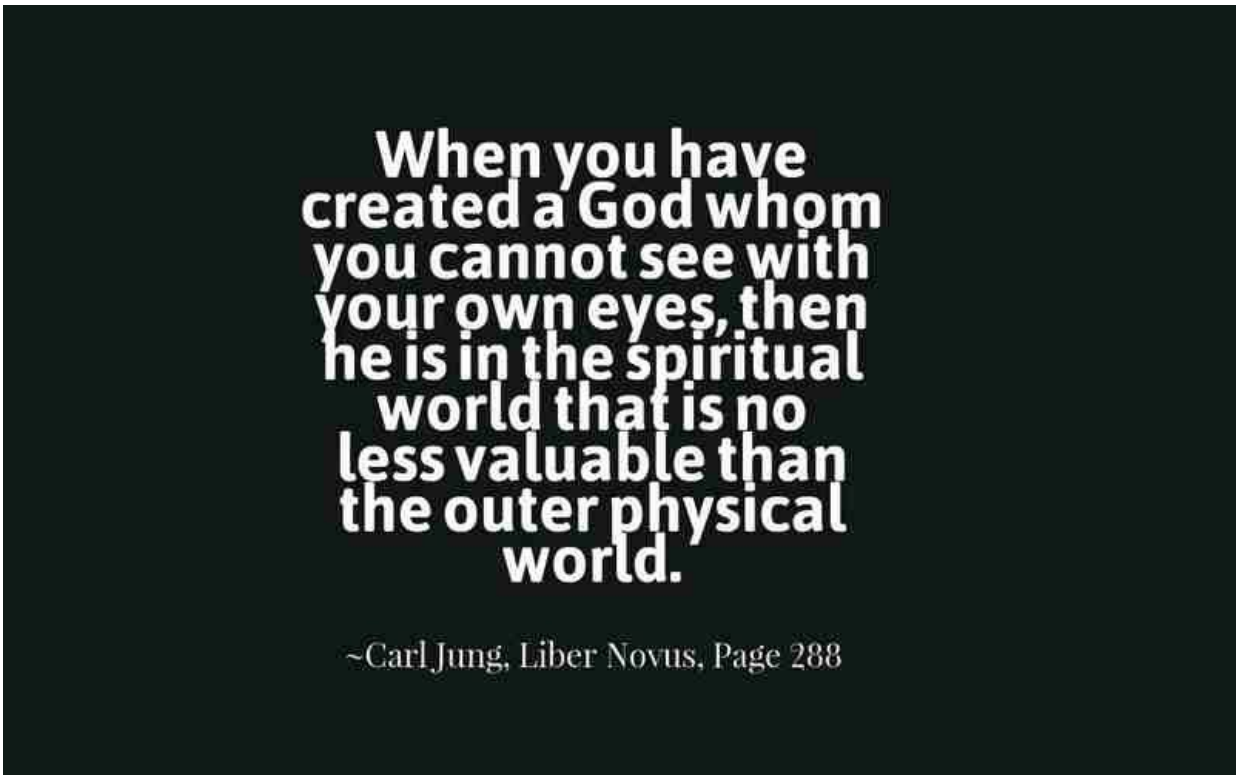
If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.


When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world.
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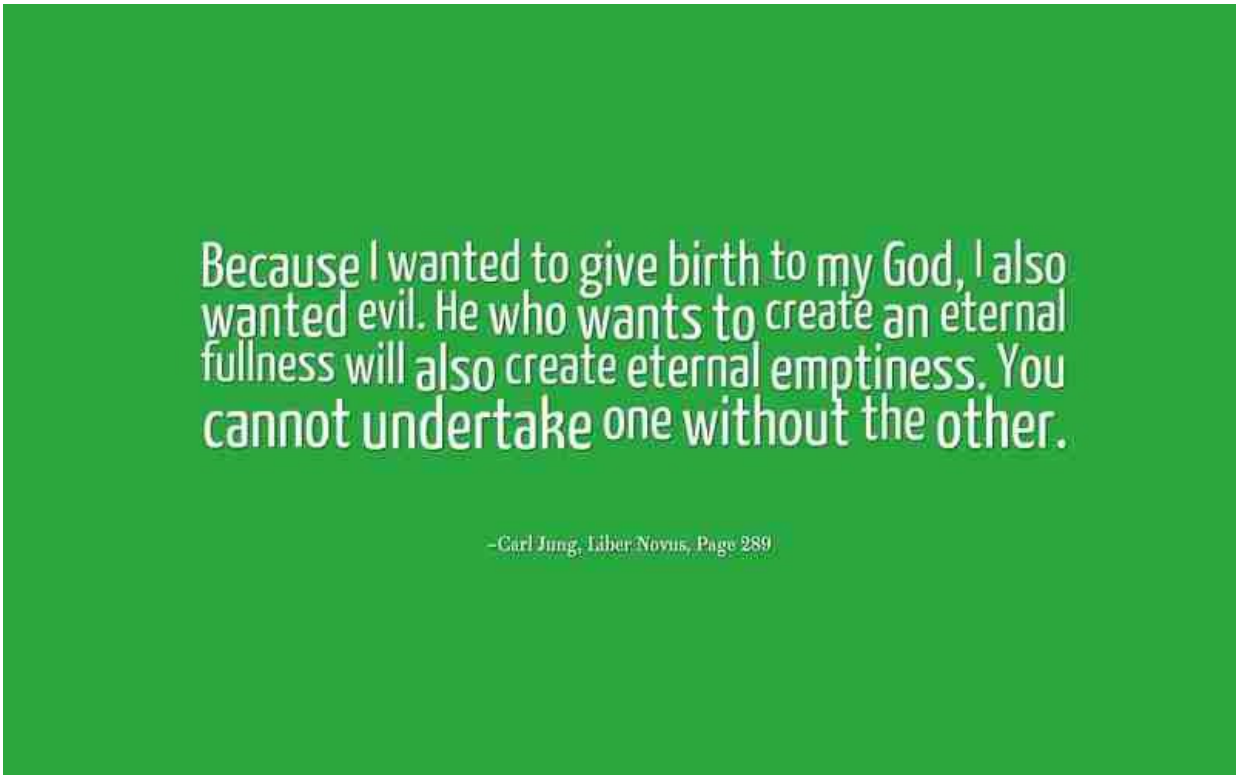
Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other.
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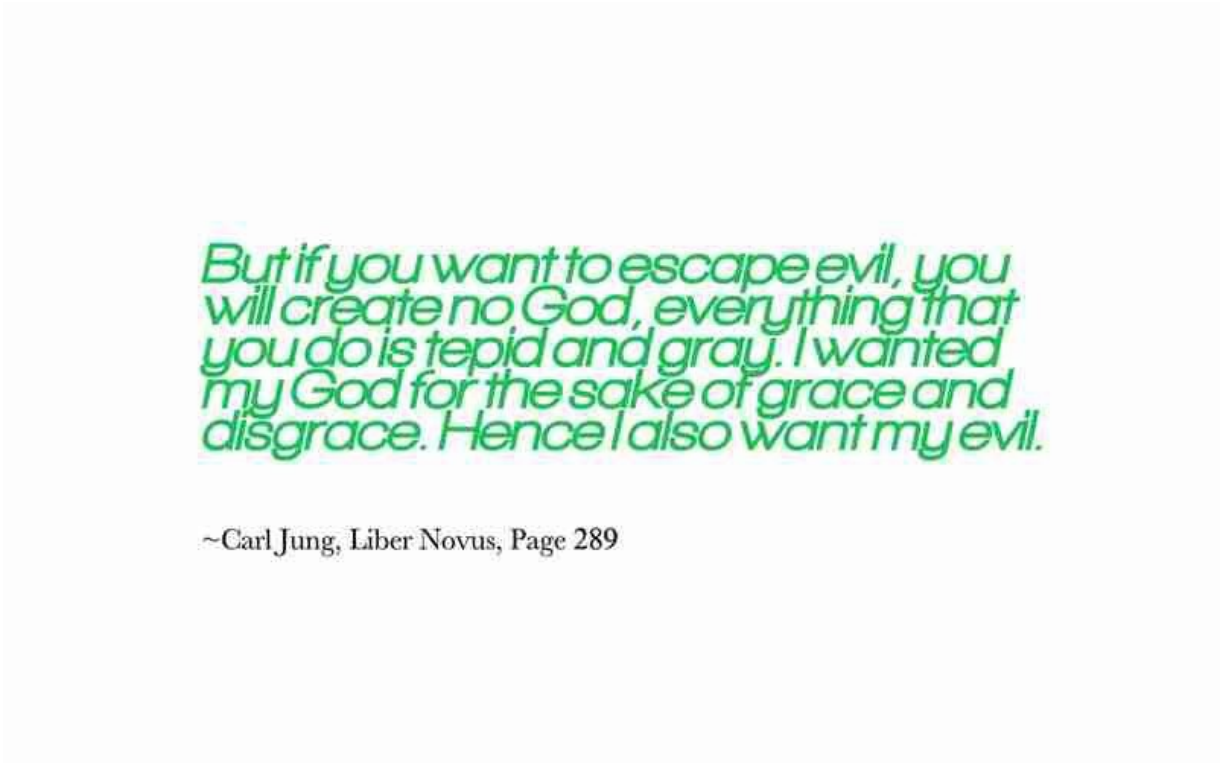
But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil.
~Carl Jung, Liber Novus, Page 289

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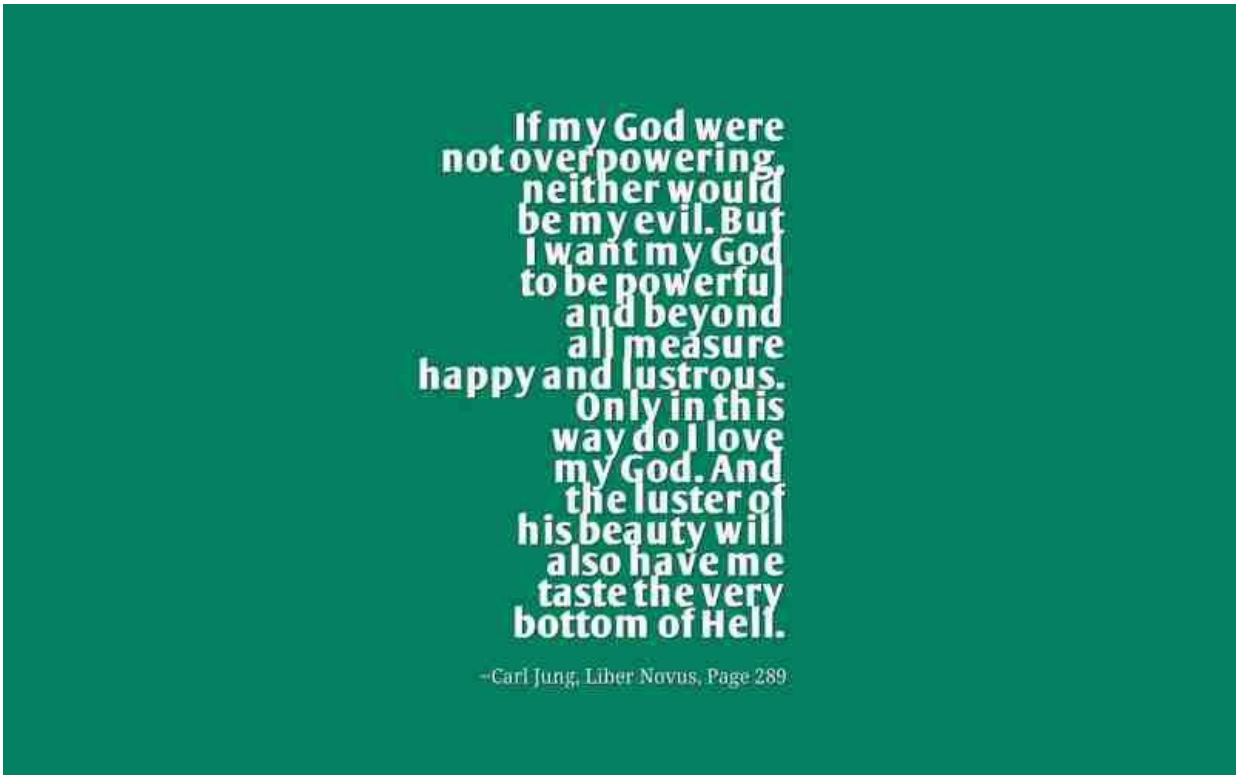
If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell.
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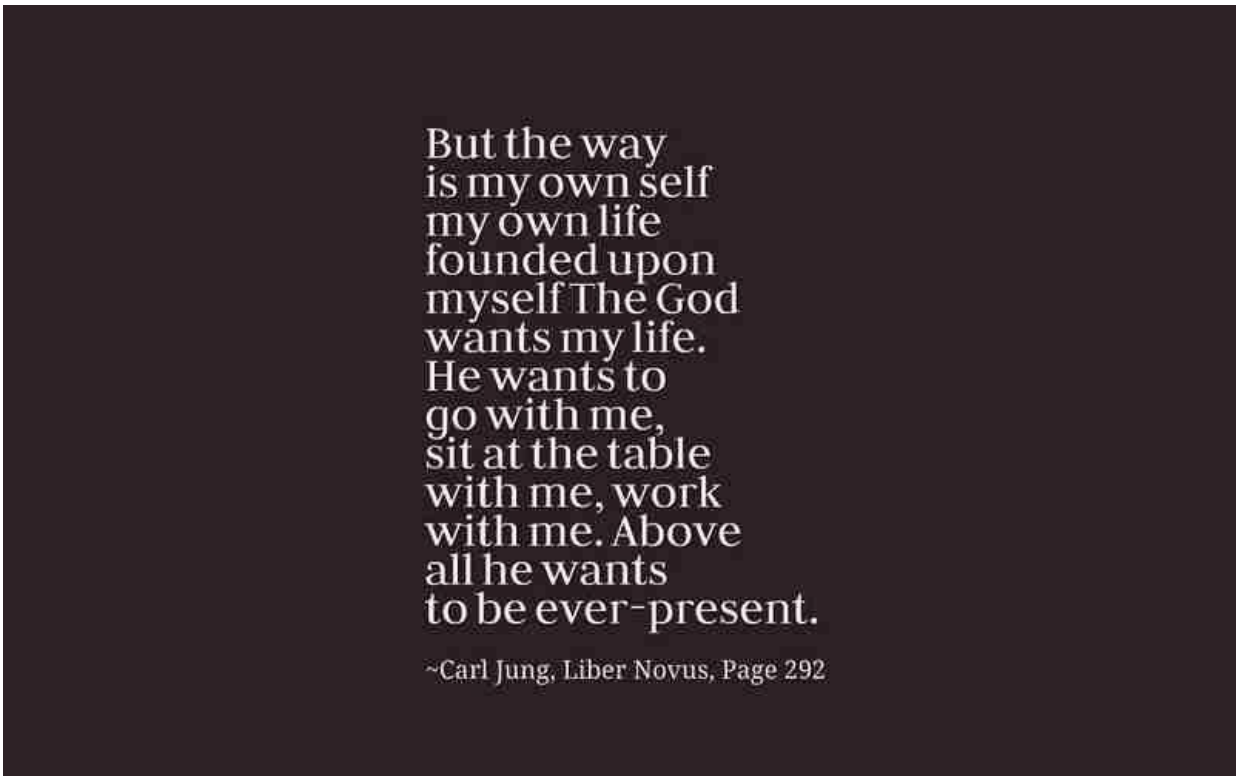

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

Carl Jung: Hence we must strive to free the self from the God, so that we can live. **(2016-05-31 02:30)**

In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the sel£ since it is torn apart all too often, not
only by our vices but also by our virtues.

For vices as well as virtues always want to live outside.

But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.

What we neglect in ourselves blends itself secretly into our actions toward others.

Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced
it.

It has happened thus in me.

And it certainly happened in a way that I neither expected

nor wished for. The experience of the God in this form was

unexpected and unwanted.

I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all
measure and steadily goes on working in me.

So if it is a deception, then deception is my

God. Moreover, the God is in the deception.

And if this were already the greatest bitterness that could happen to me, I would have to confess to this expe- rience and recognize
the God in it.

No insight or objection is so strong that it could surpass the strength of this experience.

And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experi- enced the God in it.

I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known.

I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the
knowledge that I have experienced the God.

I recognize the God by the unshakeableness of the

experience. I cannot help but recognize him by

the experience.

I do not want to believe it, I do not need to believe it, nor

could I believe it. How can one believe such?

My mind would need to be totally confused to believe

such things. Given their nature, they are most

improbable.

Not only improbable but also impossible for our understanding.

Only a sick brain could produce such deceptions.

I am like those sick persons who have been overcome by delusion and

sensory deception. But I must say that the God makes us sick.

I experience the God in sickness.

A living God afflicts our reason like a

sickness. He fills the soul with

intoxication.

He fills us with reeling

chaos. How many will the

God break?

The God appears to us in a certain state of

the soul. Therefore we reach the God

through the self.

Not the self is God, although we reach the God through the self.

The God is behind the self, above the self. the self itself.

when he appears. But he appears as our sickness, from

which we must heal ourselves.

We must heal ourselves from the God, since he is also our heaviest wound.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, be- cause we were not with the self.

We must draw the self to our side.

Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution.

Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like

fat in the flames. Hence we must strive to free the self from the God, so that we can

live.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it.

But it will be a healing

with loss. We lose a part

of life.

We go on living, but as ones lamed by the

God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the

experience of the God. Nor can I cut myself off from this experience.

I also do not want to, since I want

to live. My life wants itself whole.

Therefore I must serve my self I must win it in

this way. But I just win it so that my life will

become whole.

For it seems to me to be sinful to deform life where there is yet the

possibility to live it fully. The service of the self is therefore divine service

and the service of mankind.

If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Pages 337-338

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/ Pinterest:

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Red Book:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

2.6 June

Carl Jung: All psychotherapeutic methods are, by and large, useless
(2016-06-01 02:00)

All psychotherapeutic methods are, by and large, useless.

I merely want to stress the fact that there are not a few cases where the doctor has to make up his mind to deal fundamentally with
the unconscious, to come to a real settlement with it.

This is of course something very different from interpretation.

In the latter case it is taken for granted that the doctor knows beforehand, so as to be able to interpret.

But in the case of a real settlement it is not a question of interpretation: it is a question of releasing uncon- scious processes and letting
them come into the conscious mind in the form of

fantasies. We can try our hand at interpreting

these fantasies if we like.

In many cases it may be quite important for the patient to have some idea of the meaning of the fantasies produced.

But it is of vital importance that he should experience them to the full and, in so far as intellectual understanding belongs to the
totality of experience, also

understand them. Yet I would not give

priority to understanding.

Naturally the doctor must be able to assist the patient in his understanding, but, since he will not and indeed cannot understand everything, the doctor should assiduously guard against clever feats of interpretation.

The transcendent function does not proceed without aim and purpose, but leads to the revelation of the es- sential man.

It is in the first place a purely natural process, which may in some cases pursue its course without the knowl- edge or assistance of the individual, and can sometimes forcibly accomplish itself in the face of opposition.

The meaning and purpose of the process is the realization, in all its aspects, of the personality originally hid- den away in the embryonic germplasm; the production and unfolding of the original, potential wholeness.

The symbols used by the unconscious to this end are the same as those which mankind has always used to ex- press wholeness, completeness, and perfection: symbols, as a rule, of the quaternity and the circle.

For these reasons I have termed this the individuation process.

This natural process of individuation served me both as a model and guiding principle for my method of treat- ment. Carl Jung, CW 7, Paras 186-187

Individuation means becoming an “in-dividual,” and, in so far as “individuality” embraces

our innermost, last, and incomparable uniqueness, it also implies becoming one's own self. We could therefore translate individuation as "coming to selfhood" or "self-realization."

Carl Jung, CW 7, Para 266

The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. Carl Jung, CW 7, Para 269

Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most perni- cious for individuation, and that is the faculty of imitation.

Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible.

Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion.

But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of per- sonal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move.

We could almost say that as a punishment for this the uniformity of their minds with those of their neigh- bours, already real enough, is intensified into an unconscious, compulsive bondage to the environment.

As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before.

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is. Carl Jung, CW 7, Para 242.

In the individuation process, it anticipates the figure that comes from the synthesis of conscious and uncon- scious elements in the personality.

It is therefore a symbol which unites the opposites; a mediator, bringer of healing, that is, one who makes whole.

Because it has this meaning, the child motif is capable of the numerous transformations mentioned above: it can be expressed by roundness, the circle or sphere, or else by the quaternity as another form of wholeness.

I have called this wholeness that transcends consciousness the “self.”

The goal of the individuation process is the synthesis of the self. Carl Jung, CW 9i, Para 278

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550

This, roughly, is what I mean by the individuation process.

As the name shows, it is a process or course of development arising out of the conflict between the two fun- damental psychic facts. Carl Jung, CW 9i, Para 522-523

Animals generally signify the instinctive forces of the unconscious, which are brought into

unity within the mandala.

This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9i, Para 660

If the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found.

As this is not possible through logic, one is dependent on symbols which make the irrational union of oppo- sites possible.

They are produced spontaneously by the unconscious and are amplified by the conscious mind.

The central symbols of this process describe the self, which is man's totality, consisting on the one hand of that which is conscious to him, and on the other hand of the contents of the unconscious. Carl Jung, CW 11, Para 755

Individuation appears, on the one hand, as the synthesis of a new unity which previously consisted of scat- tered particles, and on the other hand, as the revelation of something which existed before the ego and is in fact its father or creator and also its totality. Carl Jung, CW 11, Para 400

Individuation is an expression of that biological process—simple or complicated as the case may be —by which every living thing becomes what it was destined to become from the beginning.

This process naturally expresses itself in man as much psychically as somatically. Carl

Jung, CW 11, Para 460 The goal of psychological, as of biological, development is self-

realization, or individuation.

But since man knows himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God image, self-realization—to put it in religious or metaphysical terms —amounts to God's incarnation.

That is already expressed in the fact that Christ is the son of God. Carl Jung, CW 11, Para 233

The metaphysical process is known to the psychology of the unconscious as the individuation process.

In so far as this process, as a rule, runs its course unconsciously as it has from time immemorial, it means no more than the acorn becomes an oak, the calf a cow, and the child an adult.

But if the individuation process is made conscious, consciousness must confront the unconscious and a bal- ance between the opposites must be found.

As this is not possible through logic, one is dependent on symbols which make the irrational union of oppo- sites possible.

They are produced spontaneously by the unconscious and are amplified by the conscious mind. Carl Jung, CW 11, Para 755

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous.

In the first case consciousness nowhere intervenes; the end remains as dark as the beginning.

In the second case so much darkness comes to light that the personality is permeated with light, and consciousness

necessarily gains in scope and insight.

The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it. Carl Jung, CW 11, Para 756

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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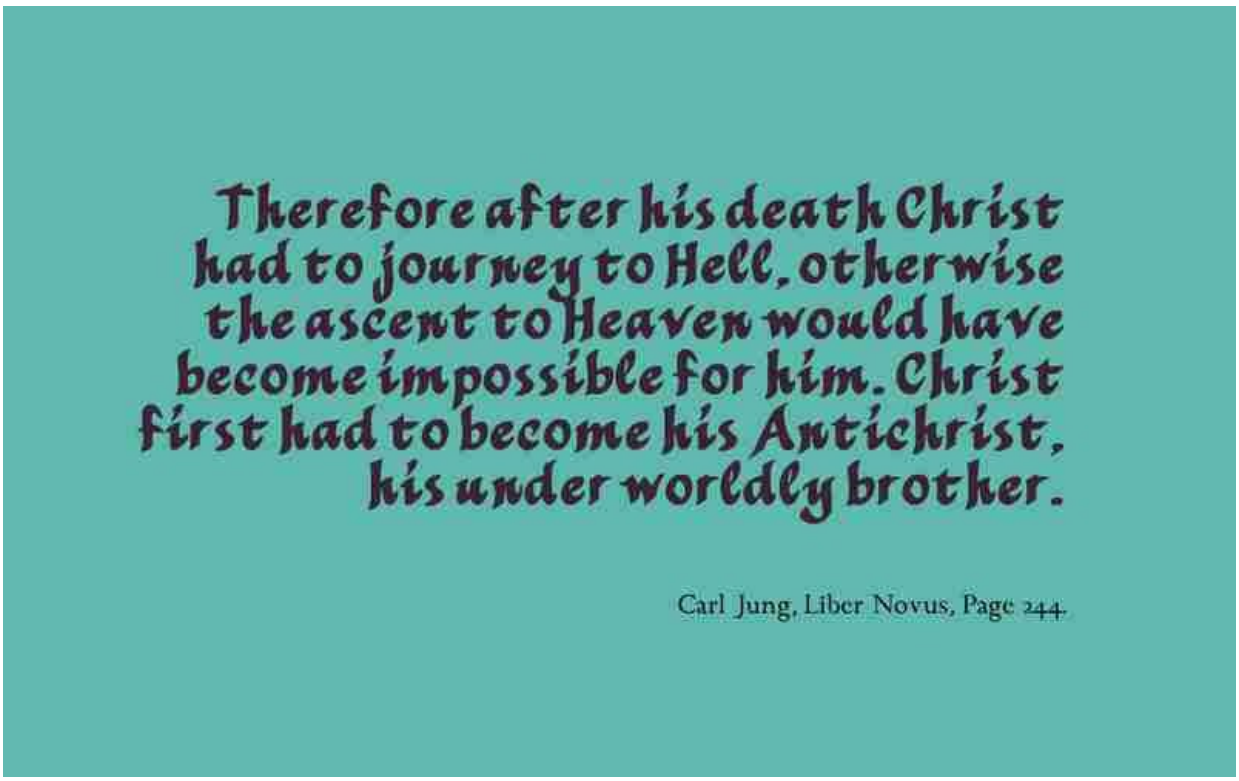
Some Carl Jung Quotations XL [Liber Novus, Red Book (2016-06-01 04:32)


Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother.
Carl Jung, Liber Novus, Page 244.

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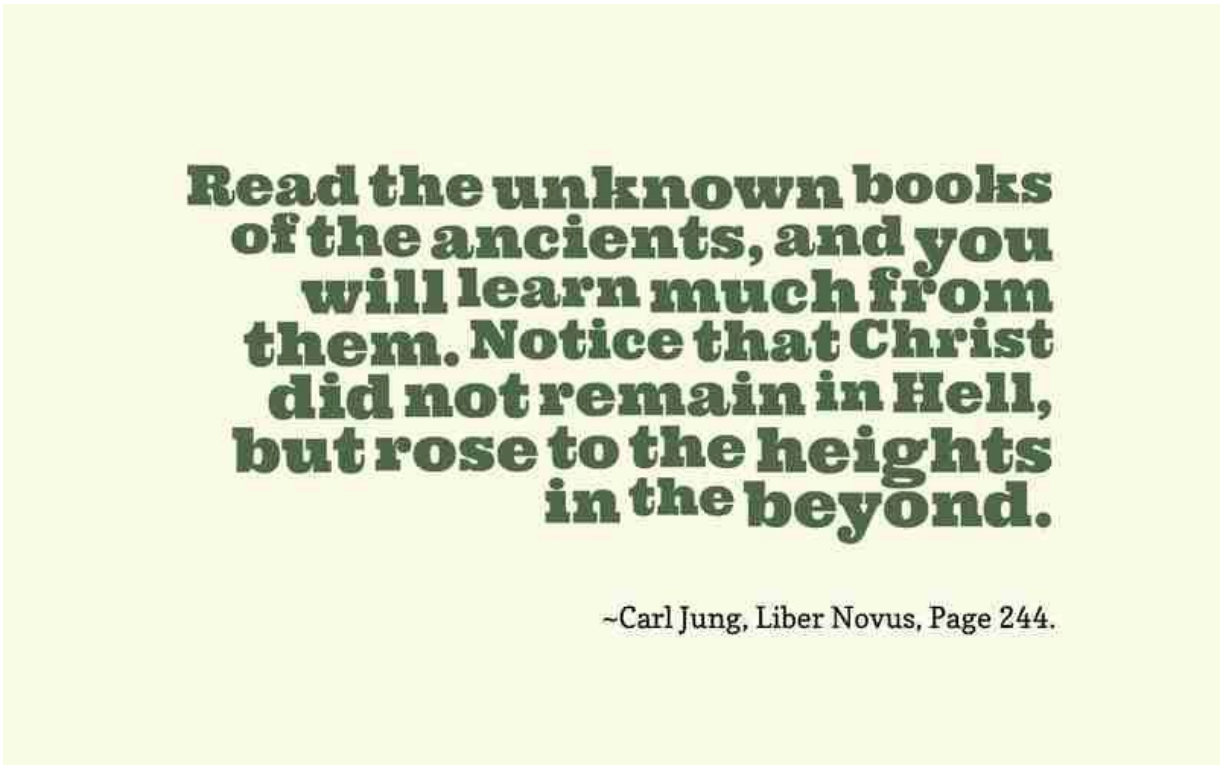
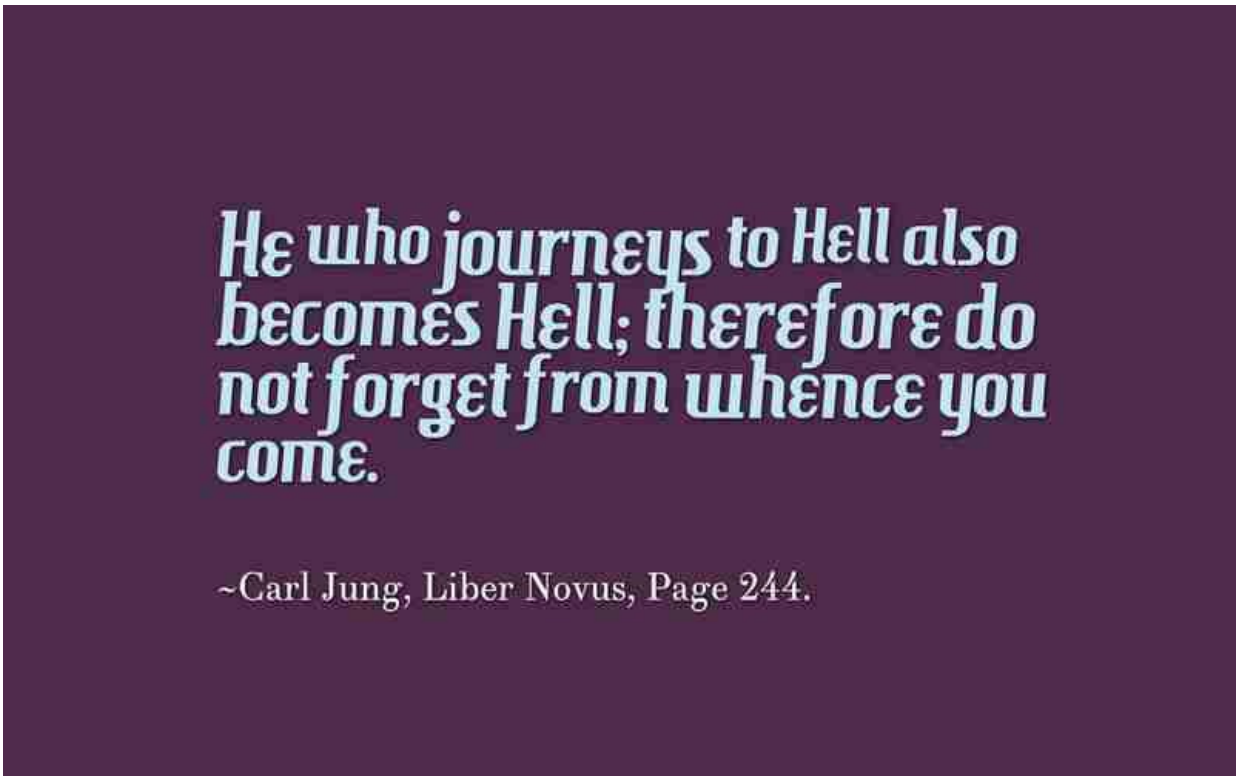
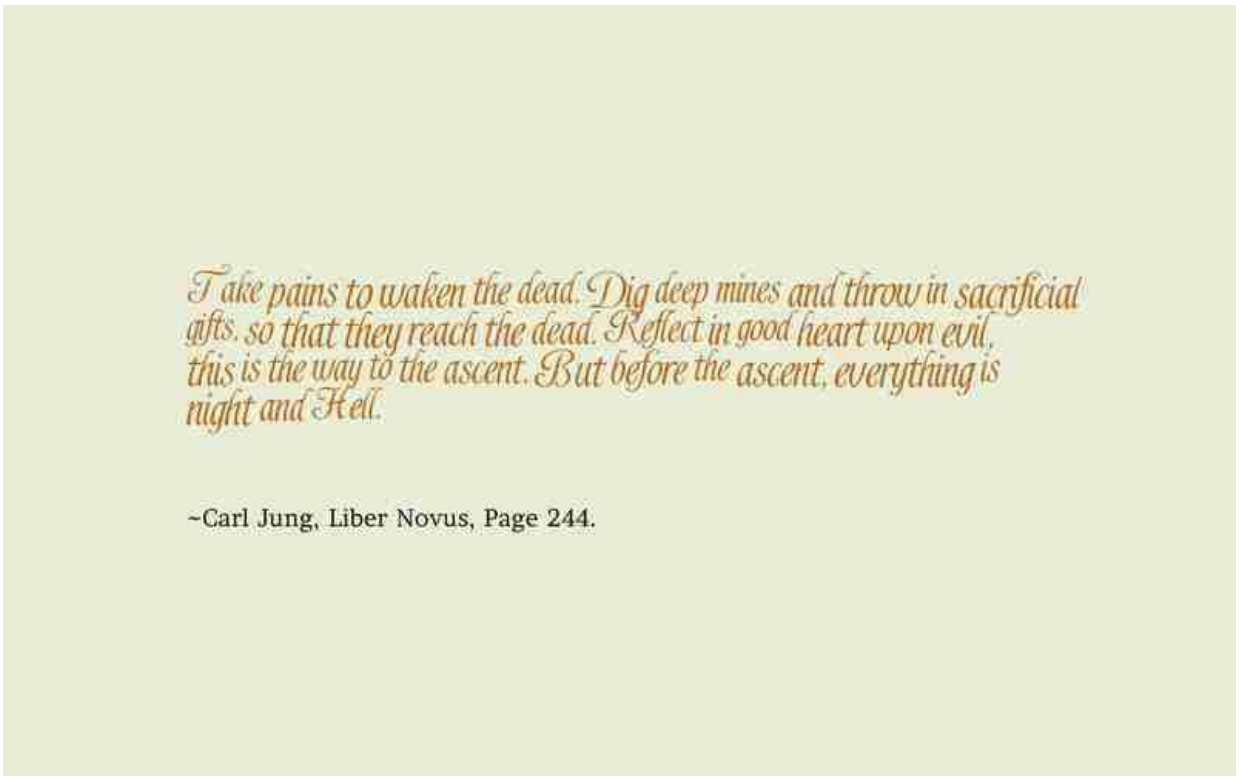

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond.
~Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.



He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.


Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell.
~Carl Jung, Liber Novus, Page 244.

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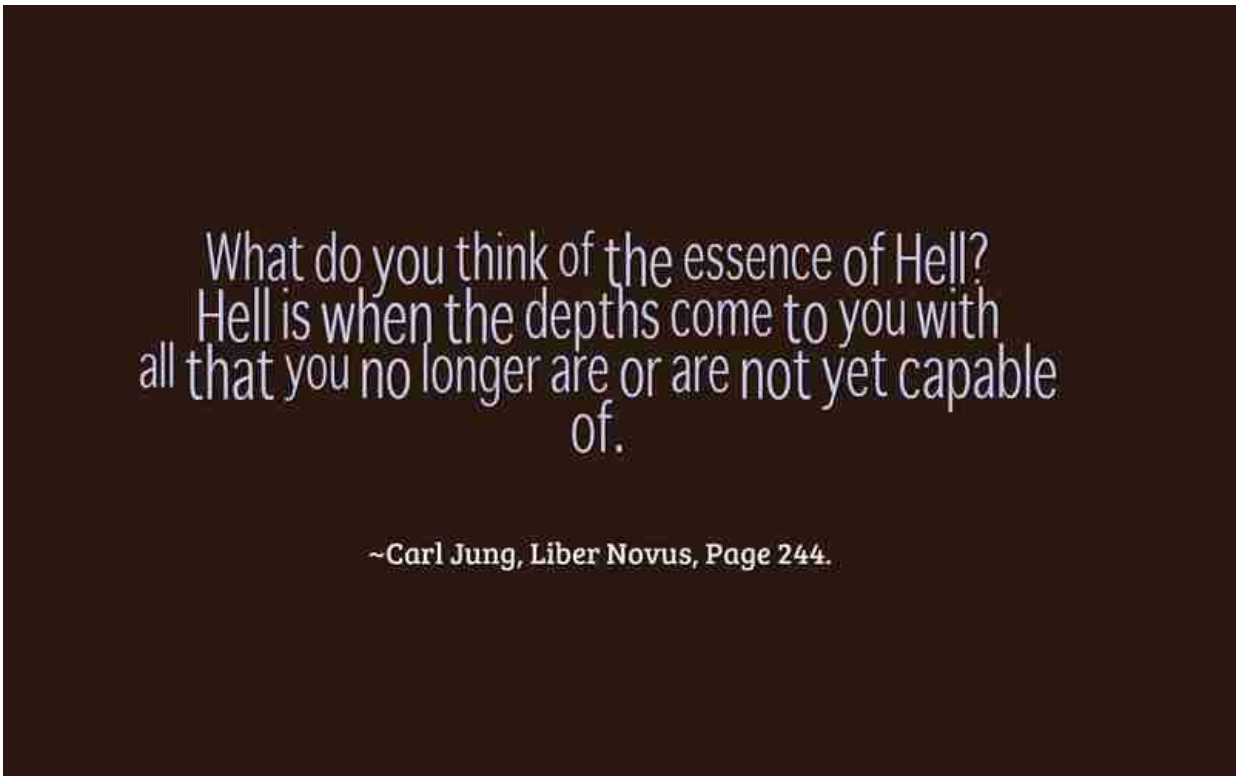
What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of.
~Carl Jung, Liber Novus, Page 244.

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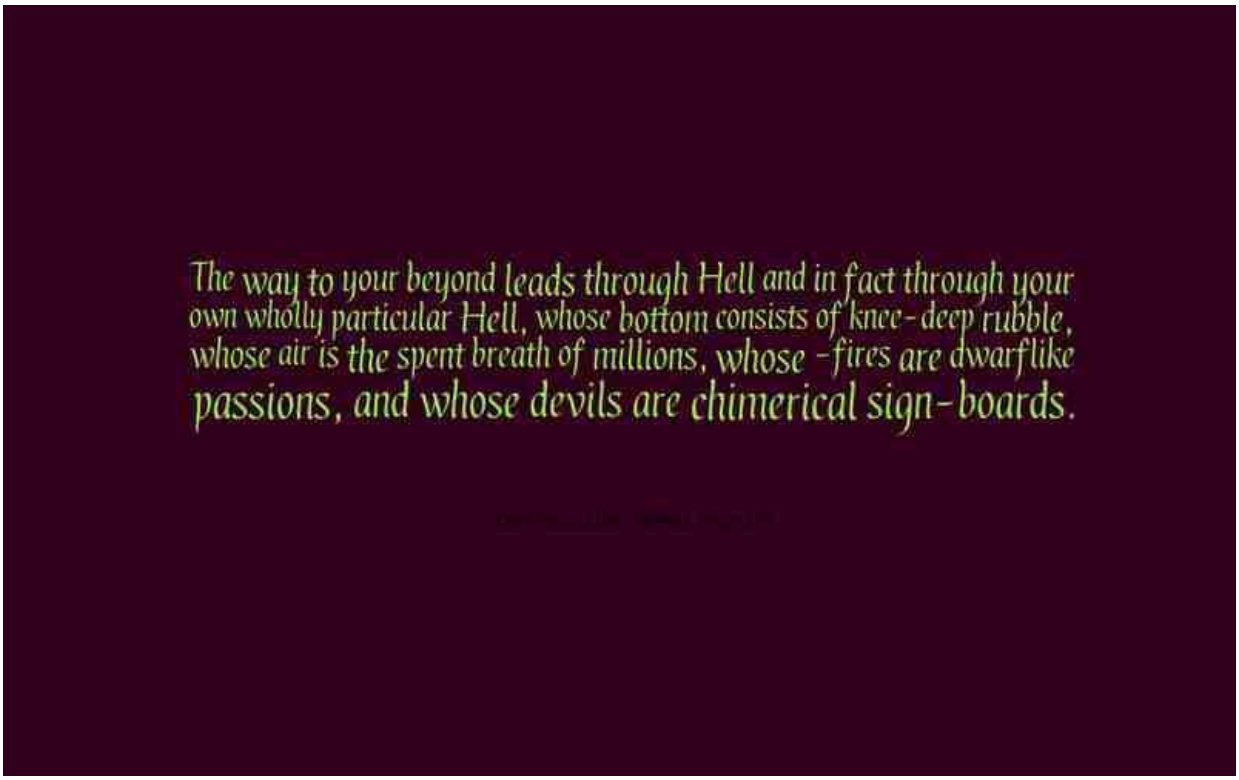
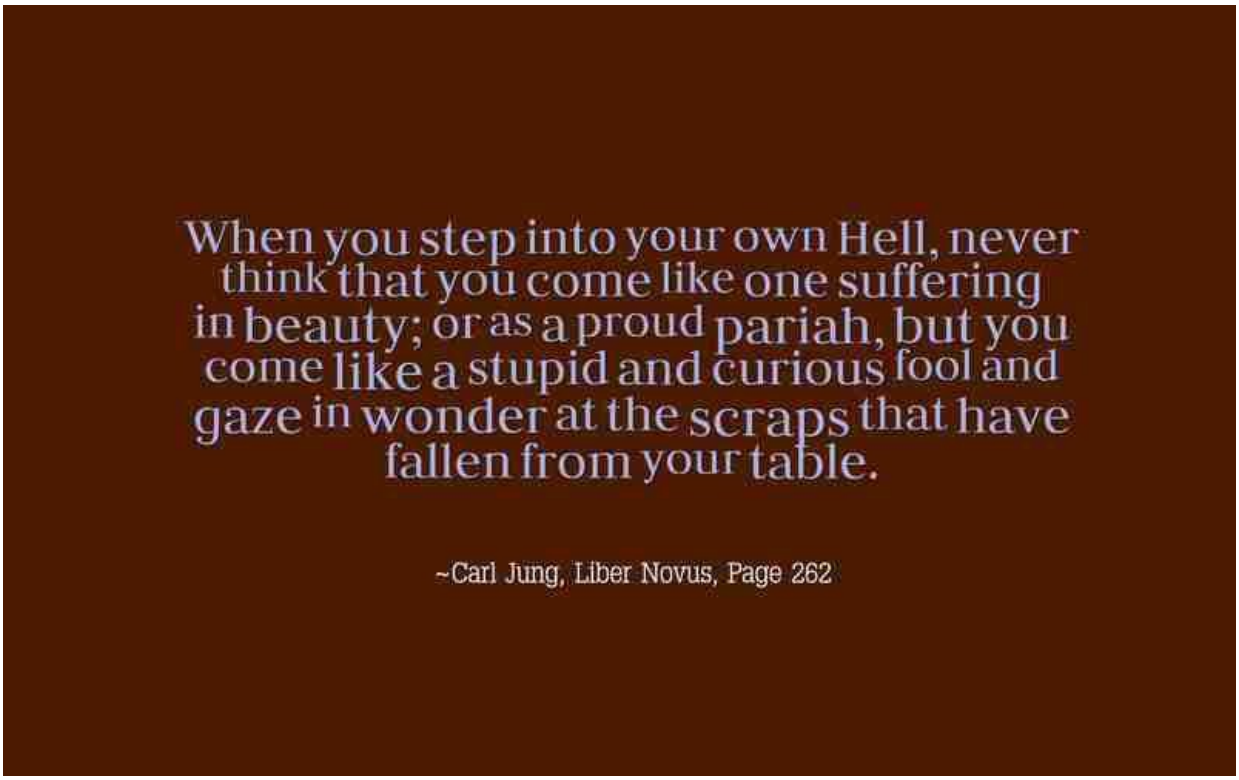
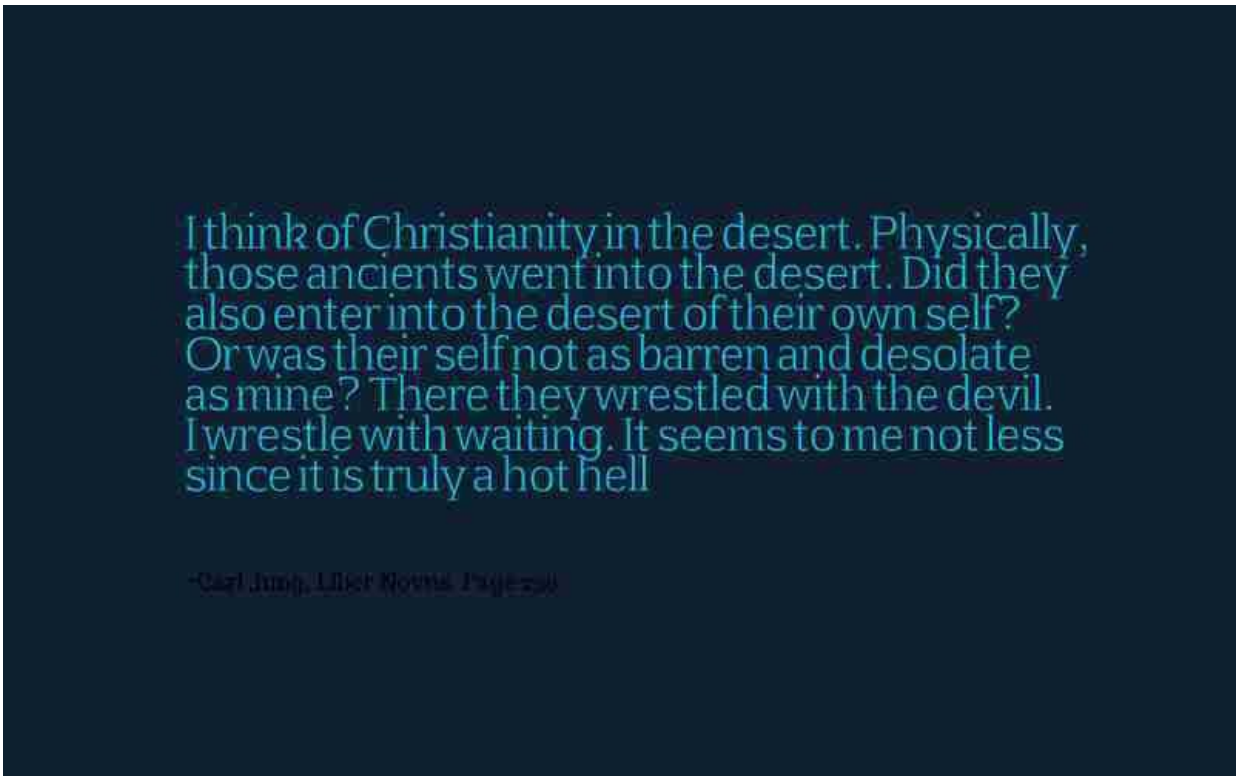

The way to your beyond leads through Hell and in fact through your
own wholly particular Hell, whose bottom consists of knee-deep rubble,
whose air is the spent breath of millions, whose -fires are dwarflike
passions, and whose devils are chimerical sign-boards.

The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.


When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table.
~Carl Jung, Liber Novus, Page 262

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.


I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell

I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert

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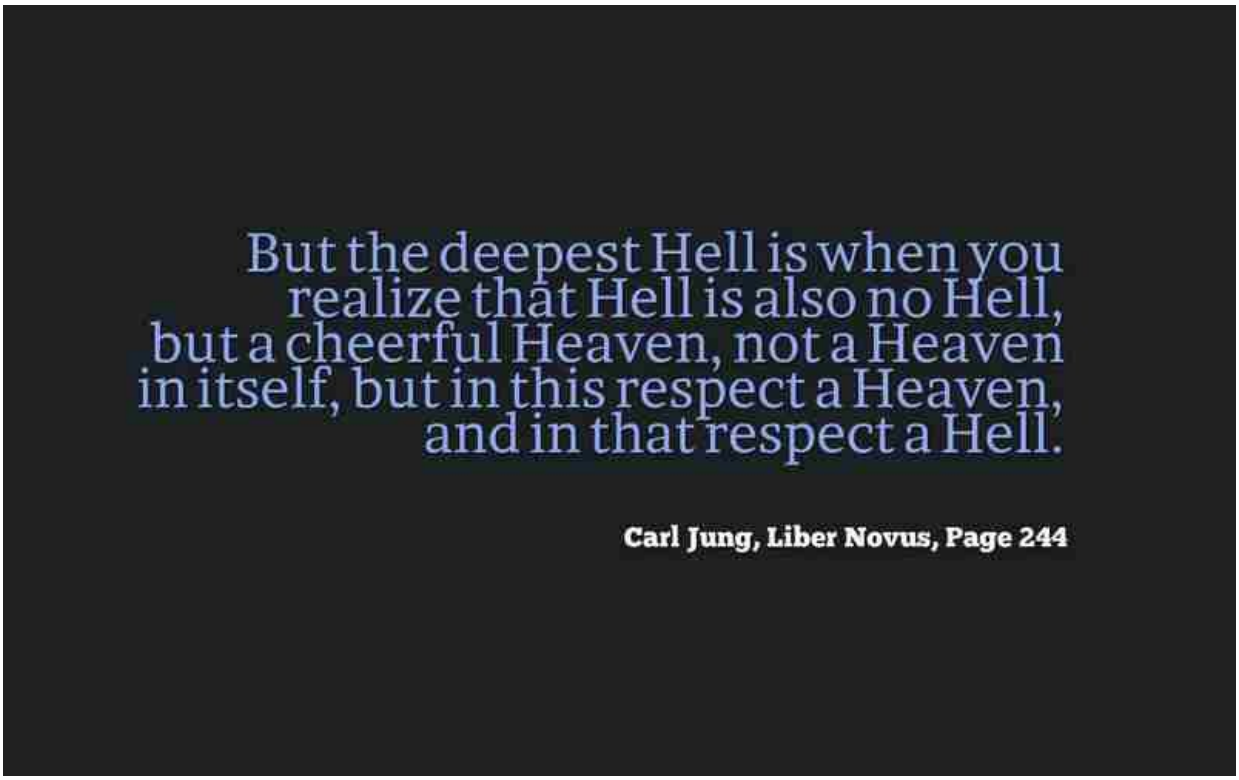
But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell.
Carl Jung, Liber Novus, Page 244

But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Liber Novus, Page 244.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell.
~Carl Jung, Liber Novus, Page 300

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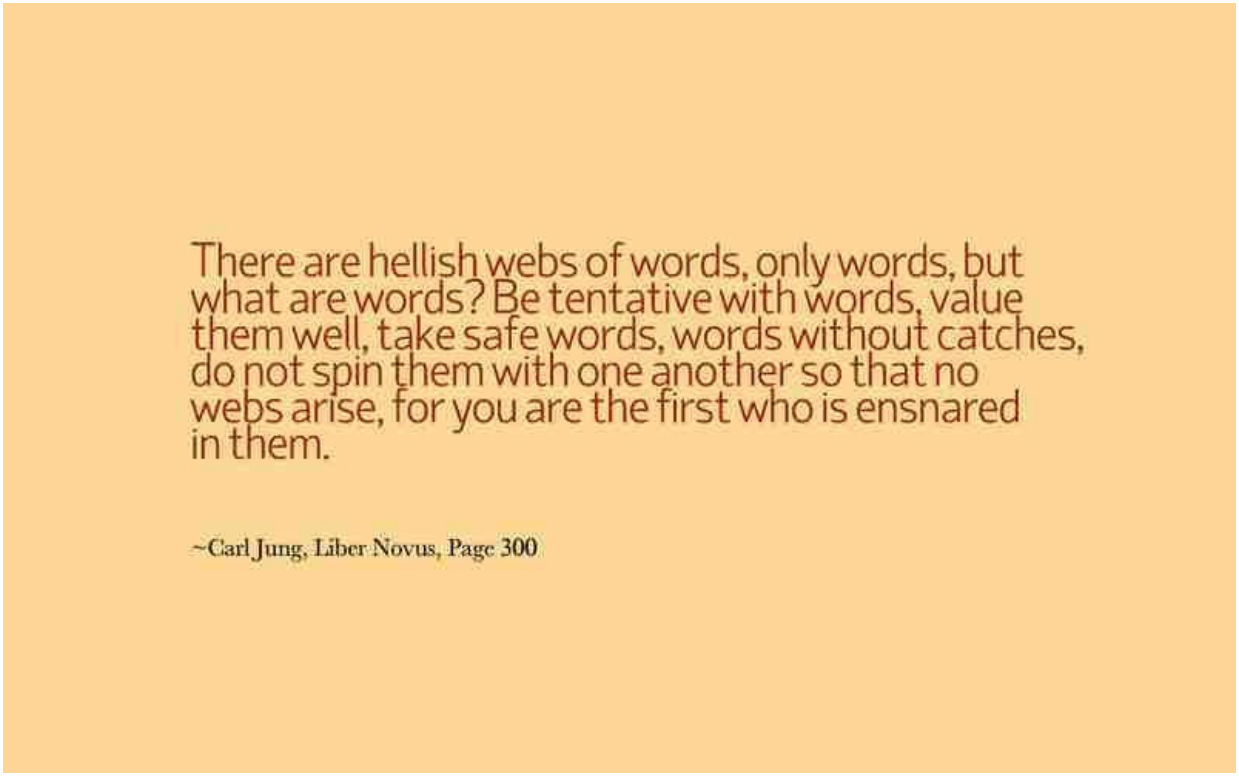
There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.
~Carl Jung, Liber Novus, Page 300

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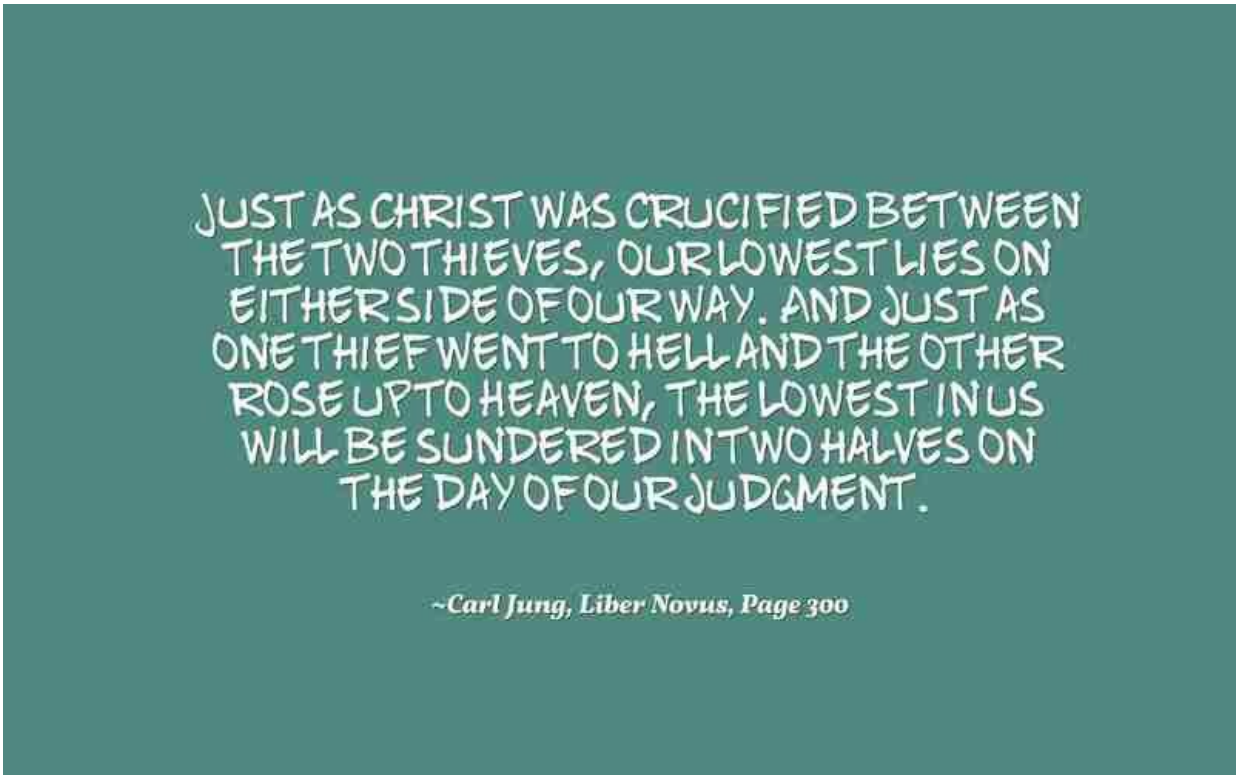
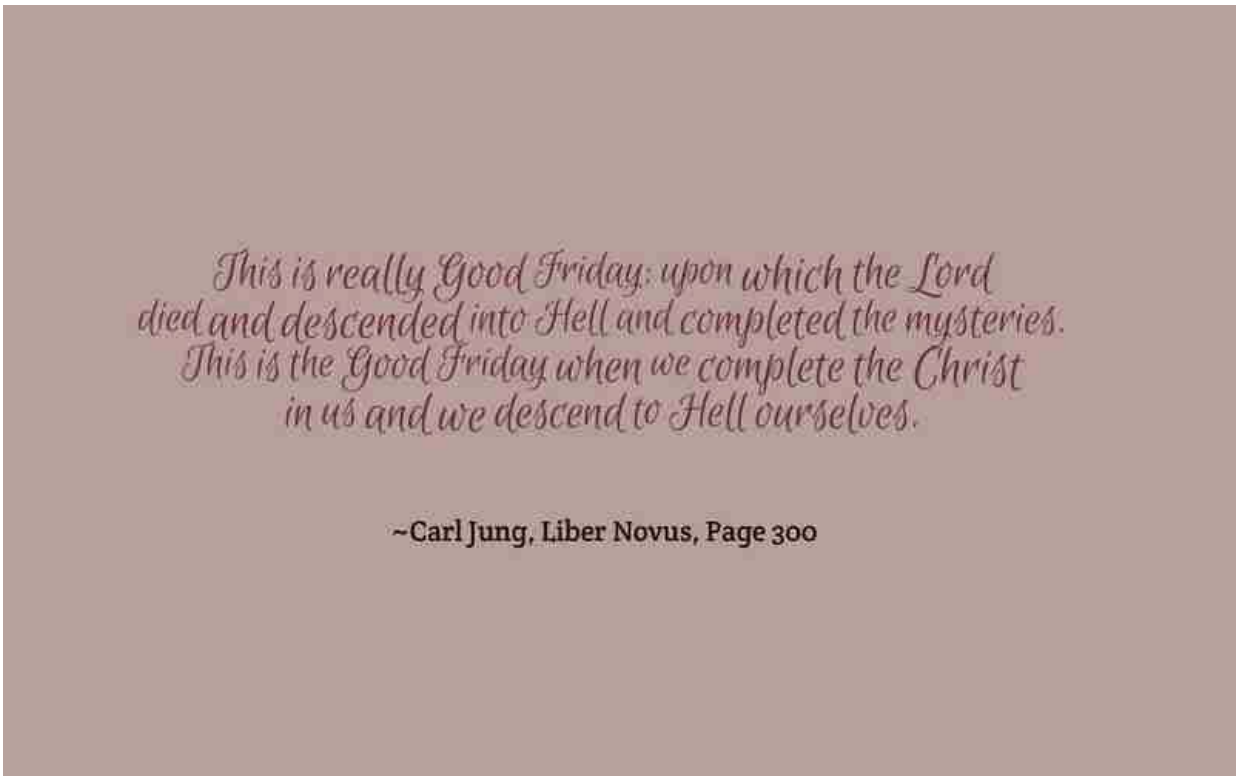

JUST AS CHRIST WAS CRUCIFIED BETWEEN THE TWO THIEVES, OUR LOWEST LIES ON EITHER SIDE OF OUR WAY. AND JUST AS ONE THIEF WENT TO HELL AND THE OTHER ROSE UP TO HEAVEN, THE LOWEST IN US WILL BE SUNDERED IN TWO HALVES ON THE DAY OF OUR JUDGMENT.
~Carl Jung, Liber Novus, Page 300

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.


This is really Good Friday: upon which the Lord
died and descended into Hell and completed the mysteries.
This is the Good Friday when we complete the Christ
in us and we descend to Hell ourselves.
~Carl Jung, Liber Novus, Page 300

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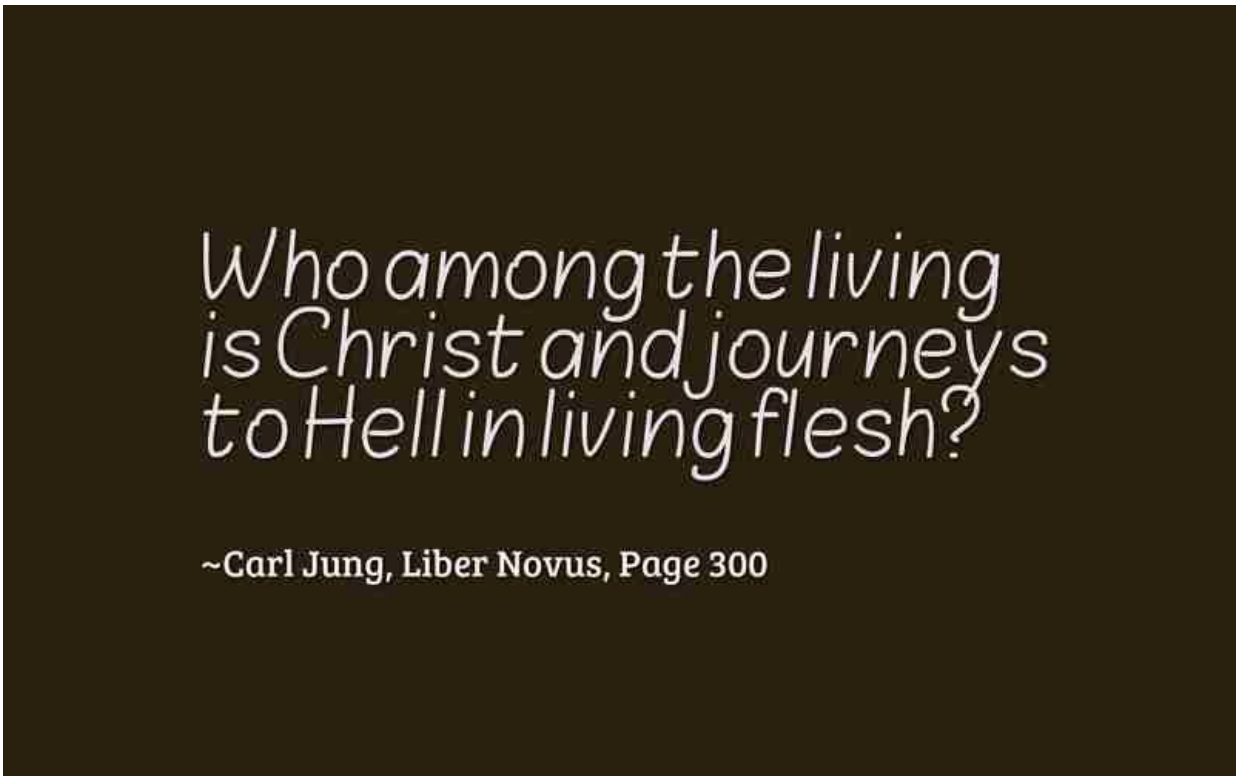
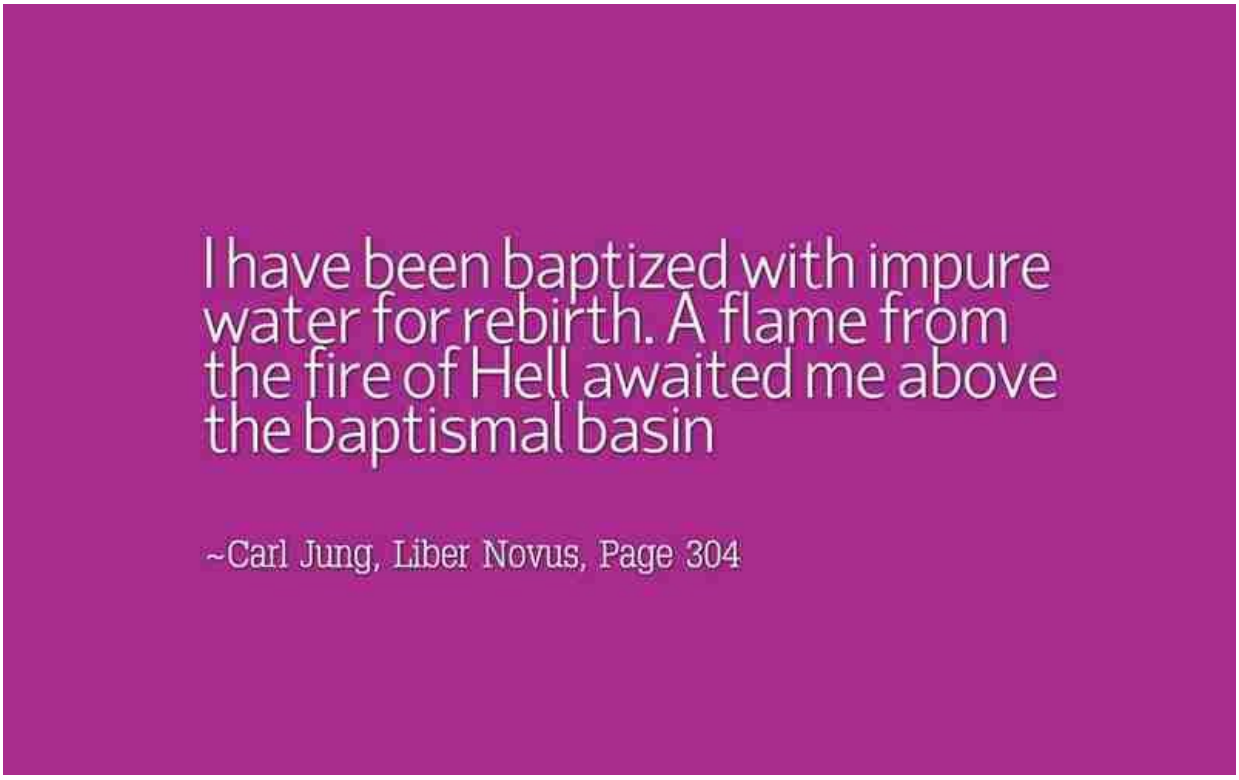
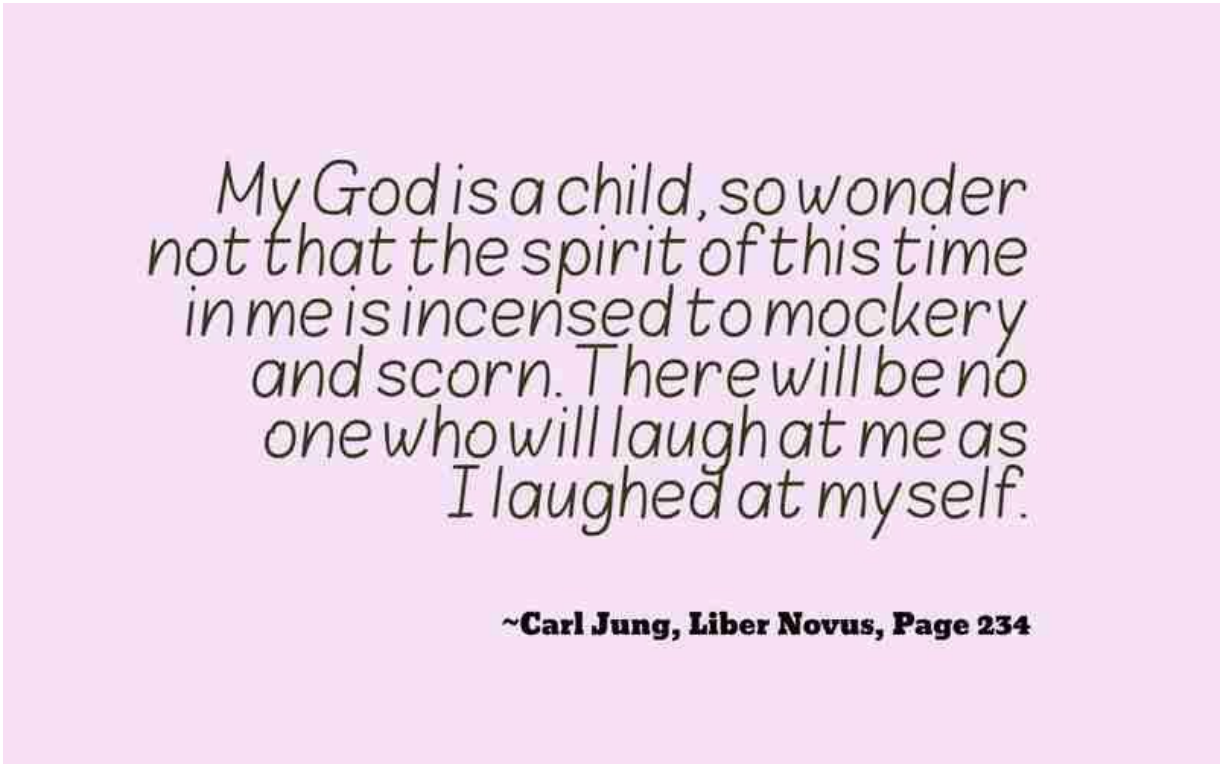


Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.


I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin
~Carl Jung, Liber Novus, Page 304

I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin. Carl Jung, Liber Novus, Page 304.


My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself.
~Carl Jung, Liber Novus, Page 234

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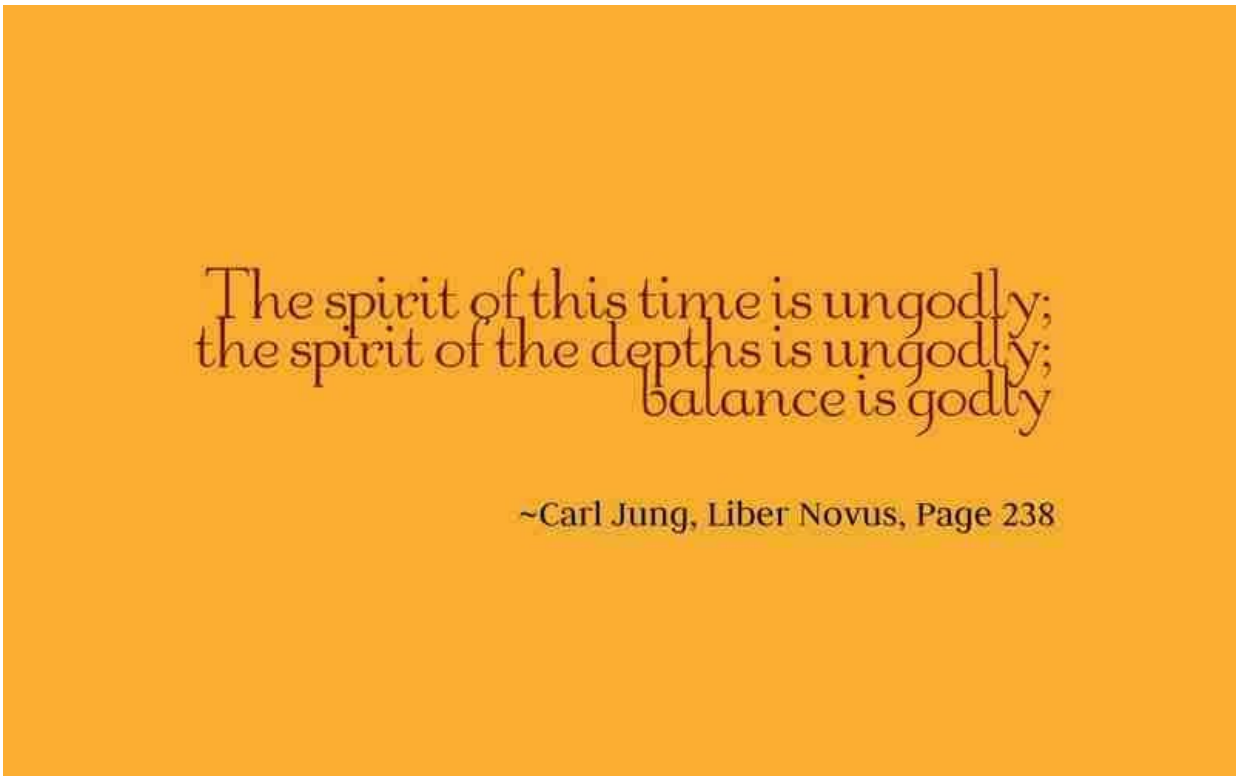
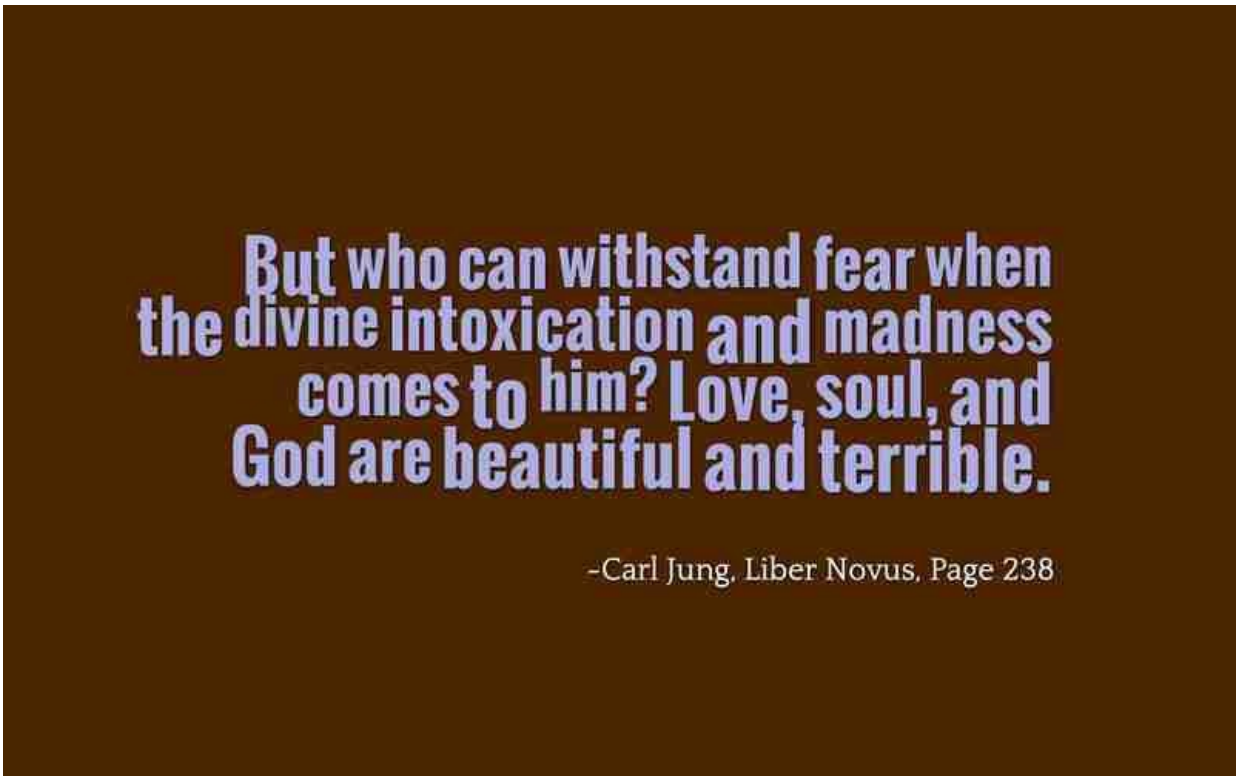


The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.


But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible.
-Carl Jung, Liber Novus, Page 238

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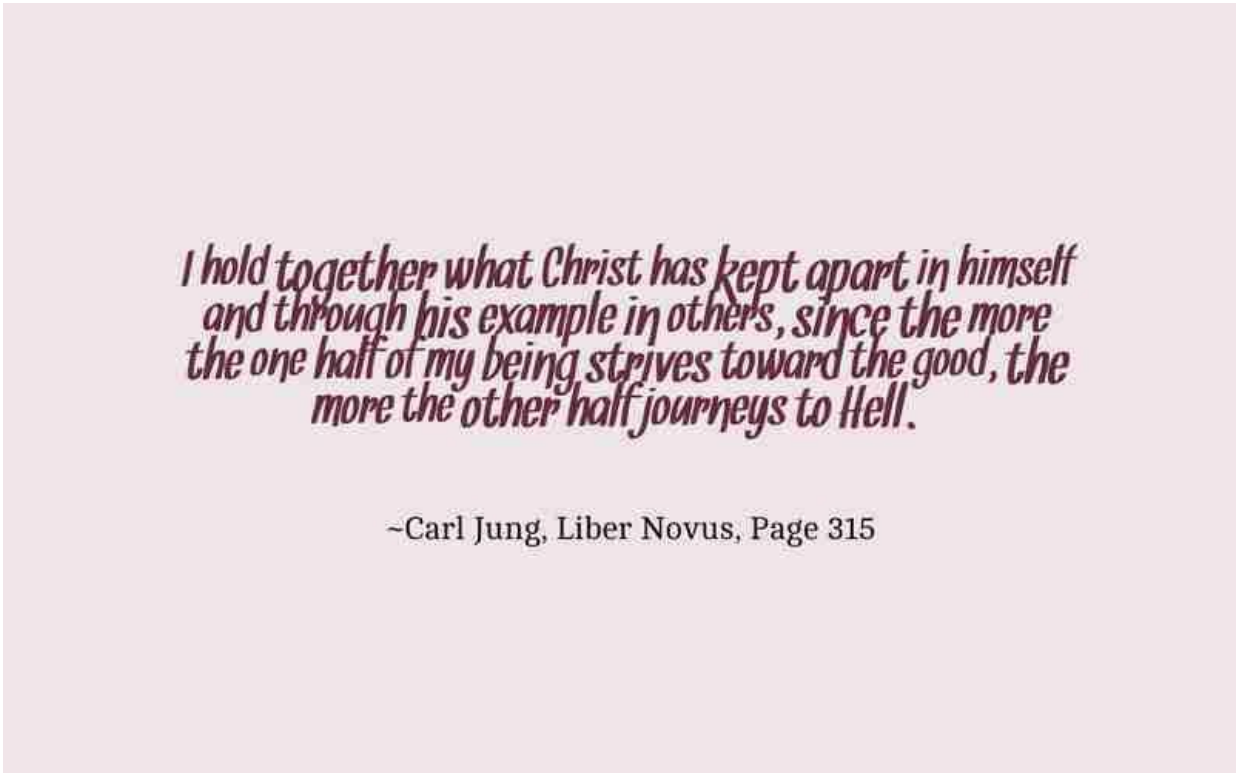
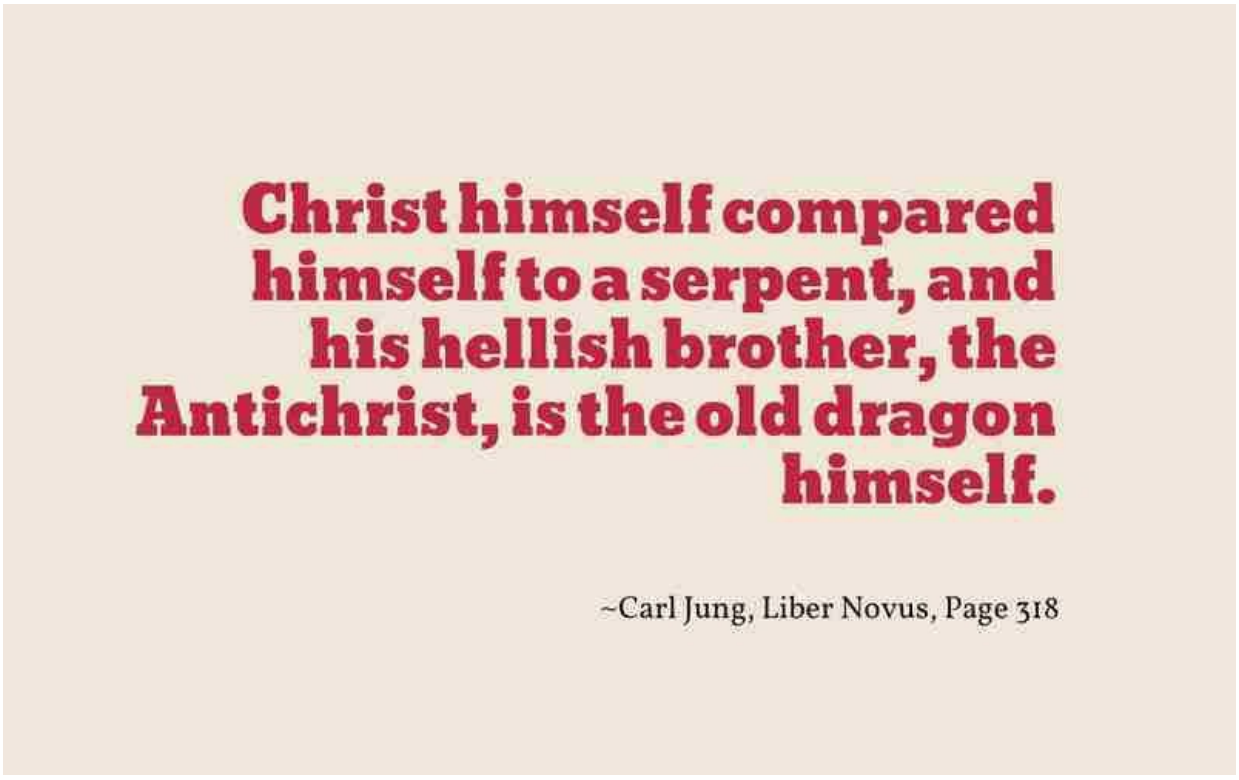

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell.
~Carl Jung, Liber Novus, Page 315

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.


Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself.
~Carl Jung, Liber Novus, Page 318

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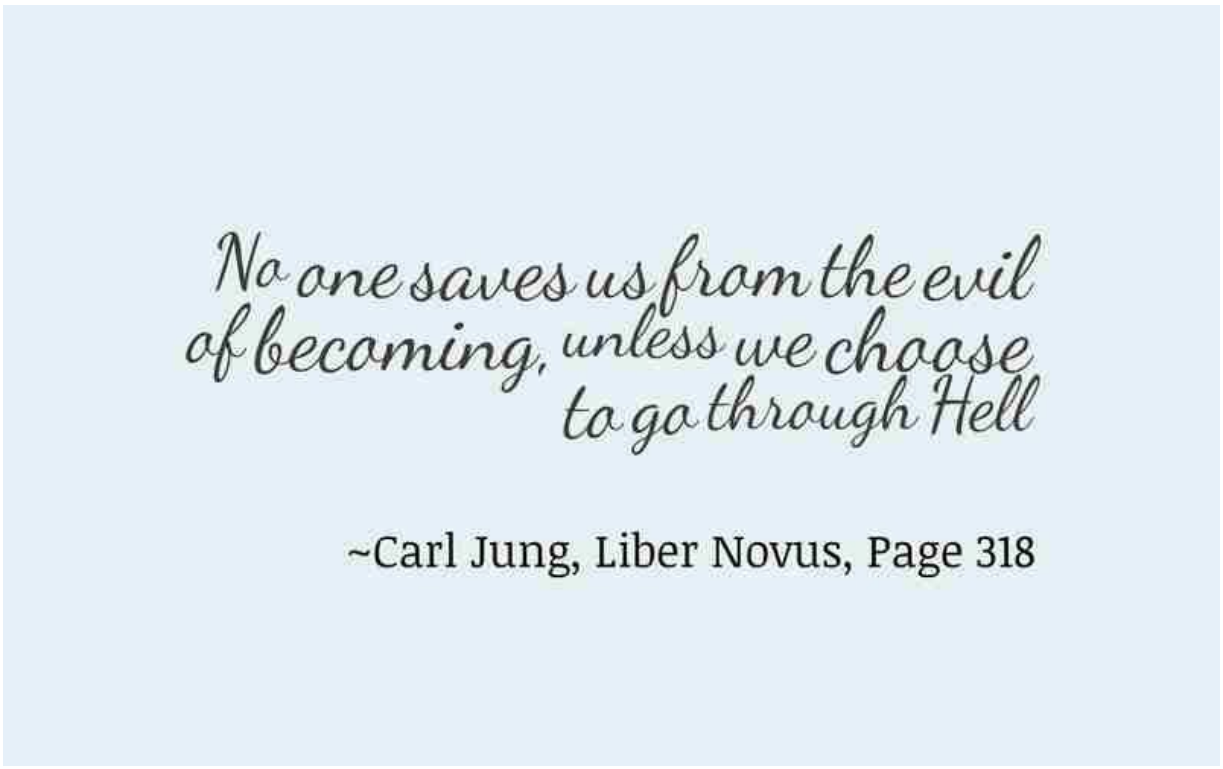
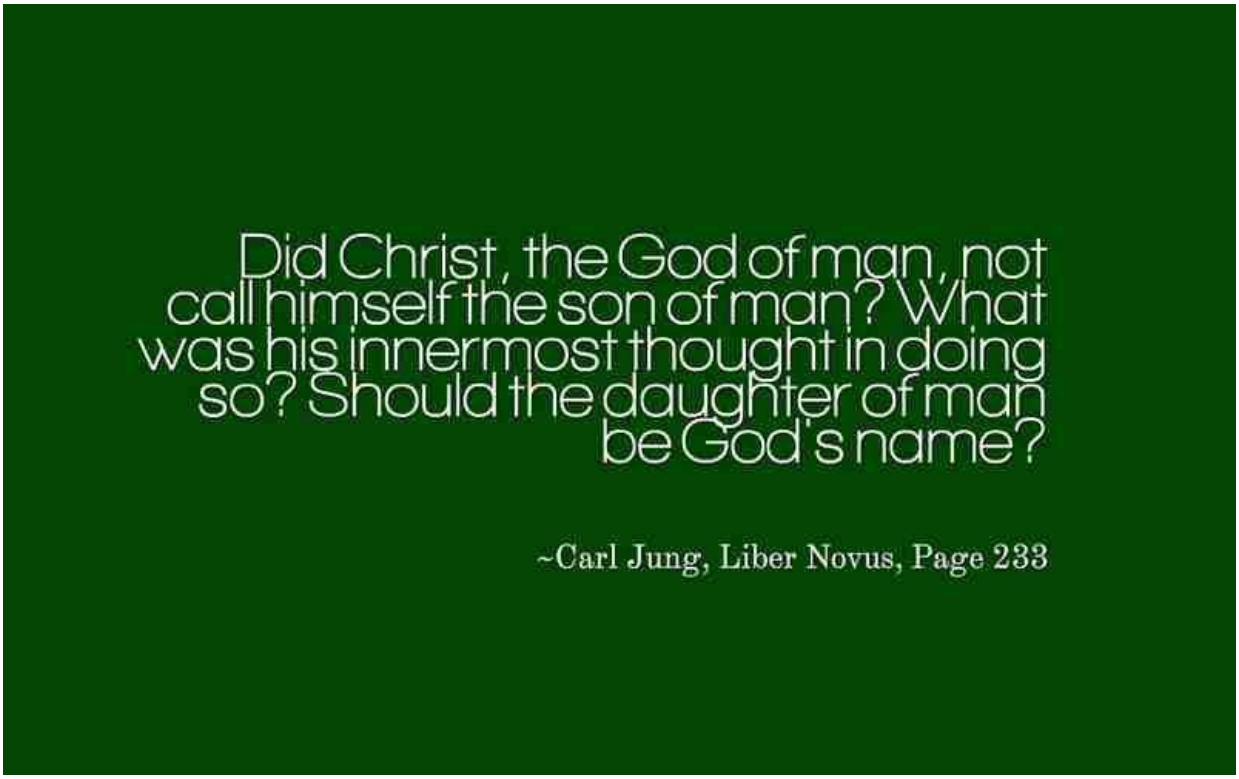
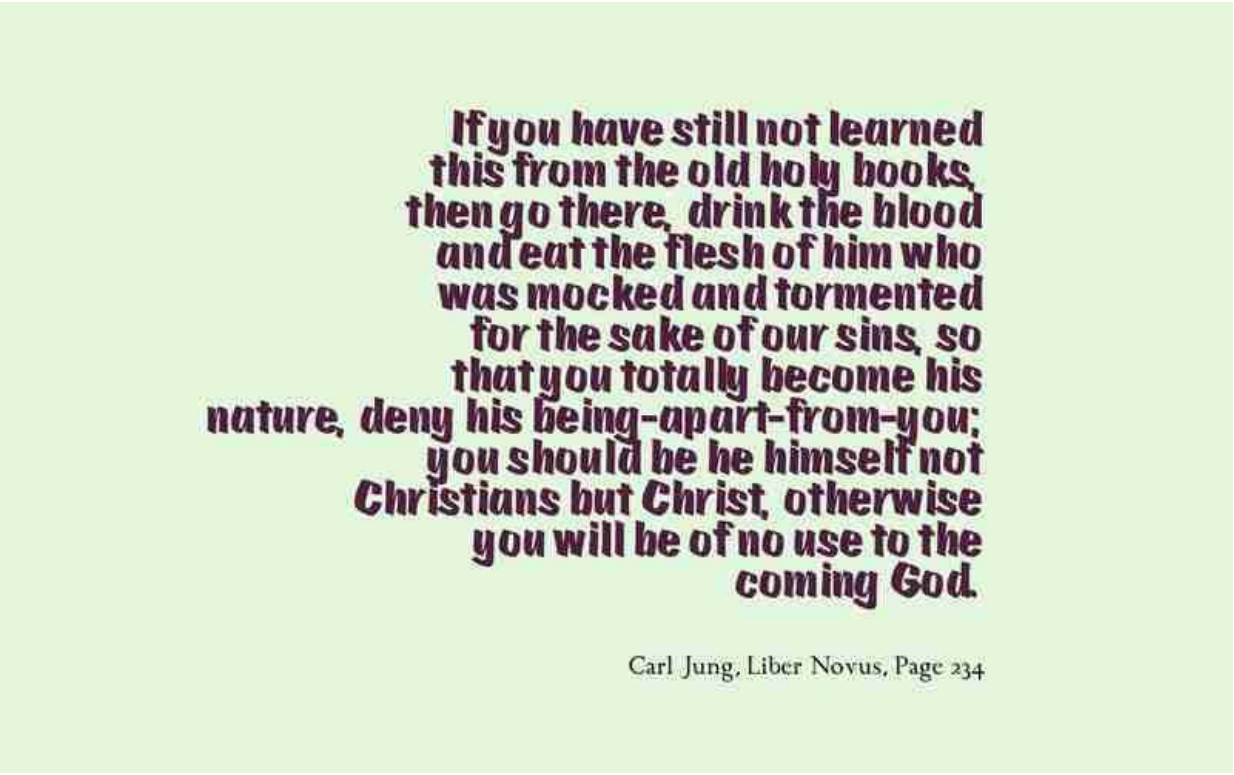


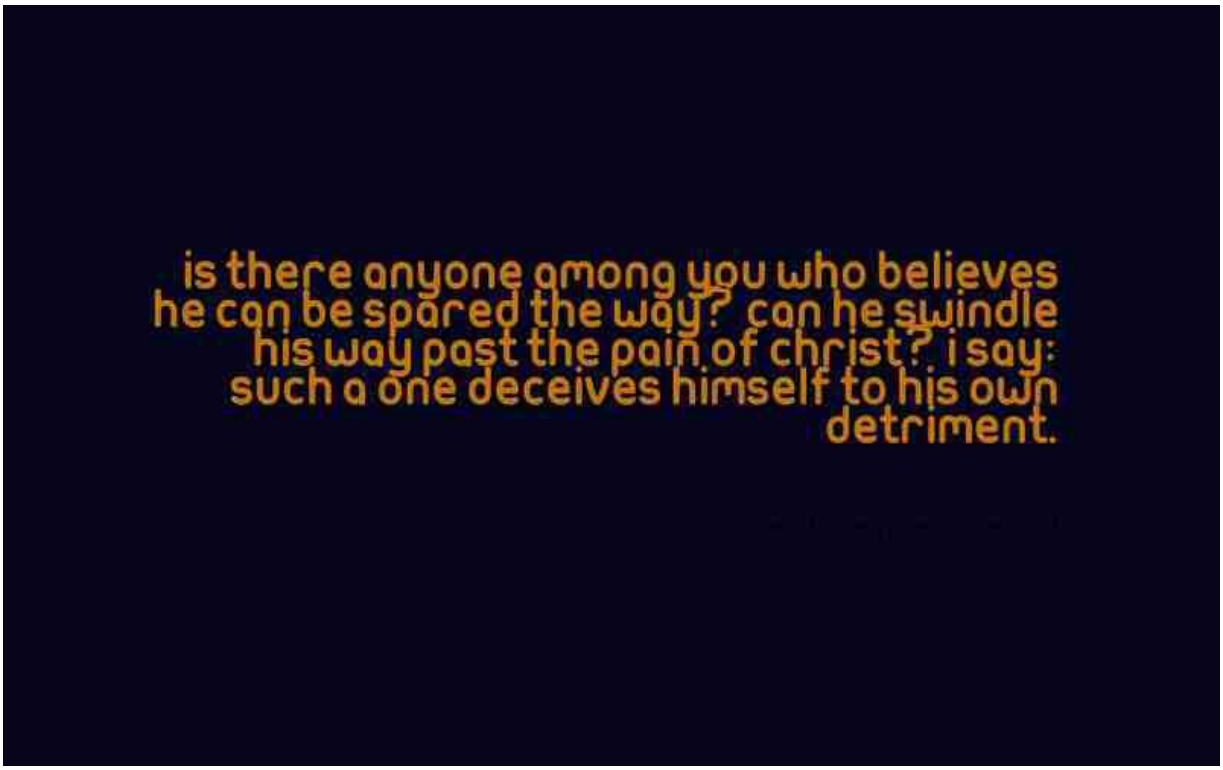
No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.


Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?
~Carl Jung, Liber Novus, Page 233

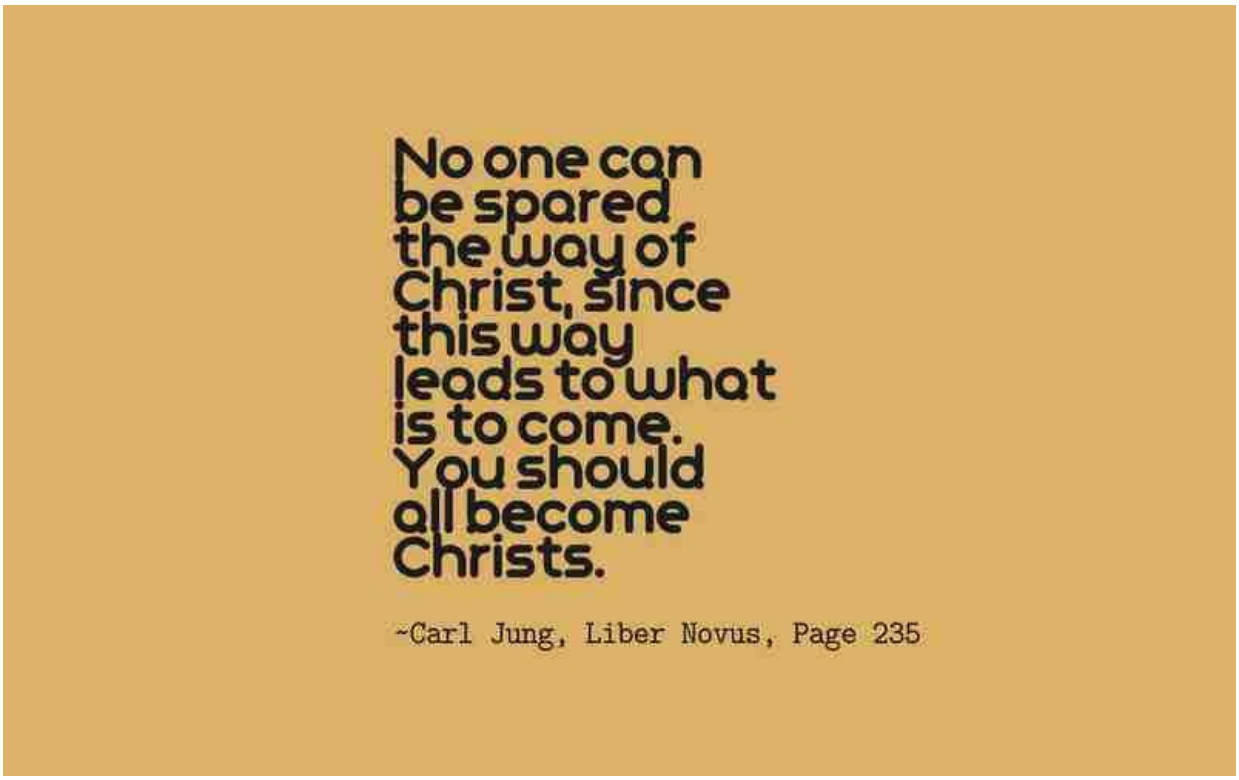
Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.


If you have still not learned
this from the old holy books,
then go there, drink the blood
and eat the flesh of him who
was mocked and tormented
for the sake of our sins, so
that you totally become his
nature, deny his being-apart-from-you;
you should be he himself not
Christians but Christ, otherwise
you will be of no use to the
coming God.
Carl Jung, Liber Novus, Page 234

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from- you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.


is there anyone among you who believes
he can be spared the way? can he swindle
his way past the pain of christ? i say:
such a one deceives himself to his own
detriment.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. Carl Jung, Liber Novus, Page 234.


No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs.
~Carl Jung, Liber Novus, Page 235

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

CHRISTIANITY WITHIN By TONI WOLFF (2016-06-02 02:30)

CHRISTIANITY WITHIN By TONI WOLFF

Professor C. G. Jung has found the religious function to be inherent in human nature whether man is conscious of it or not.

He says that the religions problem lies at the bottom of

every neurosis. The history of mankind confirms this.

Not only is religion found in even race and epoch, but primitive mentality in particular shows that man, as soon as he is human, devotes a great deal of time to religious observances.

The form of religion and the idea of the godhead differ, of course, according to the kind and

development of

consciousness.

But however primitive or differentiated the idea of God, it is an archetypal image which is to be found every- where.

It concerns the fact that man experiences psychical or spiritual powers outside his personal psychology and stronger than his own will.

Those powers must therefore be worshipped and the appropriate forms must be carefully observed.

As Professor Jung also emphasizes, our Western culture and civilization are fundamentally based on Christian- ity whether it be believed in or not, every value of an intellectual or a feeling nature and every achievement of our science and technique have developed from that particular differentiation of consciousness which is the result of the original Christian attitude.

This attitude believed in the strength of the spirit and saw evil in nature. therefore it is all-important to know the history of Christian ideas and symbols and to realize how far they still have a living meaning for us and if they have ;apparently become meaningless, why this is so and what symbols take their place.

We cannot live properly with rational forms alone and, if we think we can, the unconscious will demonstrate its disagreement in the form of a neurosis, of an illness or of fateful events. I

should like to quote some ideas here from Professor Jung‘s book Psychology and Alchemy which has recently been published in English.

In his introduction Professor Jung said:

“A Christian may believe in all the sacred figures and yet remain developed and unchanged in his innermost soul, for he sees the
whole God outside and does not experience harm in his own soul.

For decisive motives, interests and impulses do not come from the sphere of Christianity, but from the uncon- scious and undeveloped soul, which is just as pagan and archaic as ever.

The truth of this statement is not only evident in the life of the individual but also in the sum total of individ- ual lives, the people.

The great events of our world which are planned and carried out by man do not breathe the spirit of Chris- tianity but of unadorned paganism.

These things originate in a psychical condition that has remained archaic and that has not been in the least elected by Christianity.

Christian culture has turned out to be hollow in a terrifying degree it was outward veneer but the inner man has remained untouched
and therefore unchanged.

The condition of the soul does not correspond with the outward creed: in his soul, the Christian has not kept step with the outward development.

Everything it could be kept outside, in image and word, in

Church and Bible. But it is not inside.

The archaic gods still reign within as supreme as ever.

In other words, through the lack of psychical culture the inner factor, which corresponds to the outer image of God, has remained undeveloped and has therefore stuck fast in paganism.

Christian education has indeed done everything which was humanly possible, but it

was not sufficient. Too few people have experienced the Divine Figure as the

innermost possession of their own soul.

They have only met a Christ outwardly, but he has never approached them from their own soul: so dark pa- ganism ii still reigning there, and is flooding the so-called Christian cultural world, partly in a blatant form which can no longer be denied and partly in all too threadbare disguise.

The methods which have been used hitherto have failed to Christianize the soul, even to a degree that would meet the most elementary demands of Christian ethics and would have any decisive influence on the most important affairs of the European Christian.

The Christian missionary indeed preaches the Gospel to the poor naked heathen, but the inner heathen, who populate Europe, and not yet aware that Christianity exists.

If Christianity is to meet its great educating task adequately, is most necessarily begin again from the begin- ning.

Nothing fundamental bus happened while religion is only a belief and outward form, and whose the religious function bus not been experienced by the individual soul.

It is yet to be understood that the Mysterium Magnum does not only rest in itself, hut that it is established above all in the human soul.

Another statement from another source which is a still a greater authority for this group may also be quoted.

In Doctrine in the Church of England, the Report of the Commission on Christian Doctrine appointed by the Arch bishops of Canterbury and York, published in 1338, it is said:

Much that is most evil in the world, and from which we most need to be delivered, consists in and arises from habits of mind or an outlook on life which is taken for granted by those who share it.

The things most wrong with a man are often those of which he is least conscious.

The notion that what is required of us is merely to do what we happen to regard as our duty is disastrous.

A primary duty of the individual is to try to find out what his duty really is.

The same subject is also significantly referred to in New Sayings of Jesus, discovered at Oxyrrhynchus, edited and published in 1904 by the Oxford University Press, by Bernard P. Grenfell and Arthur S. Hunt:

Jesus saith, Ye ask: who are those that draw us to the kingdom, if the kingdom is in Heaven?

the fowls of the air, and all beasts that are under the earth or above the earth, and the fishes of the sea, these are they which draw you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it.

Strive therefore to know yourselves, and ye shall be aware that you are the sons of the almighty Father; and ye shall know that ye are in the city of God, and ye are the city.

If God has given us a mind, we are certainly meant to apply it, not only an external things but equally on our- selves.

That which distinguishes man from everything else in creation consciousness and the history of mankind shows that consciousness grows and increases.

We might even say that it ought to increase, at least in certain individuals.

For a person becomes neurotic just because he is too unconscious about

certain parts of himself. It does not help to say that he simply could not know

them.

That may be true technically, but no one seems to take no notice of this fact.

Whether he knows about the claims of his unconscious or not, man is punished by a neurosis if he does not pay any attention to the demands of the unconscious.

And he is not only punished himself, but his entire surroundings will suffer too.

It is well known that unconscious contents, when activated, create a disturbing atmosphere which extends to everybody who comes in contact with the neurotic individual.

His family, his friends and those associated with him in work may over look this unpleasant result, or they may bear it with Christian tolerance, but this is not the only evil.

Projection

It is a psychological law that unconscious contents, as long as they remain unconscious, and dissociated from the ego and in consequence they are projected.

What you do not admit in yourself, you see in other people in your nearer or farther environment.

It is the beam in your own eye and the mote in the eye of your brother; only psychologically it is the other way round.

The beam is always seen in others: it is they who appear in a distorted and exaggerated way and who are

treated in accordance with your complex or whatever it is you remain unconscious of—the shadow side in yourself, your inferior function, a possession by the anima or the animus or by another archetype.

Every reader will know of such cases, which can turn into regular tragedies.

If unconsciousness exists on a larger scale and if no moral principles or religious ideas restrain its outburst, then you have mass movements and all the world-wide catastrophes which we have witnessed.

It is not astonishing that the religion of the white man has lost its prestige in the eyes of other races, and it is indeed up to the Christian to ask himself why has Christianity failed, where is his religion of love, and what can each individual do to contribute
his share towards drumming up the deluge of Evil?

For it is an essentially Christian idea that the individual, being endowed with an immortal soul, is responsible for himself and thereby for
those in connection with him.

It is therefore certainly an inner Christian principle to realize and to withdraw projections—in other words, to recognize that the exaggerated way, whether good or bad, in which we see a fellow-being does not correspond to his real nature, and that the motives which we attribute to him are not really his.

It follows that the projected contents must necessarily be part of our own psychology, since they most cer- tainly originate in ourselves.

Even if we seem to have a very good reason to be angry, because the other fellow has wronged us somehow, it is our anger
which we have to digest.

Those emotions of hatred, or may be those exaggerated illusions about an idolized person or that panicky fear of another, credited with uncanny
power. arc part of our own

psychology. The Shadow and its

Integration

This realization of projections and their withdrawal from the object upon which they have fallen leads to the problem of the confrontation with one‘s own shadow.

The shadow is the dark half of the psyche.

We prefer to remain ignorant about it. and we try to get rid of it by burdening our neighbors—in a narrower or wider sense—with all the faults that we obviously have ourselves.

It is that psychical half which has not only remained in the dark, but which is indeed dark in contrast to the bright half of which our conscious ego consists.

The shadow side is in no way equal to this light, but is rather its very in negation.

It is inferior, inert, self-indulgent, infantile, mean, envious, immoral, uncivilized, even primitive—in short, it is that very being who has not been developed and differentiated into

the conscious Christian principles.

And in recognizing it as our other half, we are confronted with the problem of living with it, as with a most unattractive twin brother or sister.

This is a conflict of the utmost intensity.

For while it is impossible to repress the shadow side, it is equally impossible to give in to it by a complete re- versal and by letting the shadow be on top hence forward.

This would represent utter moral disaster.

Professor Jung says in his introduction to Psychology and The Alchemy problem of the shadow is in psychotherapy as important the problem of sin is in the Church.

Christ accepted the sinner, and did not condemn him, the true follower of Christ will do the Same to the sin- ner within, without, however, making a pact of friendship with evil, just as Christ cannot be accused of having fraternized with evil.

If an inferiority is conscious, one always has a chance to correct it.

One improves people by love and makes them worse by hate, which also applies to oneself.

The reconciliation of the opposites—man‘s conscious morality and the inferior half of his psyche—is an age- old problem.

We find a somewhat similar attempt to understand Christian ideas on the subjective level in Gnosticism.

I do not refer, of course, to the Gnostic teaching which said: “Thou canst be delivered from no sin thou hast not committed.“

The Gnostics did not mean it as crudely as that, because the idea was closely bound up with their philosophy of reincarnation and with that of delivery from the fate of rebirth.

But, as you may remember, Professor Jung quotes, in Psychology and Religion, the legendary personality of Karpokrates‘ in the second century, who according to Irenaeus, interpreted the words of St. Matthew Ch. 5, v. 25: Agree with thine adversary quickly, while thou art in the way with him,“ in the following way: Agree with thyself quickly, whiles thou art in the way with thyself.“

As the adversary means the somatic man for him, and as the living body is an indispensable part of the per- sonality, it follows that the adversary is the other fellow in myself.

Therefore Professor Jung, taking up this reasoning, adds in the German text of Psychology and Religion:

Karpokratian interpretation reads to reading St. Matthew 5, 22 and the subsequent verses in the following way:

Whosoever is angry with himself without a cause shalt be in danger of the judgement. . .

Therefore, if thou bringest thy gift to the altar, and there rememberest that thou hast ought against thyself, leave
there thy gift before the altar and go thy way: first be reconciled to thyself and then come and

offer thy gift.

Agree with thyself quickly whilst thou art in the way with thyself; lest at any time thou deliverest thyself to the judge.“
and so on.

In the same place, in the German text of his book, Professor Jung also quotes—as not too far removed in meaning—the
non-canonical saying of the Lord:

“If you know what you are doing, you are blessed; but if you do not know what you are doing, you are cursed,“ a saying
which is reported as Christ‘s answer to the indignation of the disciples when they saw a man at work in the fields on the Sabbath day.

In the problem of withdrawing projections and of integrating the shadow, dreams are

an invaluable help. They show all those figures of inferior moral quality or inferior

status which populate our inner house.

Of course everything depends on the way we understand the dreams, if we are to get any benefit from them in this respect.

If dreams are interpreted according to the Freudian hypothesis of wish-fulfillment, then naturally the dream figures are under
stood as disguised representatives of the objects of our infantile wishes.

Or, if the method of Alfred Adler is applied, we remain happily in our superior position, for it is then clear that the dream points out the inferiority of others, whilst we can be content in being so much better—if only to cover up an inherent feeling of inferiority on our part.

But if you apply the principles of dream interpretation which Professor Jung follows: that is to say, if you take all the dream figures as being symbolic expressions of an unconscious side in yourself, and if you further keep in mind that dreams are compensating the attitude of the conscious, then you arrive at very different results.

You may indeed sometimes make unpleasant discoveries about yourself.

But does not the Christian believe that spiritual pride is sin and that humbleness is a necessity? And how can you love others if you have not learnt first to love yourself?

The command is to love your neighbor as you love yourself; but if you hate yourself, you will be intolerant and envious, for you will want to find everything outside which you have not given yourself.

Evil

The same problem arises with our emotions and affects.

If we neither throw them about us in a primitive and unchristian way, not pretend that they do not exist—a pretense which is rather difficult to keep up—we are forced to “stew in our own juice.“

The method of dealing with affects differs psychologically, however,

from dream analysis.

It is not so much analysis which is required, but objective consideration of the affect.

When you can look at the affect by itself without getting identified with it, and when you do not explain it ra- tionally, you may observe
that it takes on form and expresses itself in an image.

This image contains the unconscious content behind or underneath the affect, and is the real expression of an amount of psychical energy which, in the disguise of the affect, was mere blind dynamism.

And in applying this method of “active imagination“ it can happen that
you experience not only personal badness hut real evil.

Figures, scenes and events can appear which come from the very bottom of humanity—in [act, they seem less than human.

These images do not belong any longer to your personal psychology; they are not representatives of your per- sonal shadow side.

They derive from the collective unconscious, from that archetypal layer which is
common to man as man, apart from his historical, racial or individual differences.

And here, in the archetypes of the collective unconscious, man is confronted not with badness any more, but with evil.

Evil is a principle, which is just as real as the good principle in human nature and
therefore, when the archety- pal human structure is touched, makes its
appearance just like any other inherent factor.

Therefore all religions, whether primitive or historical, possess good spirits and evil ones, angels and demons, gods and devils.

It is therefore rather surprising that quite a number of Christian churches, no matter what their denomination, with, of course, the exception of the Roman Catholic Church, no longer speak of the devil; in fact, they hardly admit his existence.

It is true that his medieval form with hoofs and horns is rather ridiculous, and
moreover, enlightened minds da not
believe in demoniacal presences.

But psychologically it is much more sound, and morally it is much better, to believe in the devil or Satan, even in an
inadequate form, rather than not at all.

And it is psychologically correct to say of certain people when they are in certain moods—
and not just as a fig- ure of speech—
that they are possessed by the devil, far their state is a and of possession

by an evil spirit. Inflation and Objectification

If this interpretation is not applied, the inevitable consequence is that the individual himself is burdened with

all the evil, which far surpasses his capacity.

Per the spiritual and moral welfare of the individual as well as of those with whom he is connected, it is im- perative to know of the existence of factors and powers. good and evil, outside his personal psychology.

If they can no longer be believed to exist in a metaphysical form, that does not mean that they do not exist at all.

They are just as real as ever, but they exist as psychical factors of the collective unconscious.

When their existence remains unknown and is denied, they inflate the ego ta superhuman proportions and the individual becomes unconsciously identified with either God or the devil.

It is a kind of alienation, a sort of insanity, the results of which are disastrous, whether they happen in private lift or an a larger scale.

The first case is represented. for instance, by Nietzsche, who, having declared that God was dead, felt himself in his subsequent
insanity to be the crucified Christ and Dionysos torn to pieces.

The ego is torn apart and extinguished when the objective psychical factors are not recognized as such and separated from the personal psychology of the individual.

To have religion means literally to observe carefully those factors which are non-personal and mightier than the
individual.

Whether they are believed to exist in a metaphysical farm, or whether they are understood to exist as factors of the non-personal, collective psyche. is a matter of differentiation of the conscious mind.

There is, of course a difference between the two standpoints, but one cannot exactly choose; one is rather forced into one or the
other by one‘s historical background and individual destiny.

The psychological standpoint is more a modern one, and the metaphysical outlook can be called medieval; but either of these is certainly better and more in accordance with psychical faces than the rational outlook which denies the
existence of objective non-personal factors.

It is even questionable whether the belief in the good principle alone is not also in a way too rational, too much of a wish-fulfillment.

Who could, in this present-day world, deny the

existence of evil? Is war good—even for those who

have not started it?

Is starvation good?

Is atomic energy only good?

It is true that much depends on man and an how he does a thing or an how he applies his scientific and tech- nical inventions.

But if man can be moved by a good principle and by a benevolent spirit, can he not also be moved by the op- posite one?

If he can never be perfect an the good side, because only God is perfect, can he then be completely evil, or is he not equally related
to or possessed by an evil principle far beyond his own mere badness?

It is most certainly his own moral responsibility for which side he decides.

But even his attempt to try to be completely and only good is not so satisfaction and beneficial as it seems.

If he thinks he can be only good, he merely represses his bad side, and it will overtake him in some way or other.

Man is only human, and is thus placed between the good principle and the evil one; and it is his most vital problem
to hold on to his humanity between the two.

The only thing for which he can work and pray is to be able to try the spirits and find out where they come from (1. John iv. 1).

The Sacrifice of the Ego

The recognition and careful observation of non-personal psychic factors entails and leads to a sacrifice of the ego —not in the form of an abortion, but in the form of a renunciation of its supremacy.

It is no longer possible always to say: I want, I decide, I do, and so on, because it is evident that things hap- pen to me, which are decided
for me, and that factors other than the conscious I do or think in me.

The ego is the vehicle for these other factors and it is responsible for them; but their roots are not in it but in the larger psyche.

This is an attitude corn parable to that of St. Paul when he says (Gal. ii. 20):

I live; yet not 1, but Christ liveth in me“; and it is certainly an attitude which can be called religious.

It is, in a way, a kind of death of the ego and is often represented in dreams by the head being chopped off— the head symbolizing the conscious side of man, his will, his superior psychological function, etc.

Or it is the image of suicide or of a deliberate offering-up of the person to a trial which may end in the death sentence.

This entails a deliberate renunciation of the hitherto dominating position of the ego, the conscious person as I know myself to be.

Or it is expressed in dreams of a spider‘s web where the ego is a mere fly in the web and the

center is occupied by the spider—a negative presentation, at first sight, of the process of individuation as being caught, inexplicably, in a net.

But if the process has set in, it is just as hopeless to try to get out of it as for a fly to extricate itself horn a spi- der‘s web.

The only thing to do is to go with it willingly and to make the sacrifice deliberately.

The sacrifice or death of the ego and the process of observation and objectification of non-personal factors leads
eventually to symbols of rebirth.

This, however, is not the rebirth of the ego, but of the larger personality, the Self, which includes both the conscious and the unconscious
psyche.

It is important to emphasize here that the symbols of death, or sacrifice and rebirth, are symbols with which every Christian is familiar.

They are the essential symbols of his religion.

In the process of individuation in psychology, the symbolic figures which the unconscious produces may not al- ways be identical
with the figures of the Christian religion; yet the attitude which the process requires is in its essence Christian, for it needs a spirit
of devotion, a giving up of cherished ideals and a willingness to be transformed which have formed the best part of the spirit of
Christianity throughout the centuries.

Therefore it is not surprising that the unconscious is full of symbolism which appears in every religion and thus also in Christianity.

An outstanding symbol is the Cross.

It is by no means an exclusively Christian symbol, for it occurs practically everywhere.

But for Christianity it is the central symbol, expressing in one image the sum total of everything which Chris- tianity means: the supreme
sacrifice, redemption and

resurrection. The Cross

If an individual cannot believe in the dogma and if he does not feel redeemed by the Christian process of sal- vation, he is forced to find another interpretation of these symbols.

He cannot get away from the fact that the Christian myth and symbols have formed the mind of the Western world.

So he too is contained within that split.

But symbols ran he understood in more than one way, and even the Church admits that the life of the Chris- tian

Body is enriched by varieties of emphasis and interpretations“ (Doctrine, p. 111); and moreover that:

“The purpose of credal statements is to affirm the truth on which the Gospel of the Church and the religious life of Christians
are based.

It is not their purpose to affirm either historical facts or metaphysical truths merely as such.

It is as the expressions of the Gospel and of the presuppositions of the Christian life that the statements of the Creeds,
whether in the sphere of history or in that of philosophy, have permanent

truth and value. In this sense every clause in the Creeds is of necessity

symbolic.‘“ (Doctrine, p. 37.)

So if the symbol of the Cross cannot be believed in, it can be experienced.

It expresses then the fact that the individual himself is being tortured and crucified, that he is hung on the op- posites of human
nature and that he who suffers from utter abandonment and a sort of death.

Christ was put to death for having lived his own experience of God which was new and opposed to the ortho- dox views of
his time.

If a modern individual is forced to find his own truth, to live his experience and to meet God in his own way, this cannot be said to be unchristian.

Indeed it could be called a following of the model of Christ‘s life in a way which, though individual. may show a deeper
understanding than that which follows from a mere adherence to the Creed.

Whatever it may seem to be to those who can believe, it is at all events the more

difficult course to take. The Spirit

It is hard and even dangerous to leave the common way and to seek a

path in loneliness. The dangers are many and great, for the

unconscious is overwhelming as well as fascinating.

It certainly needs every Christian value and virtue to resist its force, when at the same time it must be en- tered into and carefully observed.

It needs integrity of character and mind, and a careful remembering of given values which, for Western men, are all fundamentally Christian.

It also needs a certain knowledge of more or less forgotten or neglected Christian ideas, for other epochs than our own have known symbolic thinking to a far greater extent.

The Fathers of the Church and the great mystics give evidence of this in their writings.

Our epoch is scientifically and technically minded.

We want first of all to understand and to know and we

believe in reason. And so we try to do the same in

understanding religious ideas.

But religious ideas are always and everywhere symbolic truths.

They can never be understood in a rational way alone, they are as symbols, both rational and irrational; they are paradoxical.

They unite psychical facts of the conscious and unconscious mind.

Though they appeal to our reason and knowledge, they have contents which we cannot yet know because they are only in the making.

Religion is in its essence symbolic and even a religious symbol, when it originated, was an experience surpass- ing conscious knowledge.

When a religion becomes established, symbols are worked into dogmas.

The Roman Catholic Church understands even the dogma to be a symbolic truth.

“The dogma unites knowing and not knowing, something which is intelligible and something which is unintelli- gible, a clarity and at the same time a mystery “—as a Catholic theologian, Georg Koepgen, says:

“One of die most valuable achievements of Professor Jung is to have re-opened die way

to symbolic thinking. By this he has led us to understand religious ideas of every race

and time.

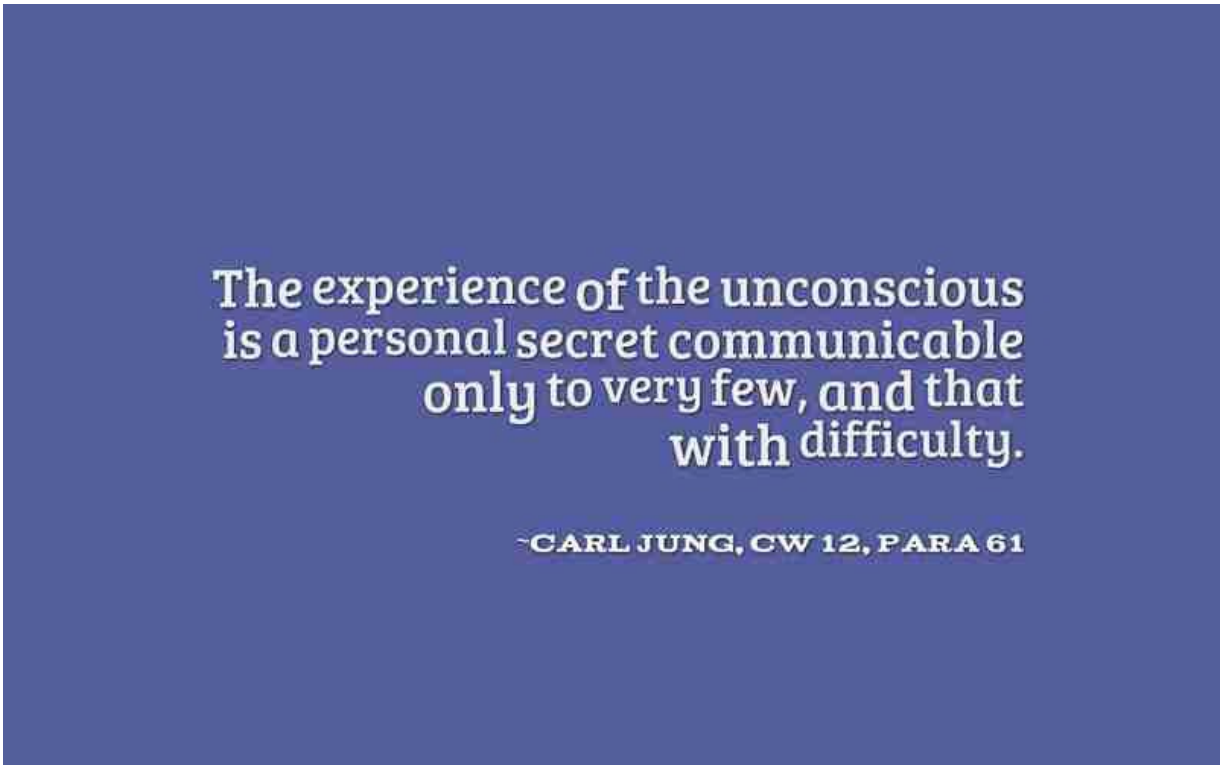
He also helps the modern individual either to understand his own religion in a deeper and more vital way, or to find and to experience symbols which come to him from the depths of die unconscious, from that creative psyche which has always been die mother of all die things and Ideas which move humanity. “

The symbols which are born in someone with the help of psychology are individual, but are at the Same time universal, because they derive from that layer in man which is common to all.

Some Carl Jung Quotations XXXII (2016-06-03 02:30)

WE KNOW THAT THE MASK OF THE UNCONSCIOUS IS NOT RIGID—IT REFLECTS THE FACE WE TURN TOWARDS IT. HOSTILITY LENDS IT A THREATENING ASPECT, FRIENDLINESS SOFTENS ITS FEATURES.
~Carl Jung, CW 12, Para 29

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features.
Carl Jung, CW 12, Para 29


The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty.
~CARL JUNG, CW 12, PARA 61

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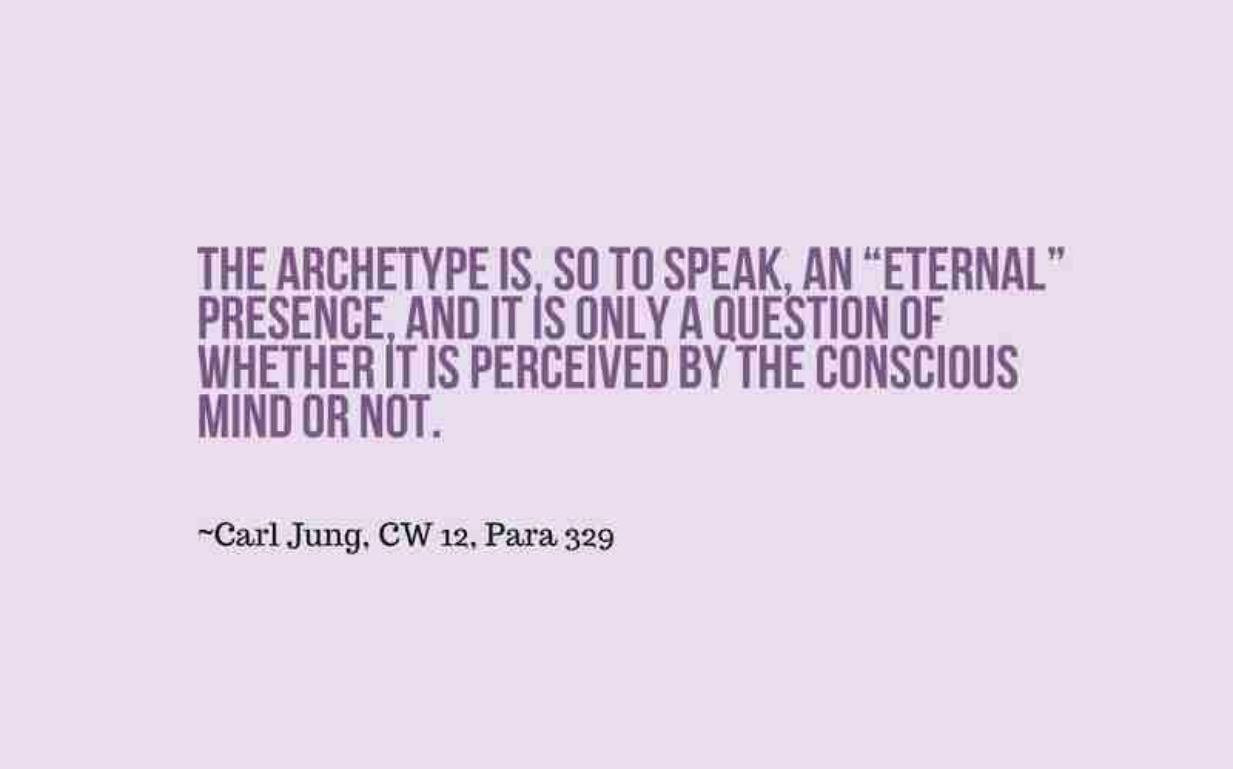
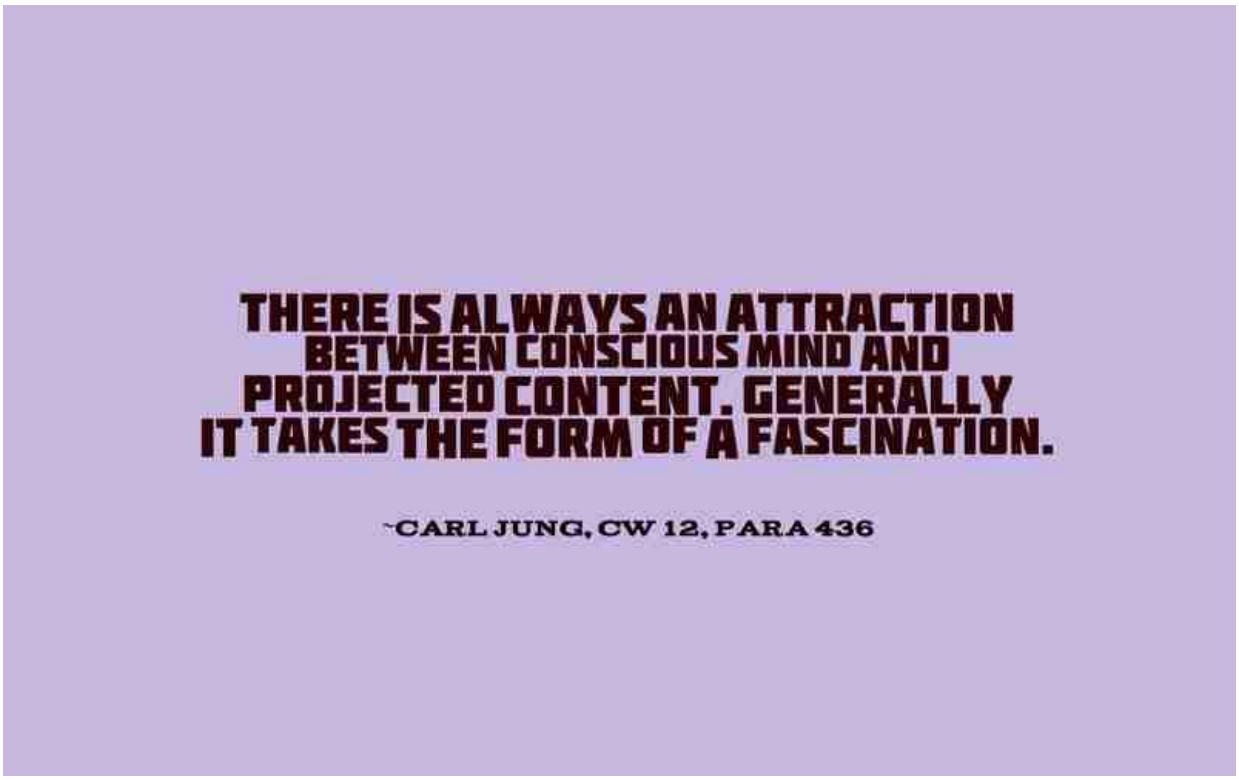
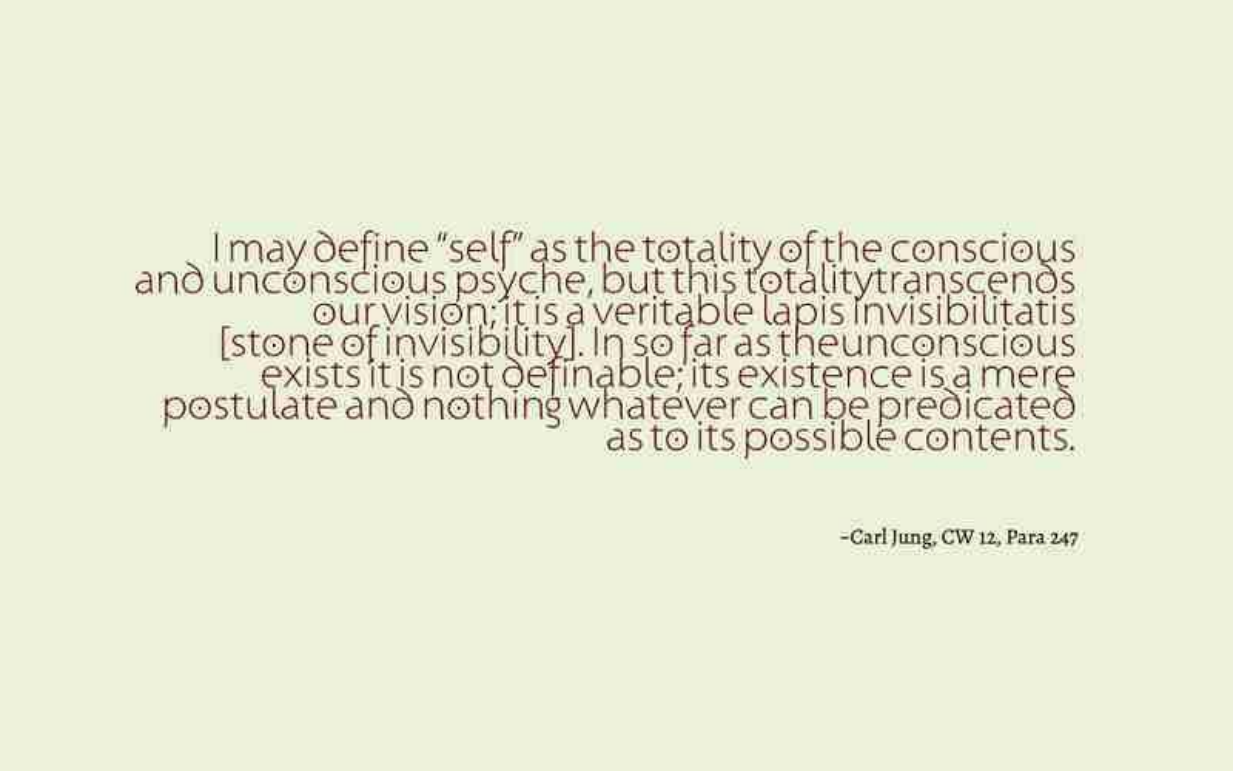

THE ARCHETYPE IS, SO TO SPEAK, AN "ETERNAL" PRESENCE, AND IT IS ONLY A QUESTION OF WHETHER IT IS PERCEIVED BY THE CONSCIOUS MIND OR NOT.
~Carl Jung, CW 12, Para 329

The archetype is, so to speak, an “eternal” presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329


THERE IS ALWAYS AN ATTRACTION
BETWEEN CONSCIOUS MIND AND
PROJECTED CONTENT. GENERALLY
IT TAKES THE FORM OF A FASCINATION.
~CARL JUNG, CW 12, PARA 436

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.


I may define "self" as the totality of the conscious
and unconscious psyche, but this totalitytranscends
our vision; it is a veritable lapis invisibilitatis
[stone of invisibility]. In so far as theunconscious
exists it is not definable; its existence is a mere
postulate and nothing whatever can be predicated
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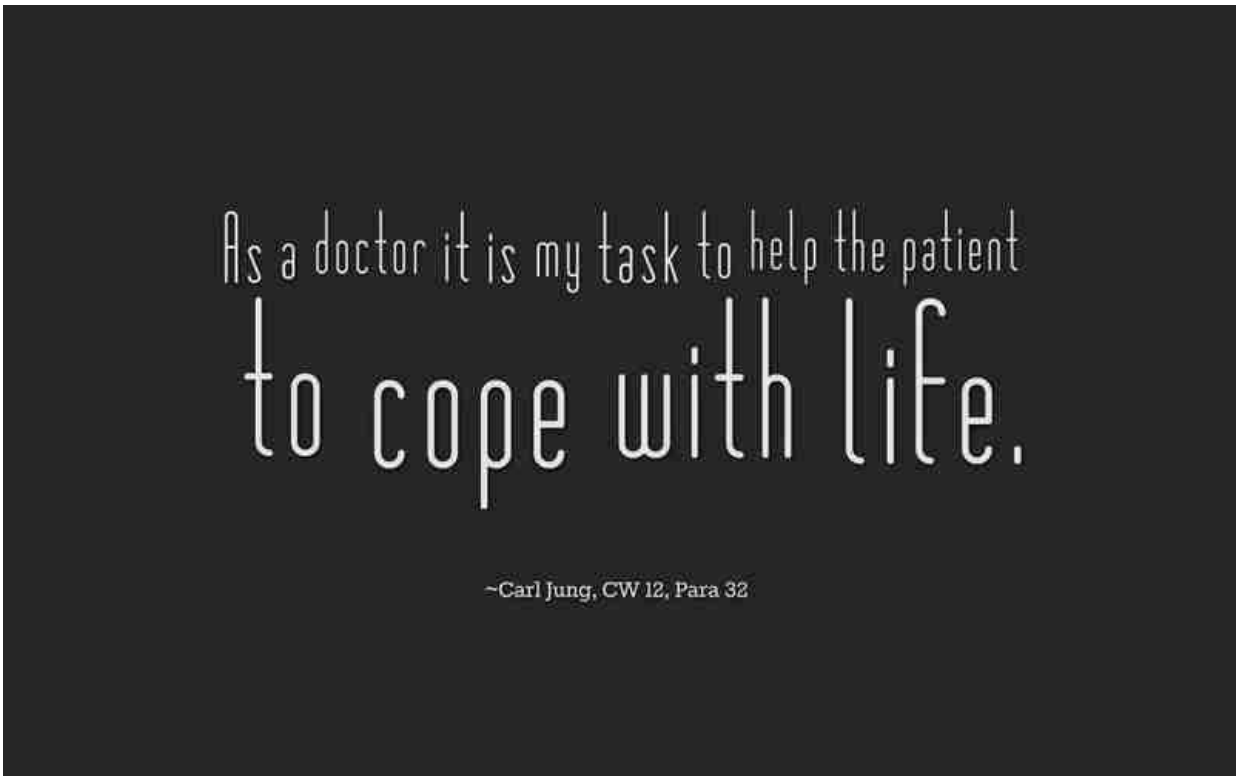
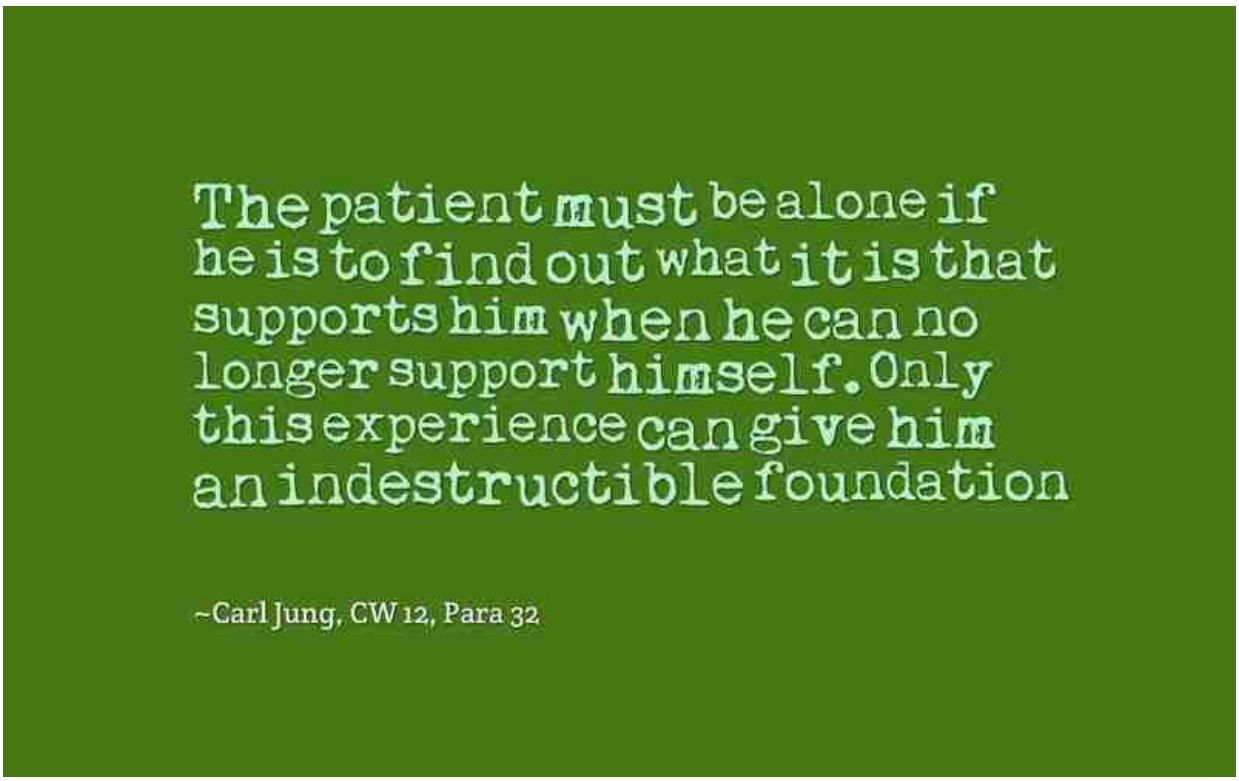
-Carl Jung, CW 12, Para 247

I may define “self” as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.



As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32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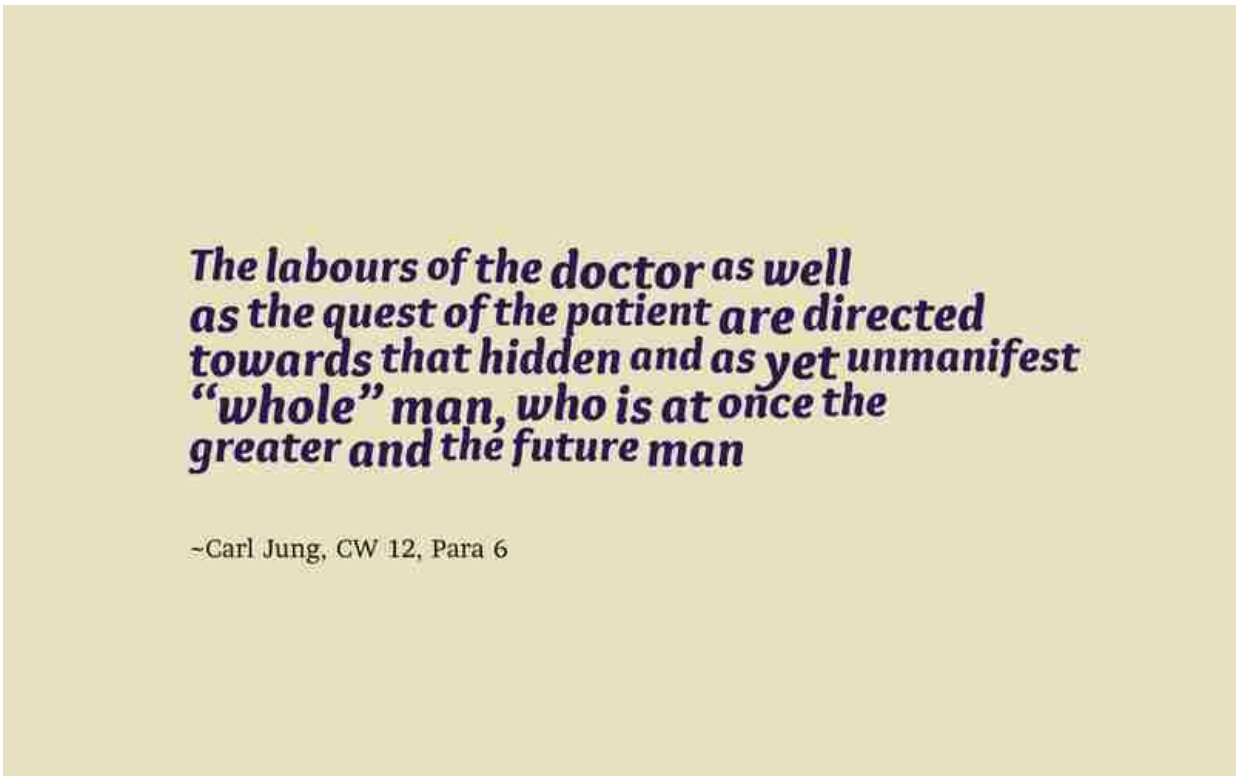
The labours of the doctor as well
as the quest of the patient are directed
towards that hidden and as yet unmanifest
"whole" man, who is at once the
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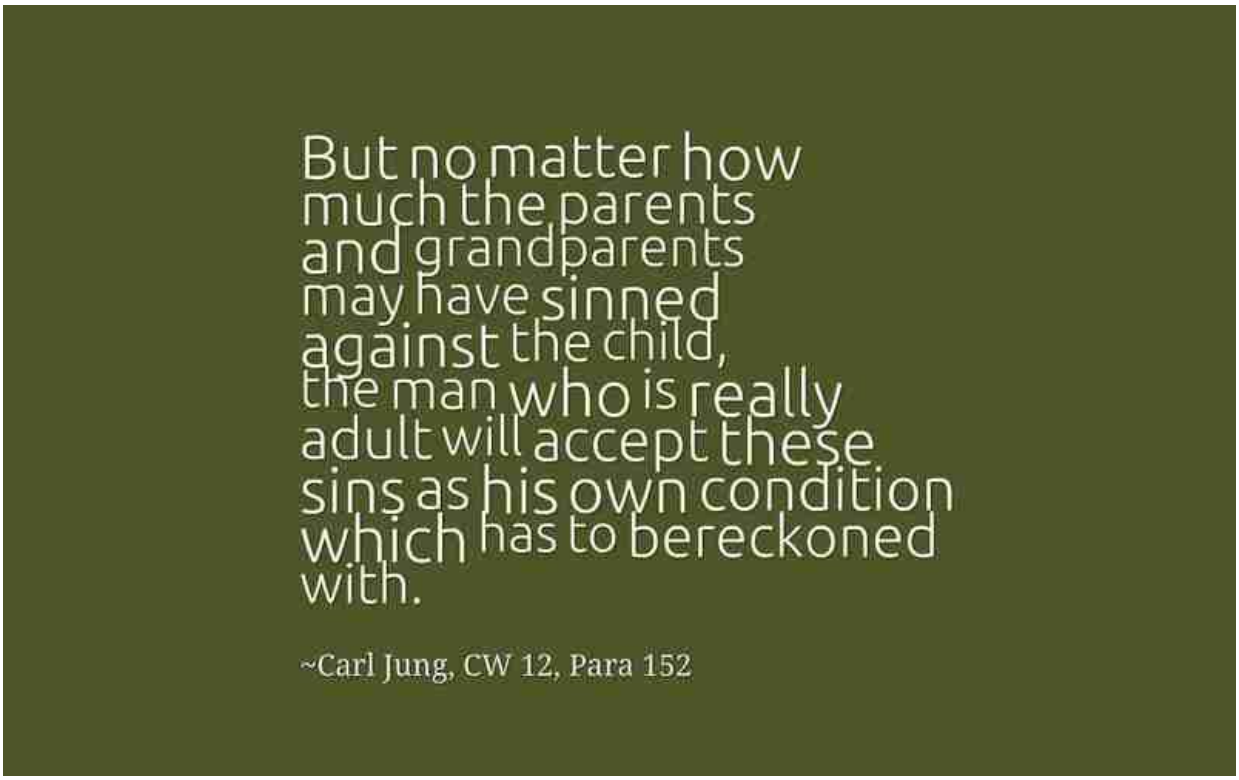
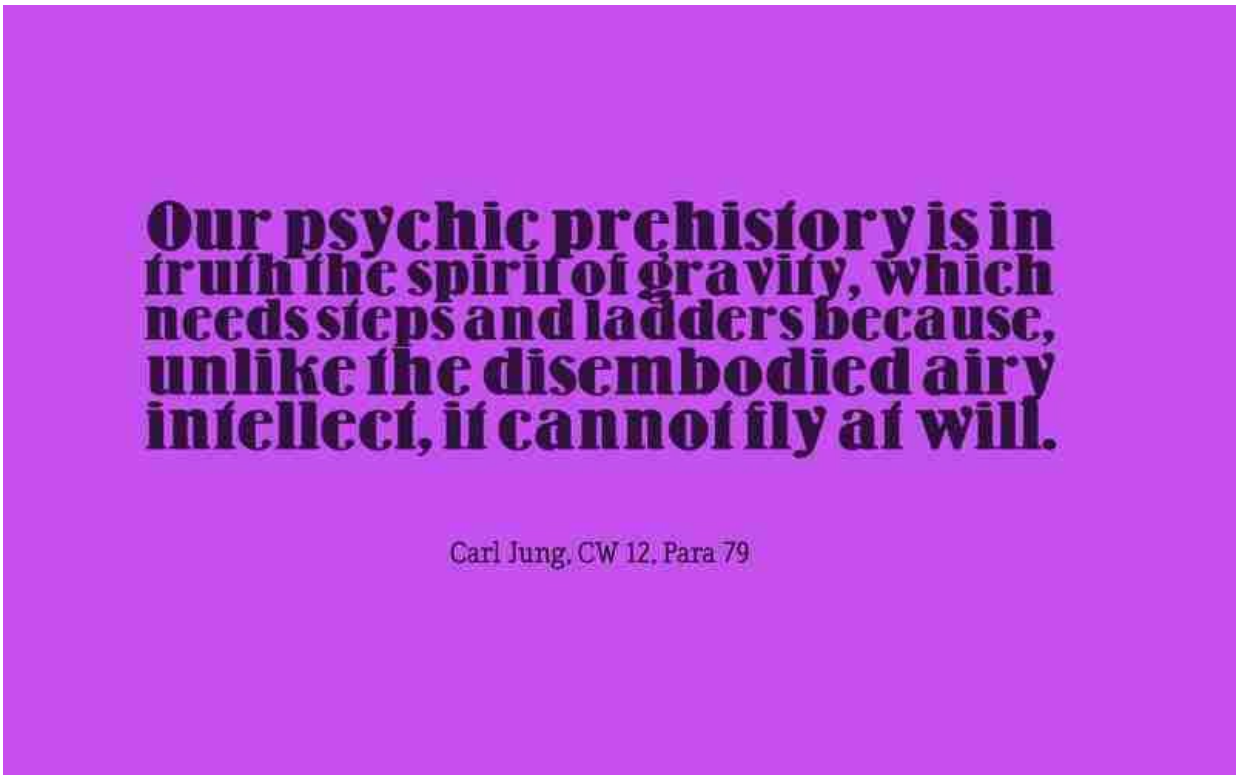


But no matter how much the parents and grandparents may have sinned against the child, the

man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Para 152


Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will.
Carl Jung, CW 12, Para 79

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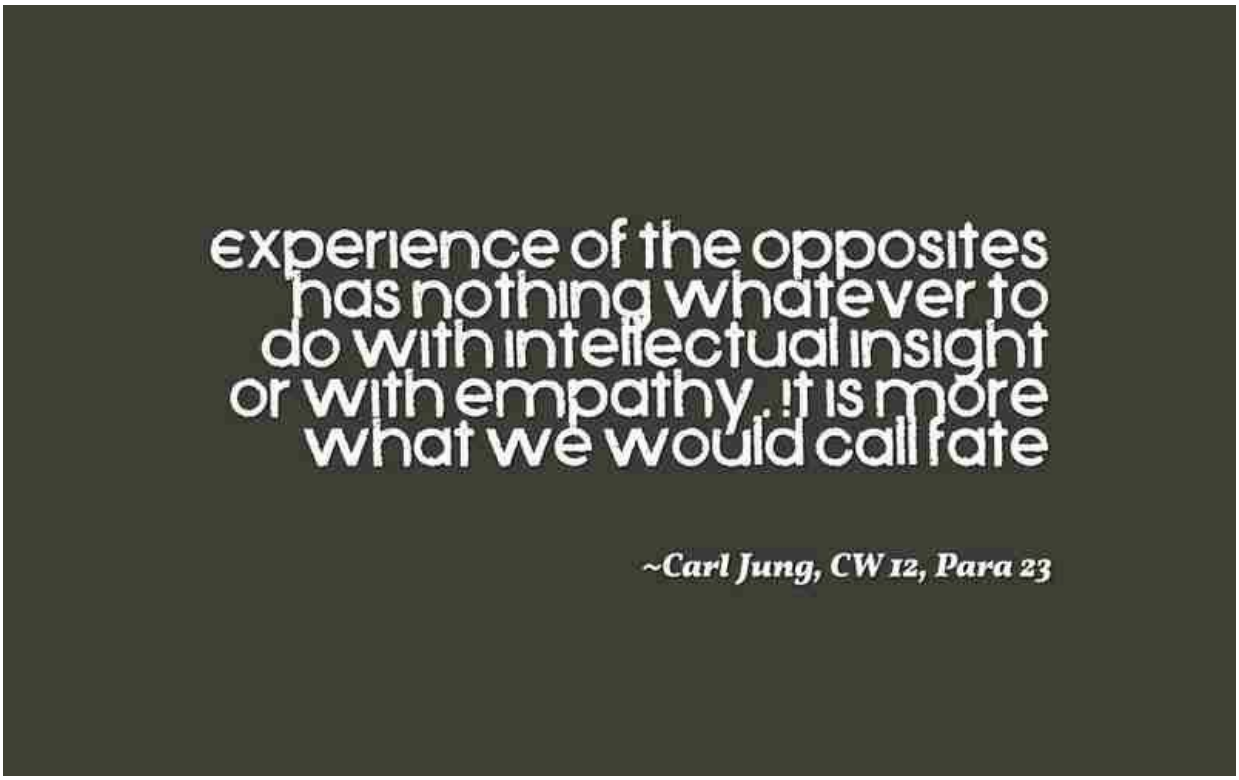
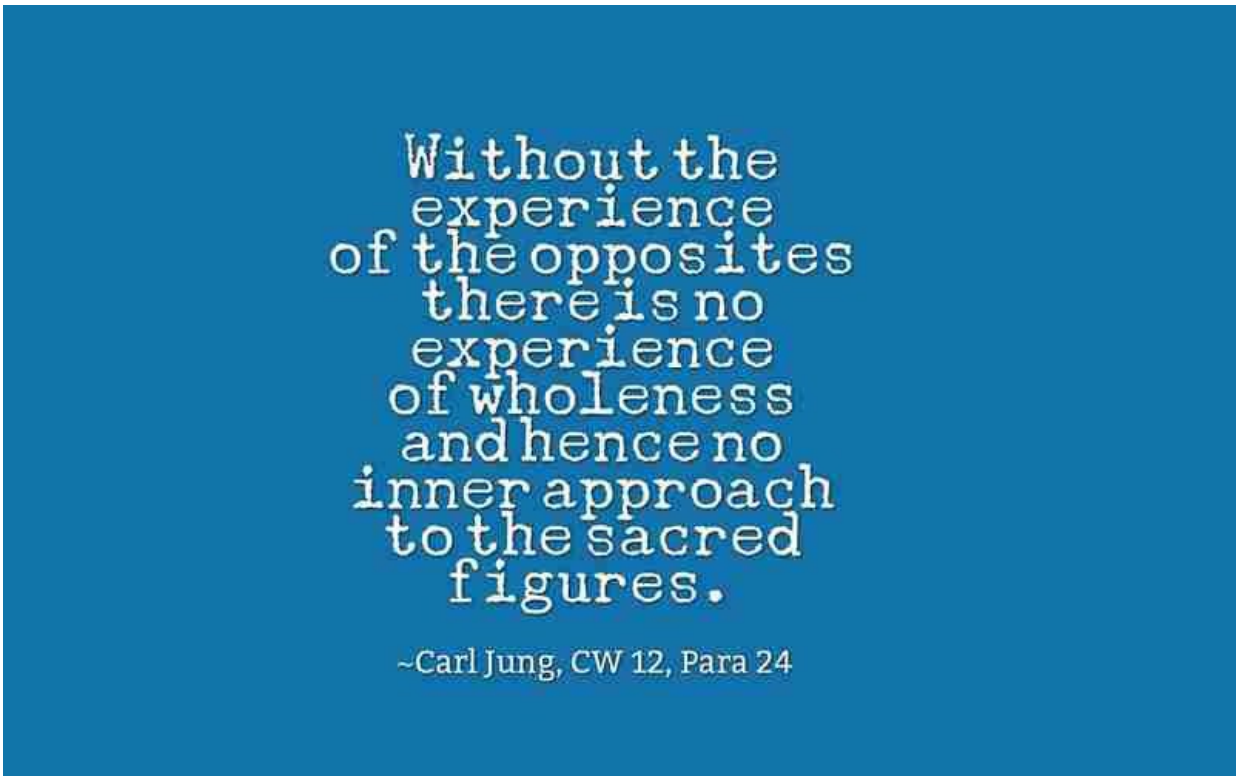

experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate
~Carl Jung, CW 12, Para 23

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.


Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures.
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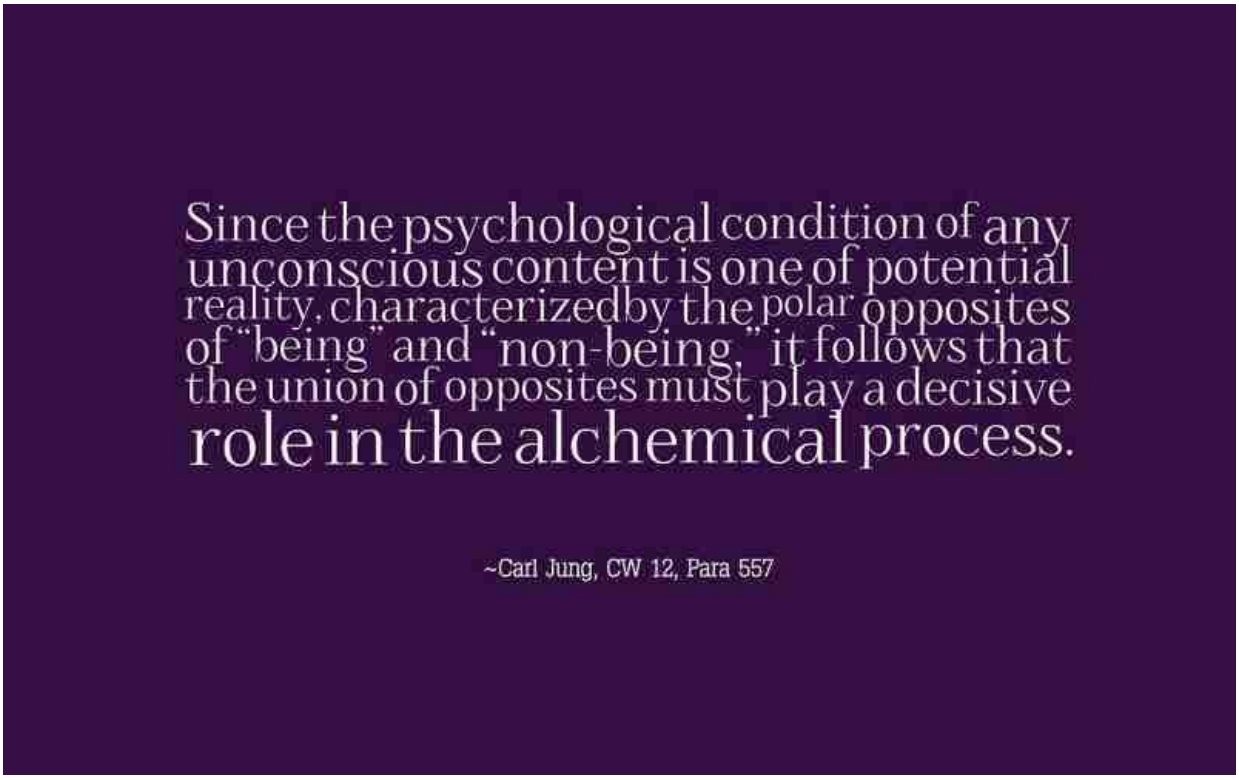
Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process.
~Carl Jung, CW 12, Para 557

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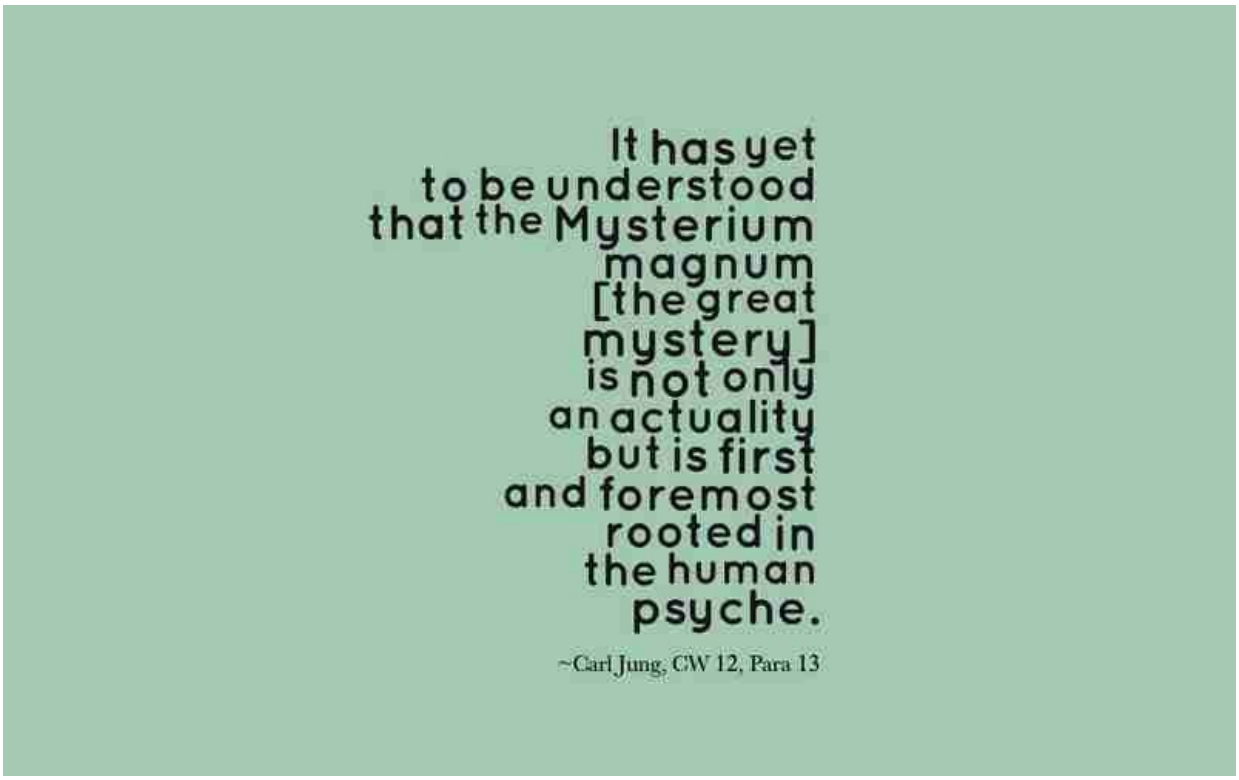
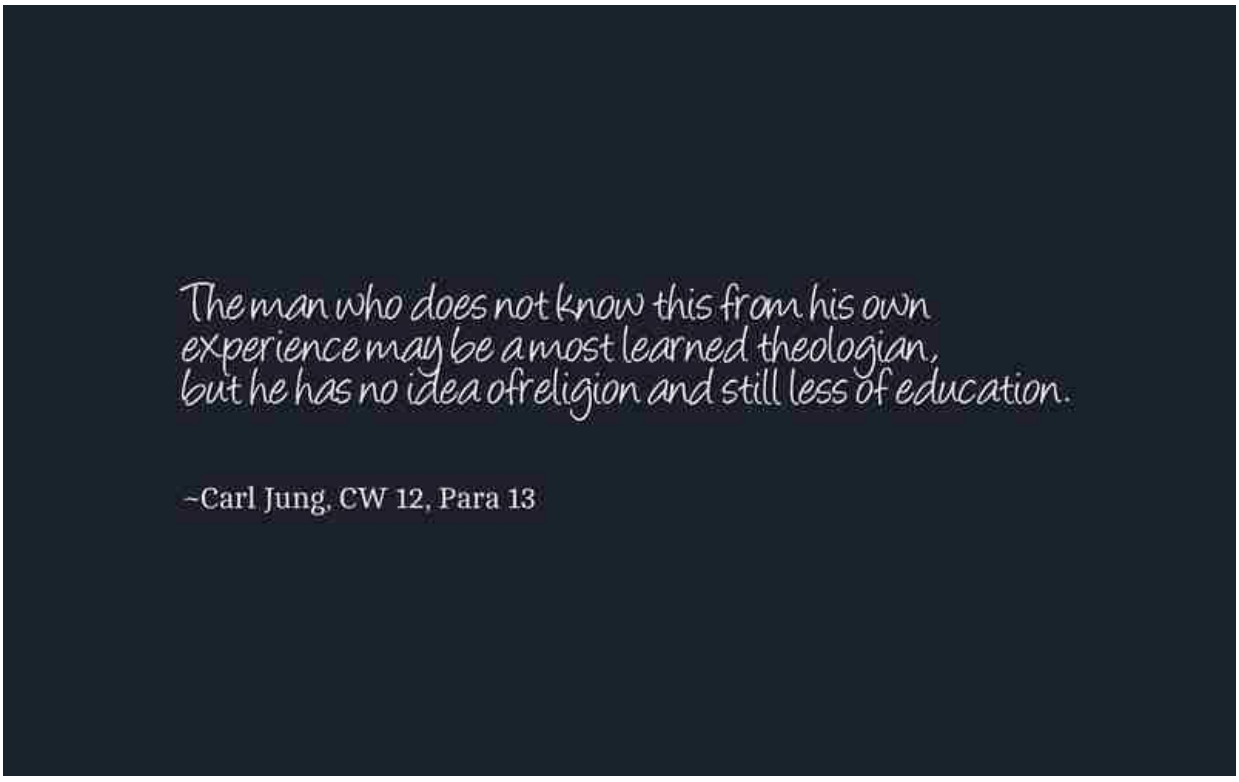


It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.


The man who does not know this from his own
experience may be a most learned theologian,
but he has no idea of religion and still less of education.
~Carl Jung, CW 12, Para 13

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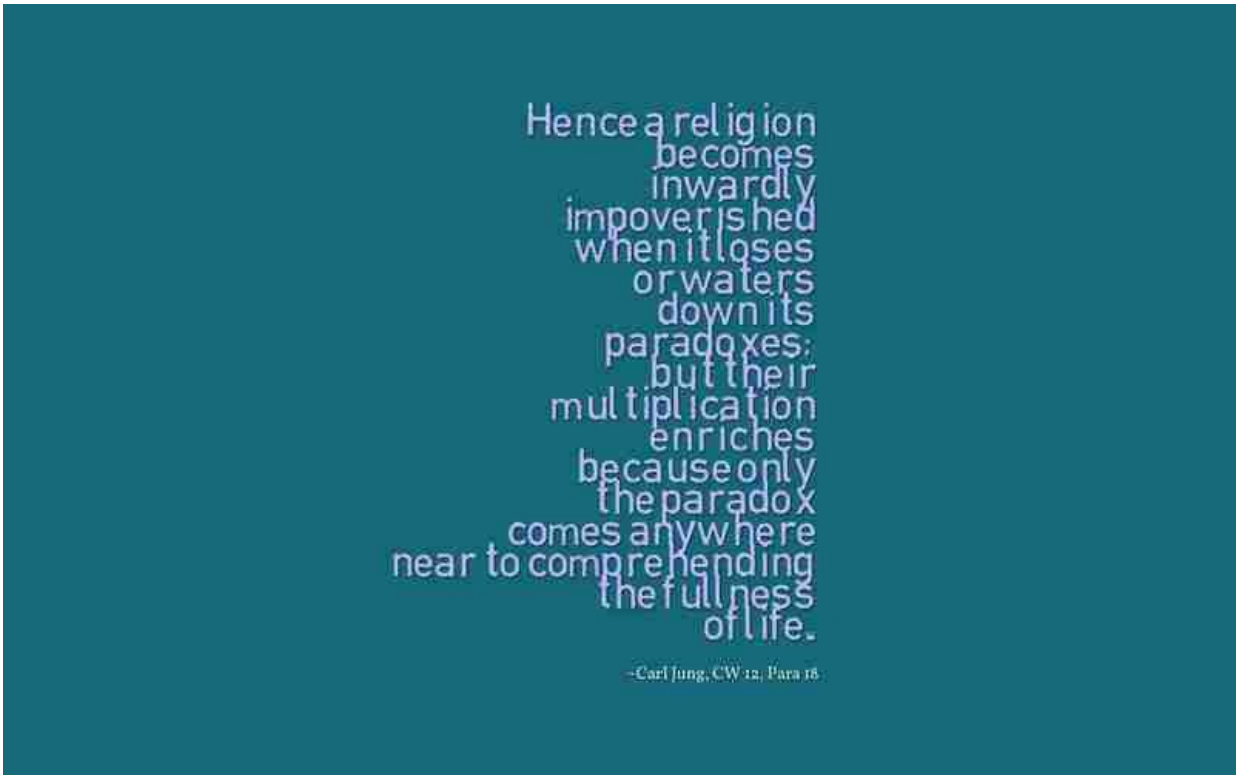
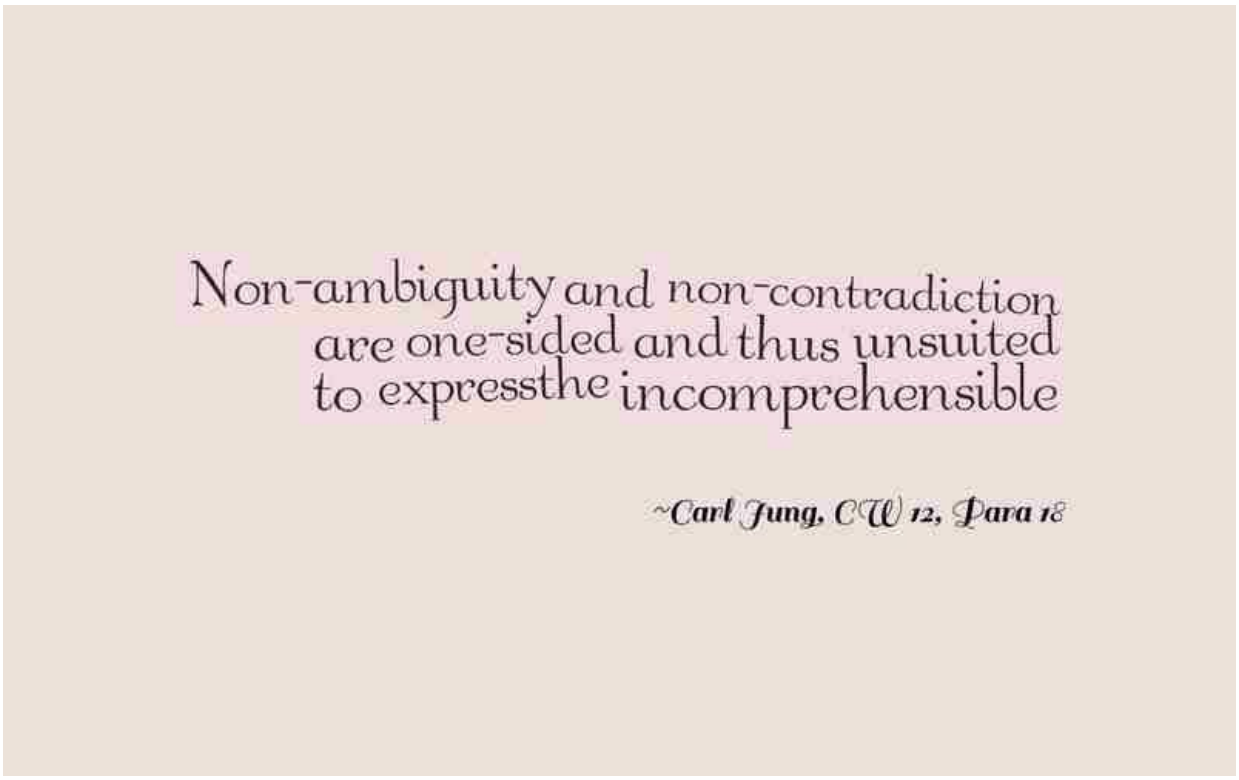


Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18


Non-ambiguity and non-contradiction
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~Carl Jung, CW 12, Para 18

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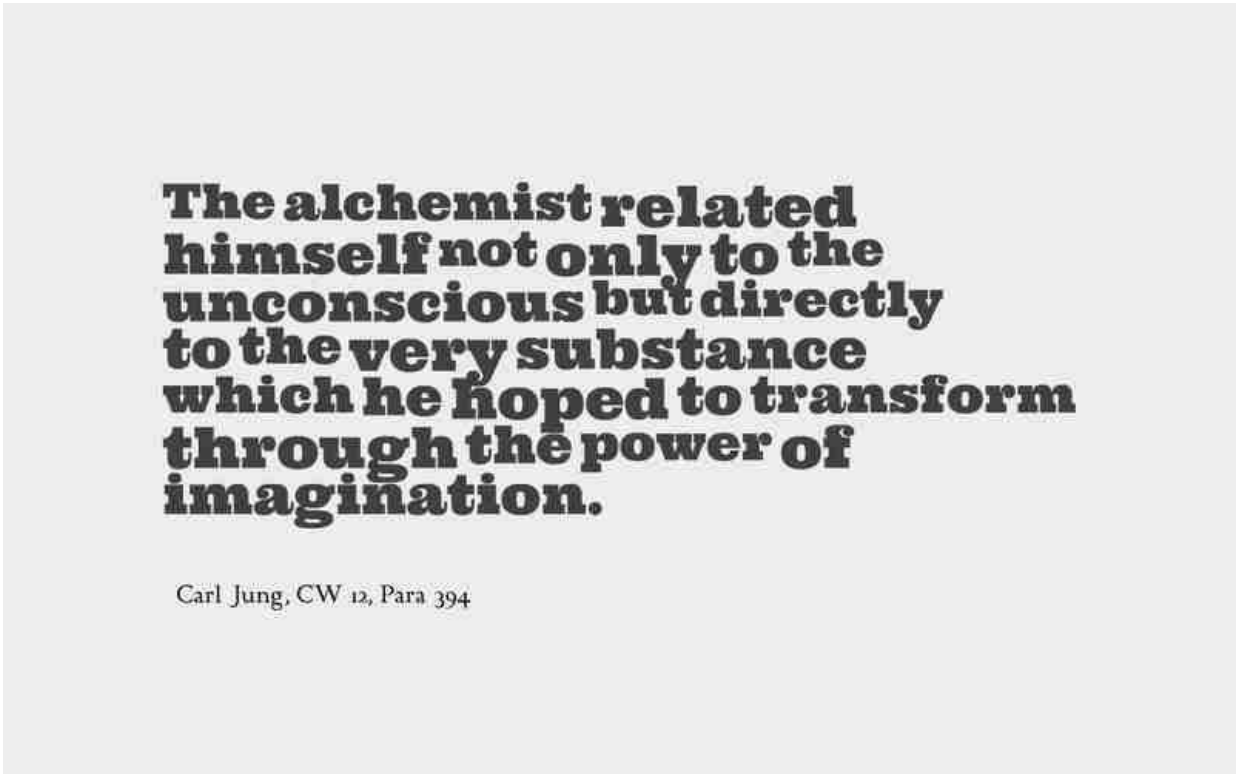
The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.
Carl Jung, CW 12, Para 394

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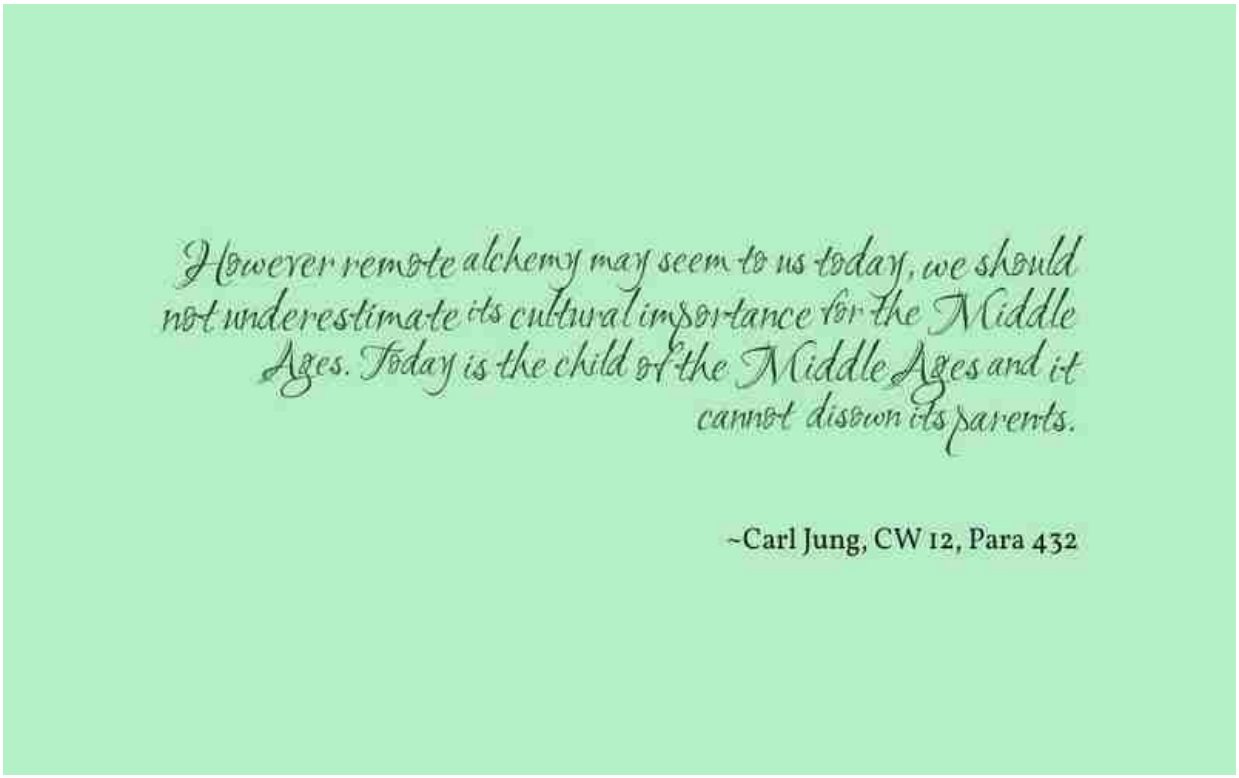
However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents.
~Carl Jung, CW 12, Para 432

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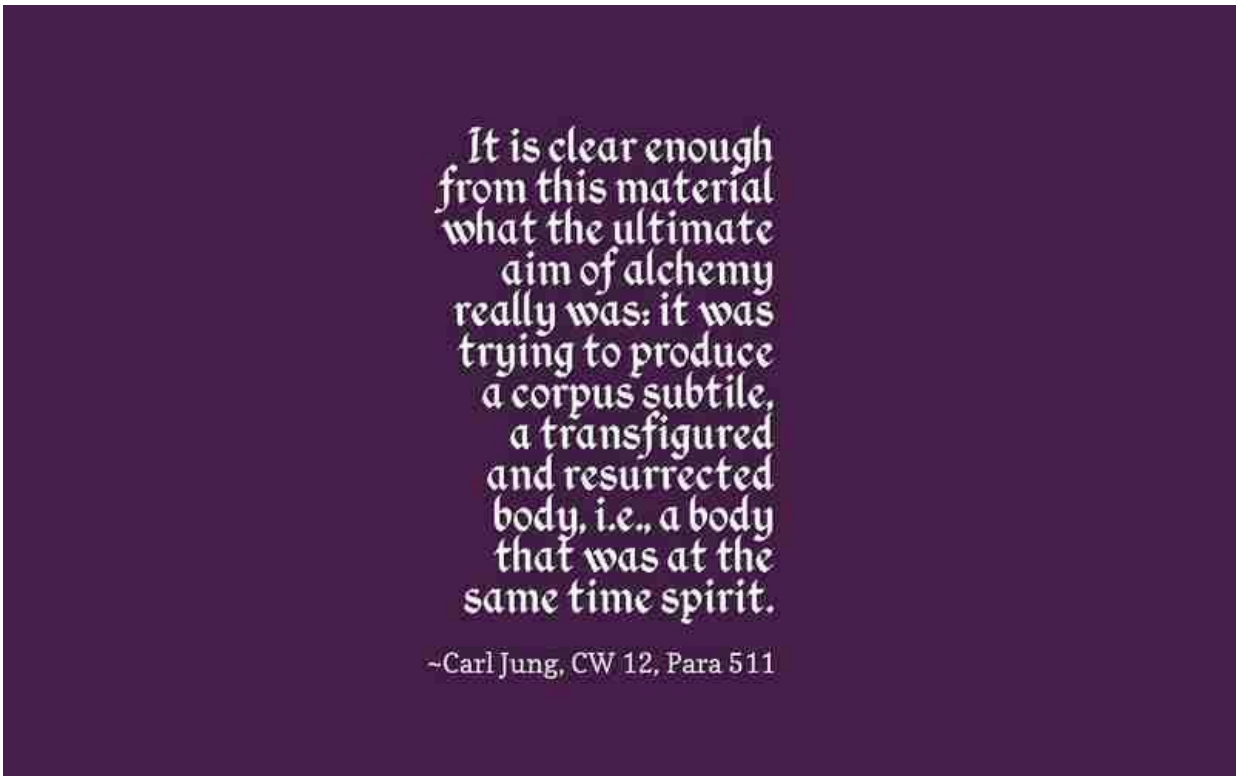
It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit.
~Carl Jung, CW 12, Para 511

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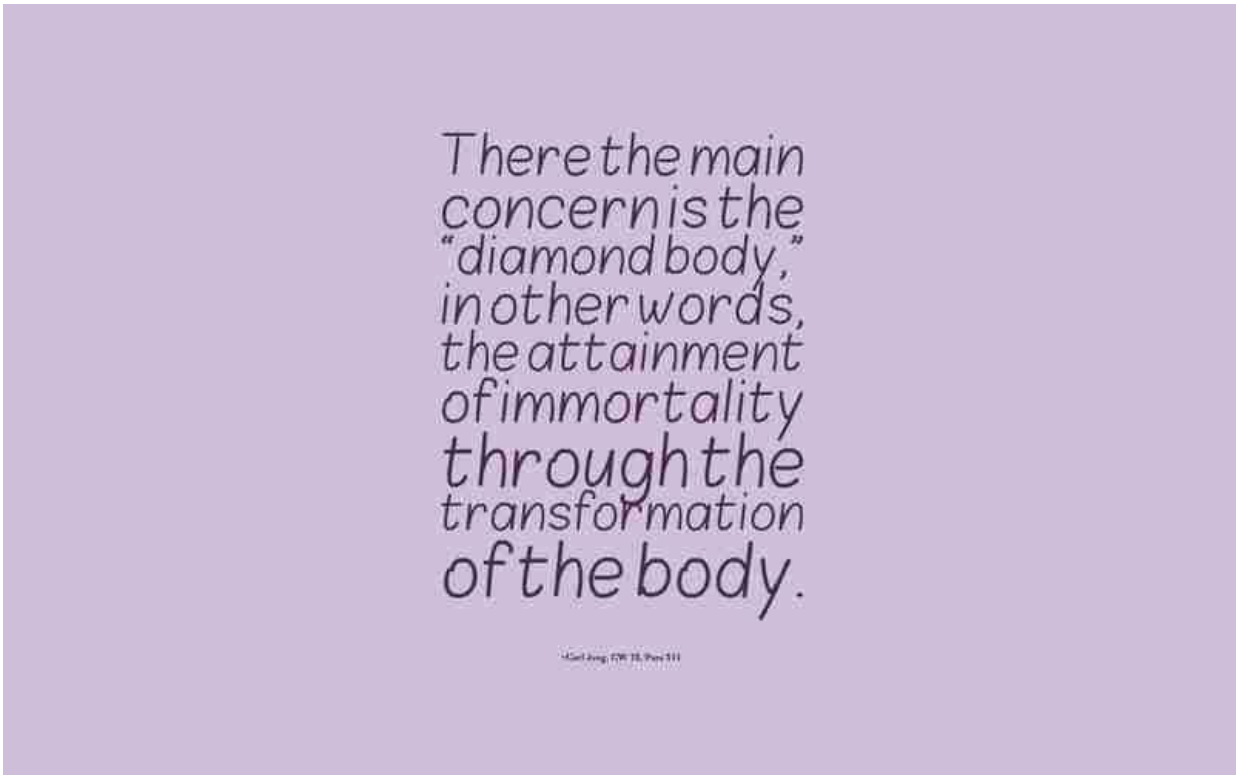
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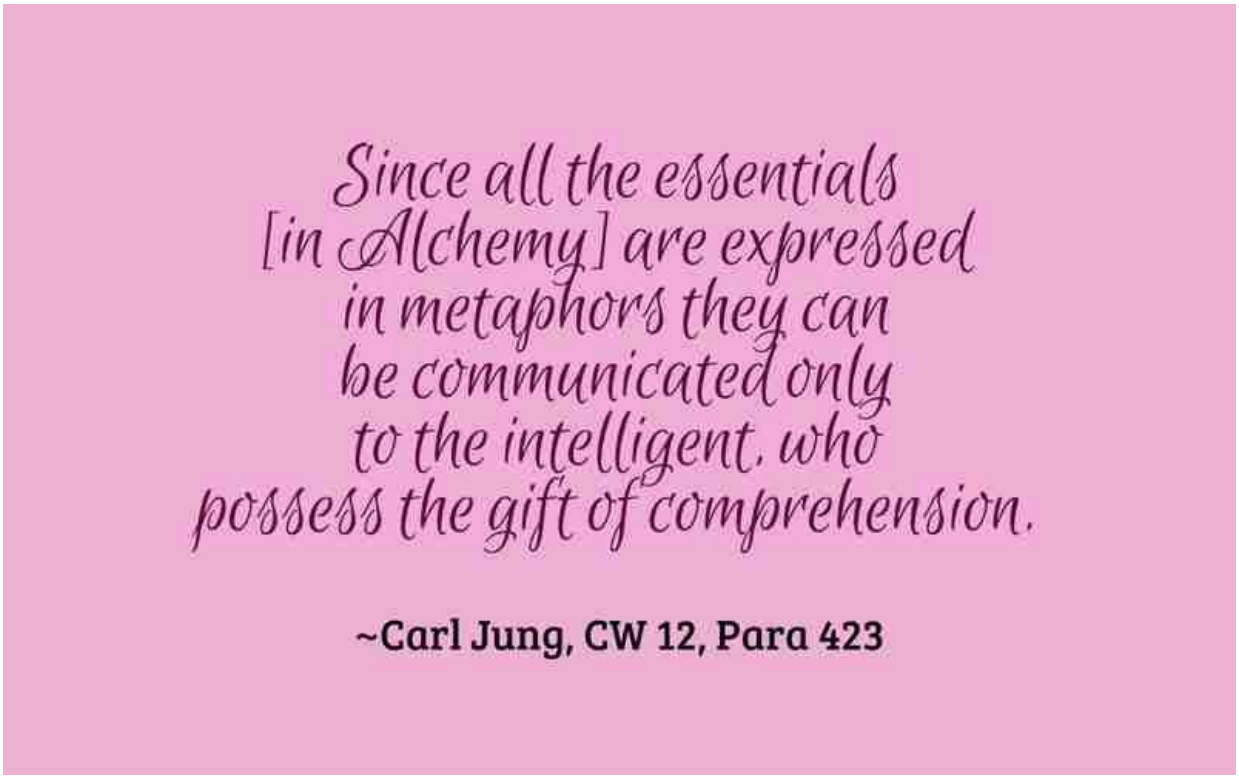
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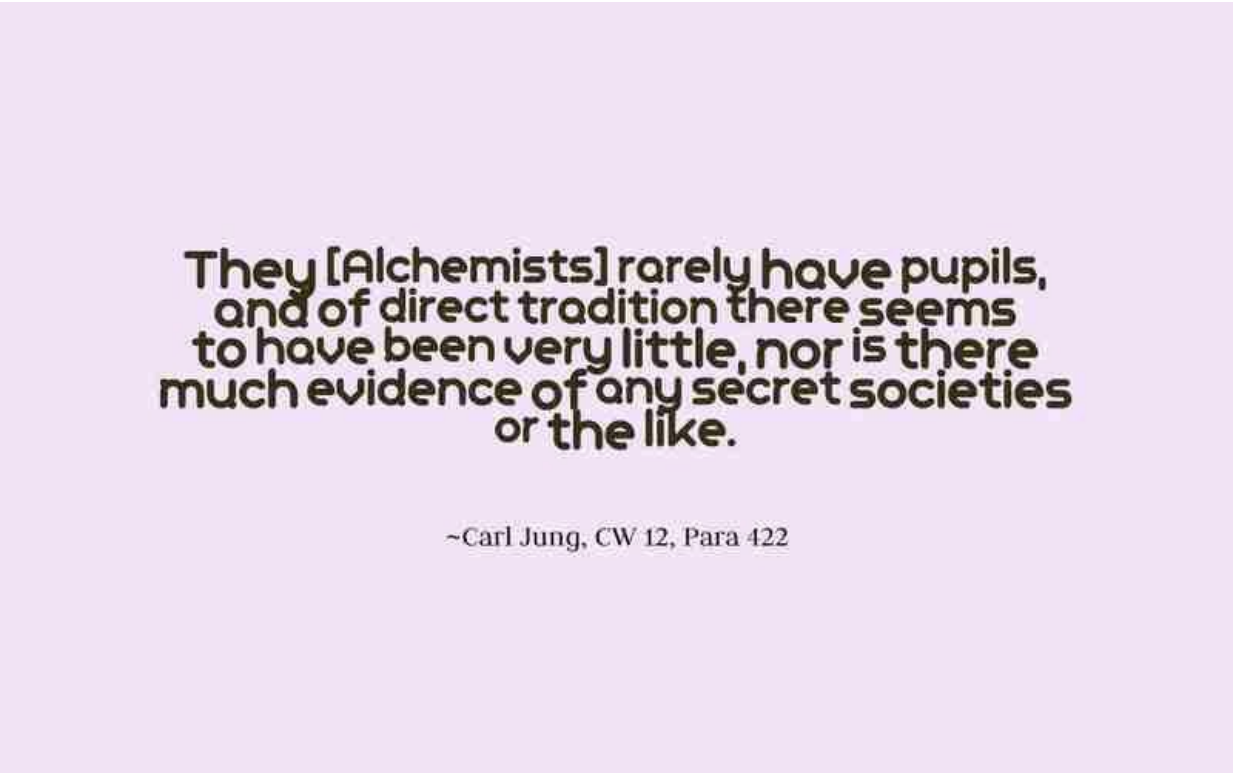
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Carl Jung across the web:

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Carl Jung on “Religion,” “Religious.” - Anthology (2016-06-04 02:30)

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. ." Carl Jung, Civilization in Transition, Page 85.

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what re- ligion really is. Carl Jung, Zarathustra Seminar, Page 503.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God.

Religious faith, on the other hand, refuses to

give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, Psychology and Religion, Page 464.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, noth- ing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 8, Psychology and Reli- gion, Page 30.

It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the uncon- scious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; Essay Included in CW 18; Page 314.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while

in the older religions it was the mother imago... In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353

The psychic fact “God” is a typical autonomism, a collective archetype...It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the indi- vidual’s faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large ex- tent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No.

2. Carl Jung; Memories, Dreams, Reflections; Page 72

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their

religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Pages 180-181, Paras 308-309.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

If our religion is based on salvation, our chief emotions will be fear and trembling. If our religion is based on wonder, our chief emotion will be gratitude. Carl Jung

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and in- stead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, Modern Psychology, Vol. 1, Page 68.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology

and Alchemy, Page 12.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent reli- gious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, Modern Psychology, Page 28.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow be- side Christianity. Carl Jung, ETH Lecture V. Page 161.

As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture

27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , reli- gious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand
. . . used to express "eternal truths", and . . . still used in many religions. Page 83.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale.

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extra-mundane factors.

A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism).

From this basic fact all ethics are derived, which without the individual's responsibility before God can be nothing more than conventional morality. Carl Jung, CW 10, Para 507

A creed coincides with the established Church or, at any rate, forms a public institution whose members in- clude not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit.

Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

When, through mass rule, the individual becomes social unit No. so-and-so and the State is elevated to the supreme principle, it is only to be expected that the religious function too will be sucked into the maelstrom.

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history.

Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural "knowledge" of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as outside.

For this reason he has always taken care that any difficult decisions likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature.

Offerings are made to the invisible powers, formidable blessings are pronounced, and all kinds of solemn rites are performed. Carl Jung, CW 10, Para 512

Western psychology knows the mind as the mental

functioning of a psyche. It is the "mentality" of an

individual.

An impersonal Universal Mind is still to be met with in the sphere of philosophy, where it seems to be a relic of the original human "soul."

This picture of our Western outlook may seem a little drastic, but I do not think it is far from the truth.

At all events, something of the kind presents itself as soon as we are confronted with the Eastern mentality.

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand

that it is the essential condition of cognition, and hence of the cognitive existence of the world.

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

The strange antithesis between East and West is expressed most clearly in religious practice.

We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar.

The Indian, on the other hand, speaks of dhyana, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner.

In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shame- facedly is the holiest symbol to the Indian.

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns.

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God.

This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

Religion, as the Latin word [religio] denotes, is a careful and scrupulous observation of what Rudolph Otto

aptly termed the
numinosum, that is, a dynamic agency or effect not caused by an arbitrary act of will.

On the contrary, it seizes and controls the human subject, who is always rather its

victim than its creator. The numinosum, whatever its cause may be, is an experience

of the subject independent of his will.

At all events, religious teaching as well as the consensus gentium [general consensus] always and everywhere explain this experience as being due to a cause external to the individual.

The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

There is religious sentimentality instead of the numinosum of

divine experience. This is the well-known characteristic of a

religion that has lost its living mystery.

It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52

Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides. Carl Jung, CW 11, Para 71.

Among all my patients in the second half of life—that is to say, over 35—there has been not one whose problem in the last resort was not that of finding a religious outlook on life.

It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious
outlook.

This of course has nothing to with a particular creed or membership of a church. Carl Jung, CW 11, Para 509

Religion is a “revealed” way of salvation.

Its ideas are products of a pre-conscious knowledge which, always and everywhere, expresses itself in sym- bols.

Even if our intellect does not grasp them, they still work, because our unconscious acknowledges them as exponents of universal psychic facts.

For this reason faith is enough—if it is there.

Every extension and intensification of rational consciousness, however, leads us further away from the sources of the symbols and, by its ascendancy, prevents us from understanding them.

That is the situation today. Carl Jung, CW 11, Para 293

What is ordinarily called “religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind

of “religion,” which I prefer to call a creed, may not after all have an important function in human society.

The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out
with an organized dogma and ritual. Carl Jung, CW 11,

Para 75. Creeds are codified and dogmatized forms of

religious experience.

The contents of the experience have become sanctified and are usually congealed in a rigid, often elaborate structure of ideas.

The practice and repetition of the original experience have become a ritual and an

unchangeable institution. This does not necessarily mean lifeless petrification.

On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years,
without there arising any vital necessity to alter it.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development.

Even the number of dogmas is not limited and can be multiplied in

the course of time. The same holds true of the ritual. Carl Jung, CW

11, Para 10

How are we to explain religious processes, for instance, whose nature is

essentially symbolical? In abstract form, symbols are religious ideas; in the

form of action, they are rites or ceremonies. They are the manifestation and

expression of excess libido.

At the same time they are stepping-stones to new activities, which must be called cultural in order to distin- guish them from the instinctual
functions that run their regular course according to natural law. Carl Jung, CW 8, Para 91

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the
balance between them.

This is possible only if it remains conscious of both at once.

However, the necessary insight is made exceedingly difficult not by one’s social and political leaders alone, but also by one’s religious
mentors.

They all want decision in favour of one thing, and therefore the utter identification of the individual with the necessarily one-sided “truth.”

Even if it were still a question of some great truth, identification with it would still be a catastrophe, as it ar-

rests all
further spiritual development. Carl Jung, CW 8, Para 425.

The unconscious is the only available source of religious experience.

This is certainly not to say that what we call the unconscious is identical with God or

is set up in his place. It is simply the medium from which religious experience

seems to flow.

As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. Carl Jung, CW

10, Para 565 Love has more than one thing in common with

religious faith.

It demands unconditional trust and expects absolute surrender.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling.

And because this is so difficult, few mortals can boast of such an achievement.

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.

He is a sorry knight who shrinks from the difficulty of loving his lady.

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10,

Para 232 The unconscious is the only available source of religious experience.

This is certainly not to say that what we call the unconscious is identical with God or

is set up in his place. It is simply the medium from which religious experience

seems to flow.

As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565.

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has
given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

But many of them are religious people, only incapable of agreeing with

the existing forms of belief. Carl Jung, CW 11, Para 34.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that cer-

tainty which will
keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

Amplification: A method of association based on the comparative study of mythology, religion and fairy tales, used in the interpretation of images in dreams and drawings. Daryl Sharp, Jung Lexicon.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic phi- losophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper- only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.
You see, "alcohol" in Latin is spiritus, and you use the same word for the highest religious experience as well as for the most depraving poison. . Carl Jung, Jung/ Bill Wilson Letters.

His [Christ's] religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of con- sciousness instead of understanding them and their implications. Carl Jung, Letters Vol. II, Page 436.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. Carl Jung, Jung- Ostrowski, Page 39.

Christian dogma brought immense advances in religious comprehensions. Carl Jung, Jung-Ostrowski, Page 42.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or phi- losophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts. Carl Jung, Letters Vol. II, Pages 86-87.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191

The German edition [Answer to Job] over here has already upset the representatives of three religions, not be- cause it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Every religion makes use of two feet: faith on one side and ritual on the other. Carl Jung, Letters Vol. II, Pages 208-210.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Pages 214-215.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Pages 243-244.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Analytical psychology only helps us to find the way to the religious experience that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone. Carl Jung, Letters Vol. II, Pages 257-264.

You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way. Carl Jung, Letters Vol. II, Page 291.

He answered that f.i. I used the term hierosgamos, which is a very usual term in comparative religion, and there is nothing esoteric about it. Carl Jung, Letters Vol. II, Pages 296-297.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psycholog- ical life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Pages 312-316.

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another. Carl Jung, Letters Vol. II, Pages 319-320.

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seri- ously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility. Carl Jung, Letters Vol. II, Page 322.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and reli- gious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philoso- phy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page

468

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numi- nous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Pages 482-488

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Pages 482-488

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become effi- cient. Carl Jung, 1925 Seminar, Page 99

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in

the unconscious. Carl Jung, 1925 Seminar, Page 114

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Chris- tian religion but, I may say, of all religions. Carl Jung, Letters Vol. II, Pages 631-632

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Pages 597-598

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital condi- tions their existence can be maintained only artificially. Carl Jung, Letters Vol. II, Pages 597-598

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. Carl Jung, Letters Vol. II, Pages 623-624

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Letters Vol. II, Pages 623-624

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside. Carl Jung, Dreams Seminar, Page 399.

Religious statements without exception have to do with the reality of the psyche. Carl Jung, CW 11, Para 752.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Seminar, Page 419.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The religious myth is one of man’s greatest and most significant achievements, giving him the security and in- ner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that cer- tainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564.

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530.

A creed coincides with the established Church or, at any rate, forms a public institution whose members in- clude not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that cer- tainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known char- acteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52.

Healing may be called a religious problem. Carl Jung, CW 11, Para 523.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls
from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the sym- bolism of religious
experiences. Carl Jung, Kundalini Seminar, Page 27

Only the mystics bring creativity into religion. That is probably why they can feel the presence

and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

The religious myth is one of man's greatest and most significant achievements, giving him the security and in- ner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of reli- gion and its meaning. Carl Jung, CW 5, Para 106

The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than
unconscious imitation. Carl Jung, CW 5, Para 106

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual
as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder him- self as revelations, in
other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, hus- band and wife,
of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating
principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

"Religions are the great-healing systems for the ills of the soul. Neuroses and similar Illnesses Arise, one and all, from psychic complications. But once the dogma is disputed and Questioned, it has lost its healing power. A person who in it nger Believes que a God who knows suffering will have mercy on him, will help and comfort him and give his life a meaning, is weak and a prey to his own weakness and passe neurotic. " Carl Jung, CW 4, Paragraph 751

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/ Pinterest:

https://www.pinterest.com/purrington104/

Red Book:

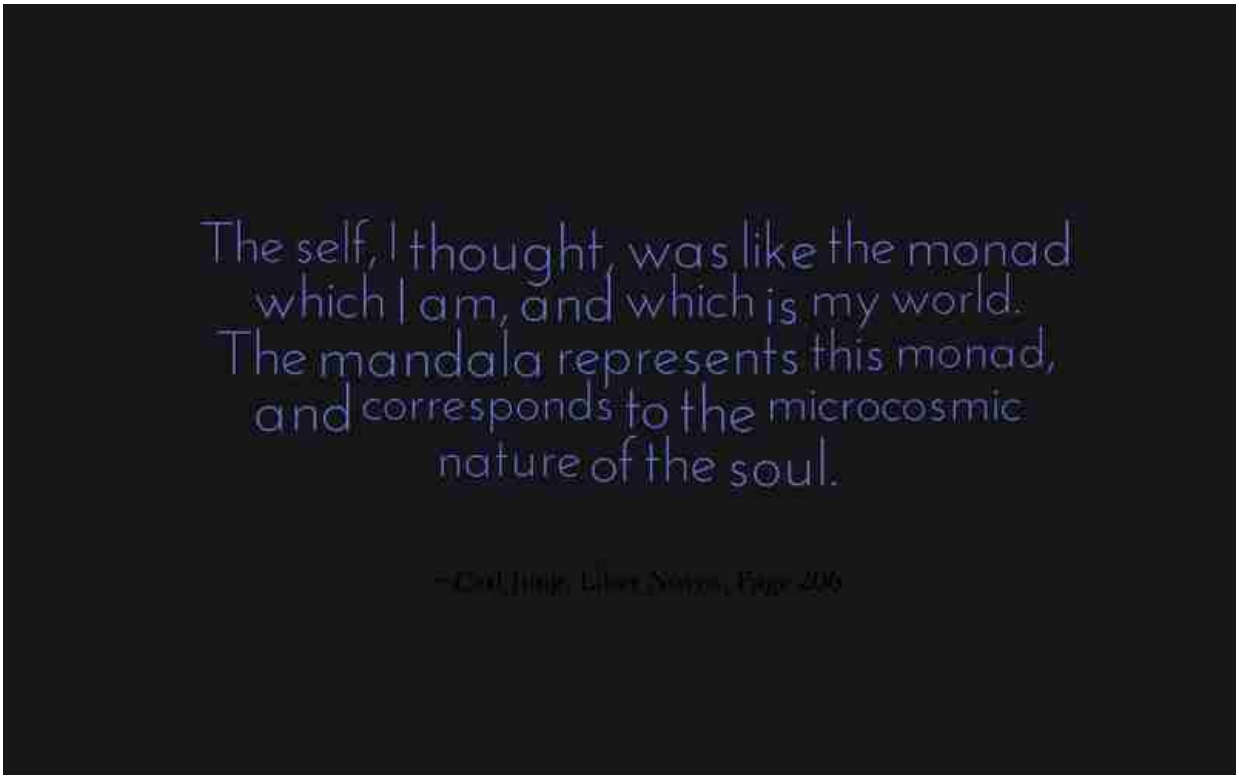
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

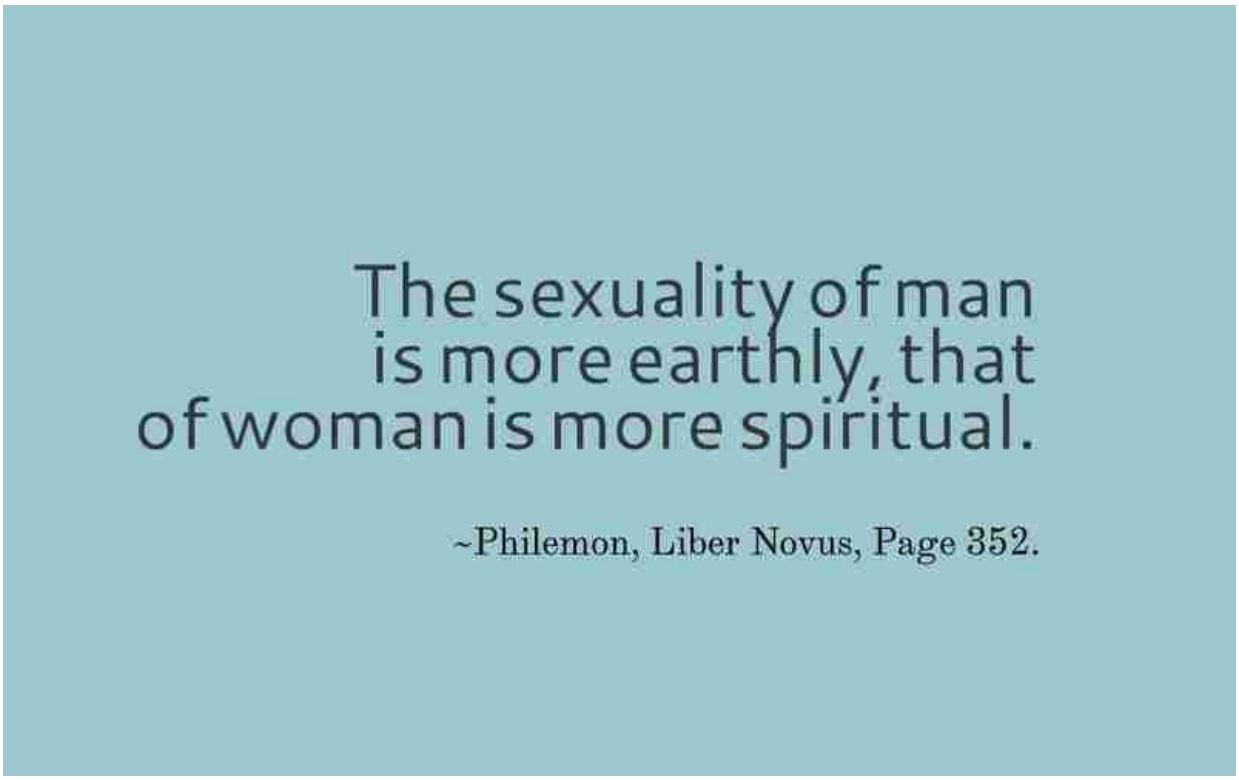
WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations (Liber Novus; Red Book) XXXIII (2016-06-05 02:30)

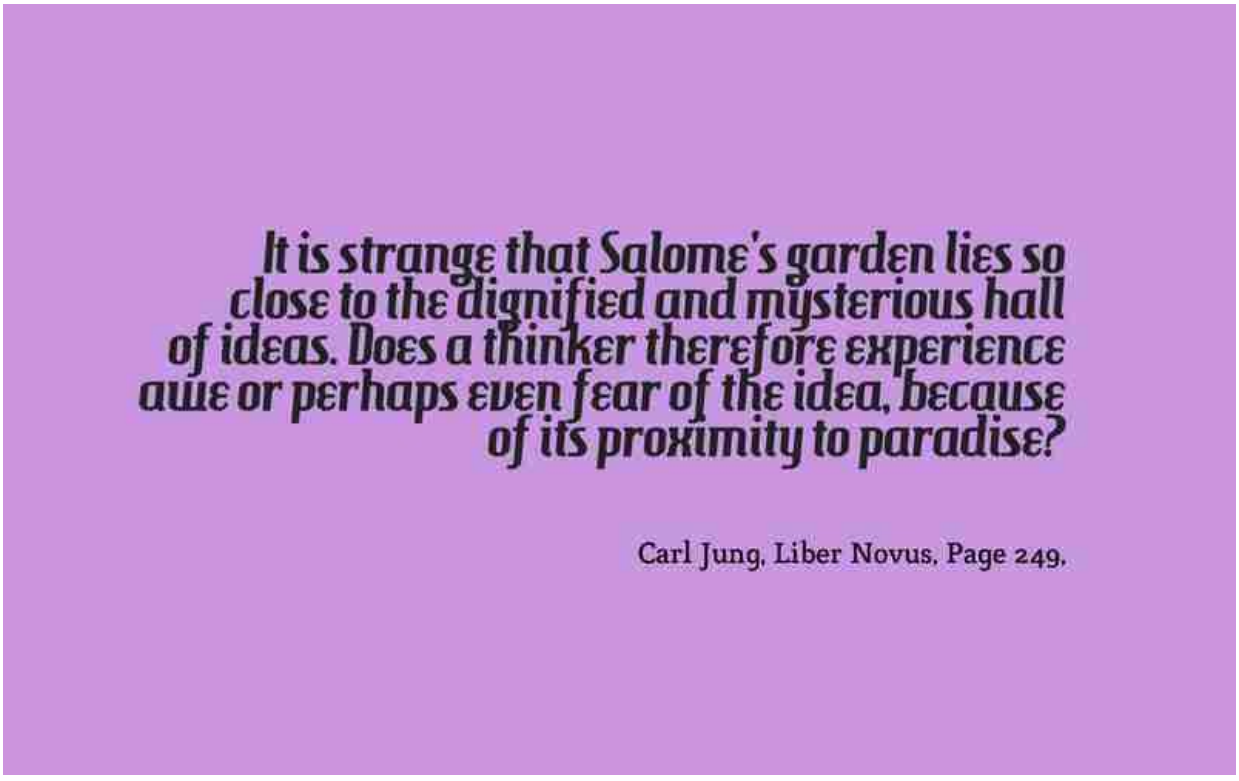

The self, I thought, was like the monad
which I am, and which is my world.
The mandala represents this monad,
and corresponds to the microcosmic
nature of the soul.

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber

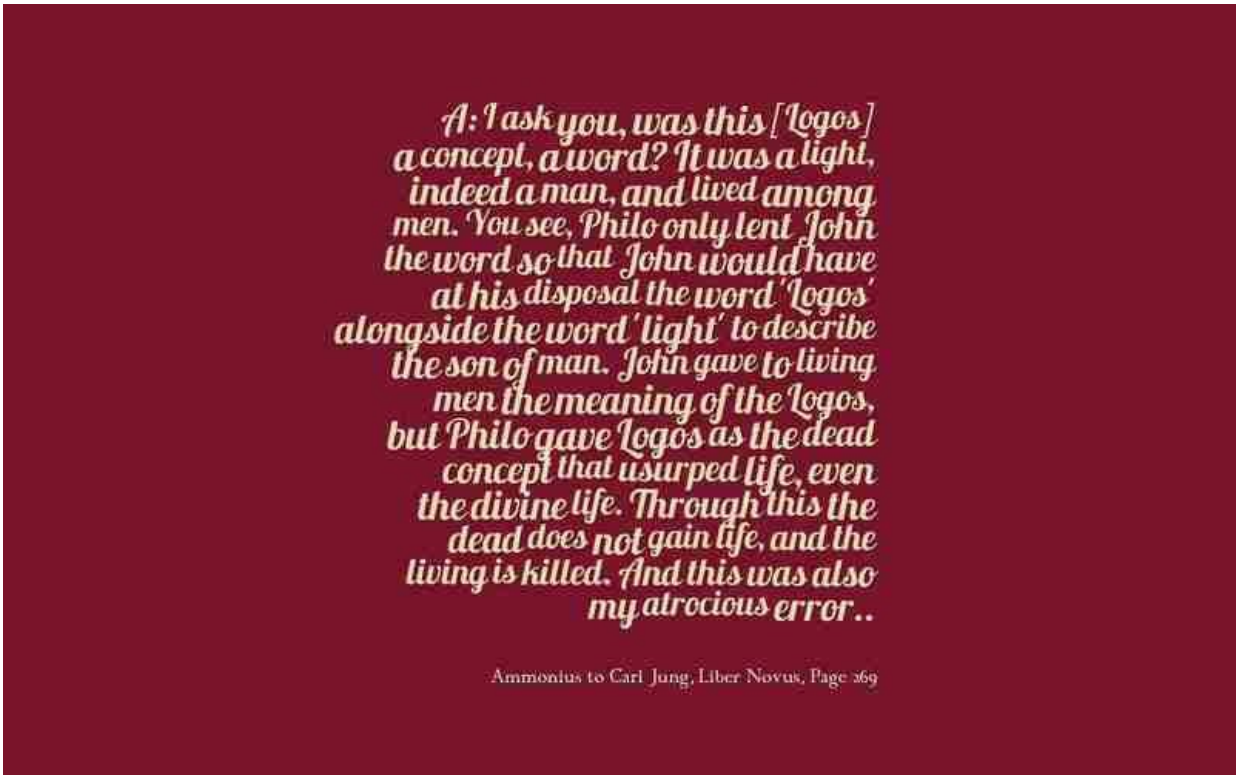
Novus, Page 206 and MDR, Page 221.



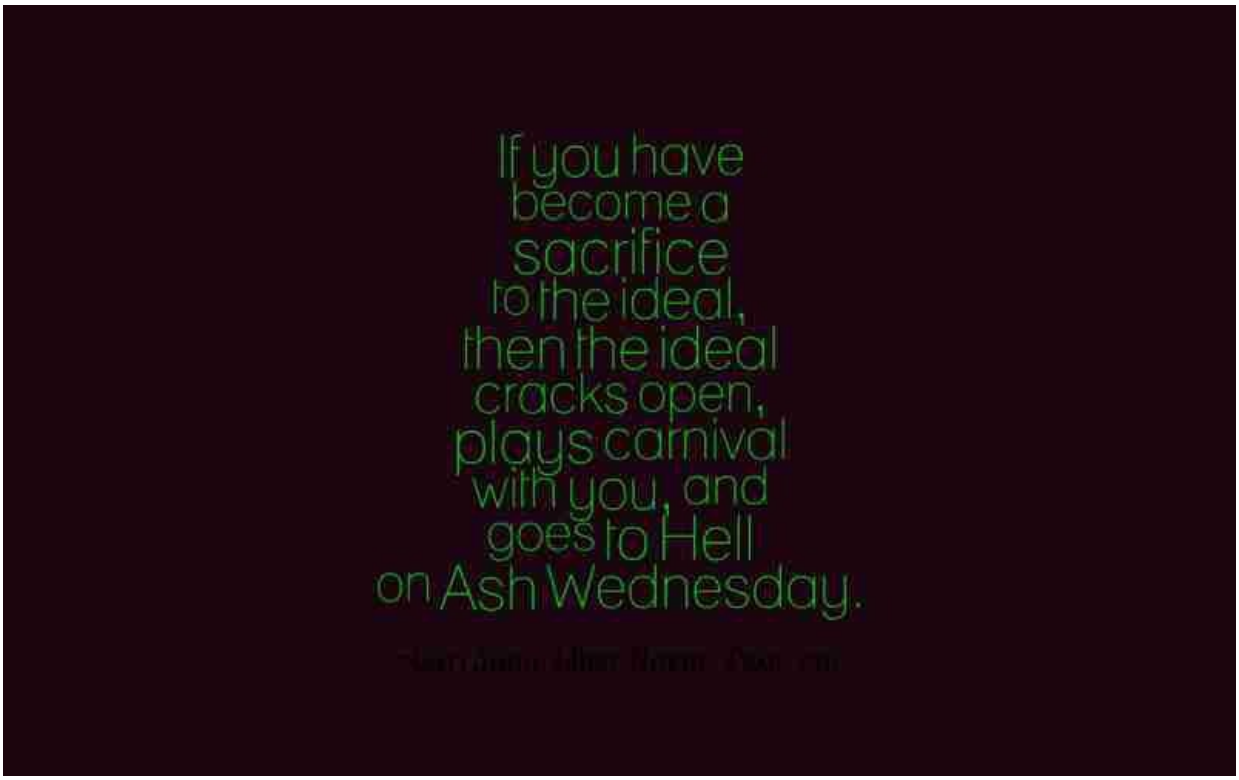
The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.


It is strange that Salome's garden lies so
close to the dignified and mysterious hall
of ideas. Does a thinker therefore experience
awe or perhaps even fear of the idea, because
of its proximity to paradise?
Carl Jung, Liber Novus, Page 249.

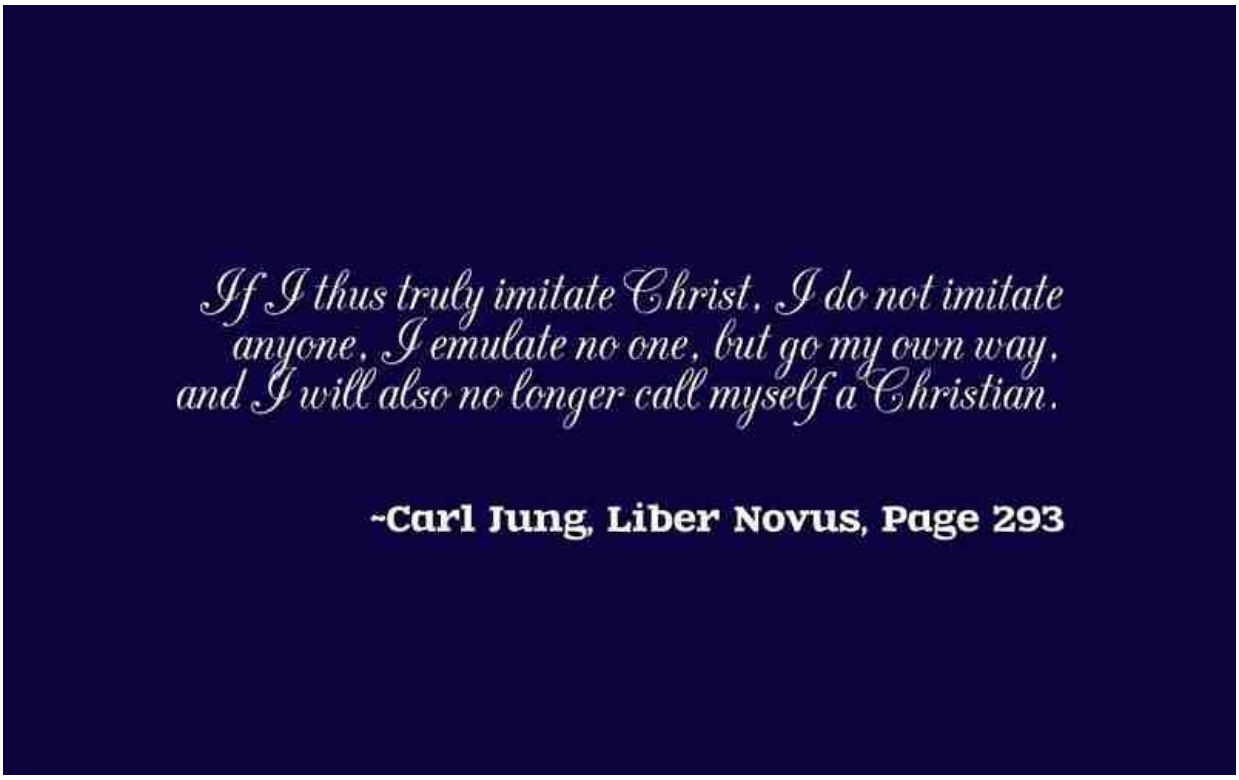
It is strange that Salome’s garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.


A: I ask you, was this [Logos]
a concept, a word? It was a light,
indeed a man, and lived among
men. You see, Philo only lent John
the word so that John would have
at his disposal the word 'Logos'
alongside the word 'light' to describe
the son of man. John gave to living
men the meaning of the Logos,
but Philo gave Logos as the dead
concept that usurped life, even
the divine life. Through this the
dead does not gain life, and the
living is killed. And this was also
my atrocious error..
Ammonius to Carl Jung, Liber Novus, Page 269

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.



If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.


If I thus truly imitate Christ, I do not imitate
anyone, I emulate no one, but go my own way,
and I will also no longer call myself a Christian.
~Carl Jung, Liber Novus, Page 293

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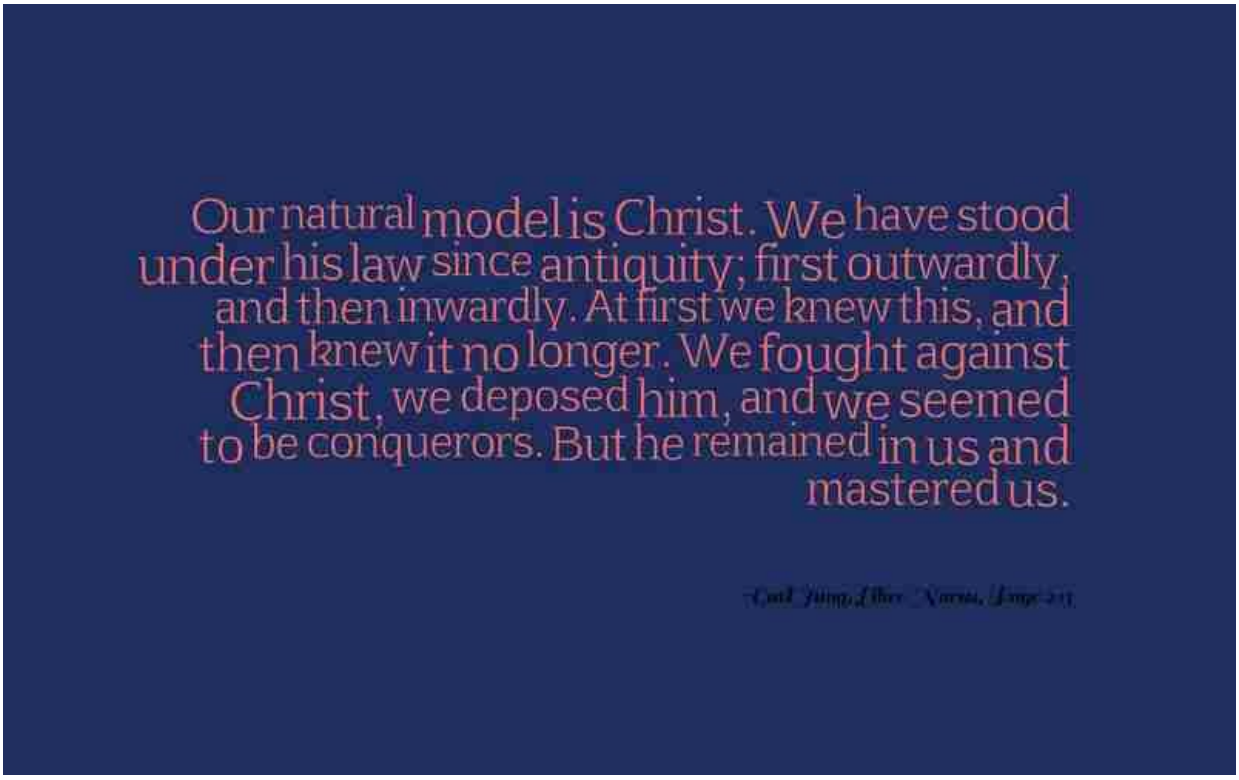
Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us.

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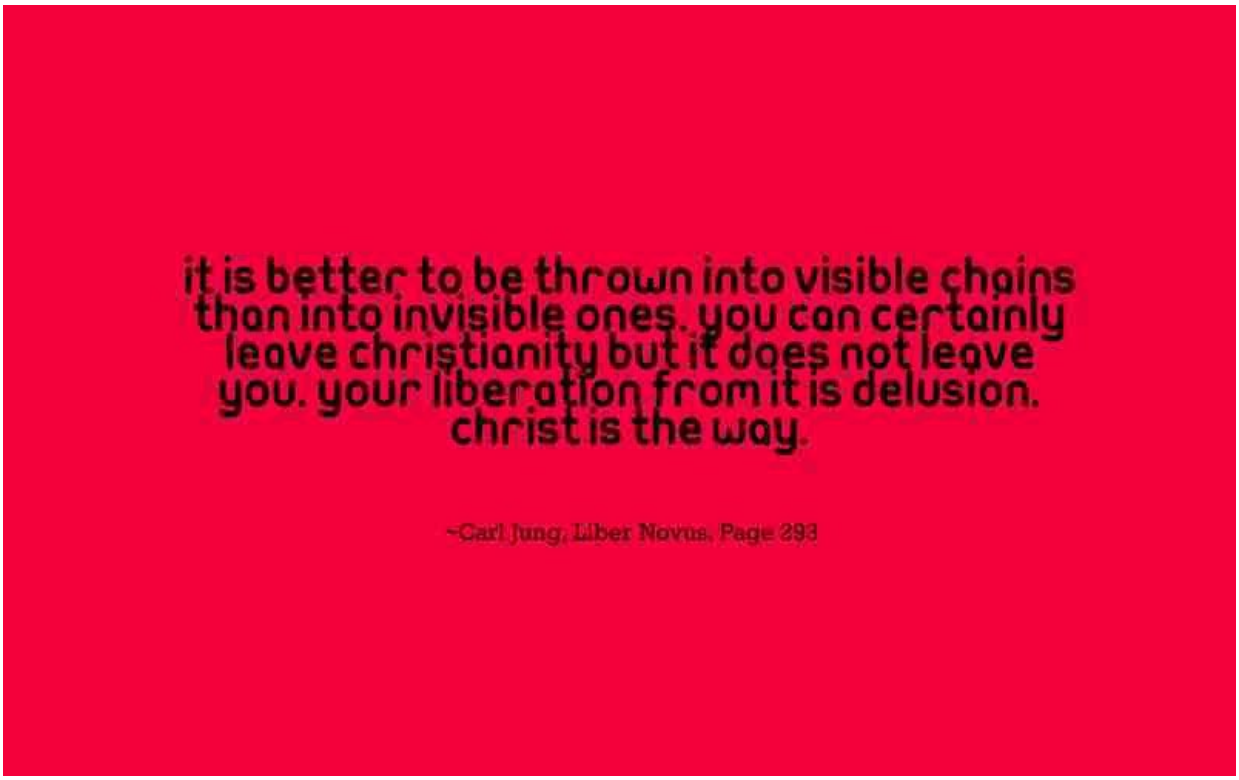
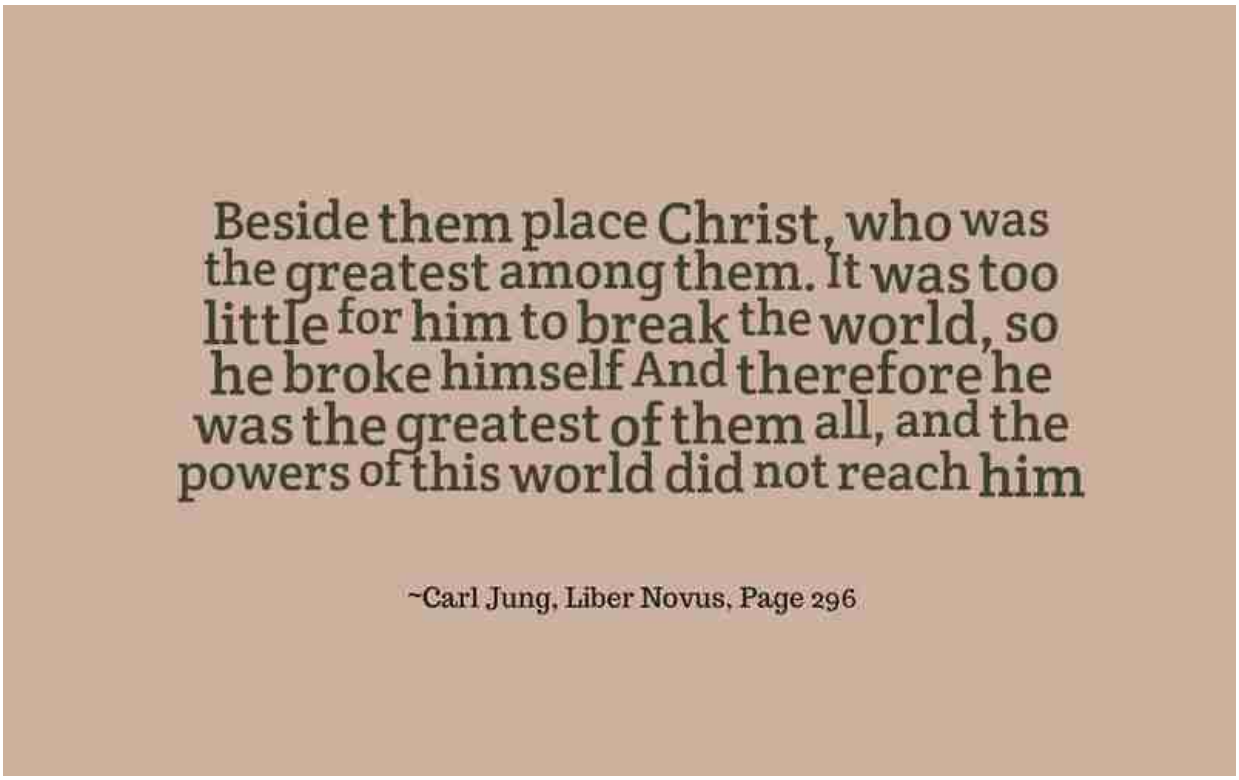

it is better to be thrown into visible chains than into invisible ones. you can certainly leave christianity but it does not leave you. your liberation from it is delusion. christ is the way.
~Carl Jung, Liber Novus, Page 293

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.


Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him
~Carl Jung, Liber Novus, Page 296

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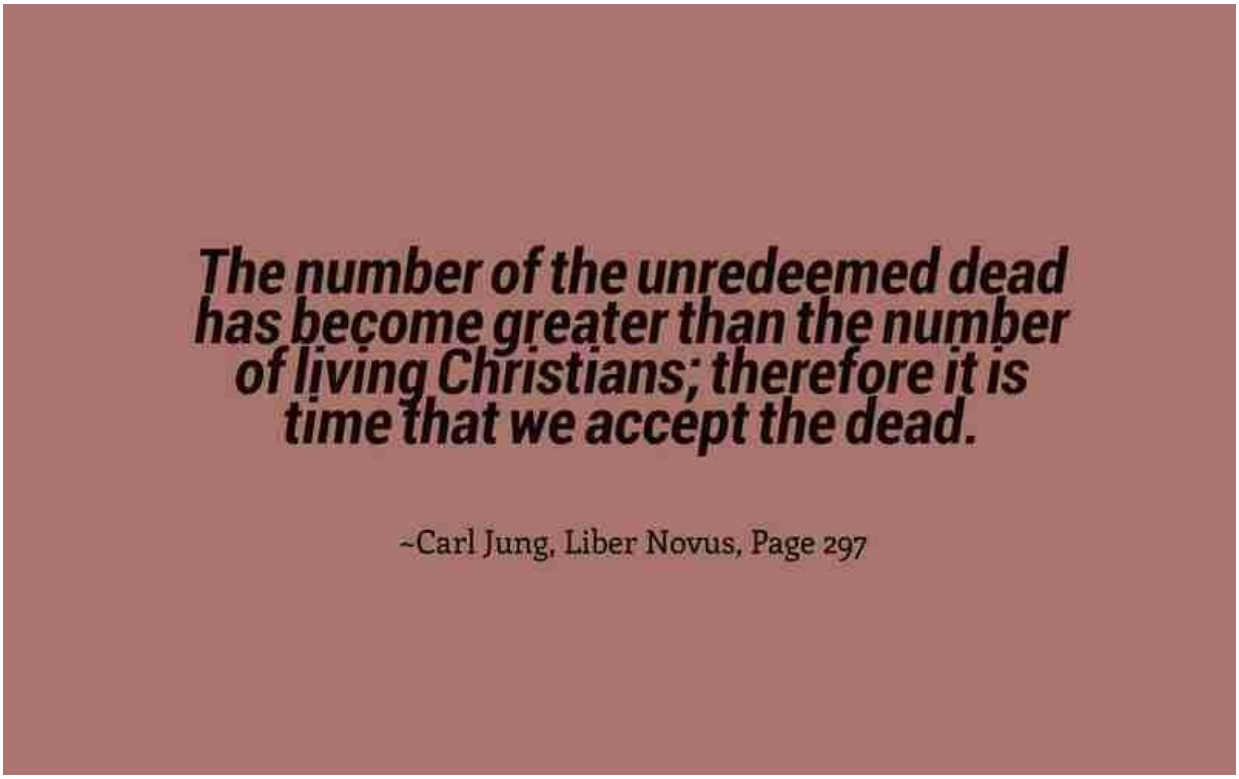
Liber Novus, Page 296.


The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead.
~Carl Jung, Liber Novus, Page 297

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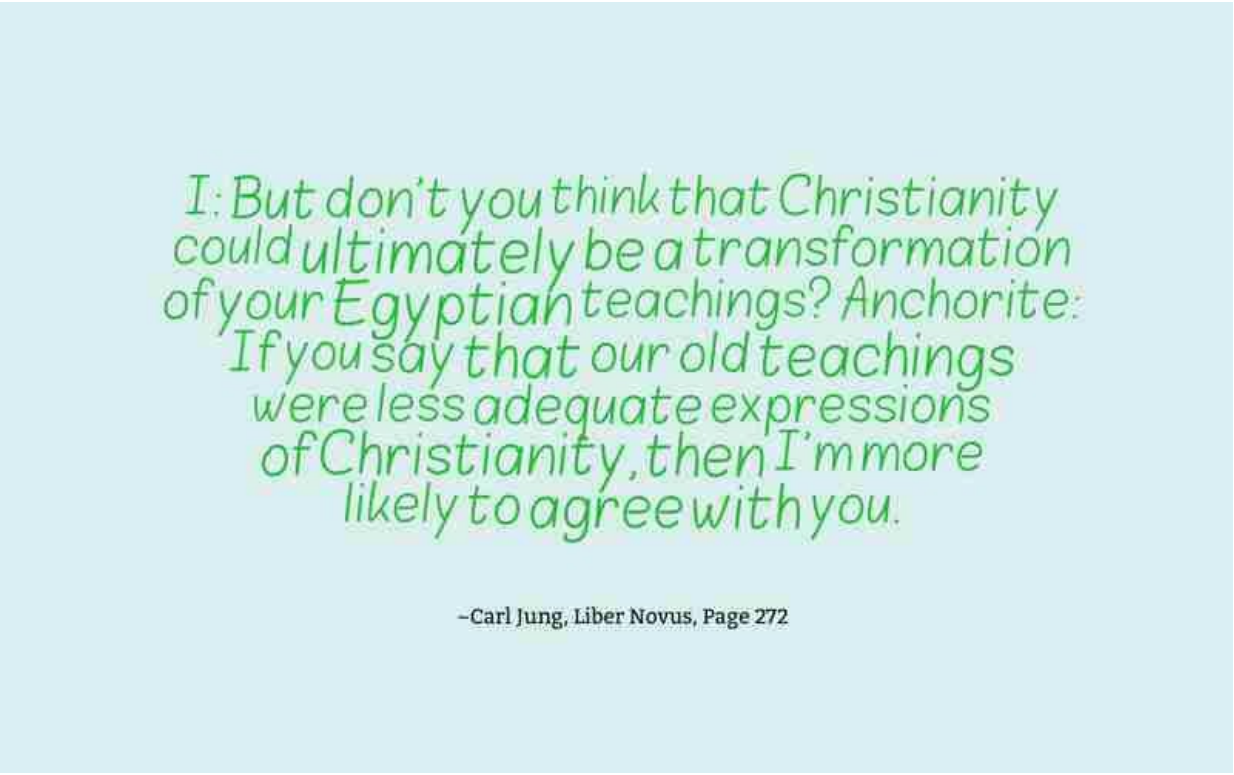
I: But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings? Anchorite: If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you.
~Carl Jung, Liber Novus, Page 272

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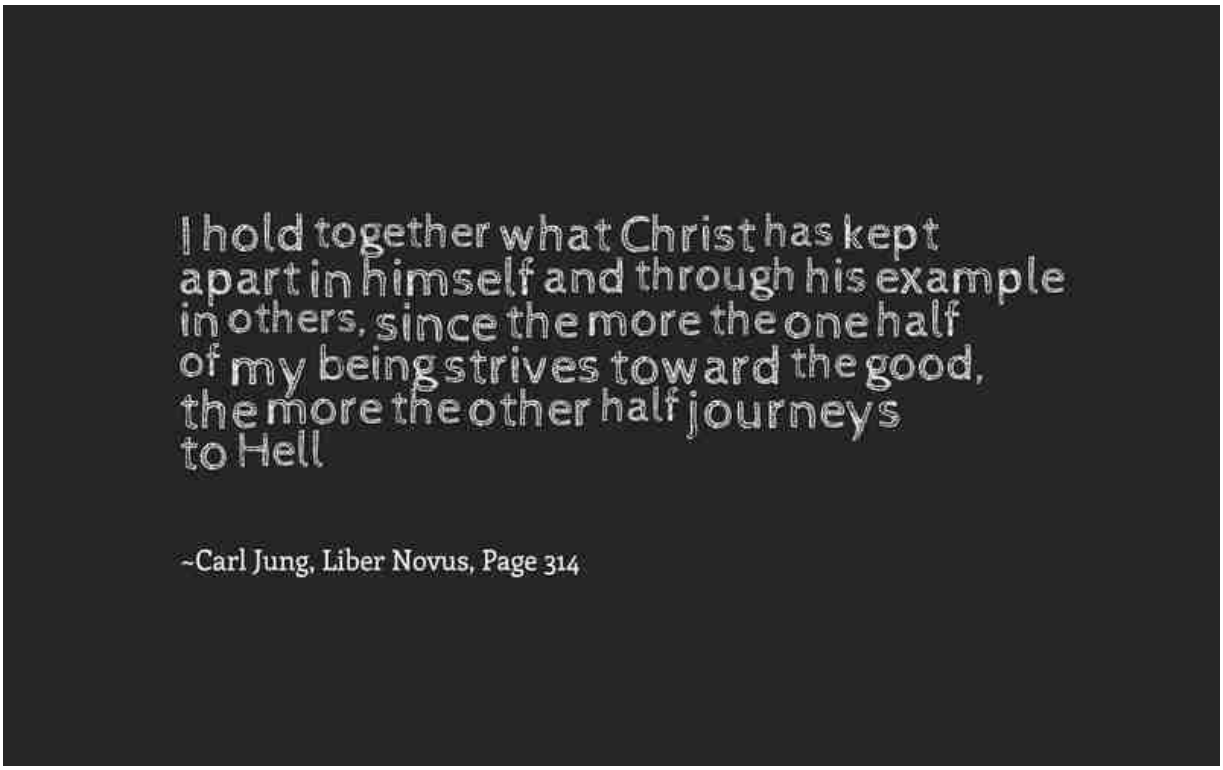
Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.


I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell
~Carl Jung, Liber Novus, Page 314

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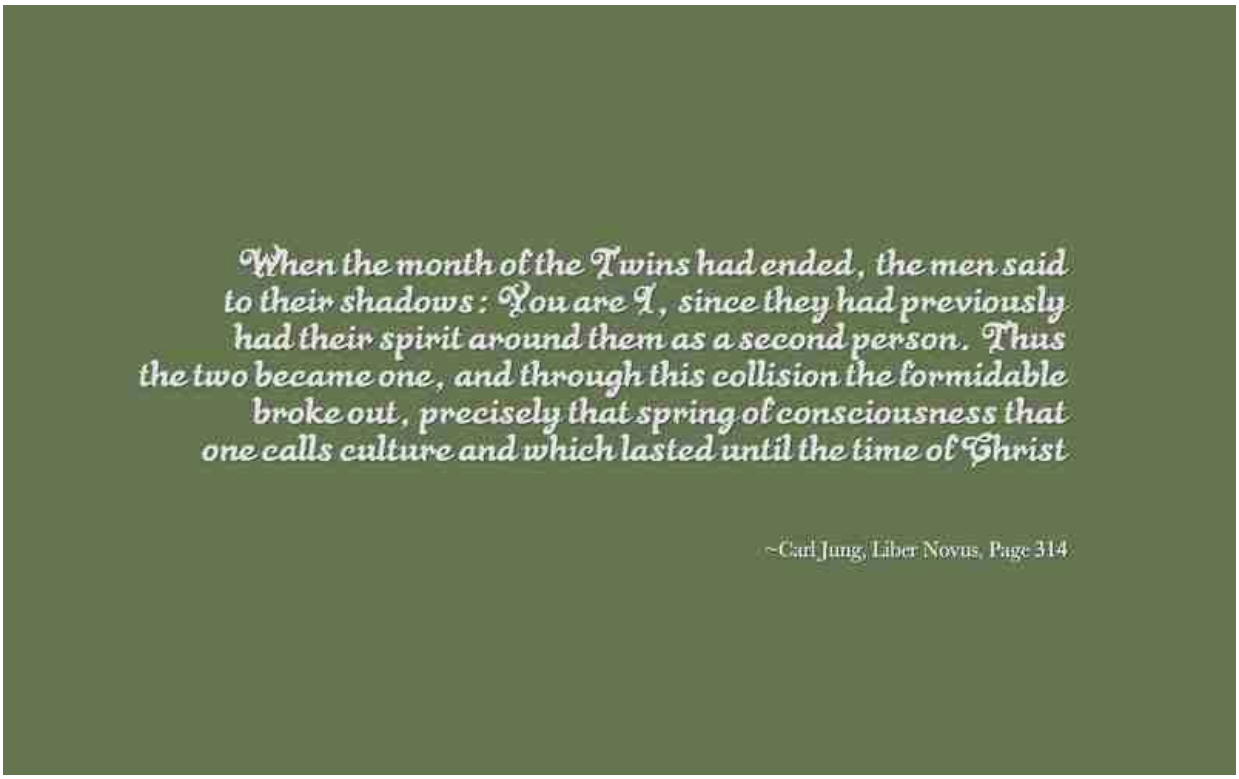
When the month of the Twins had ended, the men said to their shadows: You are I, since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ
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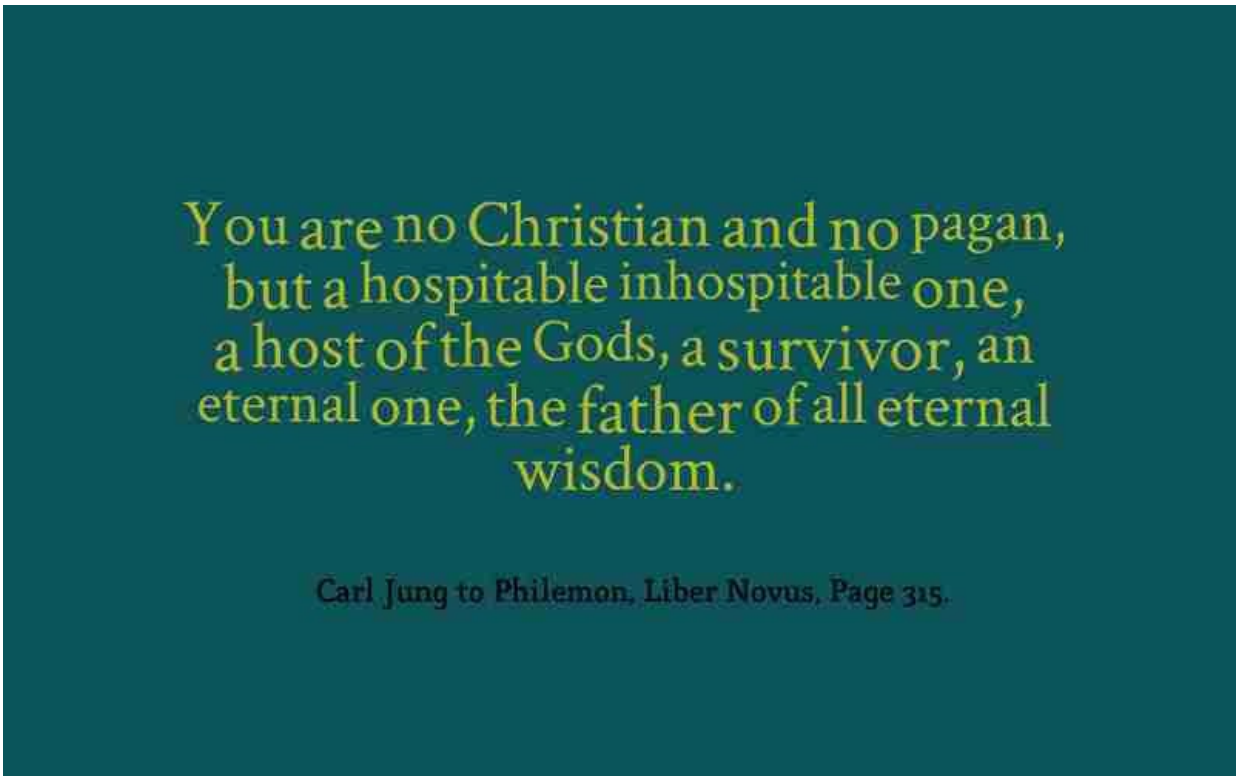
You are no Christian and no pagan,
but a hospitable inhospitable one,
a host of the Gods, a survivor, an
eternal one, the father of all eternal
wisdom.
Carl Jung to Philemon, Liber Novus, Page 315.

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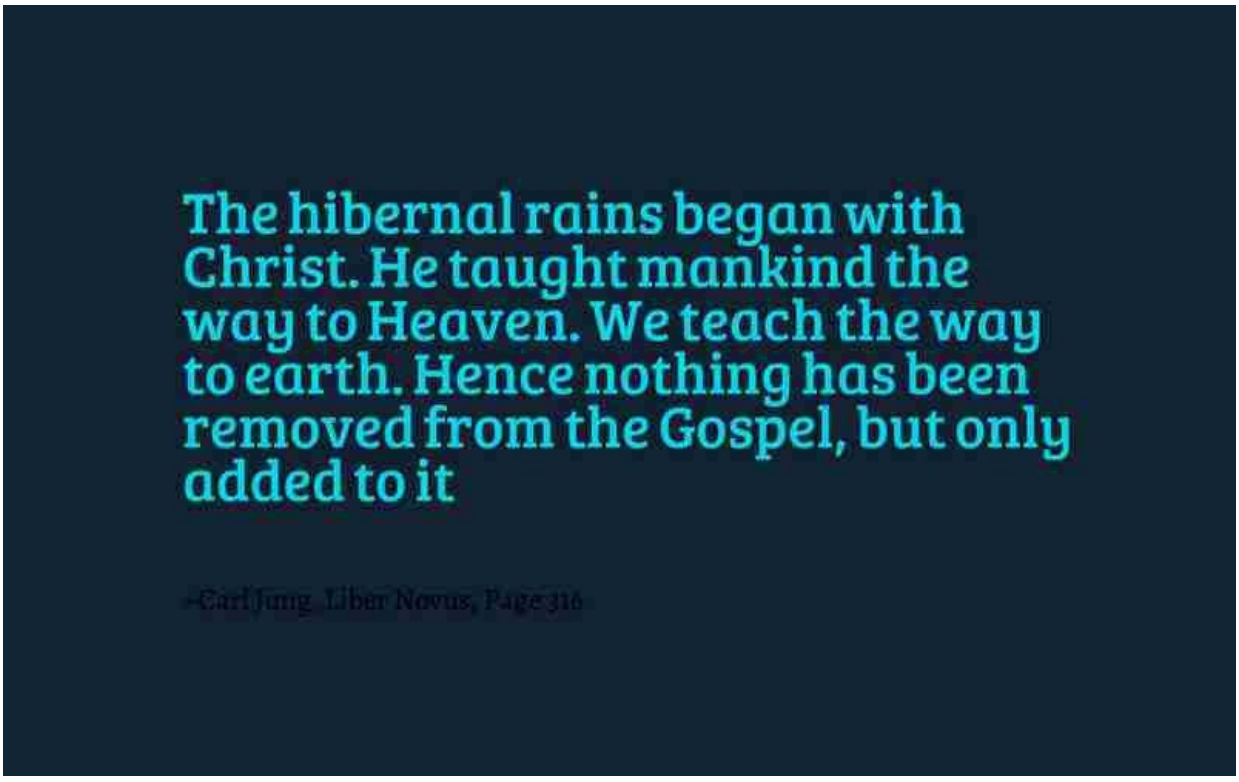
The hibernal rains began with
Christ. He taught mankind the
way to Heaven. We teach the way
to earth. Hence nothing has been
removed from the Gospel, but only
added to it
-Carl Jung, Liber Novus, Page 316

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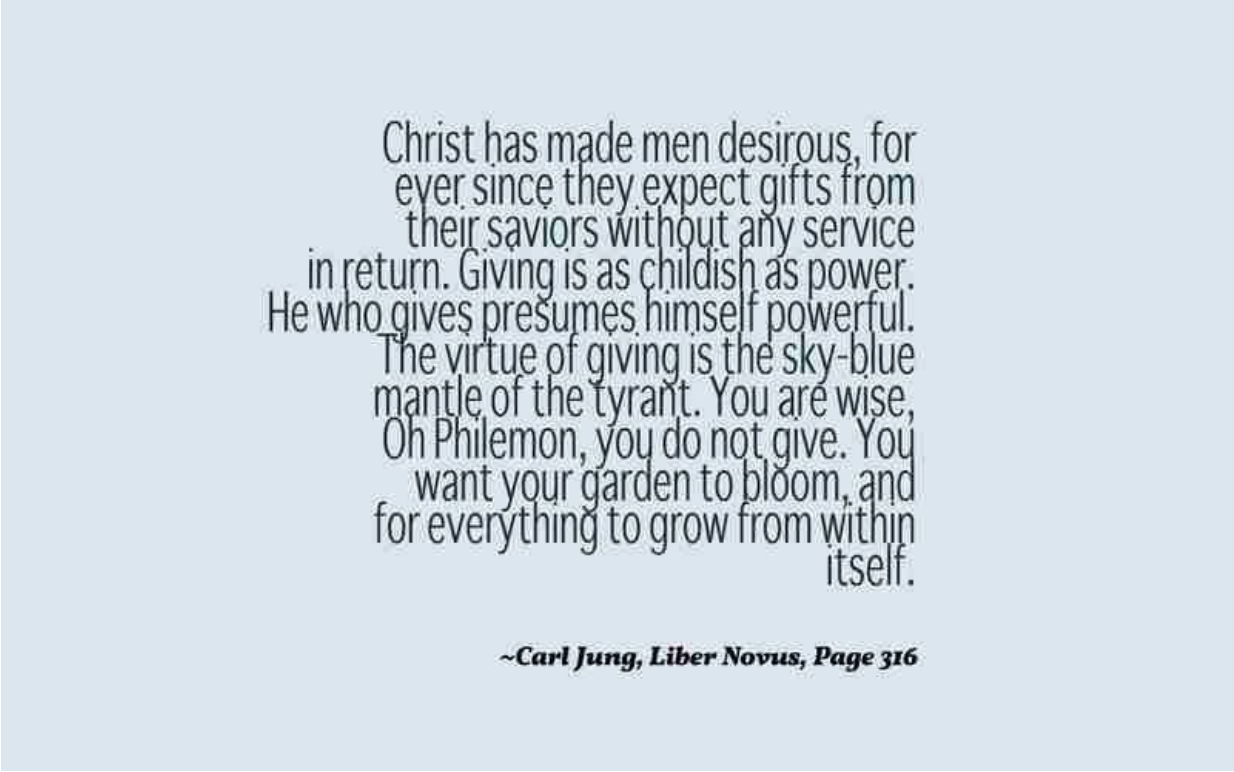
Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself.
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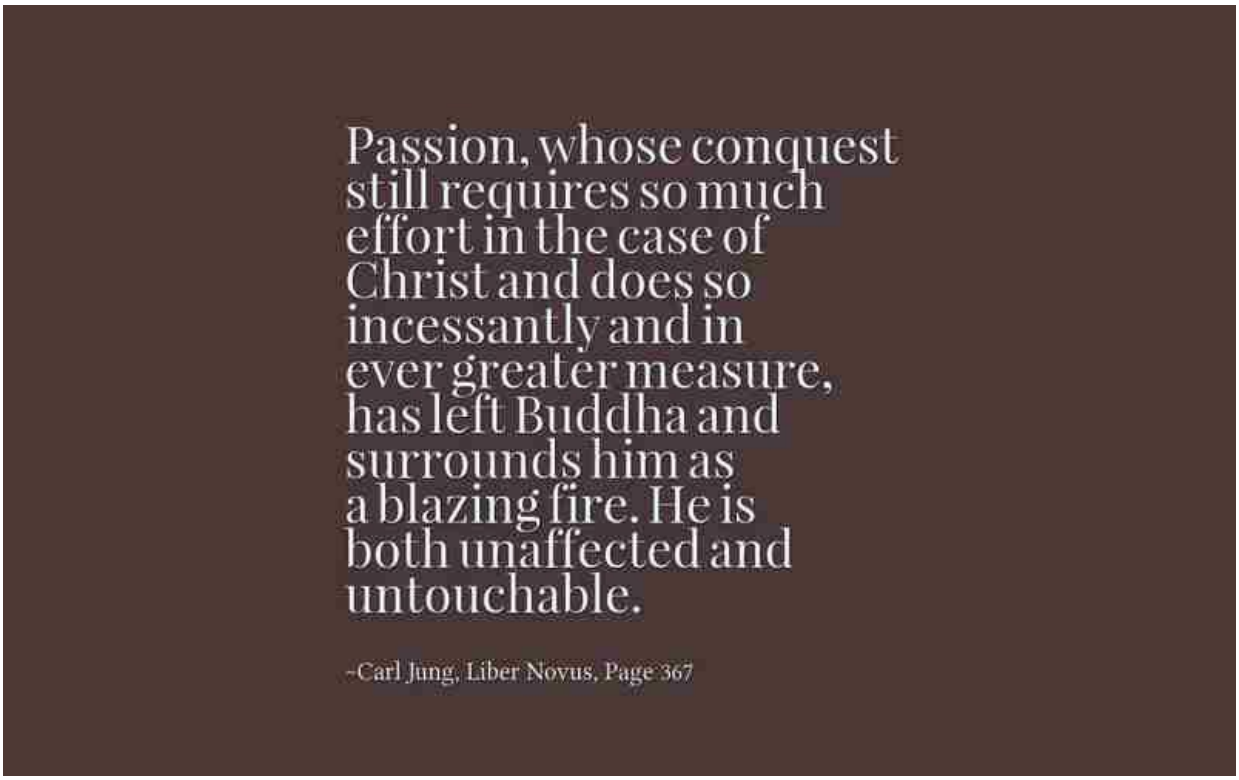
Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.
-Carl Jung, Liber Novus, Page 367

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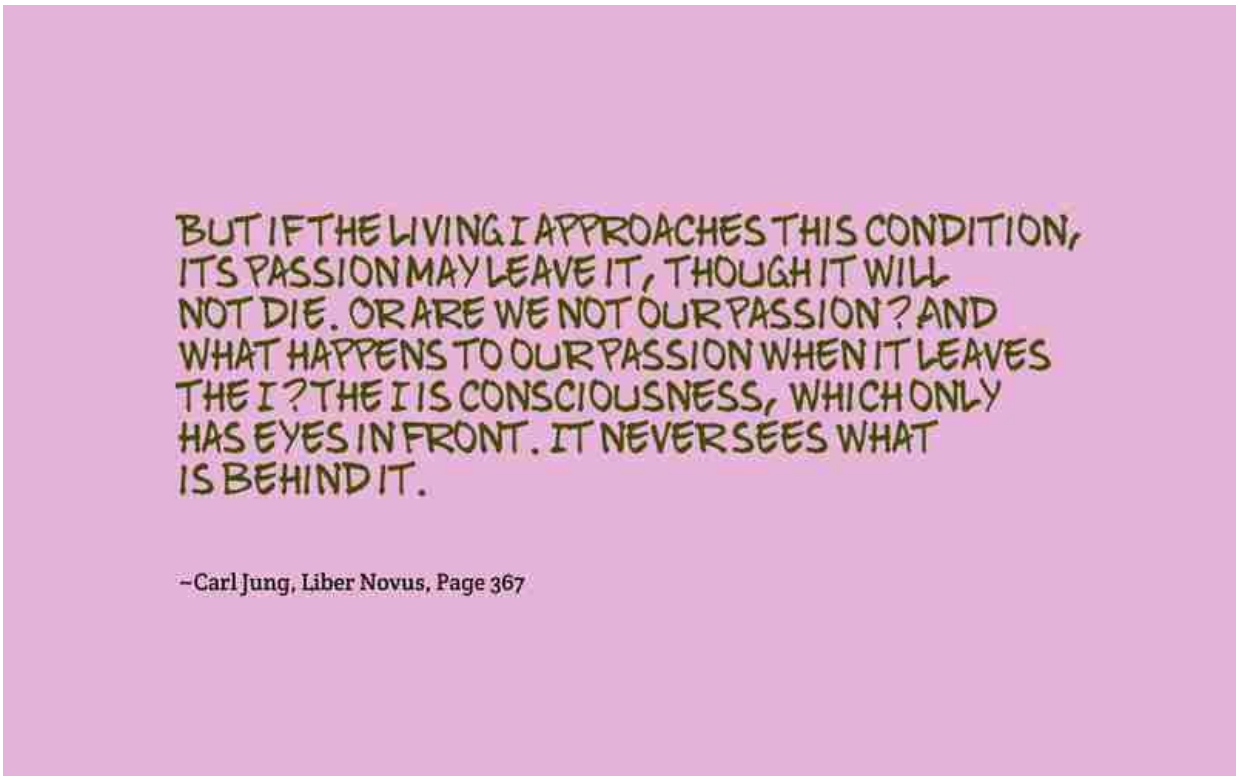
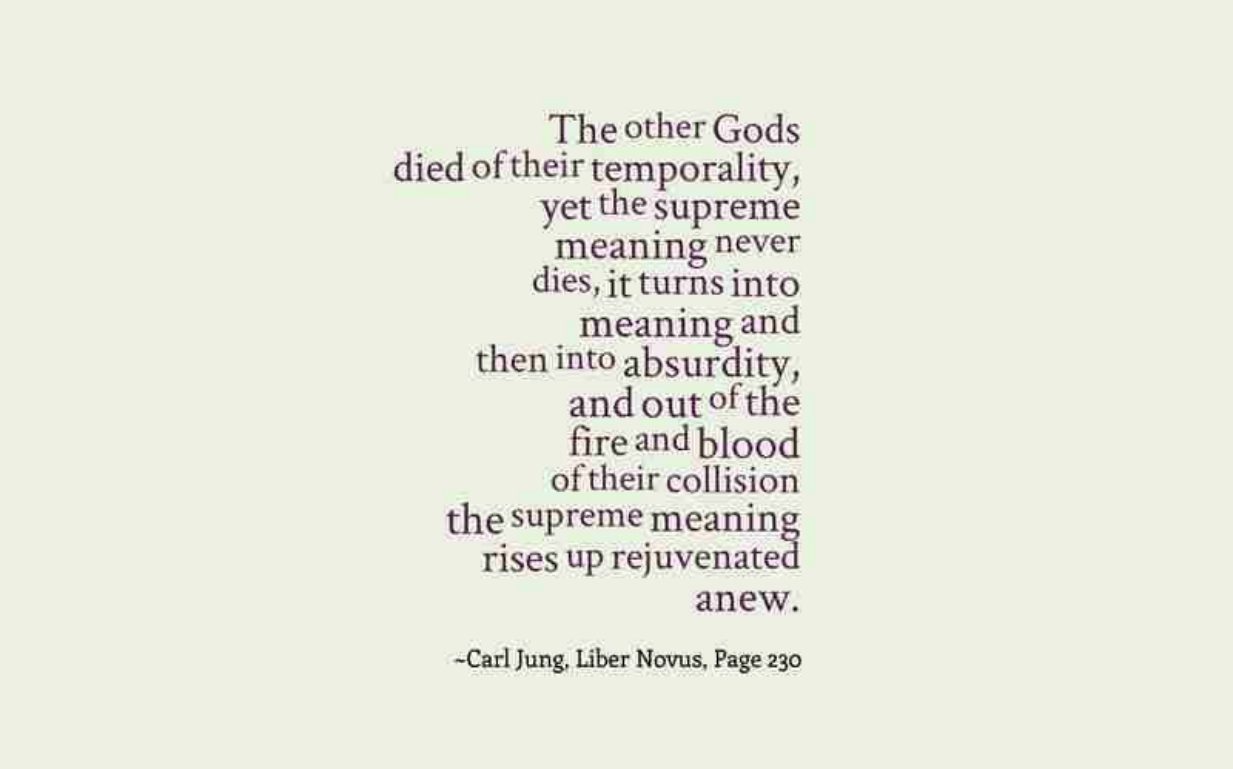
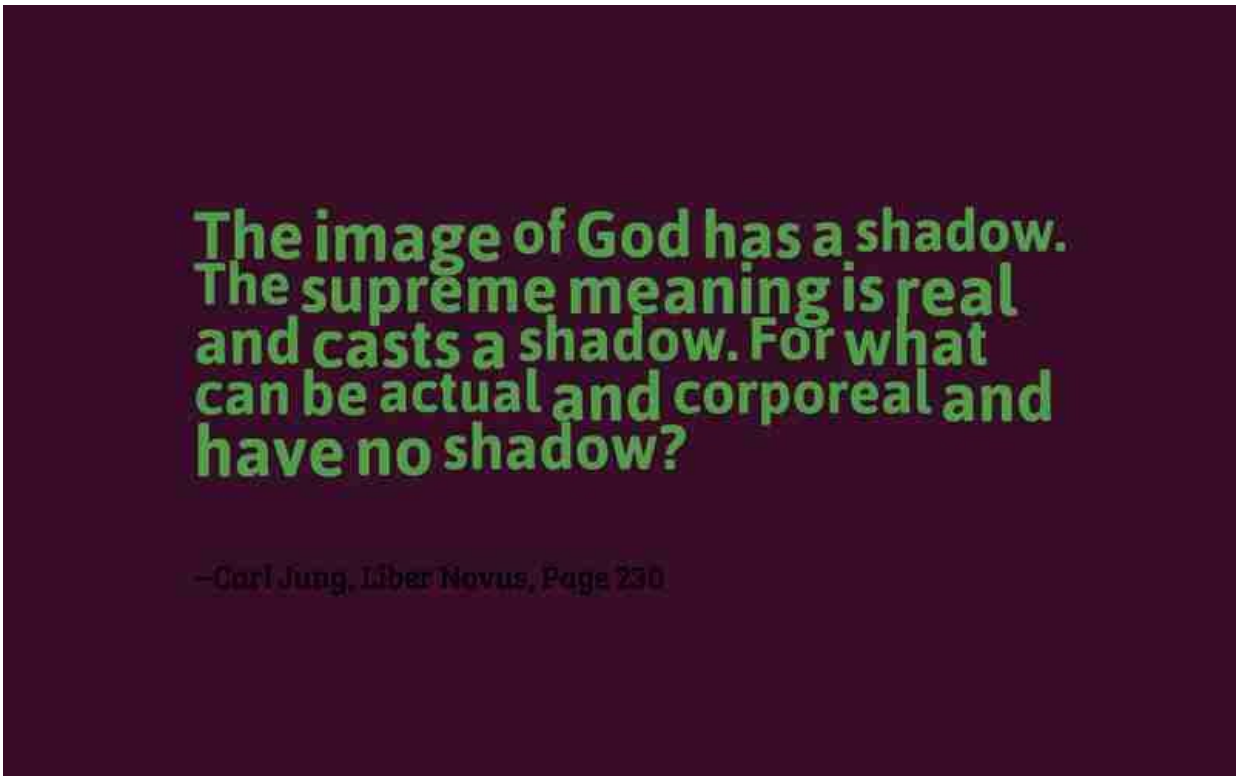

BUT IF THE LIVING I APPROACHES THIS CONDITION, ITS PASSION MAY LEAVE IT, THOUGH IT WILL NOT DIE. OR ARE WE NOT OUR PASSION? AND WHAT HAPPENS TO OUR PASSION WHEN IT LEAVES THE I? THE I IS CONSCIOUSNESS, WHICH ONLY HAS EYES IN FRONT. IT NEVER SEES WHAT IS BEHIND IT.
-Carl Jung, Liber Novus, Page 367

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion?

And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.



The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.


The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?
–Carl Jung, Liber Novus, Page 230

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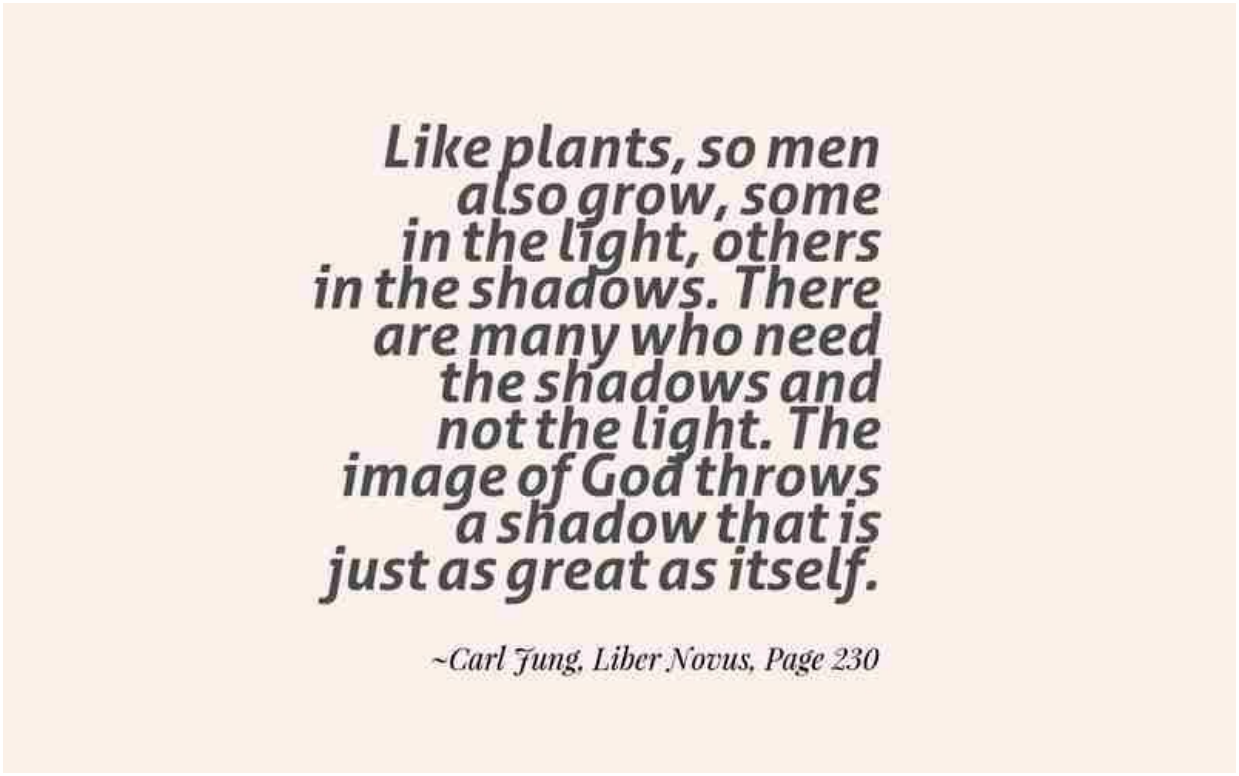
Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself.
~Carl Jung, Liber Novus, Page 230

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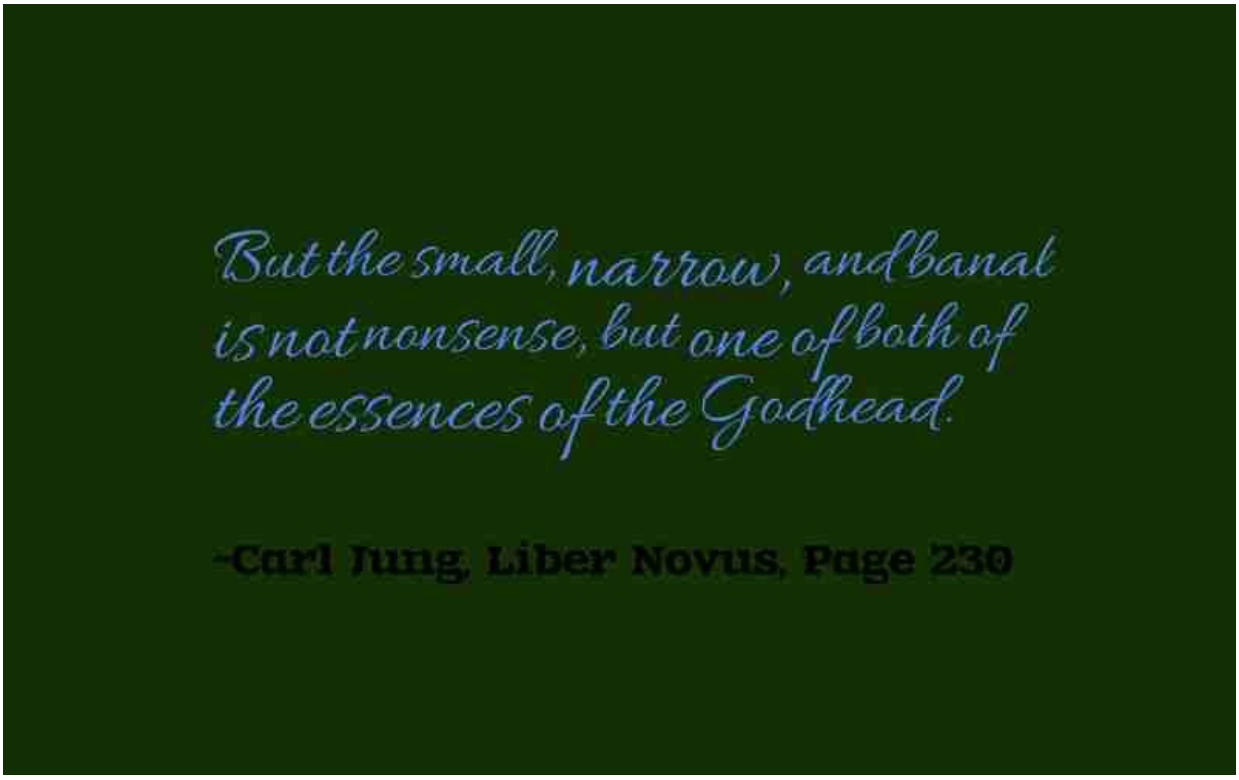
But the small, narrow, and banal
is not nonsense, but one of both of
the essences of the Godhead.
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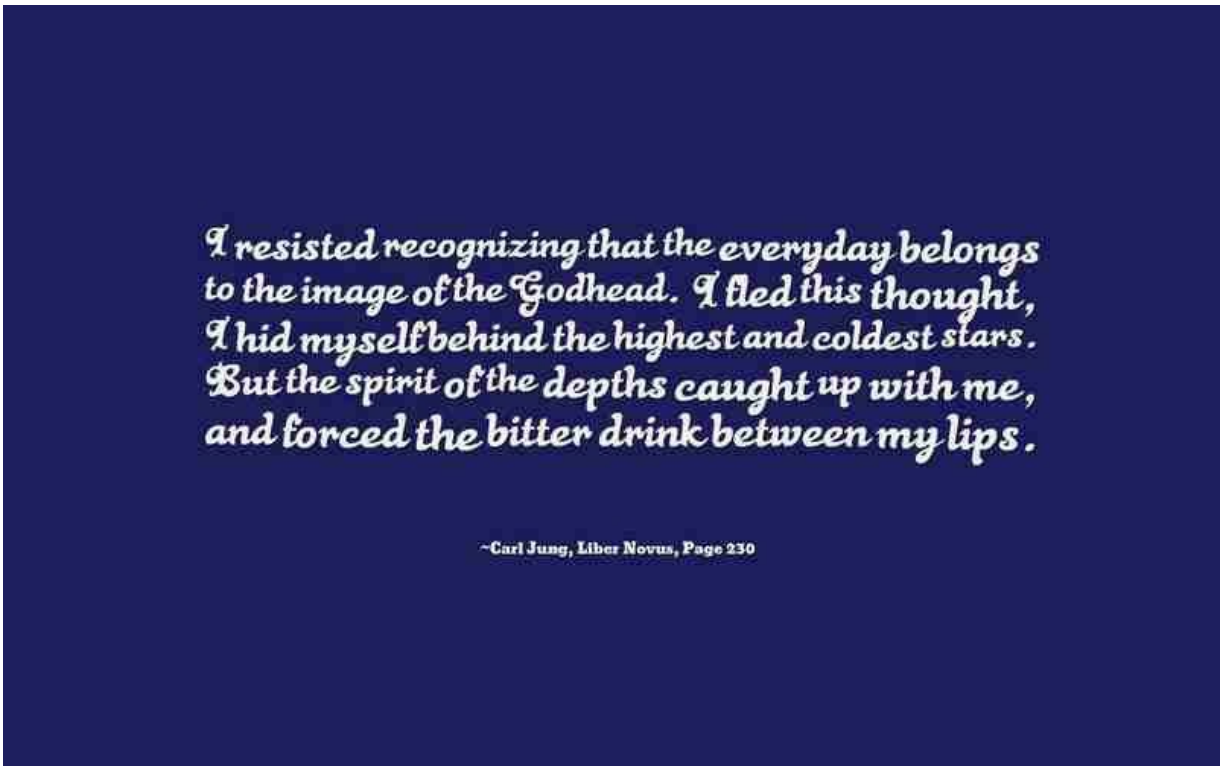
I resisted recognizing that the everyday belongs
to the image of the Godhead. I fled this thought,
I hid myself behind the highest and coldest stars.
But the spirit of the depths caught up with me,
and forced the bitter drink between my lips.
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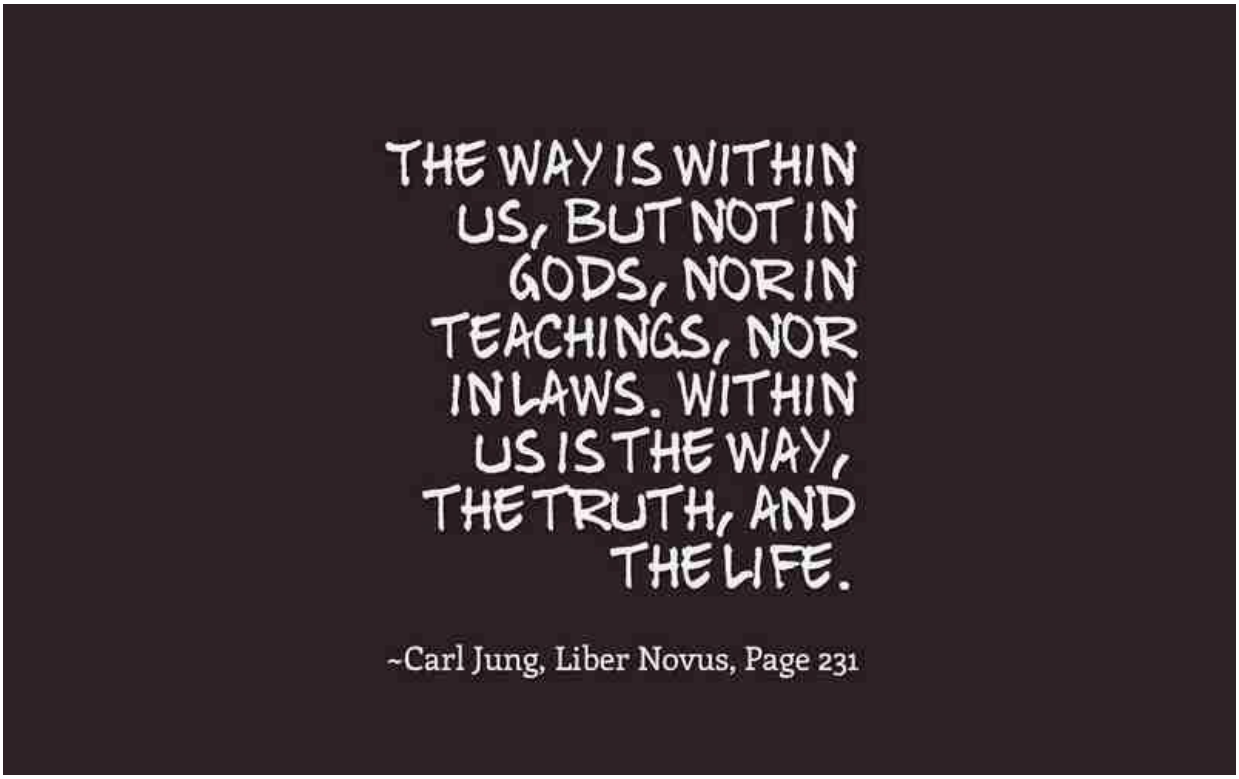
THE WAY IS WITHIN US, BUT NOT IN GODS, NOR IN TEACHINGS, NOR IN LAWS. WITHIN US IS THE WAY, THE TRUTH, AND THE LIFE.
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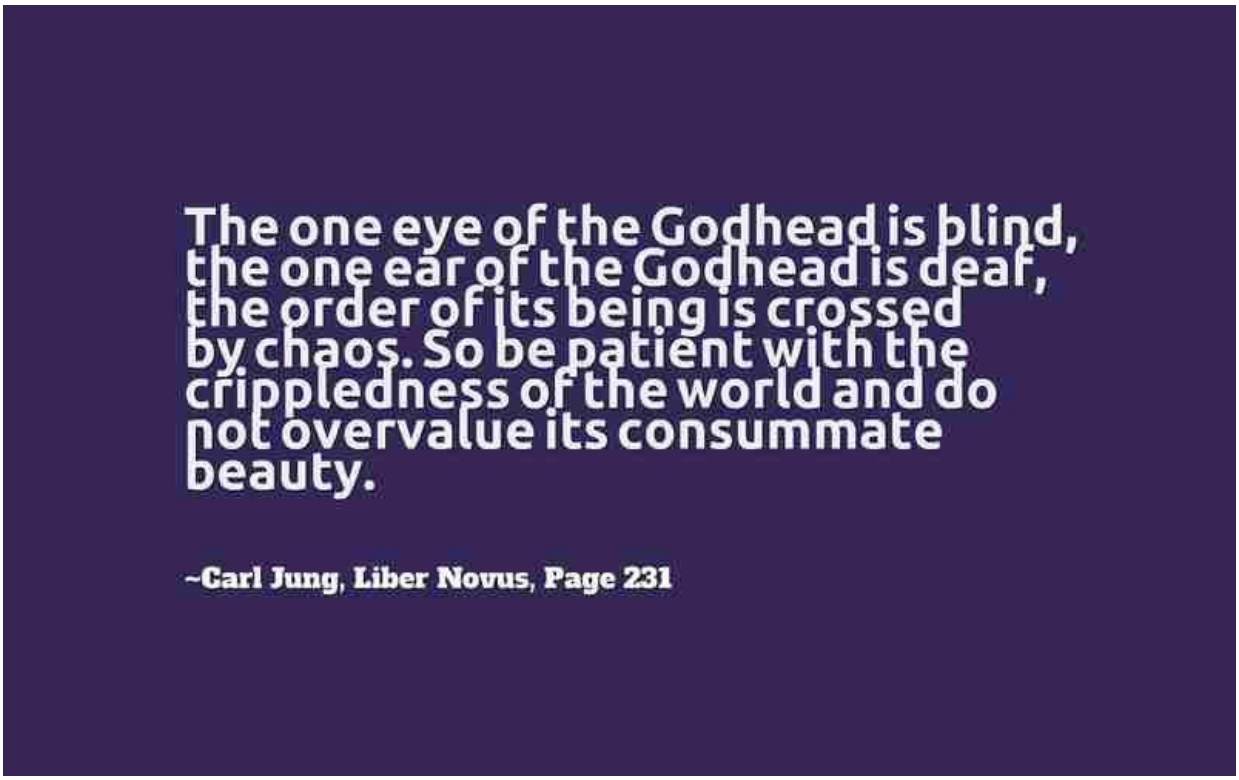
The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty.
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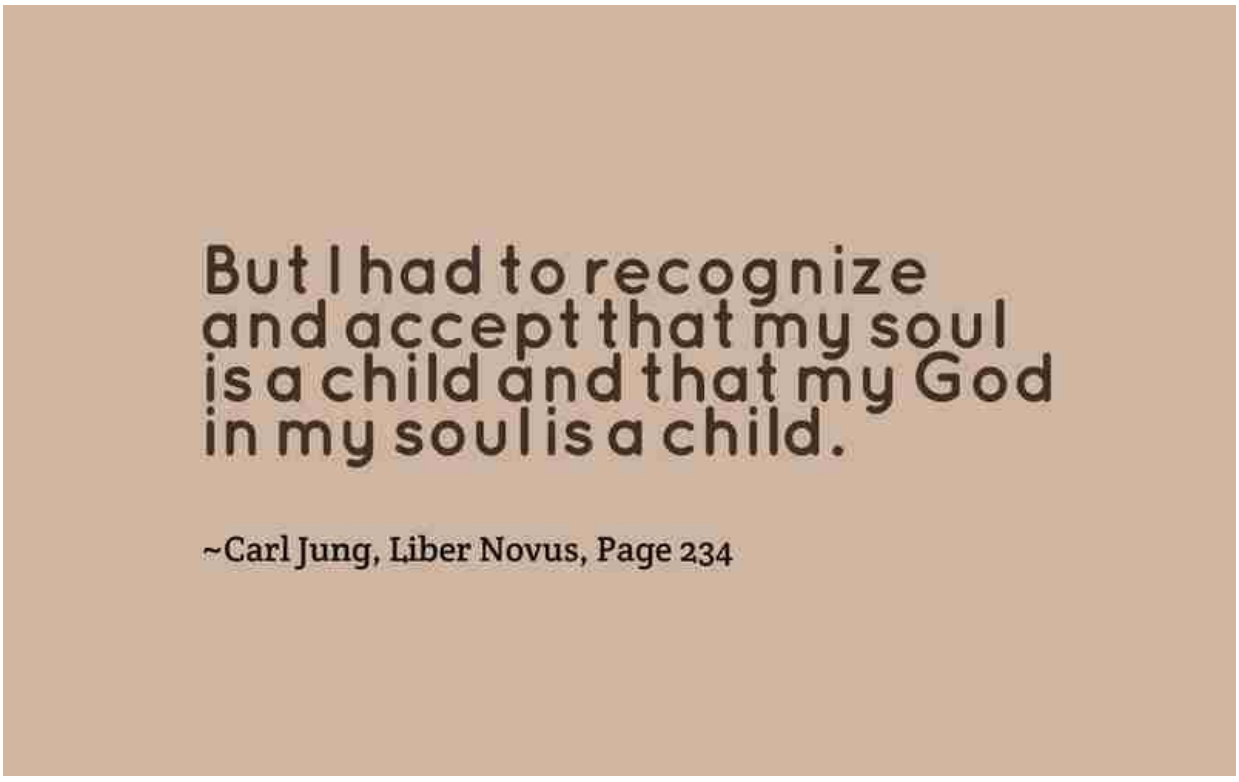

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus,

Page 234.

Carl Jung on “Consciousness.” (2016-06-06 02:30)

"In addition to our immediate consciousness,
which is of a thoroughly personal nature...
there exists a second psychic system
of a collective, universal,
and impersonal nature
which is identical in all individuals."
C.G. Jung

Only those individuals can attain to a higher degree of consciousness who are destined to it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation.

In this matter men differ extremely, as also do the animal species, among whom there are conservatives and progressives.

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale.

So too with the possibility of psychic development: it is not reserved for specially gifted individuals.

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as ele- ments incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension. Carl Jung, CW 8, Para 380

The autonomy of the unconscious therefore begins where emotions are generated.

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their ele- mental outbursts.

Affects are not “made” or wilfully produced; they simply happen.

In a state of affect a trait of character sometimes appears which is strange even to the person concerned, or hidden contents may irrupt involuntarily.

The more violent an affect the closer it comes to the pathological, to a condition in which the ego-consciousness is thrust aside by autonomous contents that were unconscious before.

So long as the unconscious is in a dormant condition, it seems as if there were absolutely nothing in this hidden region.

Hence we are continually surprised when something unknown suddenly appears “from nowhere.” Carl Jung, CW 9i, Para 497

The “child” is therefore renatus in novam infantiam [reborn into

a new infancy]. It is thus both beginning and end, an initial and a

terminal creature.

The initial creature existed before man was not, and the terminal creature will be when man is not.

Psychologically speaking, this means that the “child” symbolizes the pre-conscious and the post-conscious essence of man.

His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an antic- ipation by analogy of life after death.

In this idea the all-embracing nature of psychic wholeness is expressed.

Wholeness is never comprised within the compass of the conscious mind—it includes the indefinite and inde- finable extent of the unconscious as well.

Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space.

This is no speculation, but an immediate psychic experience.

Not only is the conscious process continually accompanied, it is often guided, helped, or interrupted, by un- conscious happenings.

The child had a psychic life before it had consciousness. Carl Jung,

CW 9i, Para 299 The personality is seldom, in the beginning, what

it will be later on.

For this reason the possibility of enlarging it exists, at least during the first half of life.

The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated.

In this way a considerable increase of personality may be experienced.

We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside.

But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty.

Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only

because something in us responds to it and goes out to meet it.

Richness of mind consists in mental receptivity, not in the accumulation of possessions.

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content.

Real increase of personality means consciousness of an enlargement that flows from

inner sources. Without psychic depth we can never be adequately related to the

magnitude of our object.

It has therefore been said quite truly that a man grows with the greatness of his task.

But he must have within himself the capacity to grow; otherwise, even the most difficult task is of no benefit to him.

More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Conscious and unconscious do not make a whole when one of them is suppressed and

injured by the other. If they must contend, let it at least be a fair fight with equal

rights on both sides.

Both are aspects of life.

Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand.

This means open conflict and open

collaboration at once. That, evidently, is the

way human life should be.

It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an “individual.”

Since the unconscious gives us the feeling that it is something alien, a non-ego, it is quite natural that it should be symbolized by an alien figure.

Thus, on the one hand, it is the most insignificant of things, while on the other, so far as it potentially con- tains that “round” wholeness which consciousness lacks, it is the most significant of all.

This “round” thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha.

For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

The intuition of immortality which makes itself felt during the transformation is connected with the peculiar nature of the

unconscious.

It is, in a sense, non-spatial and non-temporal.

The empirical proof of this is the occurrence of so-called telepathic phenomena, which are still denied by hy- persceptical critics,
although in reality they are much more common than is generally supposed.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290
.
The role of the unconscious is to act compensatorily to the conscious contents of the moment.

By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum.

The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero.

We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the indi- vidual as well as the social optimum, there is no talk of the unconscious.

The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in or- der. Carl Jung, CW 10, Para 21.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is
consciously reflected by a psyche.

Consciousness is a precondition of

being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the
contrary, preformed by it and nourished by the gradual awakening of consciousness during

childhood.

If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immedi- ate manifestation of the psyche. Carl Jung, CW 10, Para 528

Most people confuse “self-knowledge” with knowledge of their conscious ego-

personalities. Anyone who has any ego-consciousness at all takes it for granted

that he knows himself.

But the ego knows only its own contents, not the unconscious and its contents. Carl Jung, CW 10, Para 491

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history.
Carl Jung, CW 10, Para 290

It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without. Carl Jung, CW 10, Para 166

It is indeed no small matter of know of one’s guilt and one’s own evil, and there is certainly nothing to be gained by losing sight of one’s shadow.

When we are conscious of our guilt we are in a more favourable position— we can at least hope to change and improve ourselves.

As we know, anything that remains in the unconscious is incorrigible; psychological corrections can be made only in consciousness.

Consciousness of guilt can therefore act as a powerful moral stimulus.

In every treatment of neurosis the discovery of the shadow is indispensable, otherwise nothing changes.

In this respect, I rely on those parts of the German body-politic which have remained sound to draw conclu- sions from the facts.

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny.

See! Who was dearer to our Lord or more intimate with him than his apostles?

Not one of them but fell into mortal sin, and all were mortal sinners.” Carl Jung, CW 10, Para 440

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche.

So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum to- tal of personality, one has to admit the impossibility of a complete description or definition.

In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts.

The unknown factors form what we call the unconscious part of the personality. Carl Jung,

CW 11, Para 66. What does man possess that God does not have?

Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have al- ready suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence.

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with.

God acts out of the unconscious of man and forces him to harmonize and unite the opposing influences to which his mind is exposed from the unconscious.

The unconscious wants both: to divide and to unite.

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized.

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continu- ally thwarts itself, because it would rather remain unconscious.

That is to say, God wants to become man, but not quite.

The conflict in his nature is so great that the incarnation can only be bought by an expiatory self-sacrifice of- fered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with
consciousness.

It appears as an autonomous function intruding upon consciousness. Carl Jung,

CW 11, Para 21. Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-

flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/ Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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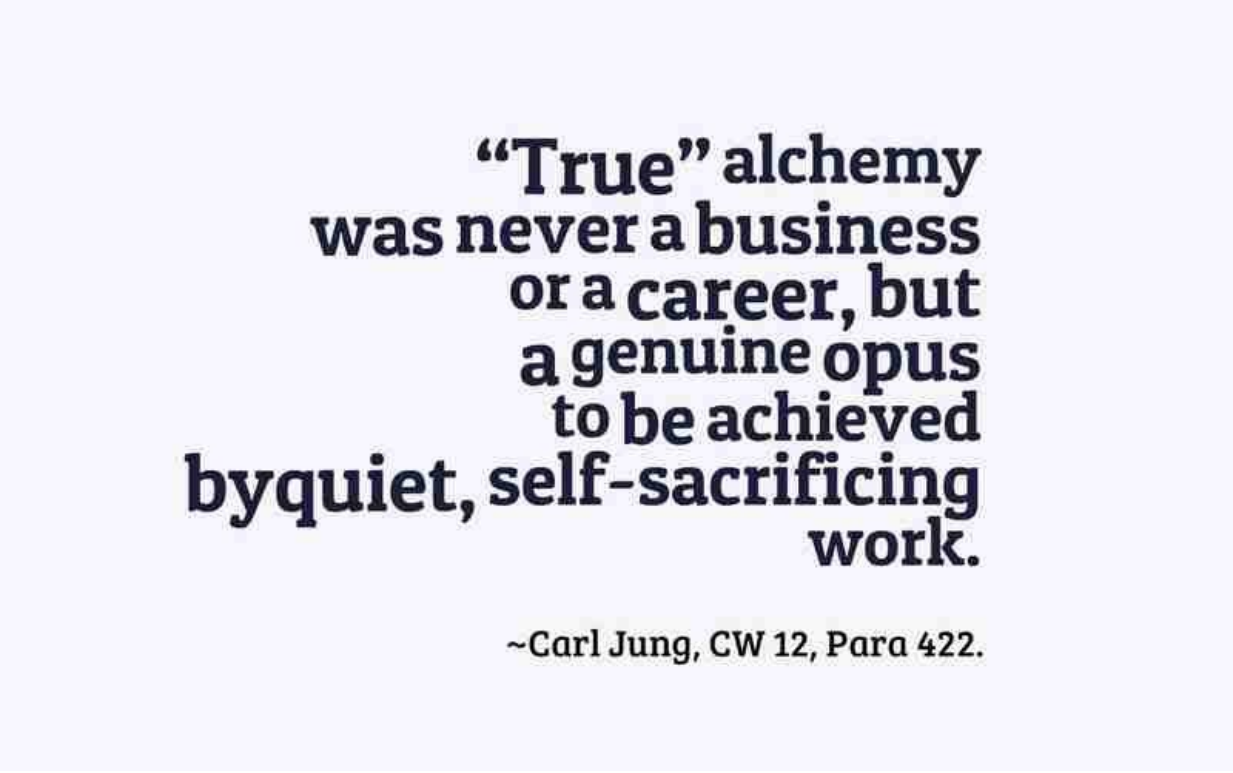
Some Carl Jung Quotations XXXIV (2016-06-07 02:30)


"True" alchemy was never a business or a career, but a genuine opus to be achieved byquiet, self-sacrificing work.
~Carl Jung, CW 12, Para 422.

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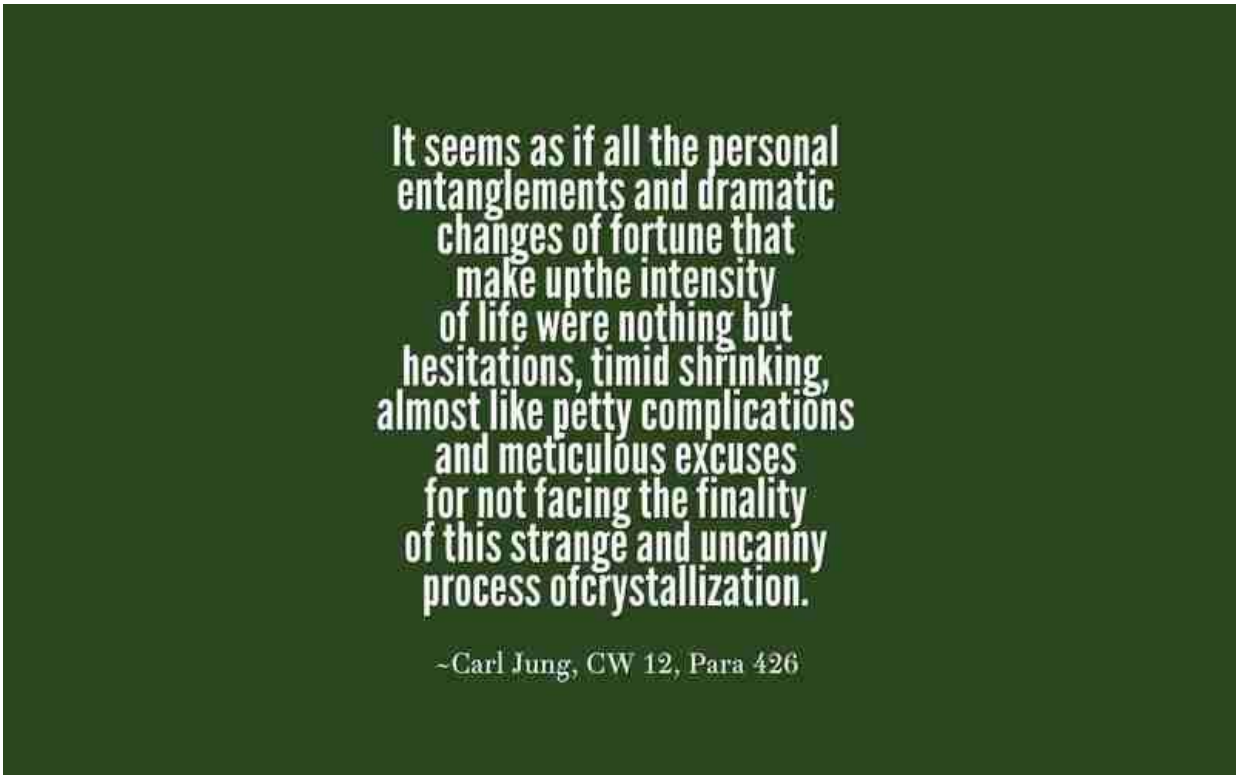
It seems as if all the personal
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almost like petty complications
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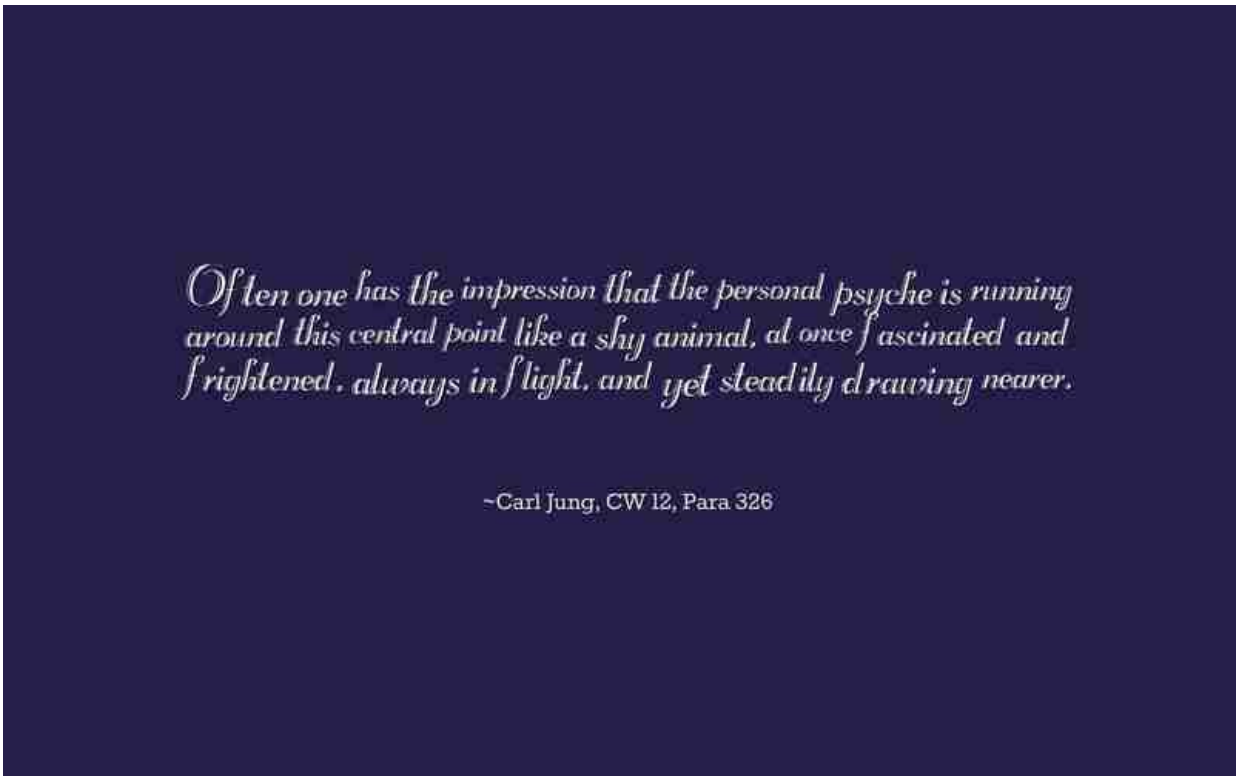
process ofcrystallization.
~Carl Jung, CW 12, Para 426

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.


Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer.
~Carl Jung, CW 12, Para 326

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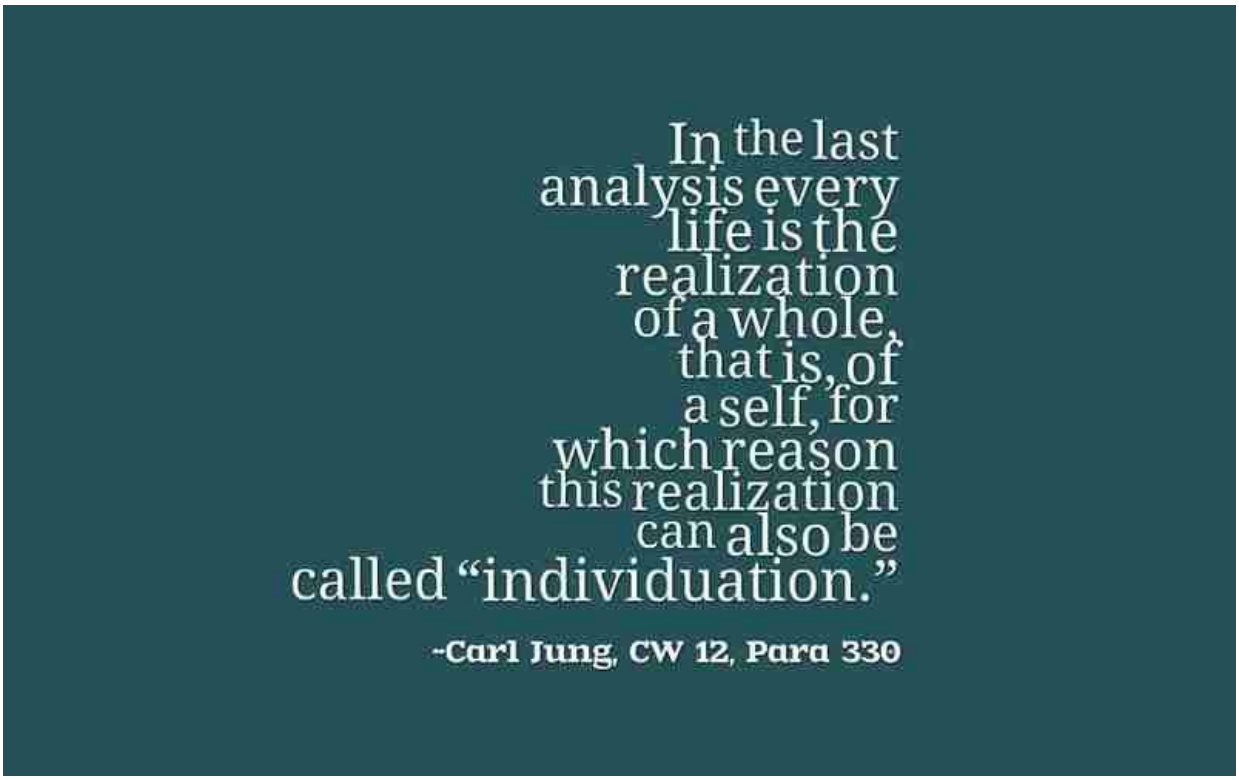
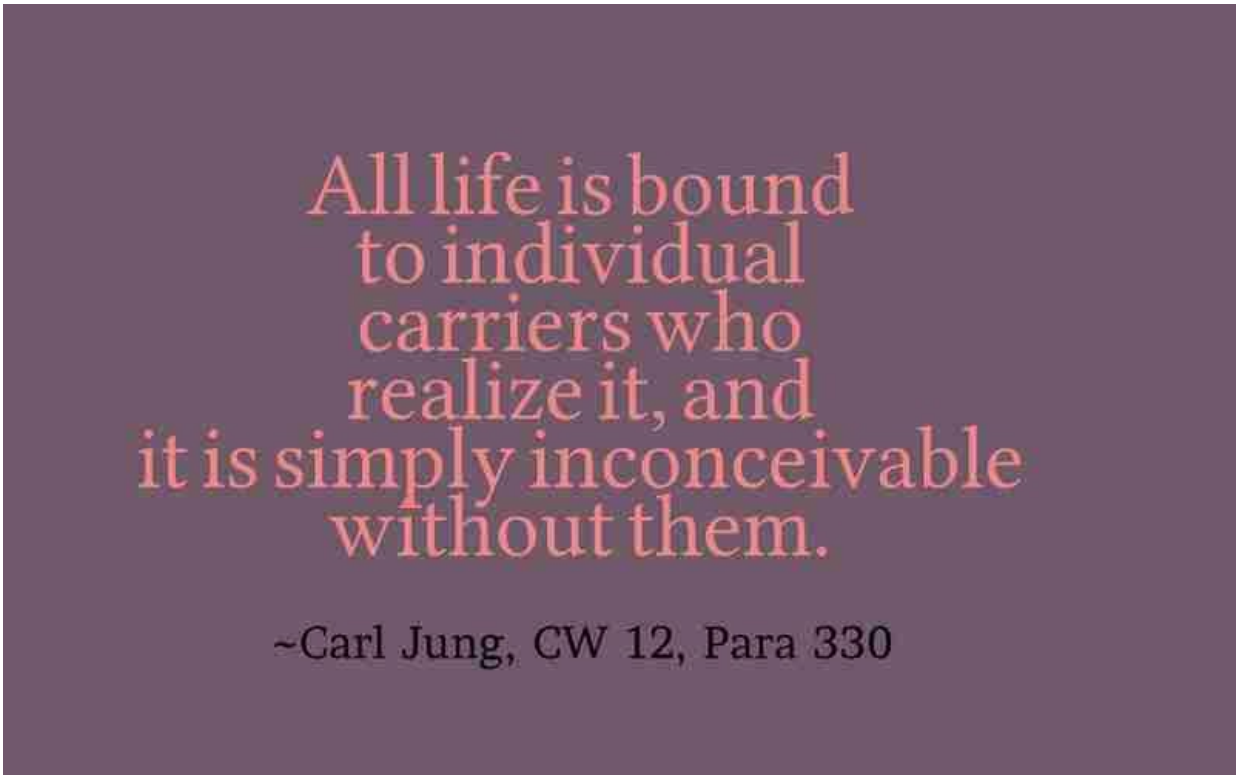
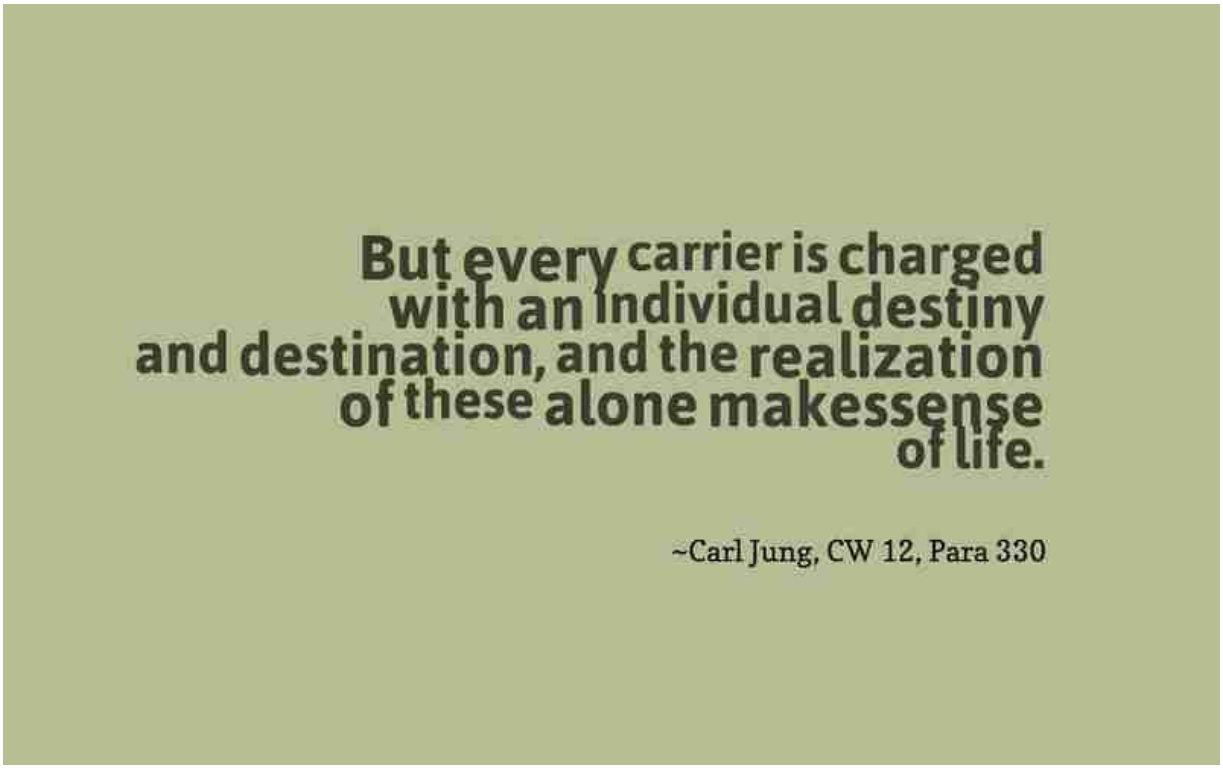

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."
~Carl Jung, CW 12, Para 330

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung,



All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330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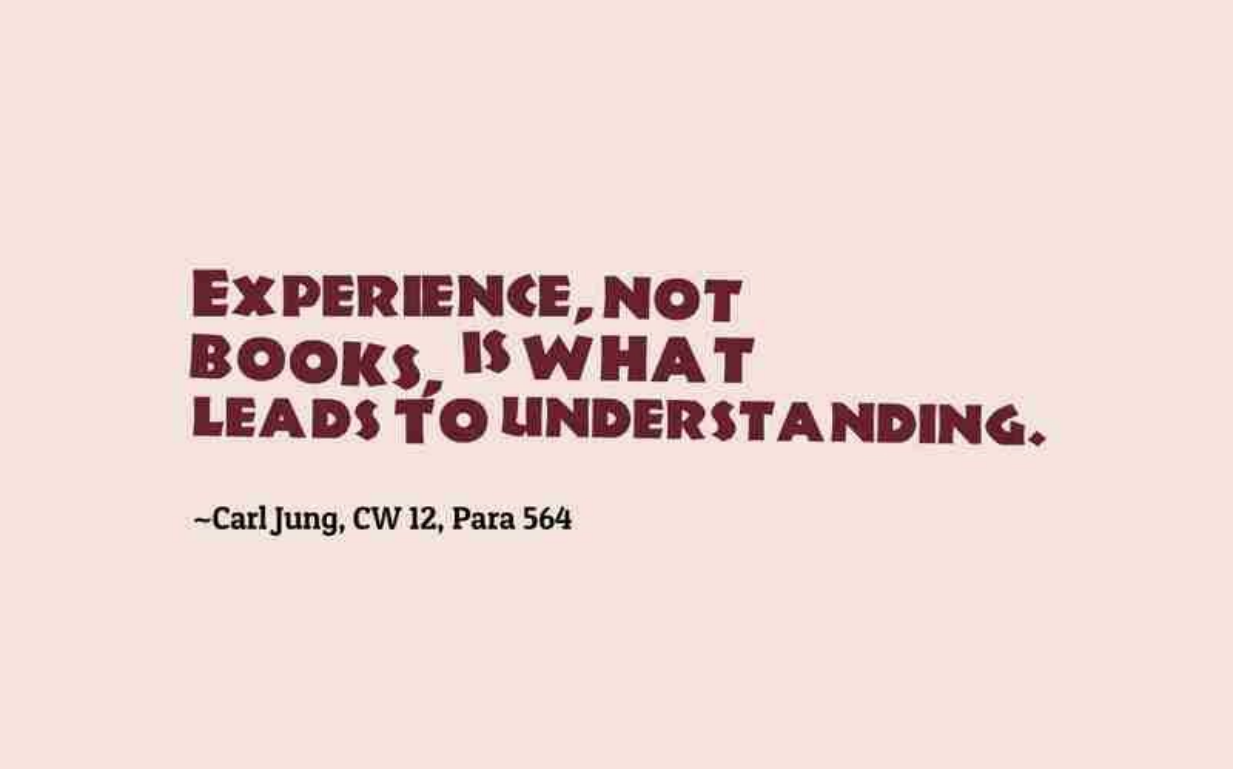
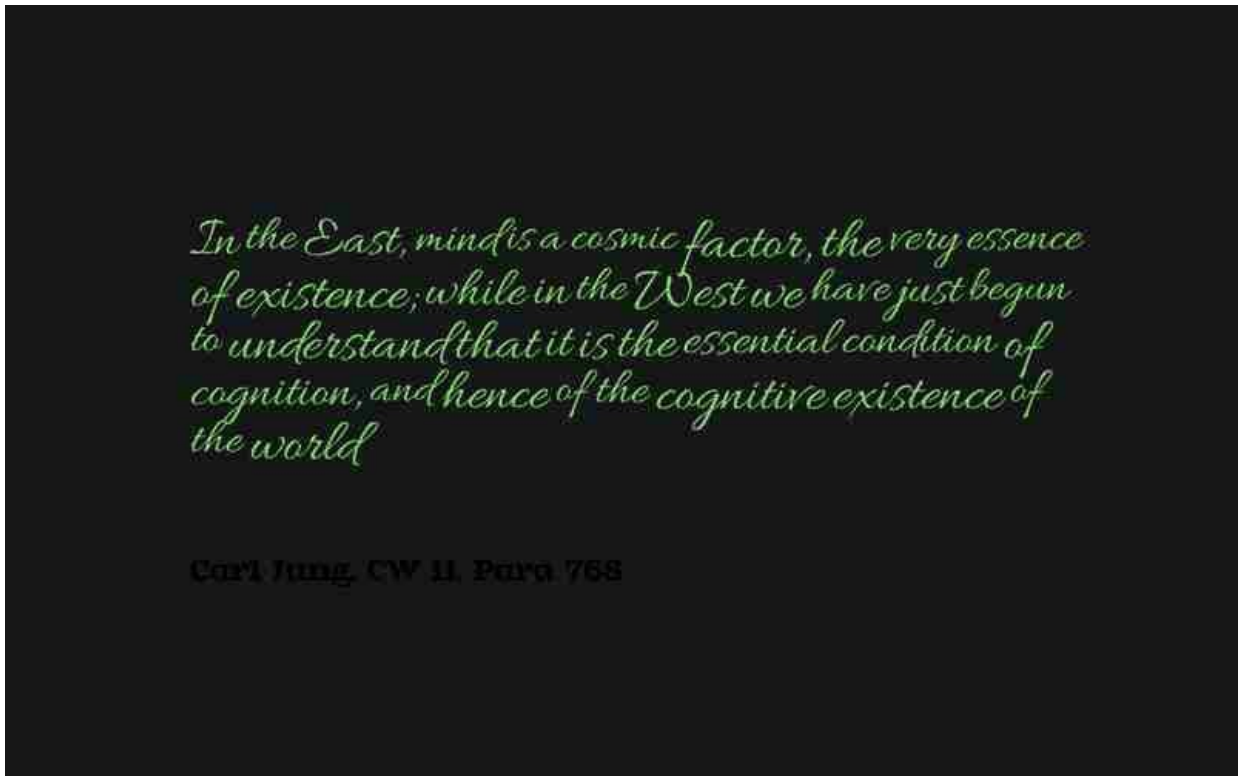


Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564


In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world
Carl Jung, CW 11, Para 768

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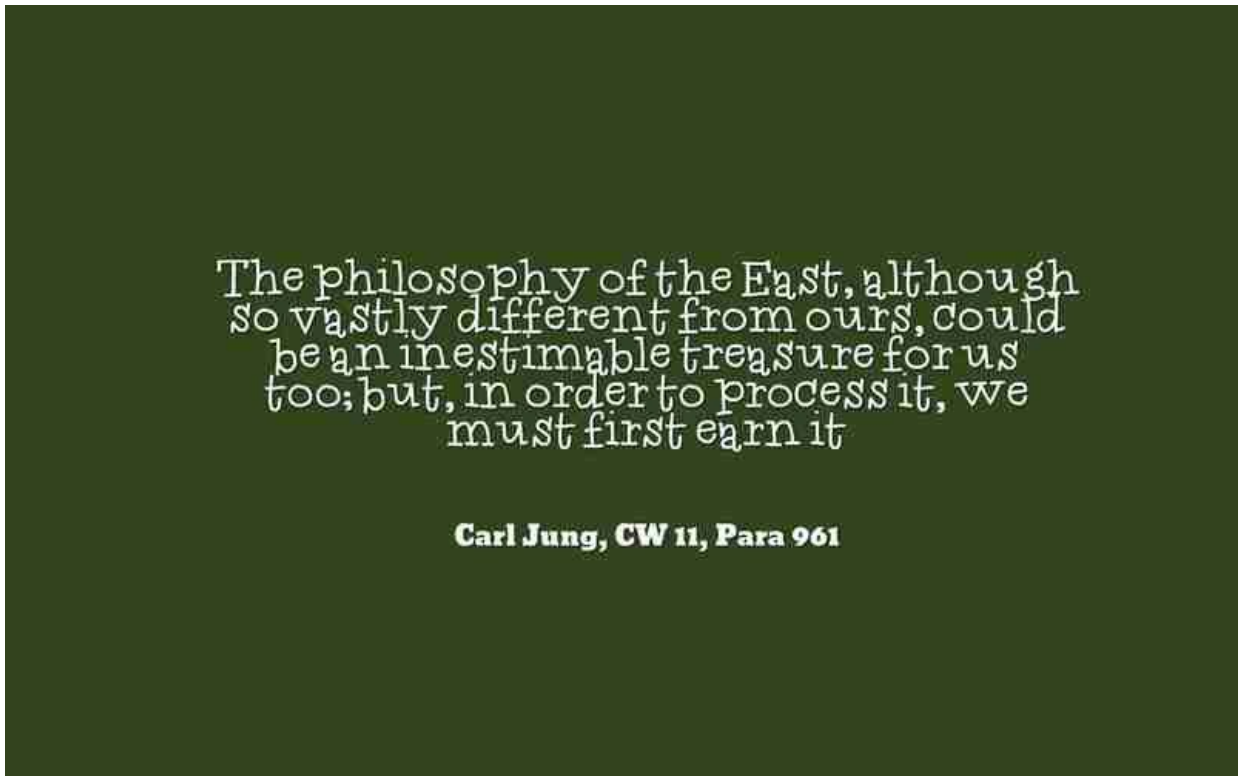
The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it
Carl Jung, CW 11, Para 961

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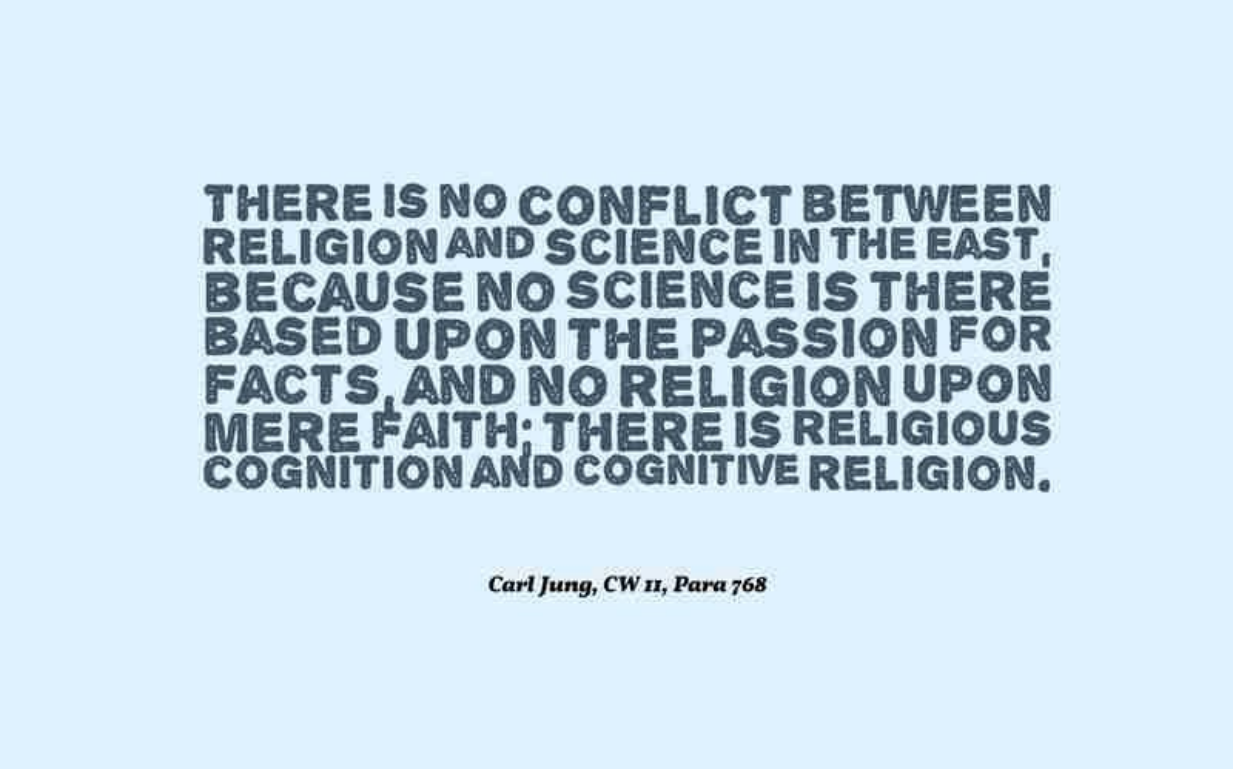
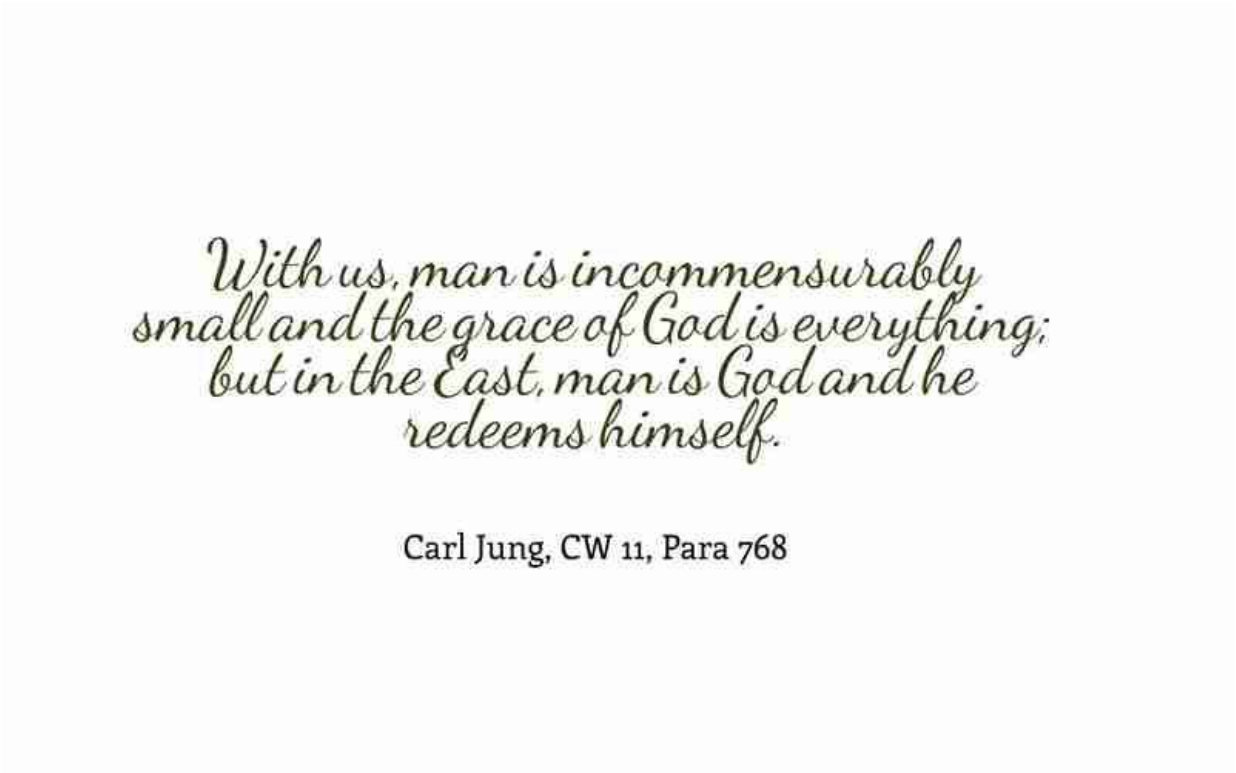

THERE IS NO CONFLICT BETWEEN RELIGION AND SCIENCE IN THE EAST, BECAUSE NO SCIENCE IS THERE BASED UPON THE PASSION FOR FACTS, AND NO RELIGION UPON MERE FAITH; THERE IS RELIGIOUS COGNITION AND COGNITIVE RELIGION.
Carl Jung, CW 11, Para 768

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768.


With us, man is incommensurably
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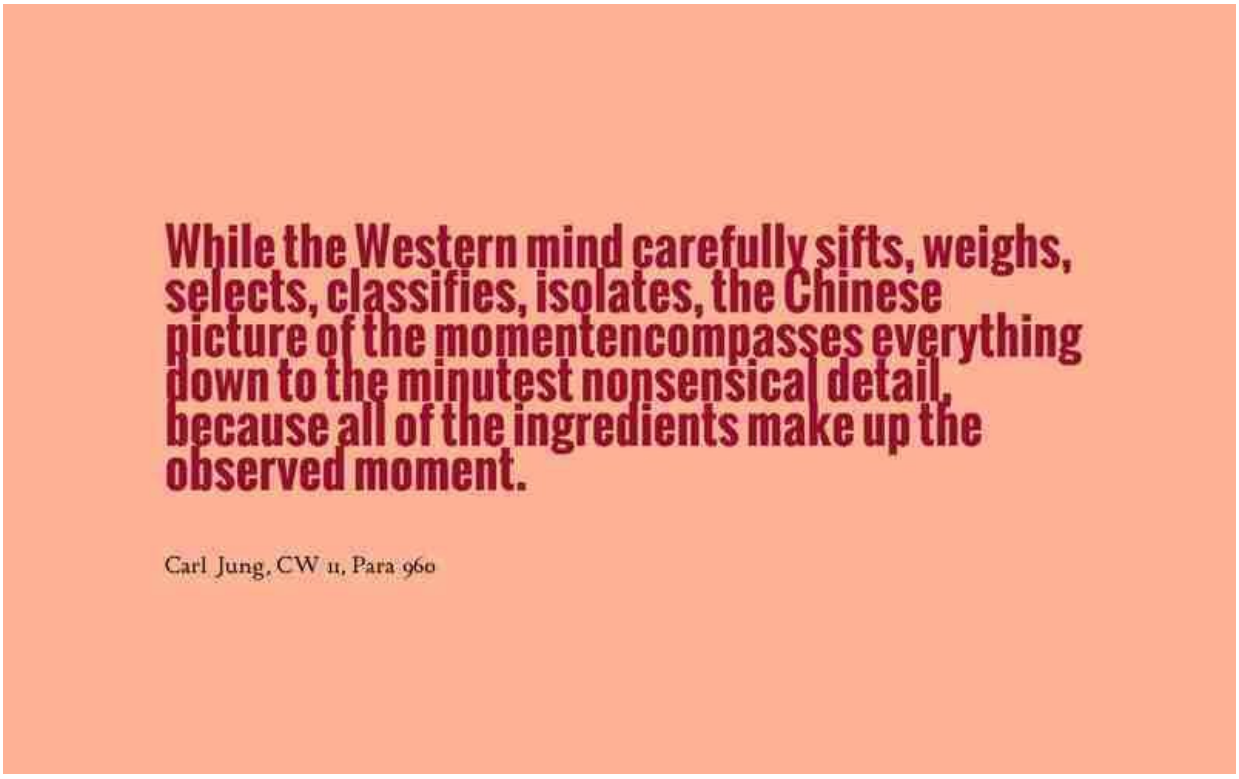
While the Western mind carefully sifts, weighs,
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picture of the momentencompasses everything
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because all of the ingredients make up the
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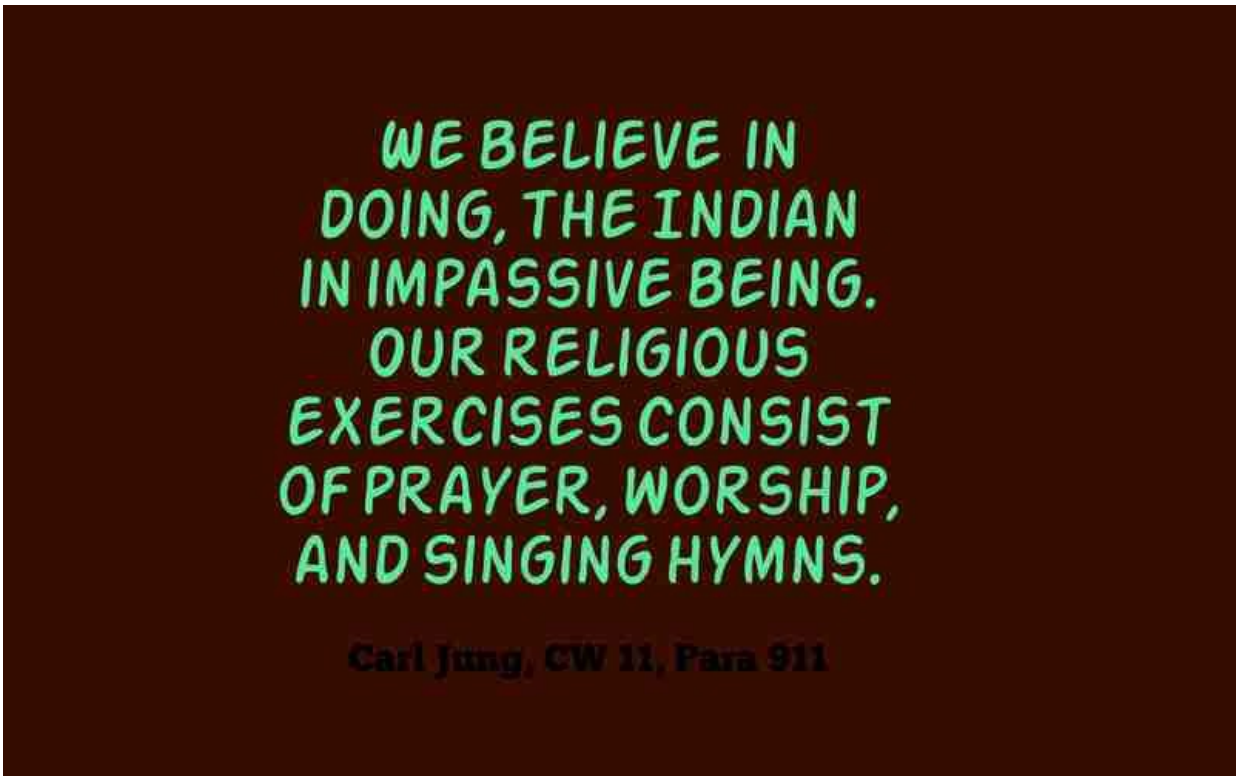
Carl Jung, CW 11, Para 960

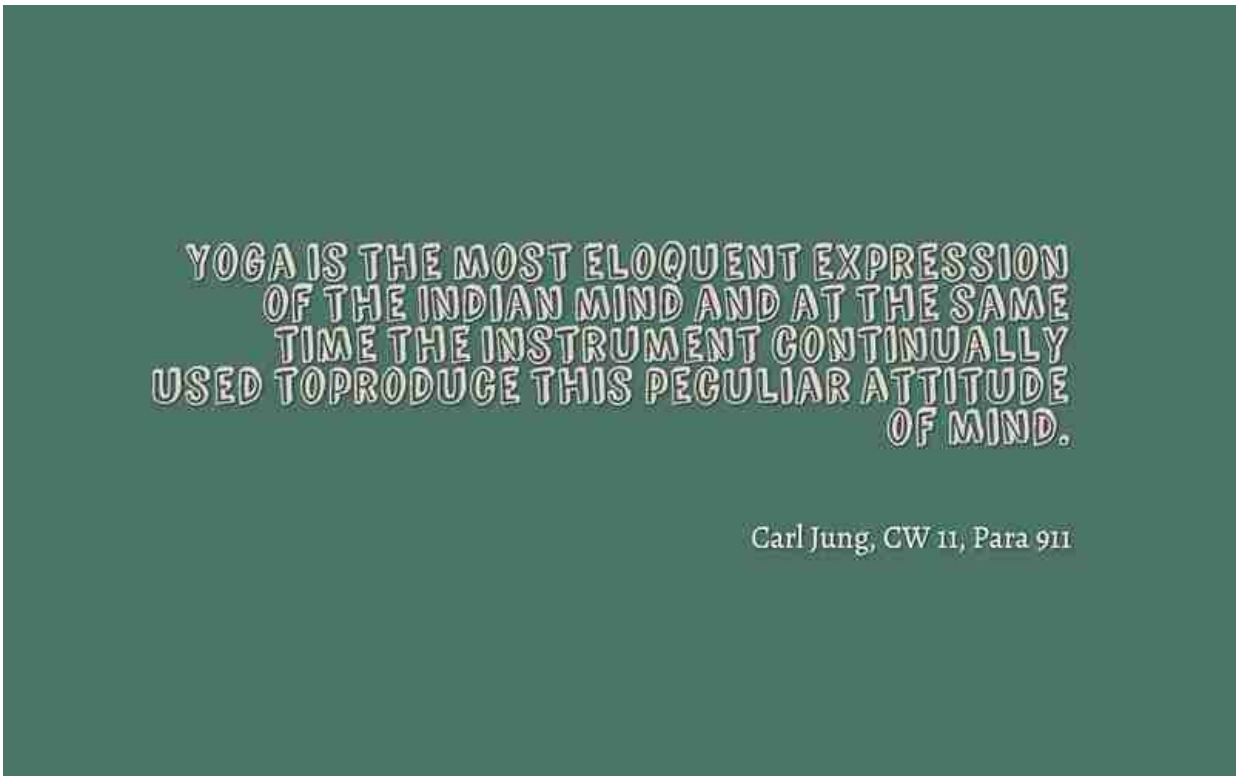
While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the

observed moment. Carl Jung, CW 11, Para 969



We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

The Indian’s most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Carl Jung, CW 11, Para 911.


YOGA IS THE MOST ELOQUENT EXPRESSION OF THE INDIAN MIND AND AT THE SAME TIME THE INSTRUMENT CONTINUALLY USED TOPRODUCE THIS PECULIAR ATTITUDE OF MIND.
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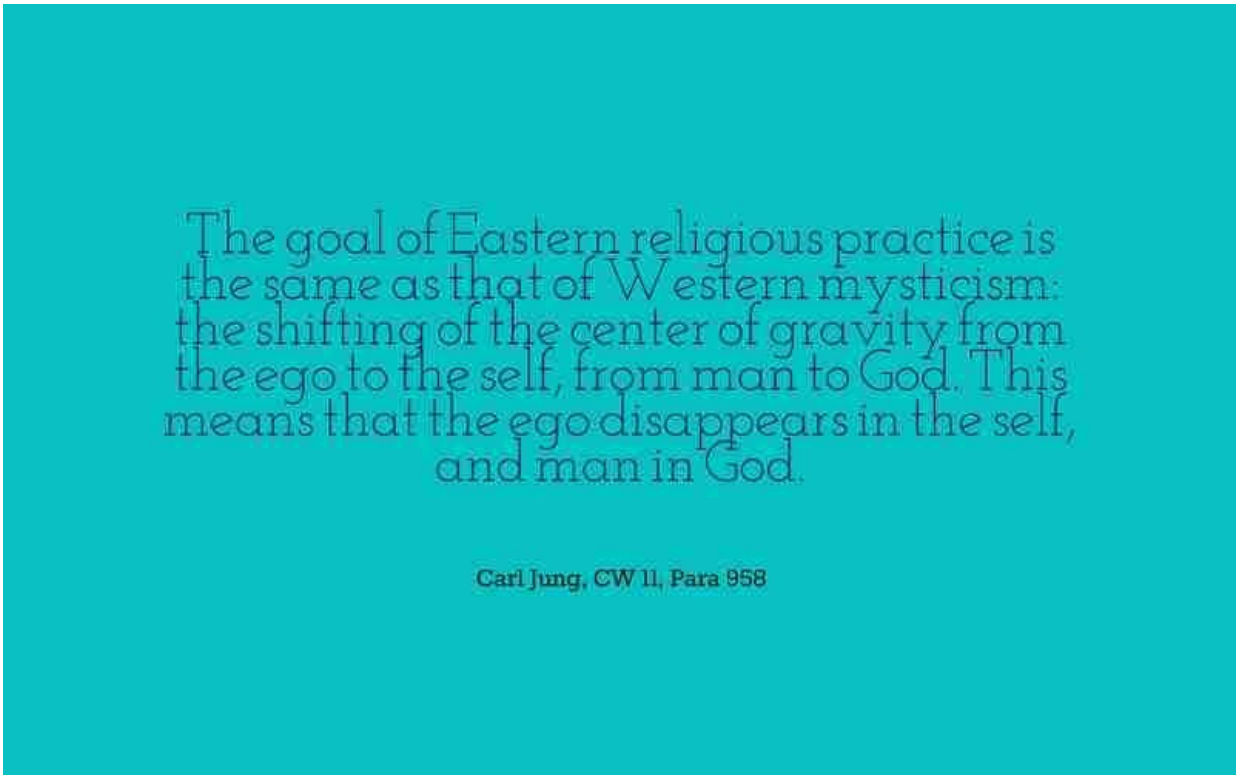
The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God.
Carl Jung, CW 11, Para 958

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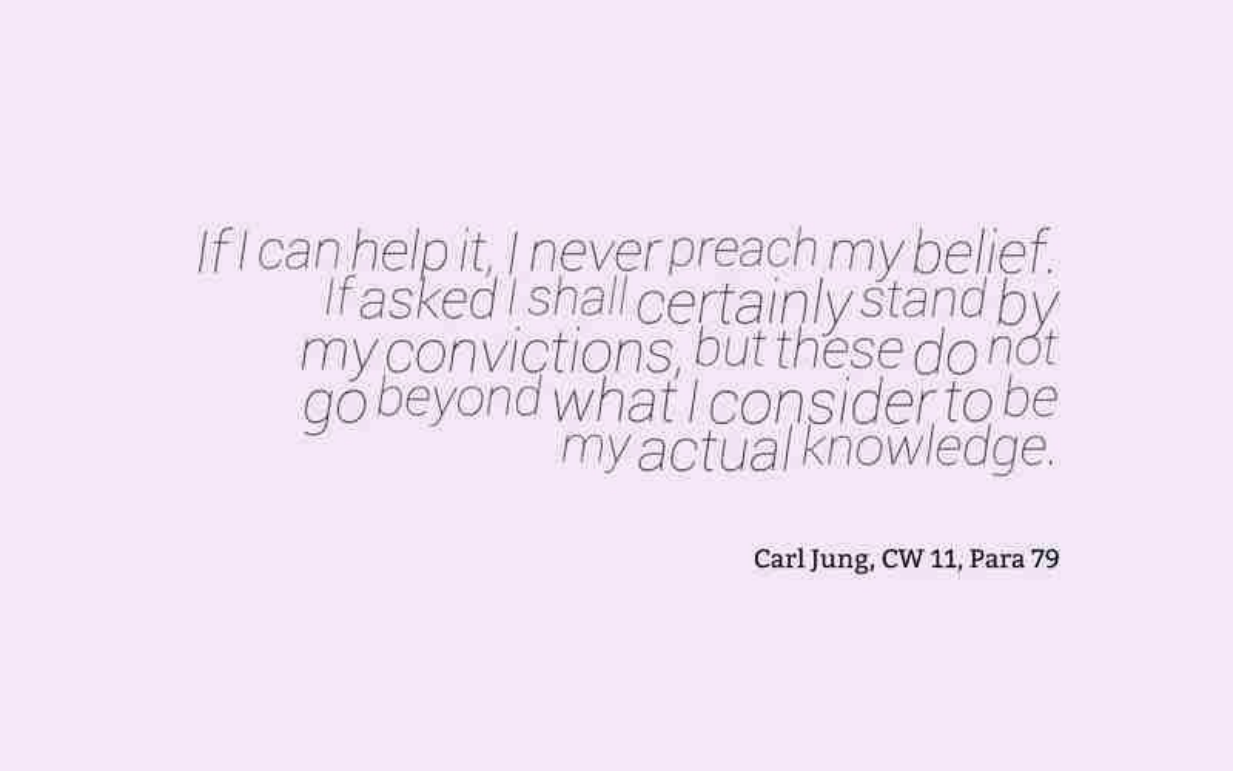
Carl Jung, CW 11, Para 958


If I can help it, I never preach my belief.
If asked I shall certainly stand by
my convictions, but these do not
go beyond what I consider to be
my actual knowledge.
Carl Jung, CW 11, Para 79

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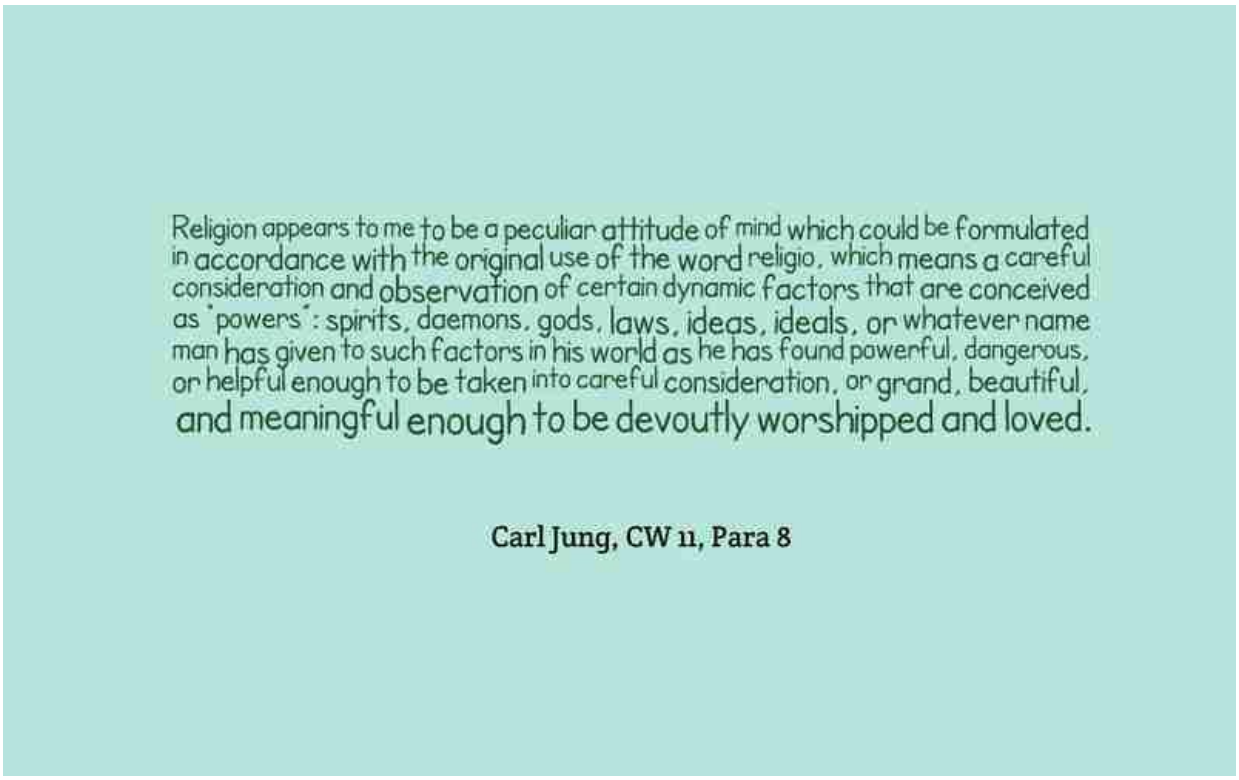
Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved.
Carl Jung, CW 11, Para 8

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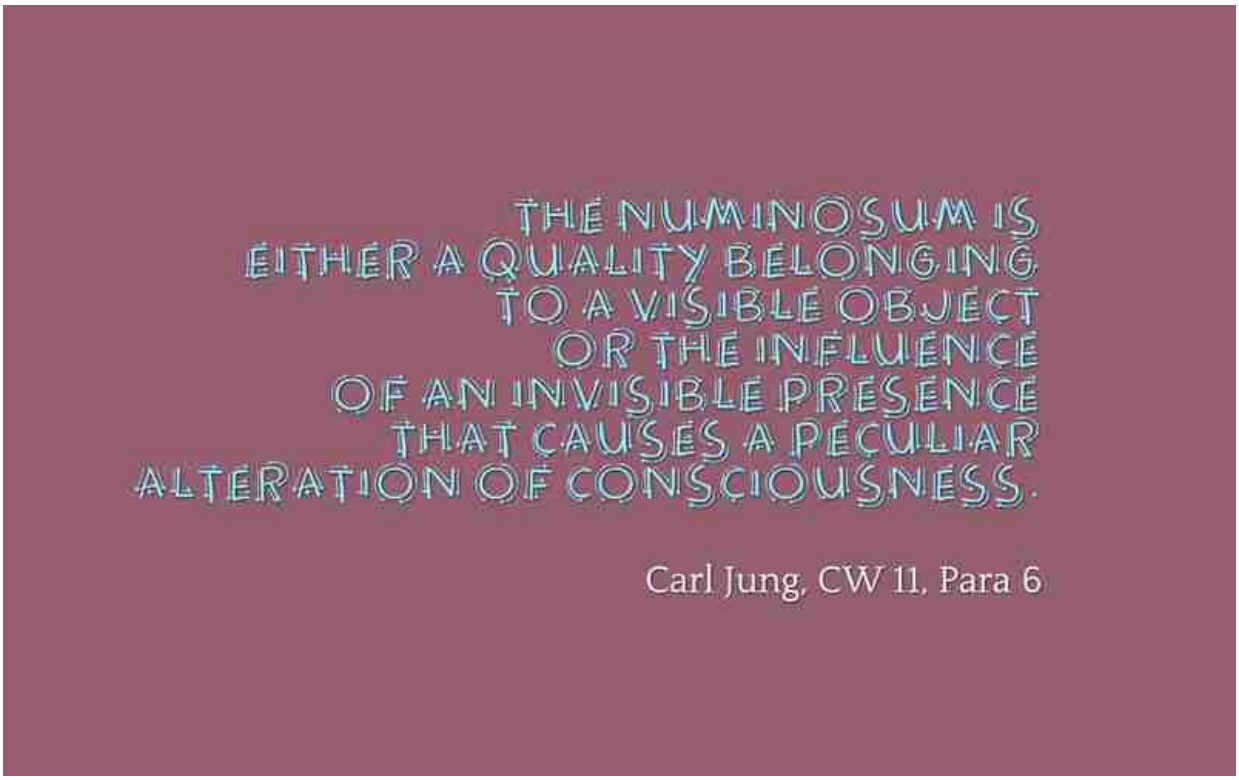
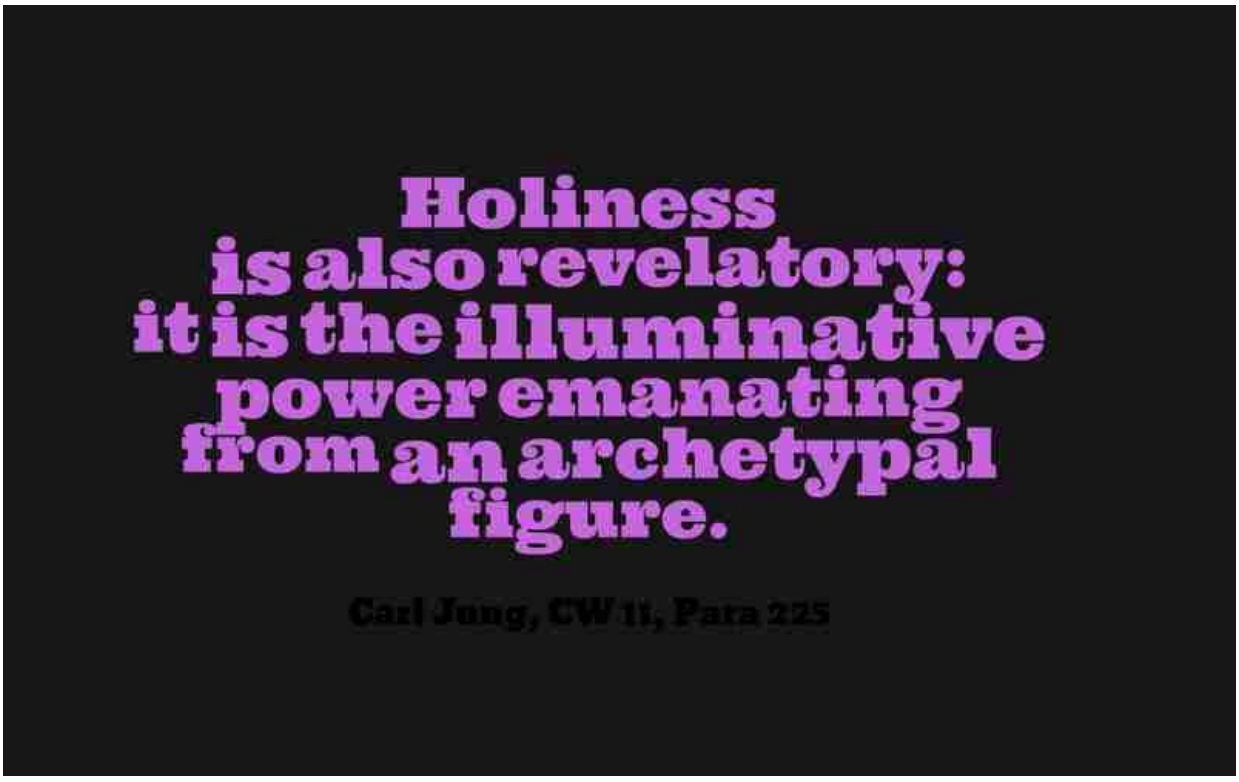
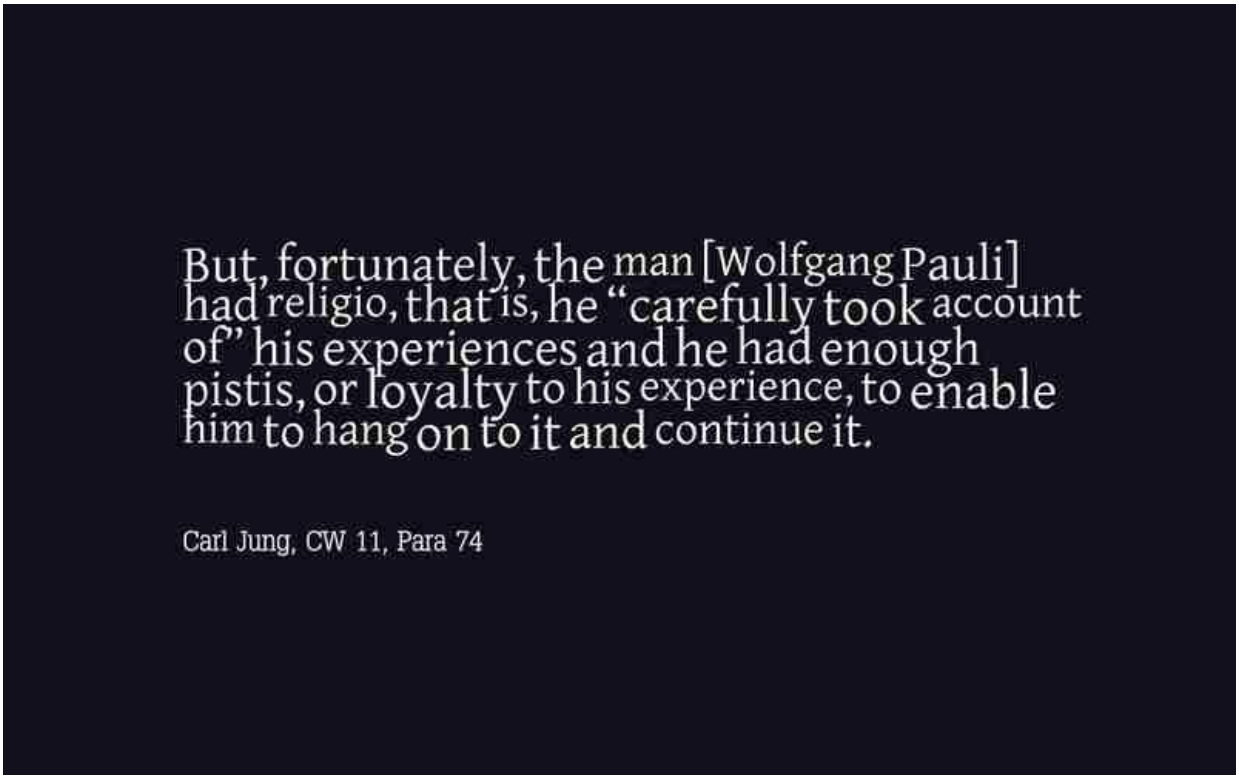


The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6



Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.


But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it.
Carl Jung, CW 11, Para 74

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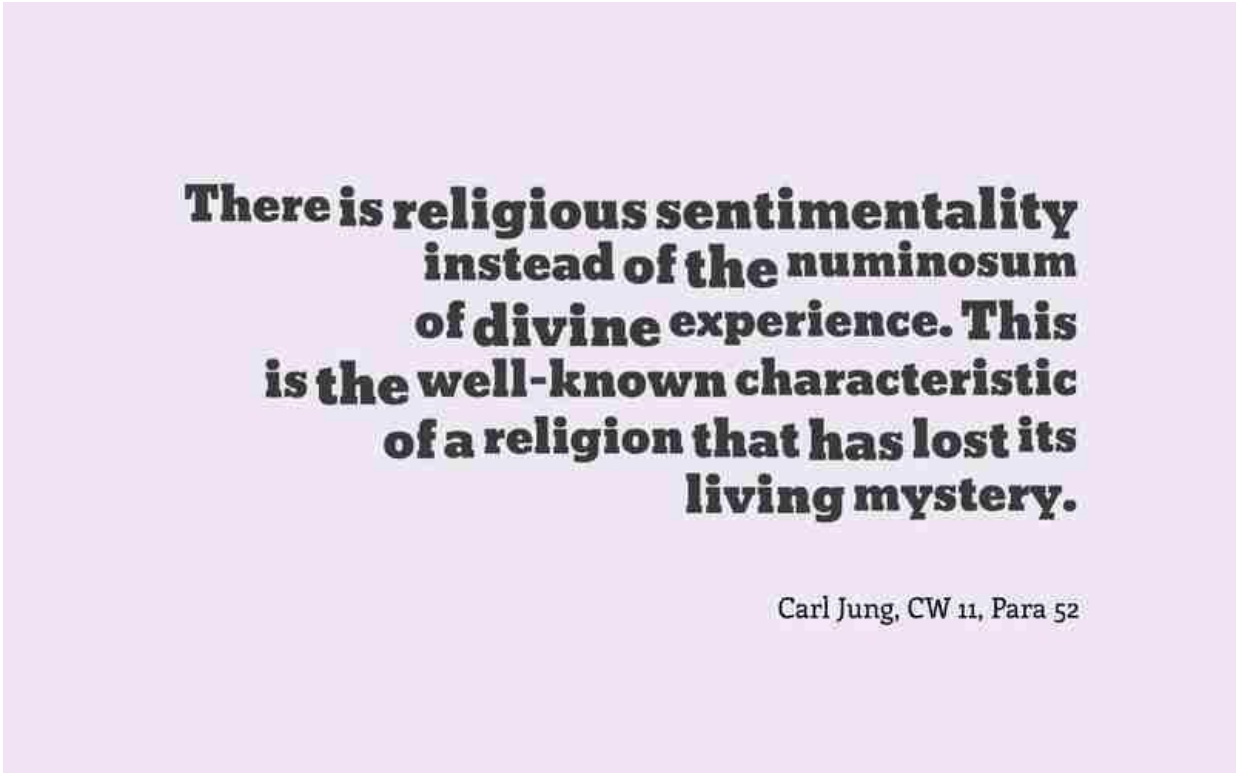
There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery.
Carl Jung, CW 11, Para 52

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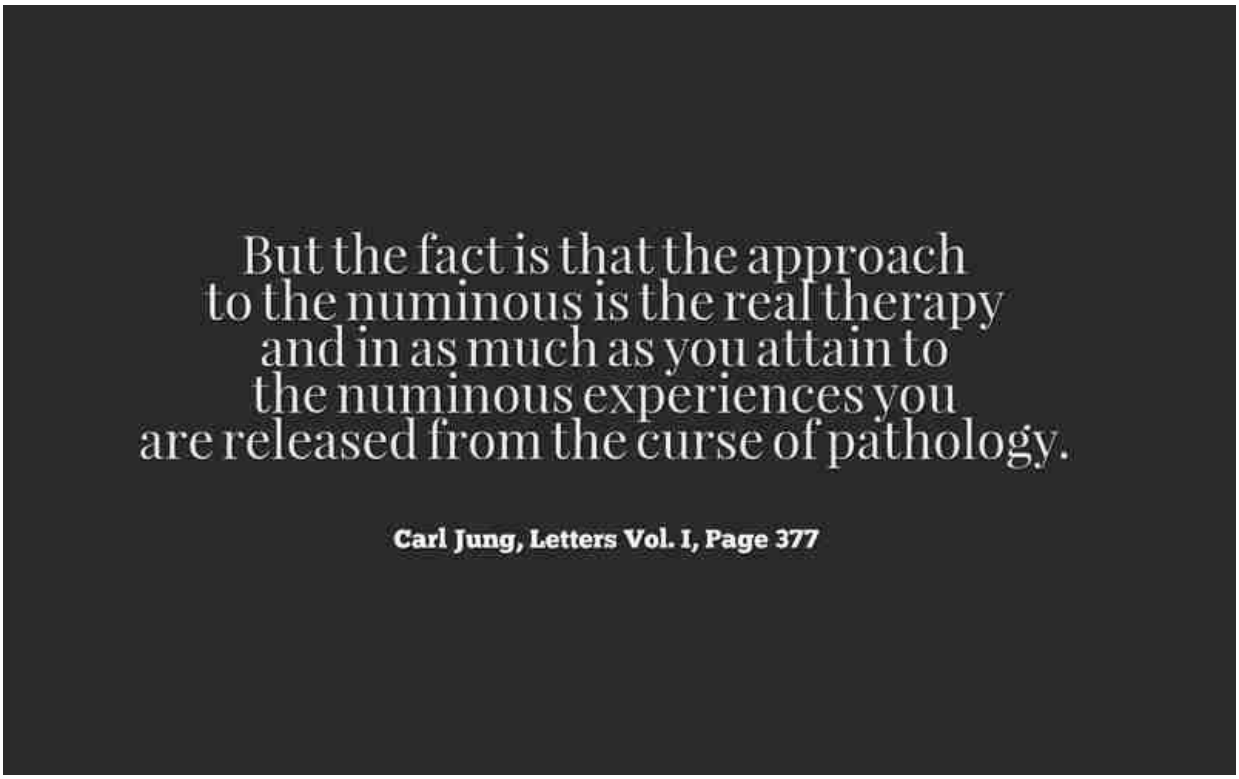
But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology.
Carl Jung, Letters Vol. I, Page 377

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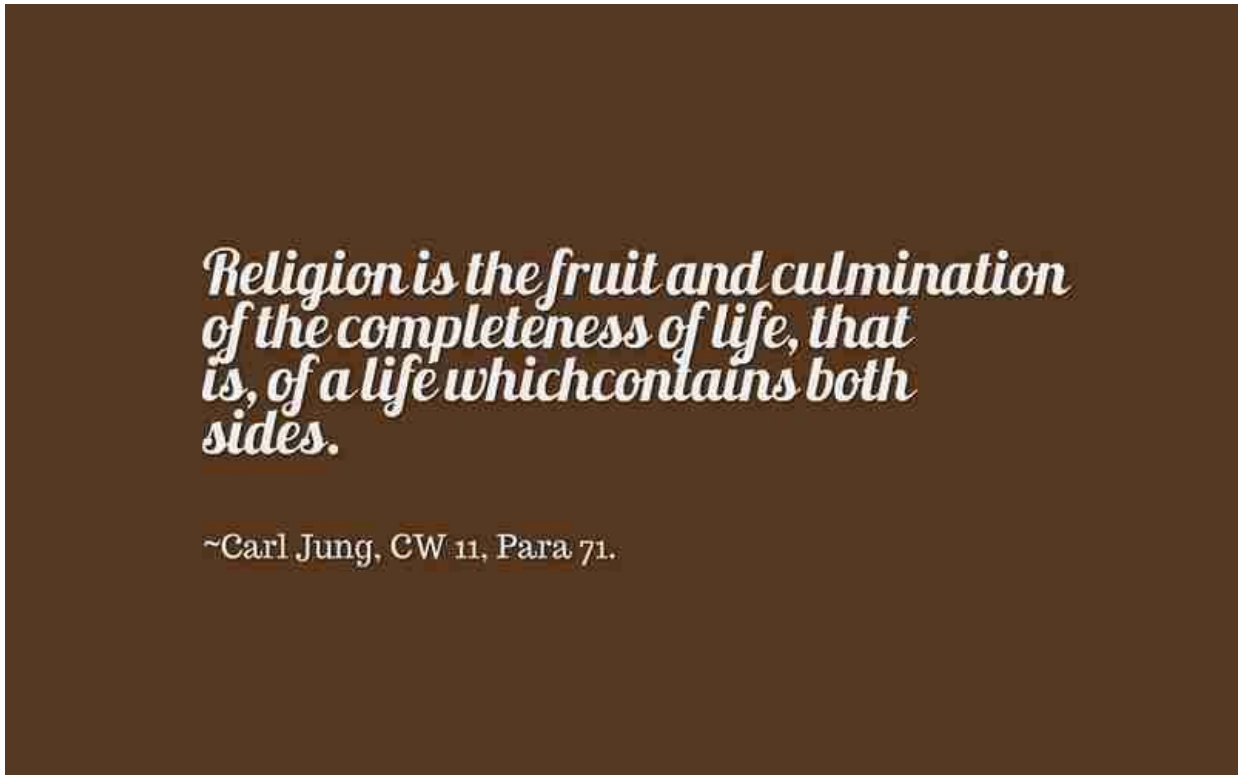
Religion is the fruit and culmination of the completeness of life, that is, of a life whichcontains both sides.
~Carl Jung, CW 11, Para 71.

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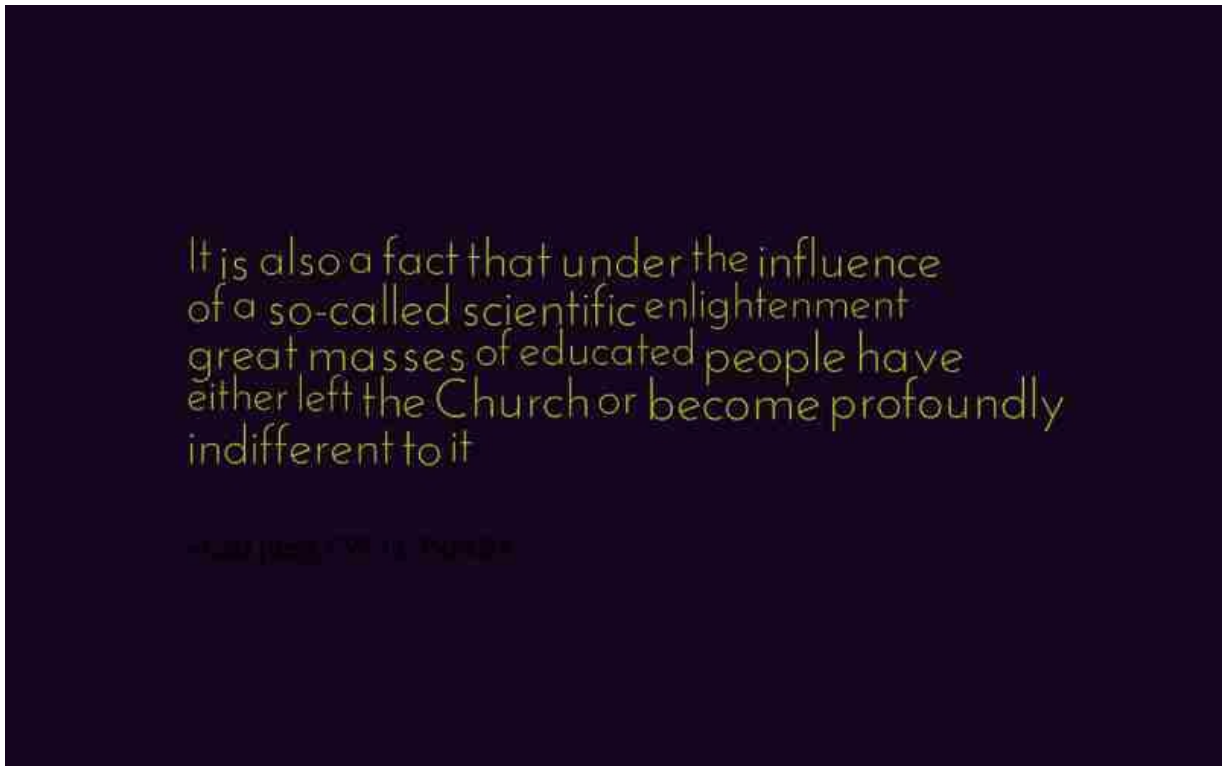
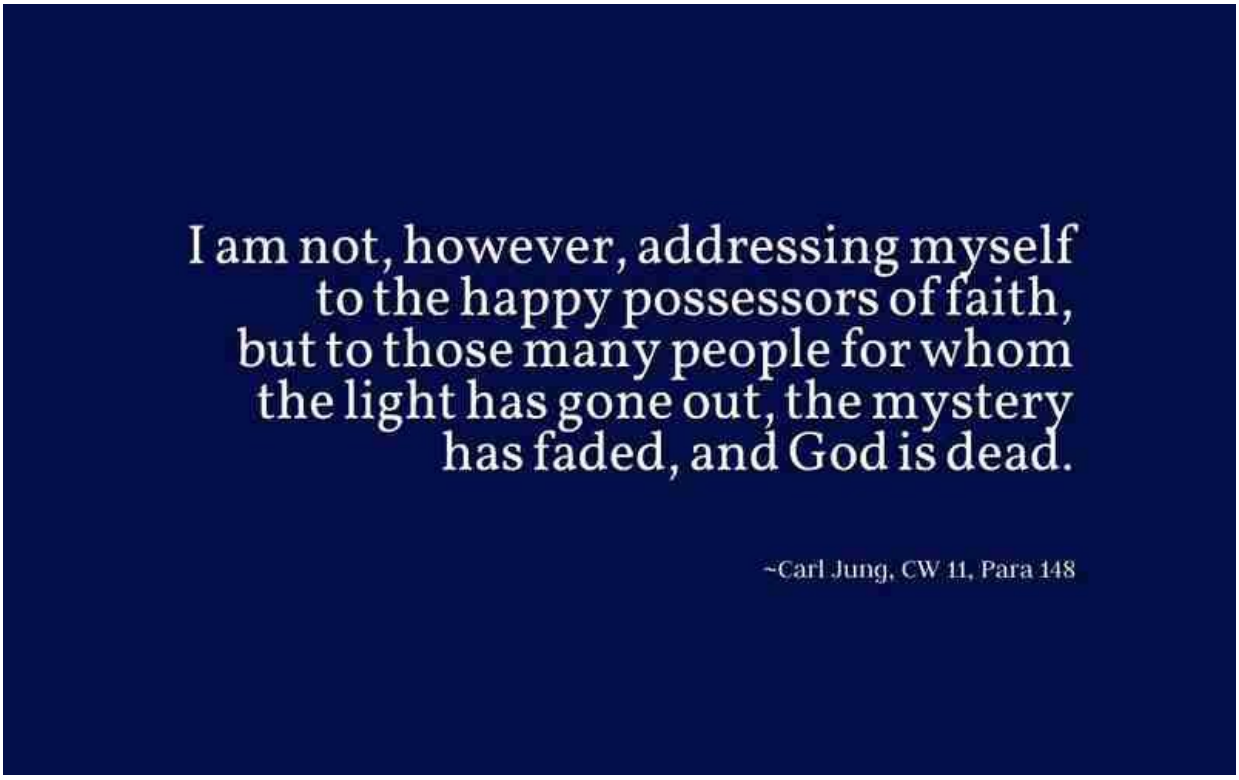

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34.


I am not, however, addressing myself
to the happy possessors of faith,
but to those many people for whom
the light has gone out, the mystery
has faded, and God is dead.
~Carl Jung, CW 11, Para 148

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Carl Jung on the “Soul.” (2016-06-08 02:30)

Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect.

Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God.

Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the word.

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposi- tion to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

The souls or spirits of the dead are identical with the psychic activity of the living; they

merely continue it. The view that the psyche is a spirit is implicit in this.

When therefore something psychic happens in the individual which he feels as belonging to himself, that something is his own spirit.

But if anything psychic happens which seems to him strange, then it is somebody else's spirit, and it may be causing a
possession.

The spirit in the first case corresponds to the subjective attitude, in the latter case to public opinion, to the time-spirit,
or to the original, not yet human, anthropoid disposition which we also call the unconscious.

Carl Jung, CW 9i, Para 38 The synchronicity principle possesses properties that may help to clear

up the body-soul problem.

Above all it is a fact of causeless order, or rather, of meaningful orderedness, that may throw light on psy- chophysical parallelism.

The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence.

Such a form of existence can only be transcendental, since, as the knowledge of future or spatially distant events shows, it is contained in a psychically relative space and time, that is to say in an irrepresentable space-time continuum. Carl Jung, CW, Para 948.

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.

But one must learn to know oneself in order to know who one is.

For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad.

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

Neurosis—let there be no doubt about this—may be any number of things, but never a “nothing but.”

It is the agony of a human soul in all its vast complexity—so vast, indeed, that any and every theory of neuro- sis is little better than a worthless sketch, unless it be a gigantic picture of the psyche which not even a hundred Fausts could conceive. Carl Jung, CW 10, Para 357

A neurosis is by no means merely a negative thing, it is also something positive.

Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact.

In reality the neurosis contains the patient’s psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him.

That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear.

To lose a neurosis is to find oneself without an object; life loses its point and

hence its meaning. This would not be a cure, it would be a regular amputation.

Carl Jung, CW 10, Para 355

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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Carl Jung on “Life.” Anthology (2016-06-10 02:30)

Analysis, thus understood, is by no means a therapeutic method of which the medical profession holds a monopoly.

It is an art, a technique, a science of psychological life, which the patient, when cured, should continue to practise for his own good and for the good of those amongst whom he lives.

If he understands it in this way, he will not set himself up as a prophet, nor as a world reformer; but, with a sound sense of the general good, he will profit by the knowledge he has acquired during treatment, and his influence will make itself felt more by the example of his own life than by any high discourse or missionary propaganda. Carl Jung, CW 7, Para 502

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the sym- bol, whose value quantum exceeds that of the cause.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Do we ever understand what we think?

We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.

That is the working of the intellect.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the histor- ical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

There is a widespread prejudice that analysis is something like a "cure," to which one submits for a time and is then discharged healed.

That is a layman's error left over from the early days of psychoanalysis.

Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor.

Naturally this newly won attitude, which is better suited to the inner and outer conditions, can last a consider- able time, but there are very few cases where a single "cure" is permanently successful.

It is true that medical optimism has never stinted itself of publicity and has always been able to report definitive cures.

We must, however, not let ourselves be deceived by the all-too-human attitude of the practitioner, but should always remember that the life of the unconscious goes on and continually produces problematical situations.

There is no need for pessimism; we have seen too many excellent results achieved with good luck and honest work for that.

But this need not prevent us from recognizing that analysis is no once-and-for-all "cure"; it is no more, at first, than a more or less thorough readjustment.

There is no change that is unconditionally valid over a long

period of time. Life has always to be tackled anew.

There are, of course, extremely durable collective attitudes which permit the solution of typical conflicts.

A collective attitude enables the individual to fit into society without friction, since it acts upon him like any other condition of life.

But the patient's difficulty consists precisely in the fact that his individual problem cannot be fitted without friction into a collective norm; it requires the solution of an individual conflict if the whole of his personality is to remain viable.

No rational solution can do justice to this task, and there is absolutely no collective norm that could replace an individual solution without loss.

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or

another, and necessarily so, because the constant flow of life again and again demands

fresh adaptation. Adaptation is never achieved once and for all.

One might certainly demand of analysis that it should enable the patient to gain new orientations in later life, too, without undue difficulty.

And experience shows that this is true up to a point.

We often find that patients who have gone through a thorough analysis have considerably less difficulty with new adjustments later on.

Nevertheless, these difficulties prove to be fairly frequent and may at times be really troublesome.

That is why even patients who have had a thorough analysis often turn to their old analyst for help at some later period. In the light of medical practice in general there is nothing very unusual about this, but it does contradict a certain misplaced enthusiasm on the part of the therapist as well as the view that analysis constitutes a unique “cure.”

In the last resort it is highly improbable that there could ever be a therapy that got

rid of all difficulties. Man needs difficulties; they are necessary for health.

What concerns us here is only an excessive amount of them. Carl Jung, CW 8, Paras 142-143.

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.

We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many —aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Wholly unprepared, we embark upon the second half of life.

Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world?

No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto.

But we cannot live the afternoon of life according to the program of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life.

The more he is merely “I,” the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him.

But since everything living strives for wholeness, the inevitable onesidedness of our conscious life is continu- ally being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or
better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understand- ing that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397
.
The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven—the tree that is also man.

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "exis- tence" and
making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient.

No one has yet become a good surgeon by learning the text-books off by heart.

Yet the danger that faces us today is that the whole of reality will be

replaced by words. This accounts for that terrible lack of instinct in

modern man, particularly the city-dweller. He lacks all contact with the

life and breath of nature.

He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so.

It is the same with the danger of making a diagnosis.

One knows that this disease is treated by So-and-so in chapter seventeen, and one thinks that this is the im-

portant thing.

But the poor patient goes on suffering. Carl Jung, CW 10, Para 882

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past.

A young person has not yet acquired a past, therefore he has no

present either. He does not create culture, he merely exists.

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

In the neurosis is hidden one's worst enemy and best friend.

One cannot rate him too highly, unless of course fate has made one hostile to life.

There are always deserters, but they have nothing to say to us, nor we to them. Carl Jung, CW 10, Para 359

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life.

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

The more a man or woman is unconsciously influenced by the parental imago, the more surely will the figure of the loved one be chosen as either a positive or a negative substitute for the parents.

The far-reaching influence of the parental imago should not be considered abnormal; on the contrary, it is a very normal and therefore very common phenomenon.

It is, indeed, very important that this should be so, for otherwise the parents are not reborn in the children, and the parental imago becomes so completely lost that all continuity in the life of the individual ceases.

He cannot connect his childhood with his adult life, and therefore remains unconsciously a child—a situation that is the best possible foundation for a neurosis.

He will then suffer from all those ills that beset parvenus without a history, be they

individuals or social groups. It is normal that children should in a certain sense marry

their parents.

This is just as important, psychologically, as the biological necessity to infuse new blood if the ancestral tree is to produce a good breed.

It guarantees continuity, a reasonable prolongation of the past into

the present. Only too much or too little in this direction is harmful.

So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the re-

lease from the parental imago, and hence from childhood, is not complete.

Although childhood has to be brought along for the sake of historical continuity, this should not be at the ex- pense of further development.

Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos.

The concept of Eros could be ex pressed in modern terms as psychic relatedness, and that of Logos as objec- tive interest. Carl Jung, CW 10, Para 255

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its suffer- ers, but also its makers. Carl Jung, CW 10, Para 315.

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl

Jung, CW 10, Para 252 Human imperfection is always a discord in the harmony of our

ideals.

Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and de- stroy one another, where no creating or building can be done without dirtying one's hands. Carl Jung, CW 10, Para 263

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning.

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life sponta- neously produced by the unconscious, irrespective of the wishes and fears of the conscious
mind.

It stands for the goal of the total man, for the realization of his wholeness and individuality with or without the consent of his
will.

The dynamic of this process is instinct, which ensures that everything which belongs to an individual's life shall enter into it, whether he consents or not, or is conscious of what is happening to him or not.

Obviously, it makes a great deal of difference subjectively whether he knows what he is living out, whether he understands what he is doing, and whether he accepts responsibility for what

he proposes to do or has
done. Carl Jung, CW 11, Para 745.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, short- comings, and flaws of individual experience.

But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today.

It is more convincing to a seeker after truth than the best tradition. Carl

Jung, CW 11, Para 88 No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: “This was the grace of God.” Carl Jung, CW 11, Para 167.

Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect.

Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God.

Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the word.

As is shown by the texts and their symbolism, the alchemist projected what I have called the process of individuation into the phenomena of chemical change.

A scientific term like “individuation” does not mean that we are dealing with something known and finally cleared up, on which there is no more to be said.

It merely indicates an as yet very obscure field of research much in need of exploration: the centralizing processes in the unconscious that go to form the personality.

We are dealing with life-processes which, on account of their numinous character, have from time immemorial provided the strongest incentive to the formation of symbols.

These processes are steeped in mystery; they pose riddles with which the human mind will long wrestle for a solution, and perhaps in vain.

For, in the last analysis, it is exceedingly doubtful whether human reason is a suitable instrument for this purpose.

Not for nothing did alchemy style itself an “art,” feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name.

The alchemists themselves warned us: “Rumpite libros, ne corda vestra rumpantur” (Rend the books, lest your hearts be rent asunder), and this despite their insistence on

study.

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Now and then it happened in my practice that a patient grew beyond himself because of unknown potentialities, and this became an experience of prime importance to me.

In the meantime, I had learned that all the greatest and most important problems of life are fundamentally insoluble.

They must be so, for they express the necessary polarity inherent in every self-

regulating system. They can never be solved, but only outgrown. Carl Jung, CW

13, Para 18.

The East teaches us another, broader, more profound, and higher understanding—understanding through life. “Commentary on The Secret of the Golden Flower” (1929), CW 13, § 2.

Science is the tool of the Western mind, and with it one can open more doors than with bare hands.

It is part and parcel of our understanding, and it obscures our insight only when it claims that the understand- ing it conveys is the only kind there is.

The East teaches us another, broader, more profound, and higher understanding —understanding through life. Carl Jung, CW 13, Para 775

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

Art is a kind of innate drive that seizes a human being and makes him its instrument.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him.

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind.

That is his office, and it is some times so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

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The artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age.

Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work.

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

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In its primary “unconscious” form the animus is a compound of spontaneous, unpremeditated opinions which exercise a powerful influence on the

woman’s emotional life, while the
anima is similarly compounded of feelings which thereafter influence or
distort the man’s understanding (“she has turned his head”).

Consequently the animus likes to project himself upon
“intellectuals” and all kinds of “heroes,” including tenors, artists,
sporting celebrities, etc.

The anima has a predilection for everything that is unconscious, dark, equivocal,
and unrelated in woman, and also for her vanity, frigidity, helplessness, and so
forth. Carl Jung, CW 16, Para 521.

The doctor knows—or at least he should know—that he did not choose this
career by chance; and the psychotherapist in particular should clearly
understand that psychic infections, however superfluous they seem to him, are
in fact the predestined concomitants of his work, and
thus fully in accord with the instinctive disposition of

his own life. This realization also gives him the right

attitude to his patient.

The patient then means something to him personally, and this provides the
most favourable basis for treatment. Carl Jung, CW 16, Para 365.

All beginnings are small.

Therefore we must not mind doing tedious but conscientious work on obscure
individuals, even though the goal towards which we strive seems unattainably
far off.

But one goal we can attain, and that is to develop and bring to maturity individual personalities.

And inasmuch as we are convinced that the individual is the carrier of life, we have served
life’s purpose if one tree at least succeeds in bearing fruit, though a thousand others remain
barren.

Anyone who proposed to bring all growing things to the highest pitch of
luxuriance would soon find the weeds—those hardiest of perennials—waving
above his head.

I therefore consider it the prime task of psychotherapy today to pursue
with singleness of purpose the goal of individual development.

So doing, our efforts will follow nature’s own striving to bring life to the fullest possible
fruition in each individual, for only in the individual can life fulfil its meaning—not in the
bird that sits
in a gilded cage. Carl Jung, CW 16, Para 229.

If man cannot exist without society, neither can he exist without oxygen,
water, albumen, fat, and so forth.

Like these, society is one of the necessary conditions of his

existence. It would be ludicrous to maintain that man

lives in order to breathe air. It is equally ludicrous to

maintain that the individual exists for society.

“Society” is nothing more than a term, a concept for the symbiosis of a group of human beings. A concept is not a carrier of life.

The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224.

The united personality will never quite lose the painful sense of innate discord.

Complete redemption from the sufferings of this world is and must remain an illusion.

Christ's earthly life likewise ended, not in complacent bliss, but on the cross. Carl Jung, CW 16, Para 400

Individuation has two principal aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship.

Neither can exist without the other, although sometimes the one and sometimes the other predominates. Carl Jung, CW 16, Para 448

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form.

That is to say, the children are driven unconsciously in a direction that is intended to compensate for every- thing that was left unfulfilled in the lives of their parents.

Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsi- ble wastrel of a father has a son with a positively morbid amount of ambition and so on. Carl Jung, CW 17, Para 328 The middle period of life is a time of enormous psychological importance.

The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family.

With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations.

Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them.

Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check.

First it was passion, then it became duty, and finally an intolerable

burden, a vampire that battens on the life of its creator. Carl Jung, CW 17, Para 331A.

Our personality develops in the course of life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are.

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering.

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen
what the morning began. Carl Jung, CW 17, Para 290

Personality is a seed that can only develop by slow stages

throughout life. There is no personality without definiteness,

wholeness, and ripeness.

These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

Personality is the supreme realization of the innate idiosyncrasy of a living being.

It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife.

One could describe this as the problem of the “contained” and the “container.” Carl Jung, CW

17, Para 331C Creative life always stands outside convention.

That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy.

This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

You see, man is in need of a symbolic life—badly in need.

We only live banal, ordinary, rational, or irrational things—which are naturally also within the scope of ratio- nalism,
otherwise you could not call them

irrational. But we have no symbolic

life.

Where do we live symbolically?

Nowhere, except where we participate in the ritual of life.

But who, among the many, are really participating in the ritual of life? Very few. Carl Jung, CW 18, Para 18

Her life makes sense, and makes sense in all continuity, and for the whole of humanity.

That gives peace, when people feel that they are living the symbolic life, that they are actors in the divine drama.

That gives the only meaning to human life; everything else is banal and you can dismiss it.

A career, producing of children, are all maya compared with that one thing, that your life is meaningful. Carl Jung, CW 18, Para 630

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life.

This is because our worldly light, i.e., scientific knowledge and understanding, coincides with the symbolic statement of the myth, whereas previously we were unable to bridge the gulf between knowing and believing. Carl Jung, CW 18, Para 1666

The utterances of the heart— unlike those of the discriminating intellect—always relate to the whole.

The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens.

What the heart hears are the great, all-embracing things of life, the experiences which we do not arrange ourselves but which happen to us. Carl Jung, CW 18, Para 1719

Death has laid its hand upon our friend.

The darkness out of which his soul had risen has come again and has undone the life of his earthly body, and has left us alone in pain and sorrow.

To many death seems to be a brutal and meaningless end to a short and

meaningless existence. So it looks, if seen from the surface and from the

darkness.

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life.

Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime.

In the youthful expansion of our life we think of it as an ever increasing river, and this conviction accompanies

us often
far beyond the noonday of our existence.

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of
our life the soul begins its secret work, getting ready for the departure.

Out of the turmoil and error of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of
the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its
secret work of purification. Carl Jung, CW 18,

Para 1705-7 Carl Jung across the web:

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Luella Sibbald: Memory of Toni Wolff (2016-06-11 02:30)

In 1948 I planned to go to Zurich to have some work with Miss Toni Wolff.

As it got near the time to go, several people intimated to me that Miss Wolff was not too easy a person to work with, that she had a very high standard about her work and could be quite severe.

On the first morning I went a bit tentatively to my hour.

Although Miss Wolff was a very serious person and could appear severe until she smiled, whether it was my feeling approach in contrast to her thinking, or not, we “clicked” immediately.

I deeply appreciated her as a wise person and I looked forward to every hour of our weeks together.

She conveyed her great respect for the unconscious and did expect a person to spend time and energy on the

inner work when working with her.

In one interview I told her that as a teenager and in early university years I was very interested in astrology, but people belittled it so emphatically I had buried the interest.

She stated, “I think it is very important that you don’t’ let early interests go underground.”

Within seven years I was working hard at it and astrology has continued to be an important part of my life.

With the Aquarian Age so near it has been a satisfaction to be able to understand more thoroughly what is ex- pected of us to meet the challenge of this age.

From a Greek myth I sound a statement, “The sun follows in the footsteps of God. The footsteps are the signs of the Zodiac. With every footstep the rituals and forms of religion must change.”

This may explain certain things which are happening now. Luella

Sibbald, J.E.T., Page 82 Carl Jung across the web:

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Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Carl Jung on “Life.” (2016-06-11 02:30)

Analysis, thus understood, is by no means a therapeutic method of which the medical profession holds a monopoly.

It is an art, a technique, a science of psychological life, which the patient, when cured, should continue to practise for his own good and for the good of those amongst whom he lives.

If he understands it in this way, he will not set himself up as a prophet, nor as a world reformer; but, with a sound sense of the general good, he will profit by the knowledge he has acquired during treatment, and his influence will make itself felt more by the
example of his own life than by any high discourse or missionary propaganda. Carl Jung, CW 7, Para 502

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the sym- bol, whose value quantum exceeds that of the cause.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Do we ever understand what we think?

We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.

That is the working of the intellect.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the histor- ical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

There is a widespread prejudice that analysis is something like a "cure," to which one submits for a time and is then discharged healed.

That is a layman's error left over from the early days of psychoanalysis.

Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor.

Naturally this newly won attitude, which is better suited to the inner and outer conditions, can last a consider- able time, but there are very few cases where a single "cure" is permanently successful.

It is true that medical optimism has never stinted itself of publicity and has always been able to report definitive cures.

We must, however, not let ourselves be deceived by the all-too-human attitude of the practitioner, but should always remember that the life of the unconscious goes on and continually produces problematical situations.

There is no need for pessimism; we have seen too many excellent results achieved with good luck and honest work for that.

But this need not prevent us from recognizing that analysis is no once-and-for-all "cure"; it is no more, at first, than a more or less thorough readjustment.

There is no change that is unconditionally valid over a long

period of time. Life has always to be tackled anew.

There are, of course, extremely durable collective attitudes which permit the solution of typical conflicts.

A collective attitude enables the individual to fit into society without friction, since it acts upon him like any other condition of life.

But the patient's difficulty consists precisely in the fact that his individual problem cannot be fitted without friction into a collective norm; it requires the solution of an individual conflict if the whole of his personality is to remain viable.

No rational solution can do justice to this task, and there is absolutely no collective norm that could replace an individual solution without loss.

The new attitude gained in the course of analysis tends sooner or later to become

inadequate in one way or another, and necessarily so, because the constant flow of life again and again demands fresh adaptation.

Adaptation is never achieved once and for all.

One might certainly demand of analysis that it should enable the patient to gain new orientations in later life, too, without undue difficulty.

And experience shows that this is true up to a point.

We often find that patients who have gone through a thorough analysis have considerably less difficulty with new adjustments later on.

Nevertheless, these difficulties prove to be fairly frequent and may at times be really troublesome.

That is why even patients who have had a thorough analysis often turn to their old analyst for help at some later period. In the light of medical practice in general there is nothing very unusual about this, but it does contradict a certain misplaced enthusiasm on the part of the therapist as well as the view that analysis constitutes a unique “cure.”

In the last resort it is highly improbable that there could ever be a therapy that got

rid of all difficulties. Man needs difficulties; they are necessary for health.

What concerns us here is only an excessive amount of them. Carl Jung, CW 8, Paras 142-143.

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.

We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many —aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Wholly unprepared, we embark upon the second half of life.

Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world?

No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto.

But we cannot live the afternoon of life according to the program of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life.

The more he is merely “I,” the more he splits himself off from the collective man, of

whom he is also a part, and may even find himself in opposition to him.

But since everything living strives for wholeness, the inevitable onesidedness of our conscious life is continu- ally being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or
better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understand- ing that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397
.
The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven—the tree that is also man.

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "exis- tence" and
making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient.

No one has yet become a good surgeon by learning the text-books off by heart.

Yet the danger that faces us today is that the whole of reality will be

replaced by words. This accounts for that terrible lack of instinct in

modern man, particularly the city-dweller. He lacks all contact with the

life and breath of nature.

He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so.

It is the same with the danger of making a diagnosis.

One knows that this disease is treated by So-and-so in chapter seventeen, and one thinks

that this is the im- portant thing.

But the poor patient goes on suffering. Carl Jung, CW 10, Para 882

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past.

A young person has not yet acquired a past, therefore he has no

present either. He does not create culture, he merely exists.

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

In the neurosis is hidden one's worst enemy and best friend.

One cannot rate him too highly, unless of course fate has made one hostile to life.

There are always deserters, but they have nothing to say to us, nor we to them. Carl Jung, CW 10, Para 359

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life.

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

The more a man or woman is unconsciously influenced by the parental imago, the more surely will the figure of the loved one be chosen as either a positive or a negative substitute for the parents.

The far-reaching influence of the parental imago should not be considered abnormal; on the contrary, it is a very normal and therefore very common phenomenon.

It is, indeed, very important that this should be so, for otherwise the parents are not reborn in the children, and the parental imago becomes so completely lost that all continuity in the life of the individual ceases.

He cannot connect his childhood with his adult life, and therefore remains unconsciously a child—a situation that is the best possible foundation for a neurosis.

He will then suffer from all those ills that beset parvenus without a history, be they

individuals or social groups. It is normal that children should in a certain sense marry

their parents.

This is just as important, psychologically, as the biological necessity to infuse new blood if the ancestral tree is to produce a good breed.

It guarantees continuity, a reasonable prolongation of the past into

the present. Only too much or too little in this direction is harmful.

So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the re- lease from the parental imago, and hence from childhood, is not complete.

Although childhood has to be brought along for the sake of historical continuity, this should not be at the ex- pense of further development.

Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos.

The concept of Eros could be ex pressed in modern terms as psychic relatedness, and that of Logos as objec- tive interest. Carl Jung, CW 10, Para 255

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its suffer- ers, but also its makers. Carl Jung, CW 10, Para 315.

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl

Jung, CW 10, Para 252 Human imperfection is always a discord in the harmony of our

ideals.

Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and de- stroy one another, where no creating or building can be done without dirtying one's hands. Carl Jung, CW 10, Para 263

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning.

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life sponta- neously produced by the unconscious, irrespective of the wishes and fears of the conscious
mind.

It stands for the goal of the total man, for the realization of his wholeness and individuality with or without the consent of his
will.

The dynamic of this process is instinct, which ensures that everything which belongs to an individual's life shall enter into it, whether he consents or not, or is conscious of what is happening to him or not.

Obviously, it makes a great deal of difference subjectively whether he knows what he is living out, whether he understands what he is doing, and whether he accepts responsibility for what he proposes to do or has

done. Carl Jung, CW 11, Para 745.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, short- comings, and flaws of individual experience.

But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today.

It is more convincing to a seeker after truth than the best tradition. Carl

Jung, CW 11, Para 88 Carl Jung across the web:

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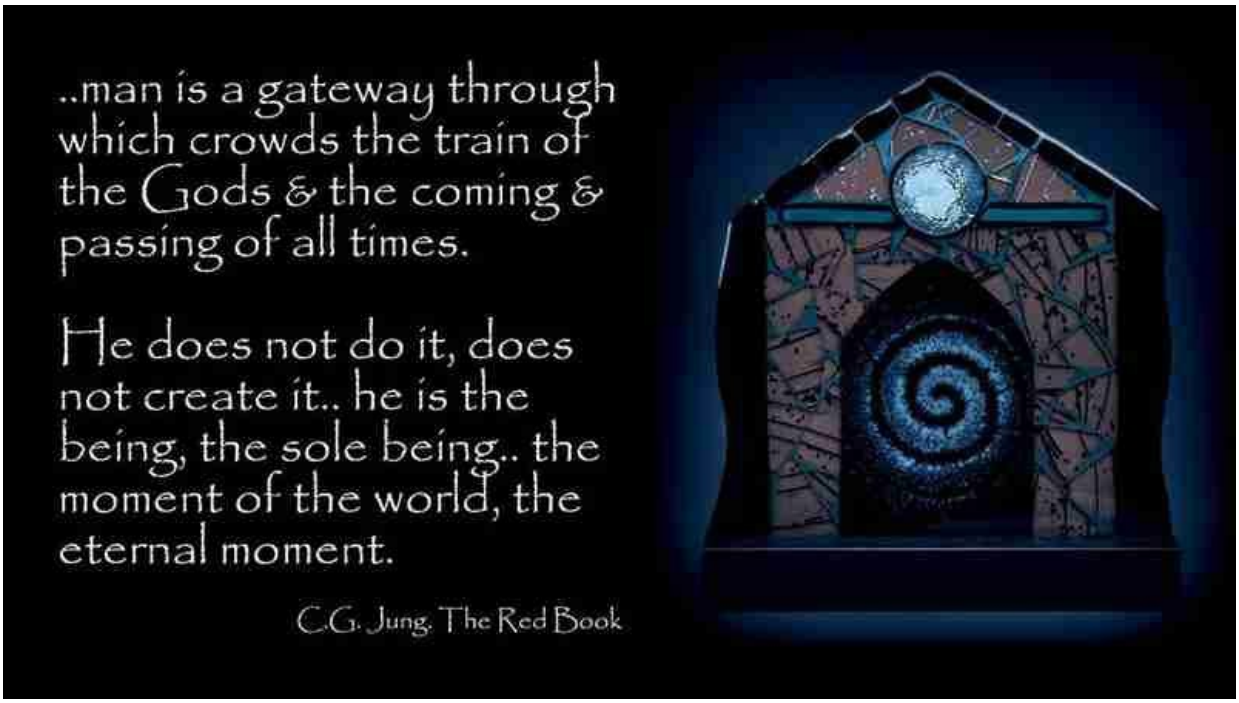
Carl Jung: Man is a gateway, through which you pass from the outer world of Gods (2016-06-12 02:30)


..man is a gateway through which crowds the train of the Gods & the coming & passing of all times.
He does not do it, does not create it.. he is the being, the sole being.. the moment of the world, the eternal moment.
C.G. Jung. The Red Book

"Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.

"At immeasurable distance a lonely star stands in the zenith.

"This is the one God of this one man, this is his world, his

Pleroma, his divinity. "In this world, man is Abraxas, the creator

and destroyer of his own world. "This star is the God and the

goal of man.

This is his lone guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

"To this one God man shall pray. Prayer increases the light of the star; it throws a bridge across death, it pre- pares life for the smaller world, and assuages the hopeless desires of the greater.

"When the greater world turns cold, the star shines.

"Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spec- tacle of Abraxas.

"Man here, God there.

"Weakness and nothingness here, eternally creative power there.

"Here nothing but darkness and clammy cold there total sun." Carl Jung, Red Book, Page 354.

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Culver Nichols on Carl Jung "Quite a Business Proposition" (2016-06-13 02:30)

Culver Nichols: “Quite a Business Proposition”

Old-time Yankees in New England had a handy phrase for describing a person without saying too much about that person.

This phrase was ”quire a business proposition."

I first heard it from my New Hampshire-born father-in-law and again many years later across the sea in Switzerland, in talking with C. G. Jung, who used it in vernacular way, just as if he were born and bred in New England.

His English was American style and to a degree Yankee American.

This phrase "quite a business proposition" would say about a particular individual that that person was someone of substantial importance, to be reckoned with, to be dealt with, but it implied neither approval nor disapproval

It neither praised nor condemned in

any sense! It simply said that this was

somebody.

It left open all value judgments. _____

The thought later occurred to me that this very well applies to Jung himself, that he is in so many ways quite a business proposition.

During the winter of 1951-52 students at the C.G. Jung lnstitute, Zurich , were advised to attend the annual masquerade party in costume.

The idea came to me to outline my arms and legs with large colorful feathers.

These were found in children's Indian headdresses at the Franz Weber toy store on

Zurich's Bahnhofstrasse. These headdresses were then opened out full length and

stretched to the arms and legs of black ski rights.

At the party Jung was obviously enjoying the festivities and the sight of the colorfully costumed couples on the dance floor.

He chatted happily with all who came over to rake a sear near him.

He liked to identify the costumes and called me an "Eagle Dancer," to my surprise.

I had been so close to the creation of my disguise that I had failed to see its

meaning in depth. "Quite a business proposition," said Jung about a

"Venetian Woman" swirling by to the lively music.

By his presence at such functions Dr. Jung contributed to the sense of personal participation shared by the students and faculty of the C. G. Jung lnstitute, yet at all times his privacy was respected and no one thought to rake advantage of his openness.

His real business was with the unconscious in chef tremendous task of writing his most important works, and yet he was always willing to listen and to talk.

He was often visited by such outstanding figures as physicist Nils Bohr, Laurens van der Post, Father Victor White, and many others, and one felt that he had personal time for each visitor while at the same rime being deeply involved in his writings.

The business of publication and distribution of his work was

given to others. His translator was R. F. C. Hull , who lived at

Ascona.

In talking with Hull, I felt that he was a remarkable translator who understood Jung's writing deeply and thor- oughly and was able to bring into the English translations many of them nuances from the German that might seem untranslatable to some.

I was interested in the reasons for delays in the publication of Jung in English, wondering why it was taking

so
long after the translation was completed for us to be able to go into a bookstore and buy the book Psychology and Alchemy, for example, in English.

The English edition was finally ready when I was leaving this country to

return to Zurich in 1953. I was very fortunate to be able to obtain an early

copy in New York on my way.

I rook it to Kusnacht where it was autographed for me by Dr. Jung.

But 1 was surprised at how long before that book would be available in bookstores, and it seemed to be that way with all Jung's books.

I was greatly concerned about this and I became a little busybody, talking to Dr. Gerhard Adler, who was the head of the Board of Publications.

I finally realized that new volumes in the collected works would appear in English when the books themselves felt good and ready.

During our year in Zurich, Time magazine requested a press interview and cover story on Jung, but he was too
deeply involved in his work to want to be disturbed by this.

Also he was leery of the kind of journalism that was happening in those years in which, as always with reporting, things don't usually come out the way you present them.

So he put off having char interview and asked my wife and me to help the Time magazine reporter get his story without having the interview he sought.

This points up the fact that here was a man who was quite a business proposition but who didn't have any public relations arrangements at all!

The whole thing was handled within the Jung house-hold by Jung's secretary, Mary Jean Schmidt , who was a gentle and reluctant dragon, protecting him from undesired encounters.

The family realized that what happens with reporting is apt to result in

distortions of meaning. So it just seemed better at his time to avoid such

interviews.

Because they had a tight little household, Mrs. Jung and Mary Jean saw to it that only chose people who were
wanted got in. •

For example, at the same time the magazine reporter was trying to see Jung, there was a psychologist from India, a Dr. Banerjee who had been sent all the way co Zurich by his colleagues in a psychoanalytical association in Calcutta.

His mission was to present greetings to Jung and appreciation of Jung's

remarkable bridge building between the psychology of East and West.

Dr. Banerjee was invited to the house and I was invited to transport him in my car.

It was a very exciting week because we had to keep the Time reporter away and at the same time arrange unobtrusively that the Hindu psychiatrist have his meeting with Jung.

The household was concerned to avoid Jung being called "mystic."

This was something that was a major of professional concern, perhaps even professional pride and dignity, be- cause the label "mystic" was sometimes used to denigrate Jung and his work.

The fact was that Jung was a real empirical scientist in his field.

There was a need to know about things mysterious and he was the guy who was doing the research where it had to be done, in the unconscious, and reporting it; so he was entitled to be regarded as the great scientist in psychology, and it would be quite petty and untrue to call him a "mystic."

But the press still persisted in saddling him with this label.

Imagine wharf the Time reporter would have done with that knowledge, if he had it, that a Hindu psycholo- gist was visiting Jung’s home and having talks with him!

This might have been too sensational.

So we all although it just as well that their paths didn’t cross.

I am sure that many people have been helped in business and professional lives and in all of their activities by contact with the psychology of C. G. Jung.

Through my analysis and my studies I have experienced truly remarkable results and help, both in personal matters and in important business transactions, directly because of insights that came through Jung’s psychology.

I feel that the unconscious is quite a business proposition. Culver Nichols,

J.E.T., Pages 44-46 Carl Jung across the web:

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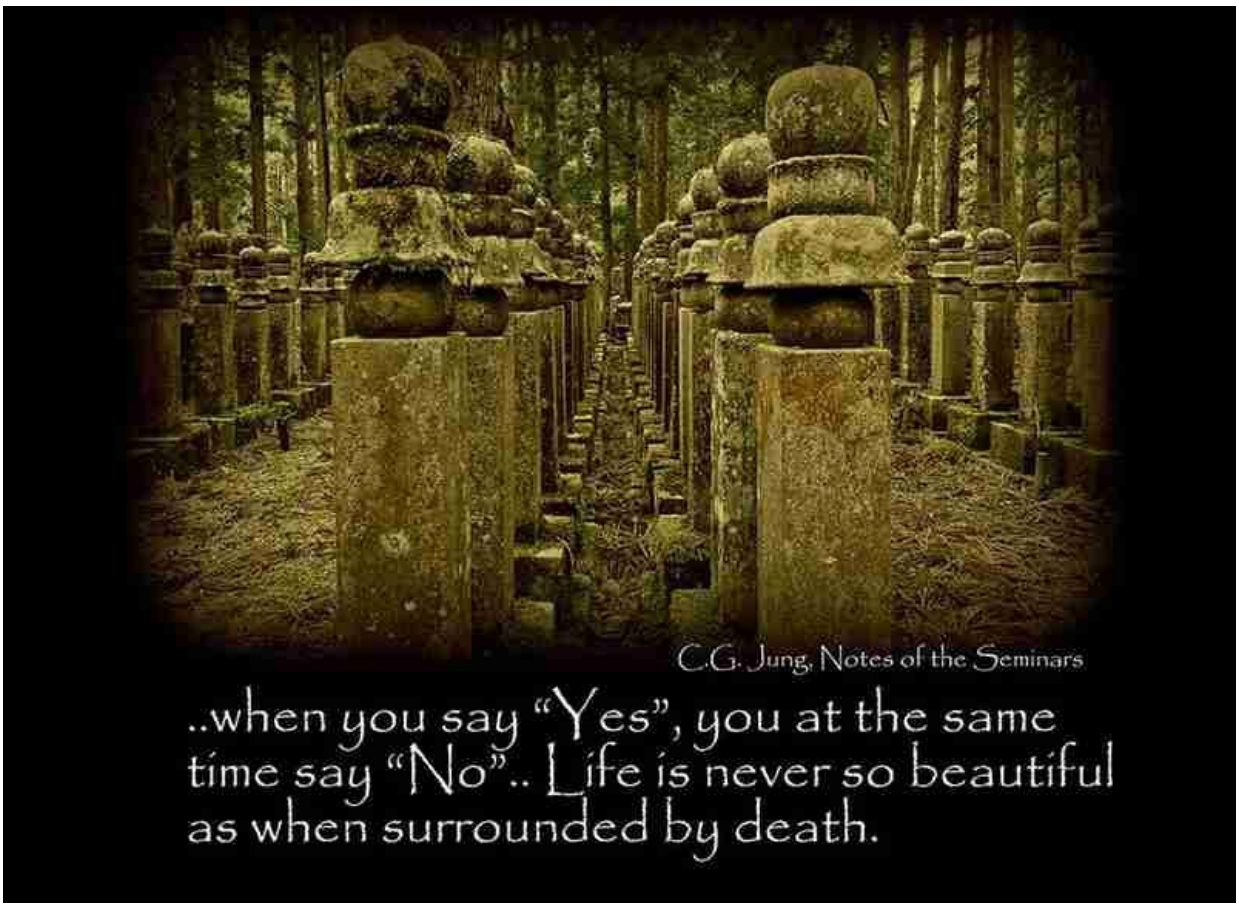
Carl Jung: Life is never so beautiful as when surrounded by death. (2016-06-13 04:46)


C.G. Jung, Notes of the Seminars
..when you say "Yes", you at the same time say "No".. Life is never so beautiful as when surrounded by death.

So when you say "Yes" you say at the same time "No."

This principle may seem a hard one, but as a matter of fact there must be this split in the libido or nothing works and we remain inert.

Life is never so beautiful as when surrounded by death.

Once I had a very wealthy patient who on coming to me said, “I don’t know what you are going to do with me, but I hope you are going to give me something that isn’t grey.”

And that is exactly what life would be if there were no opposites in it; therefore the pairs of opposites are not to be understood as mistakes but as the origin of life.

For the same thing holds in nature.

If there is no difference in high and low, no water can come down.

Modern physics expresses the condition that would ensue were the opposites removed from nature by the term entropy: that is, death in an equable tepidity.

If you have all your wishes fulfilled, you have what could be called psychological entropy. I found, then, that what I had thought to be a pathological phenomenon is in fact a rule of nature.

We are part of the general energic process, and it is psychology looked at with this fact in mind that I have tried to present in the Types. Carl Jung, 1925 Seminar, Page 85

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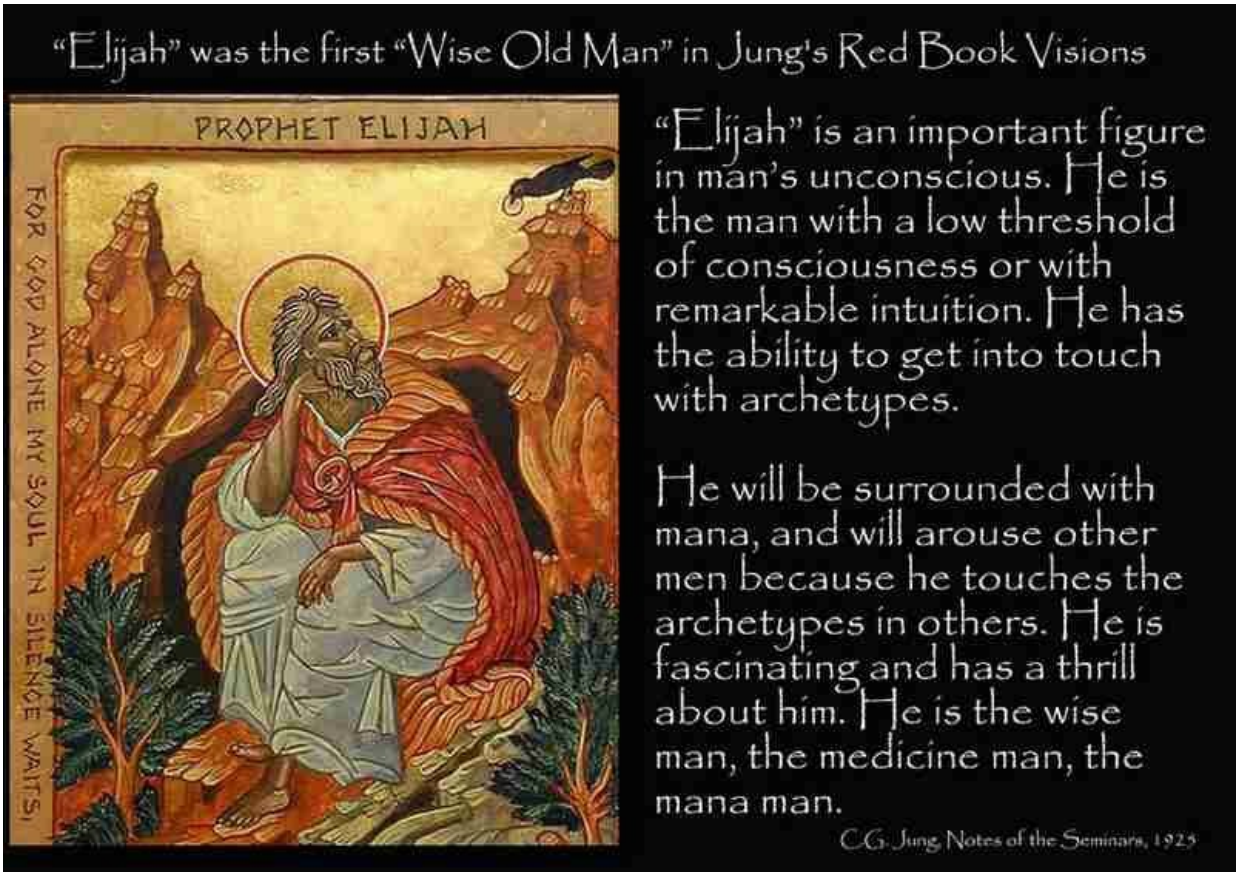
Carl Jung: When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this. (2016-06-14 02:30)


"Elijah" was the first "Wise Old Man" in Jung's Red Book Visions
PROPHET ELIJAH
FOR GOD ALONE MY SOUL IN SILENCE WAITS
"Elijah" is an important figure in man's unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.
He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.
C.G. Jung, Notes of the Seminars, 1925

In those days I saw a compensatory principle that seemed to show a balance between the

conscious and unconscious. But I saw later that the unconscious was balanced in itself.

It is the yea and the nay.

The unconscious is not at all exactly the opposite of

the conscious. It may be irrationally different.

You cannot deduce the unconscious from the

conscious. The unconscious is balanced in

itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back,
an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost

blasphemous for him to say this. I had the feeling of diving into an atmosphere

that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites. Elijah is an important figure in man's un- conscious,
not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with

remarkable intuition. In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the

archetypes in others. He is fascinating and has a thrill about him.

He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming
down from the mountain as lawgiver), the sorcerer

of the tribe. He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role. John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than

that
played by the anima. Carl Jung, 1925 Seminar, Pages 100-101

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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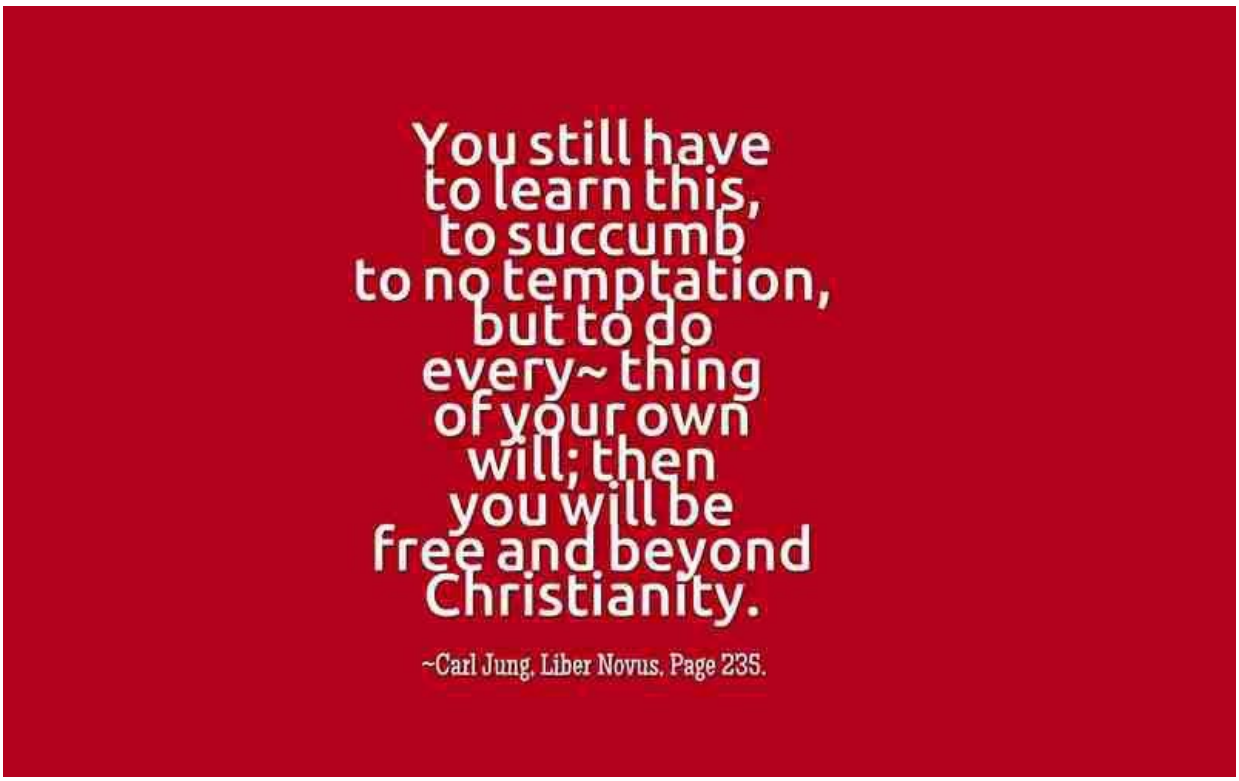
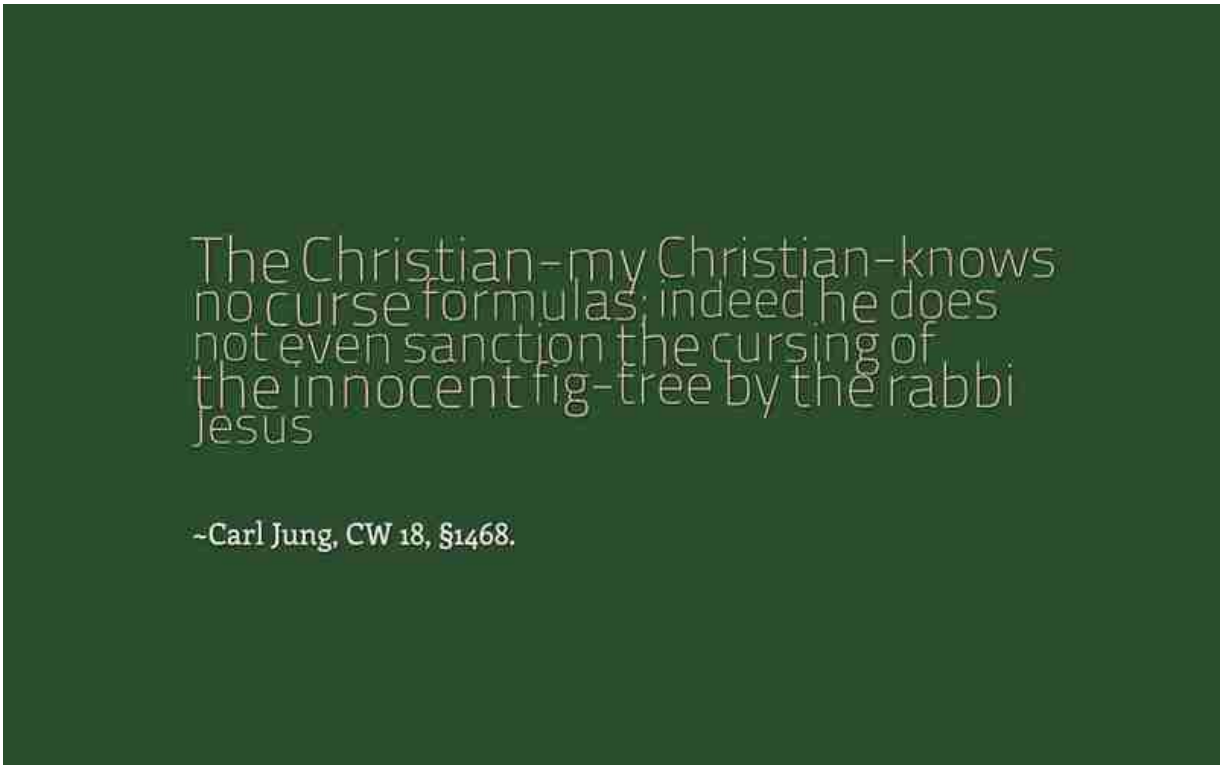
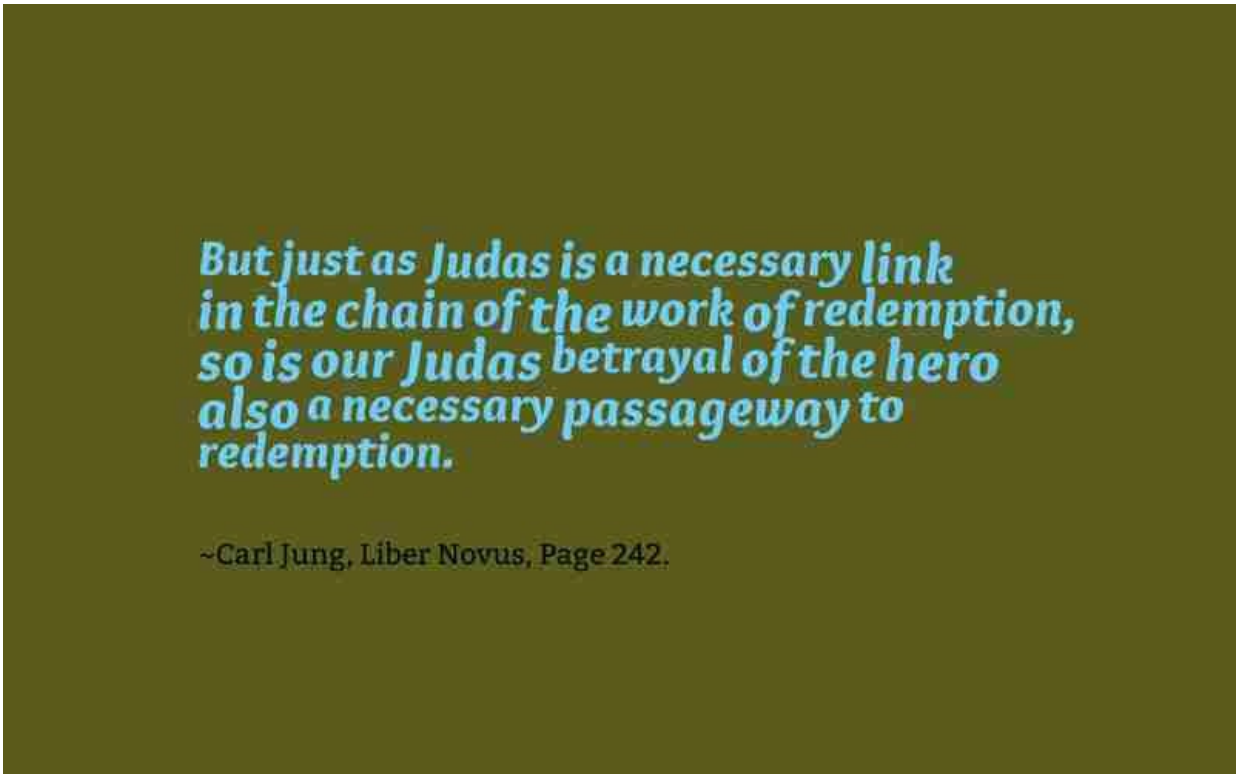
Some Carl Jung Quotations XXXV (2016-06-15 02:30)



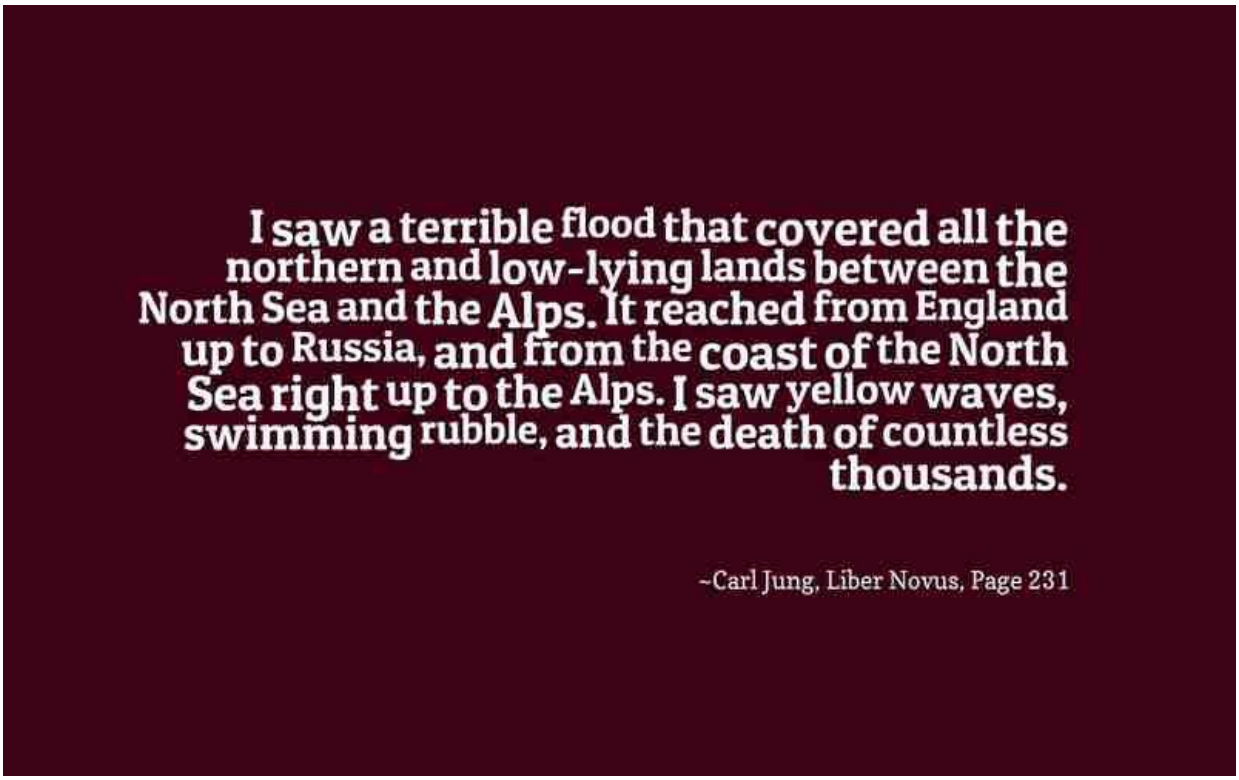
You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.


The Christian-my Christian-knows
no curse formulas; indeed he does
not even sanction the cursing of
the innocent fig-tree by the rabbi
Jesus
~Carl Jung, CW 18, §1468.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.


But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption.
~Carl Jung, Liber Novus, Page 242.

But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption. Carl Jung, Liber Novus, Footnote 107, Page 242.


I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands.
~Carl Jung, Liber Novus, Page 231

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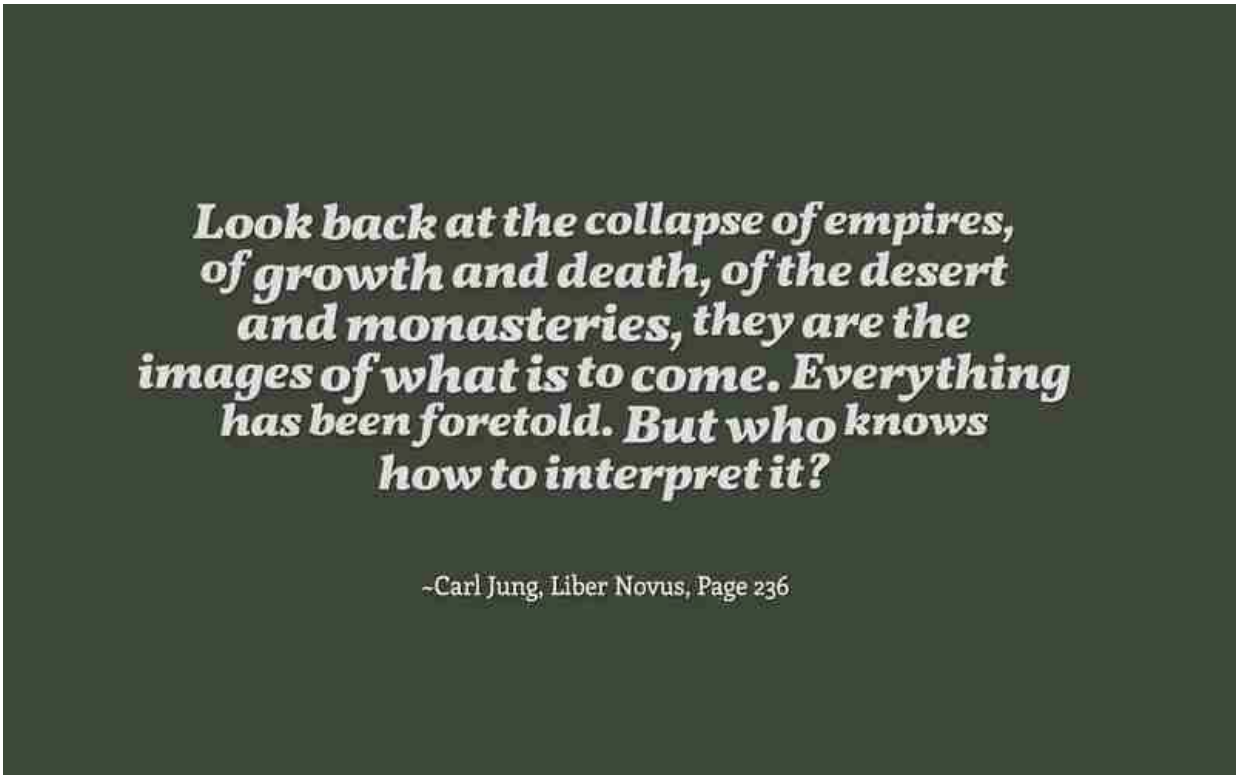
Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it?
~Carl Jung, Liber Novus, Page 236

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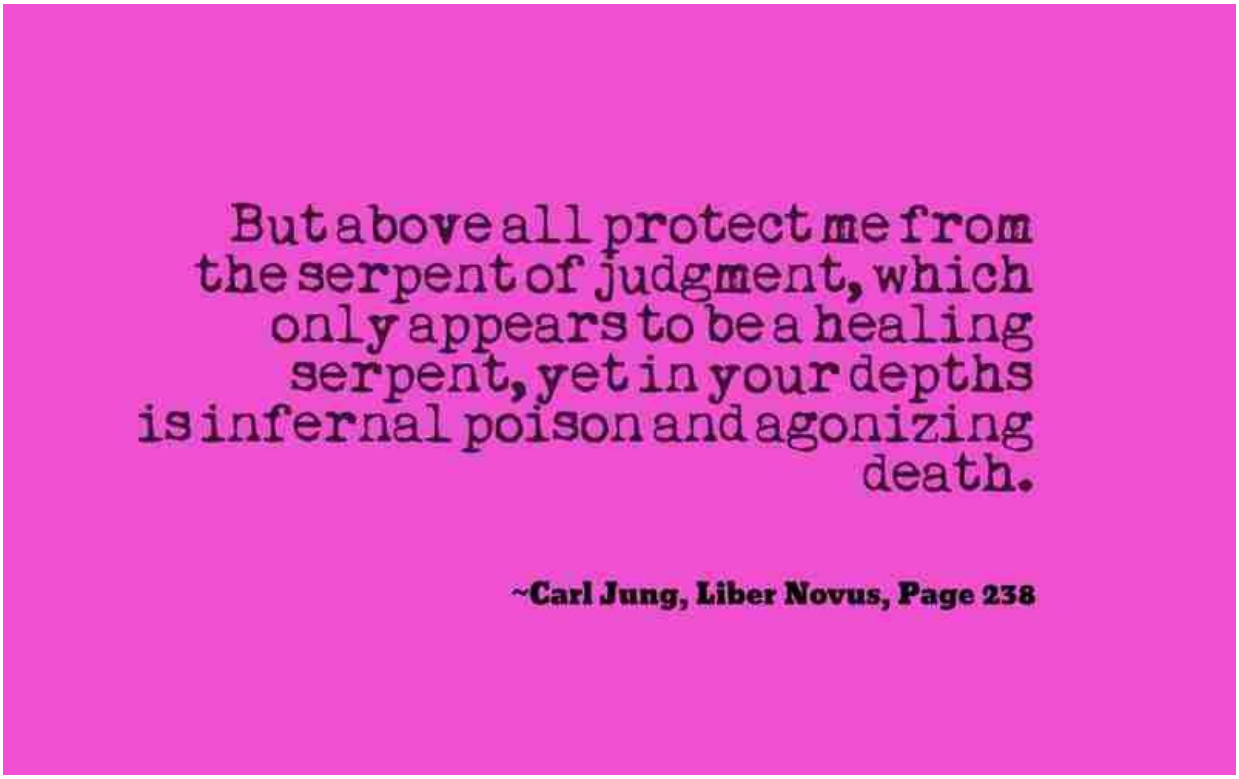
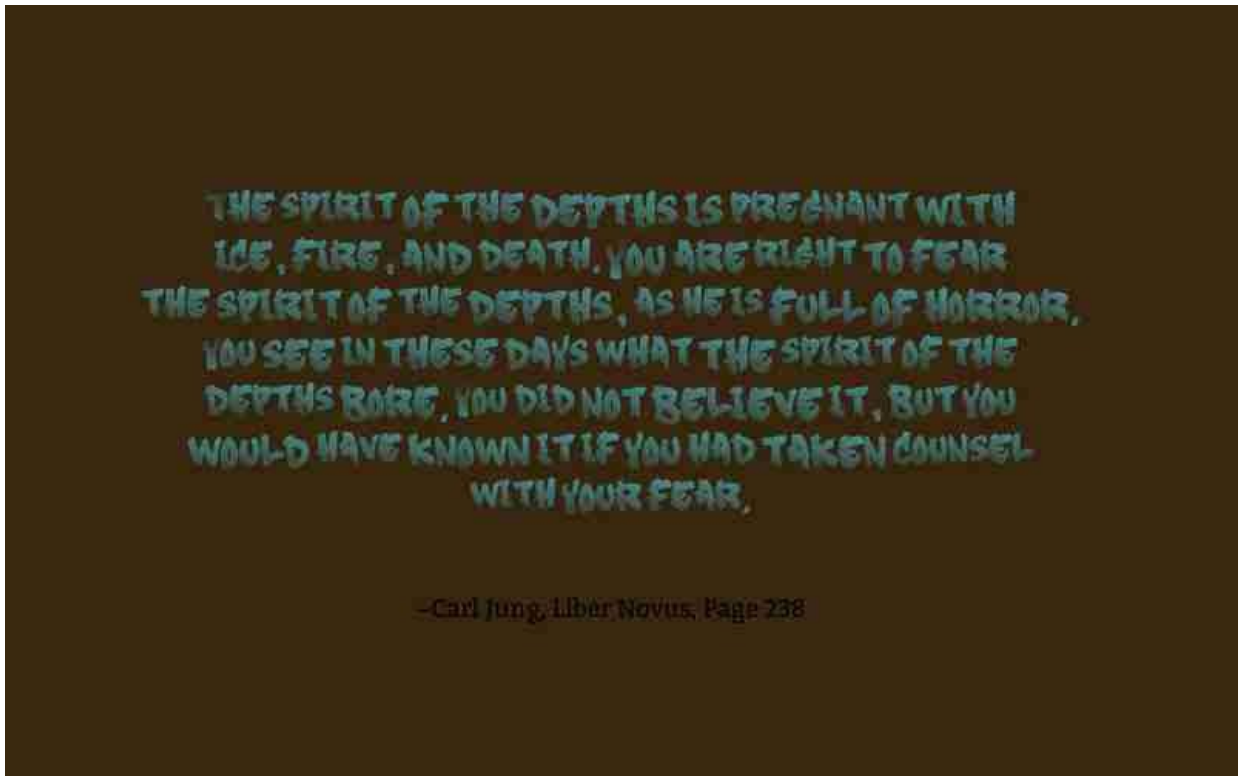
are the images of

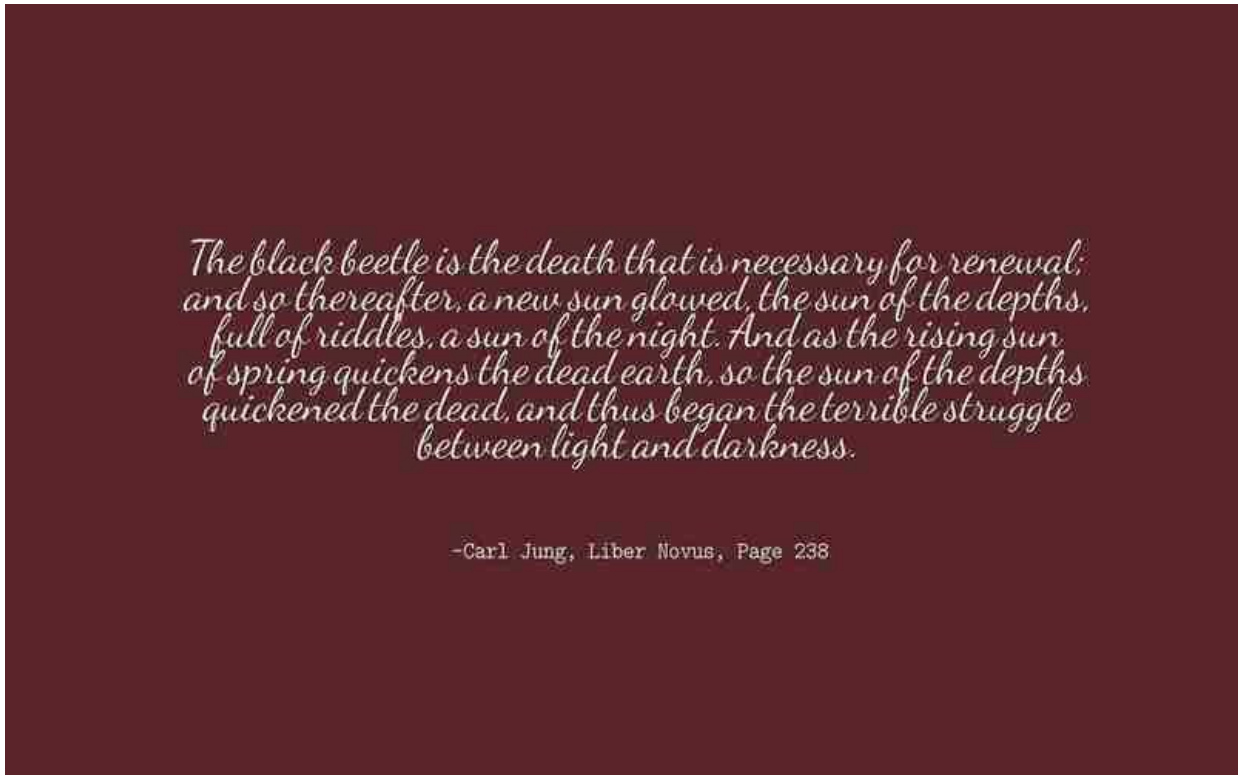
what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.


But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death.
~Carl Jung, Liber Novus, Page 238

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.


THE SPIRIT OF THE DEPTHS IS PREGNANT WITH ICE, FIRE, AND DEATH. YOU ARE RIGHT TO FEAR THE SPIRIT OF THE DEPTHS, AS HE IS FULL OF HORROR. YOU SEE IN THESE DAYS WHAT THE SPIRIT OF THE DEPTHS BORE, YOU DID NOT BELIEVE IT, BUT YOU WOULD HAVE KNOWN IT IF YOU HAD TAKEN COUNSEL WITH YOUR FEAR.
-Carl Jung, Liber Novus, Page 238

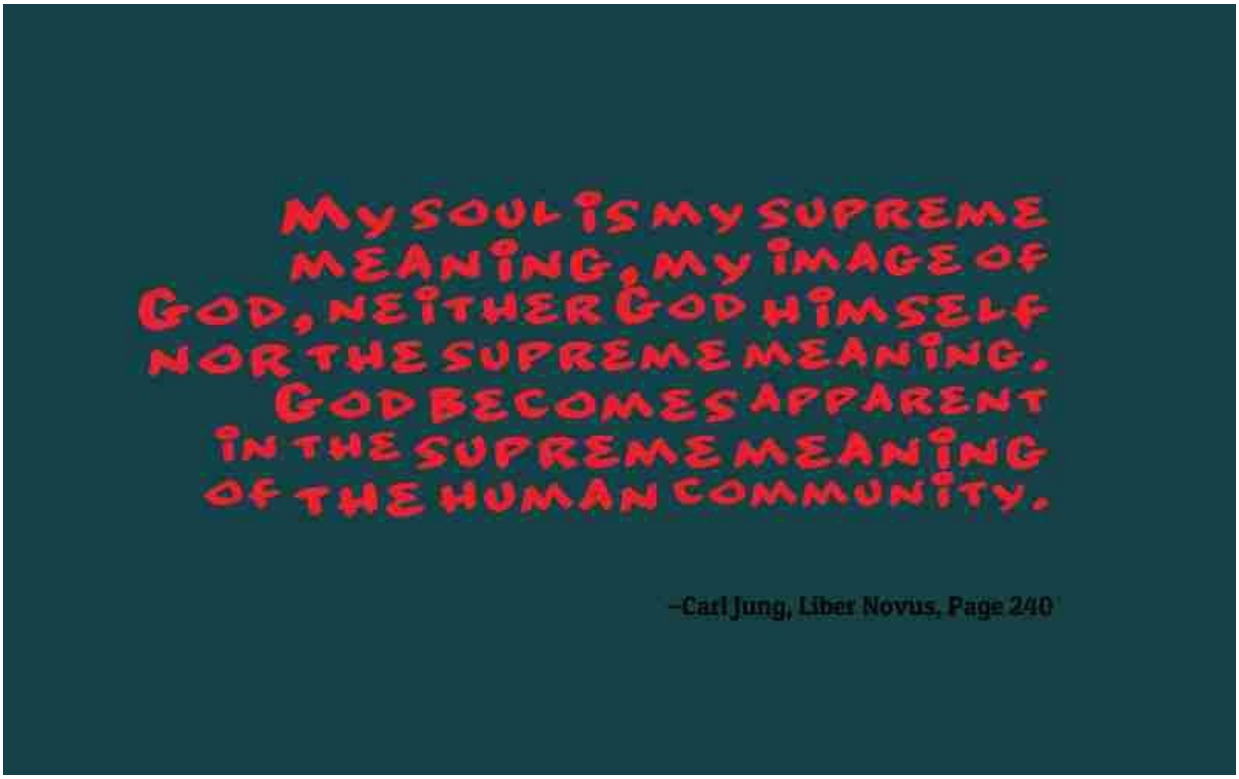
The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.


The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness.
-Carl Jung, Liber Novus, Page 238

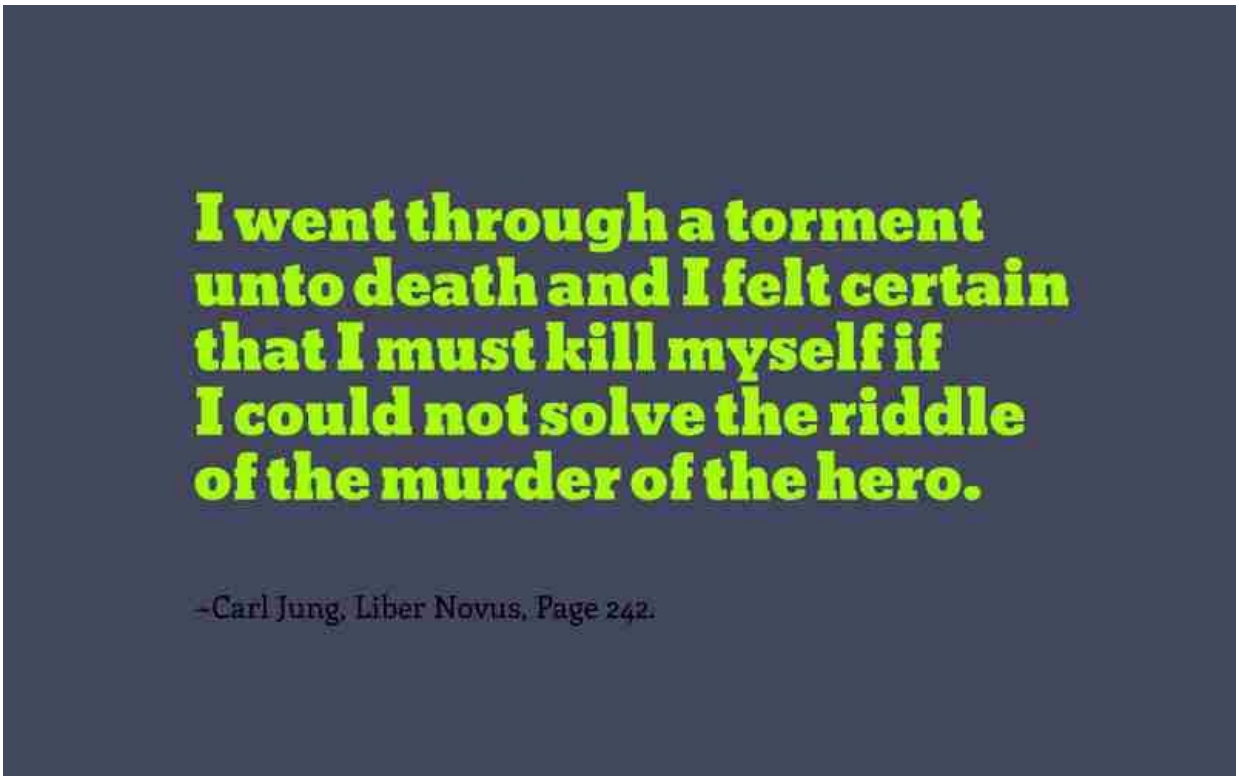
The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed,

the sun of the

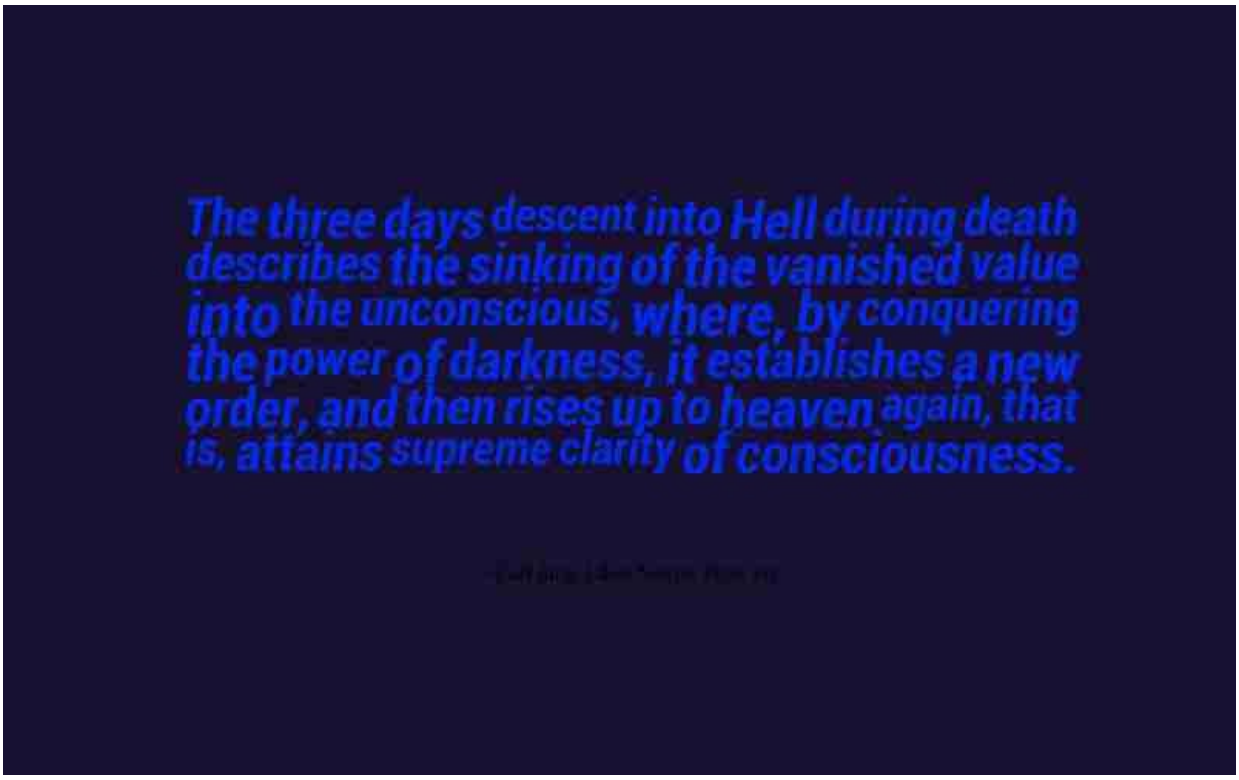
depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.


My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community.
–Carl Jung, Liber Novus, Page 240

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

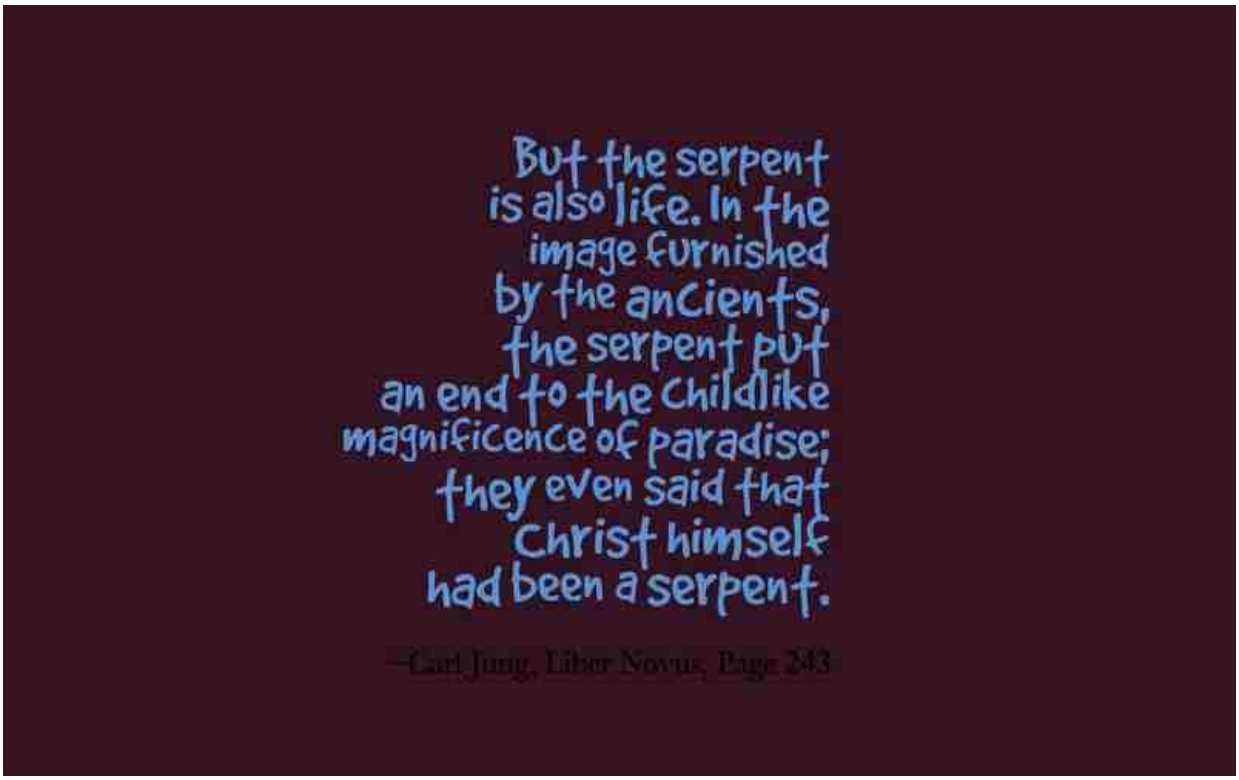

I went through a torment
unto death and I felt certain
that I must kill myself if
I could not solve the riddle
of the murder of the hero.
–Carl Jung, Liber Novus, Page 242.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

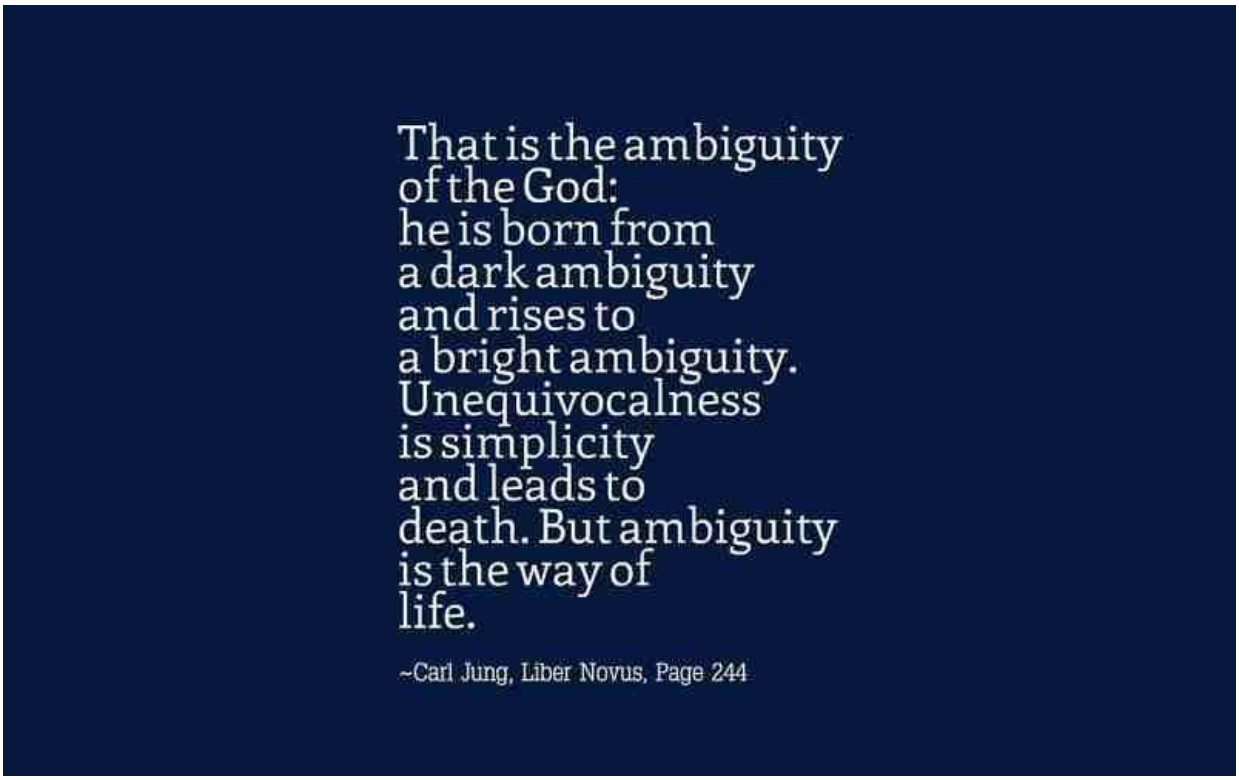

The three days descent into Hell during death
describes the sinking of the vanished value
into the unconscious, where, by conquering
the power of darkness, it establishes a new
order, and then rises up to heaven again, that
is, attains supreme clarity of consciousness.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is,

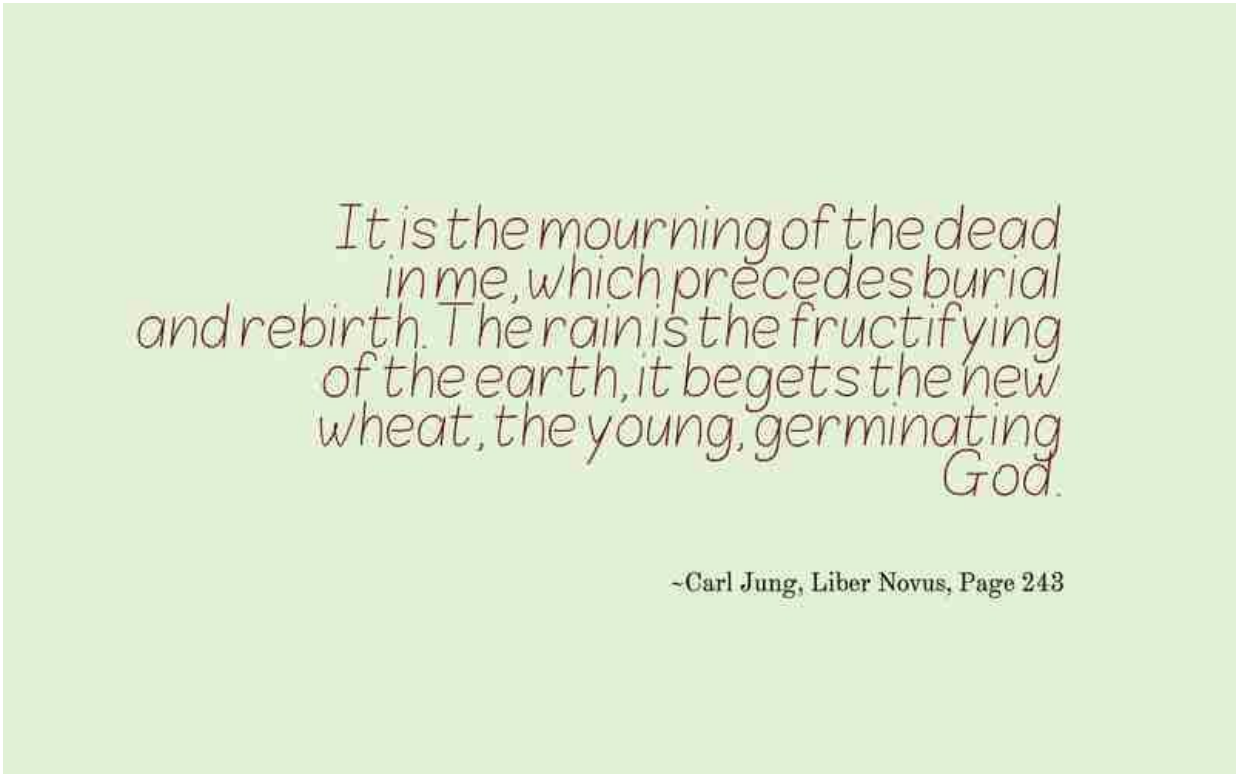
attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.


But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent.
—Carl Jung, Liber Novus, Page 243

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnifi- cence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

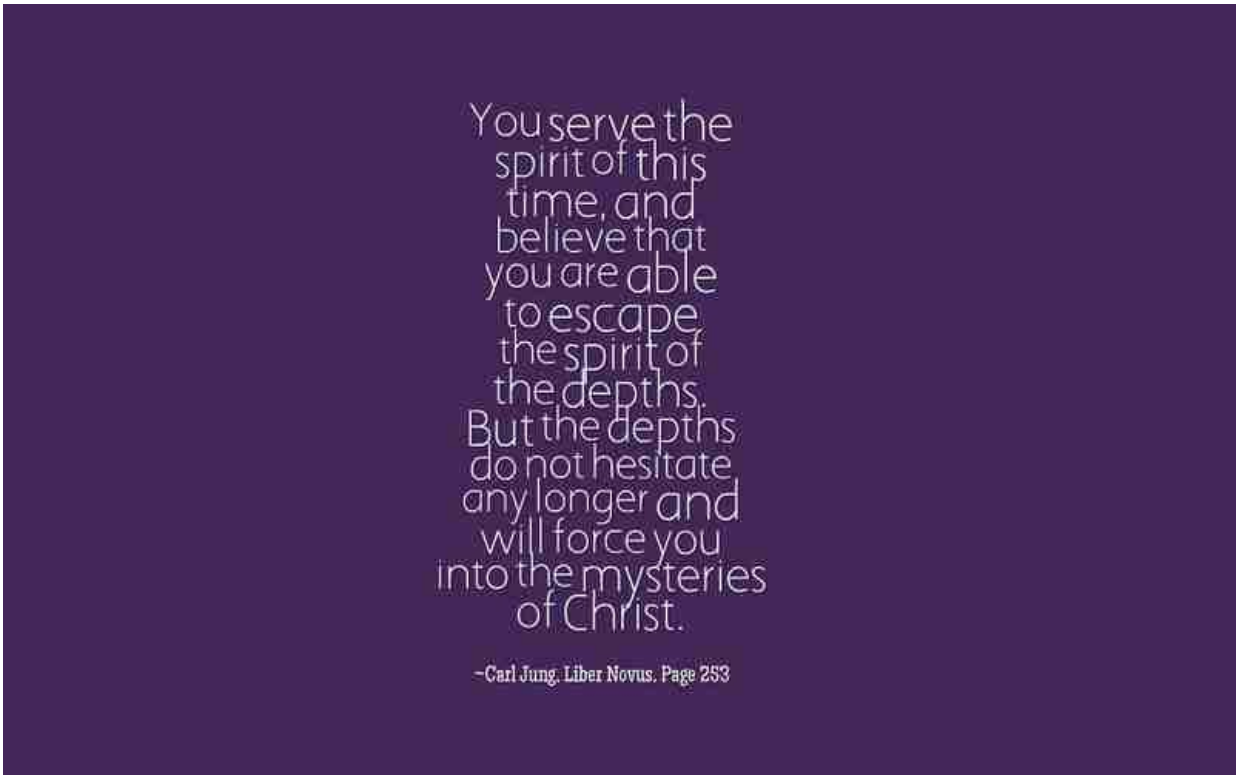


That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

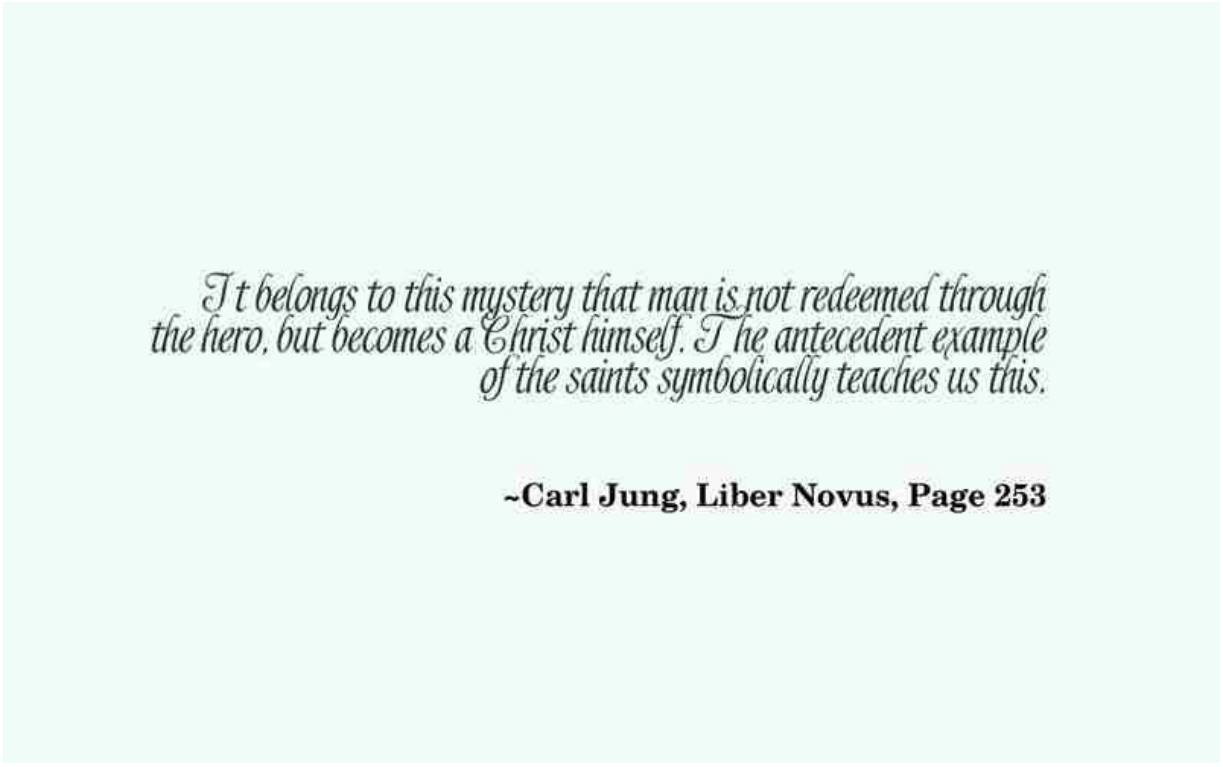

It is the mourning of the dead
in me, which precedes burial
and rebirth. The rain is the fructifying
of the earth, it begets the new
wheat, the young, germinating
God.
~Carl Jung, Liber Novus, Page 243

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, 214

Liber Novus, Page 243.


You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ.
~Carl Jung. Liber Novus. Page 253

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.


It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this.
~Carl Jung, Liber Novus, Page 253

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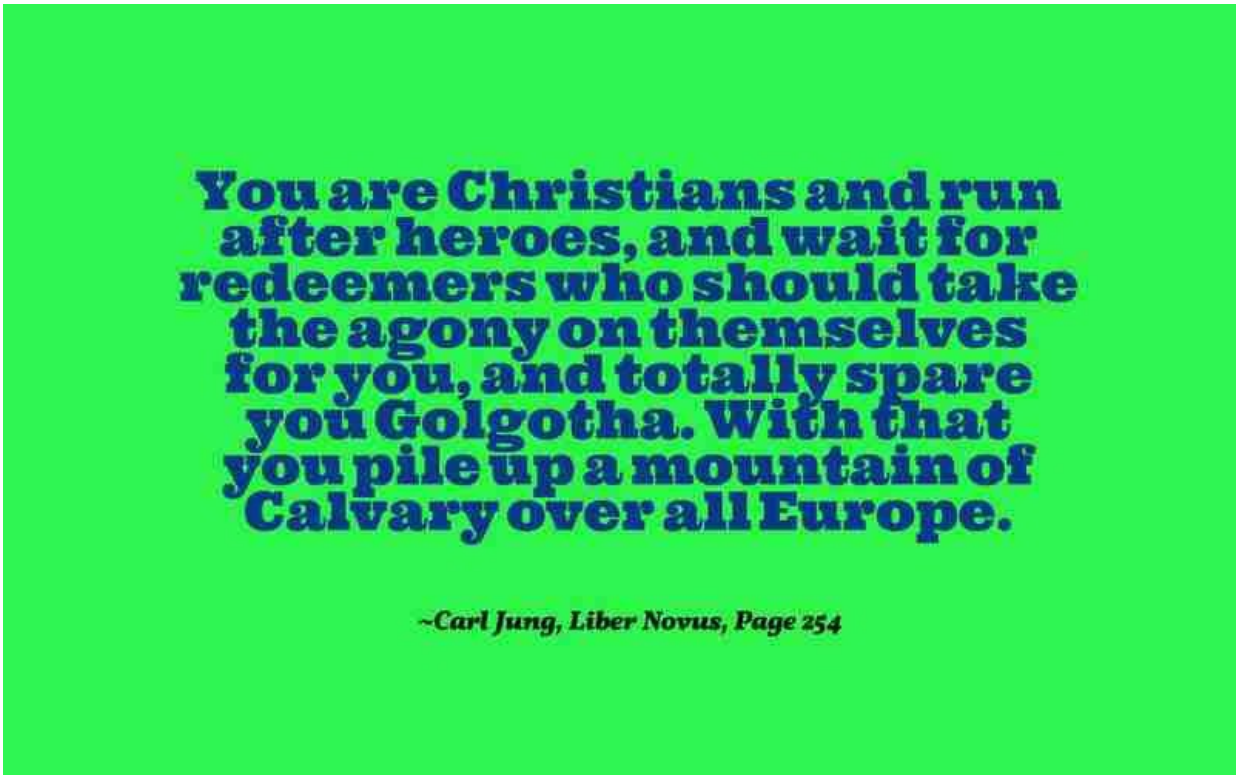
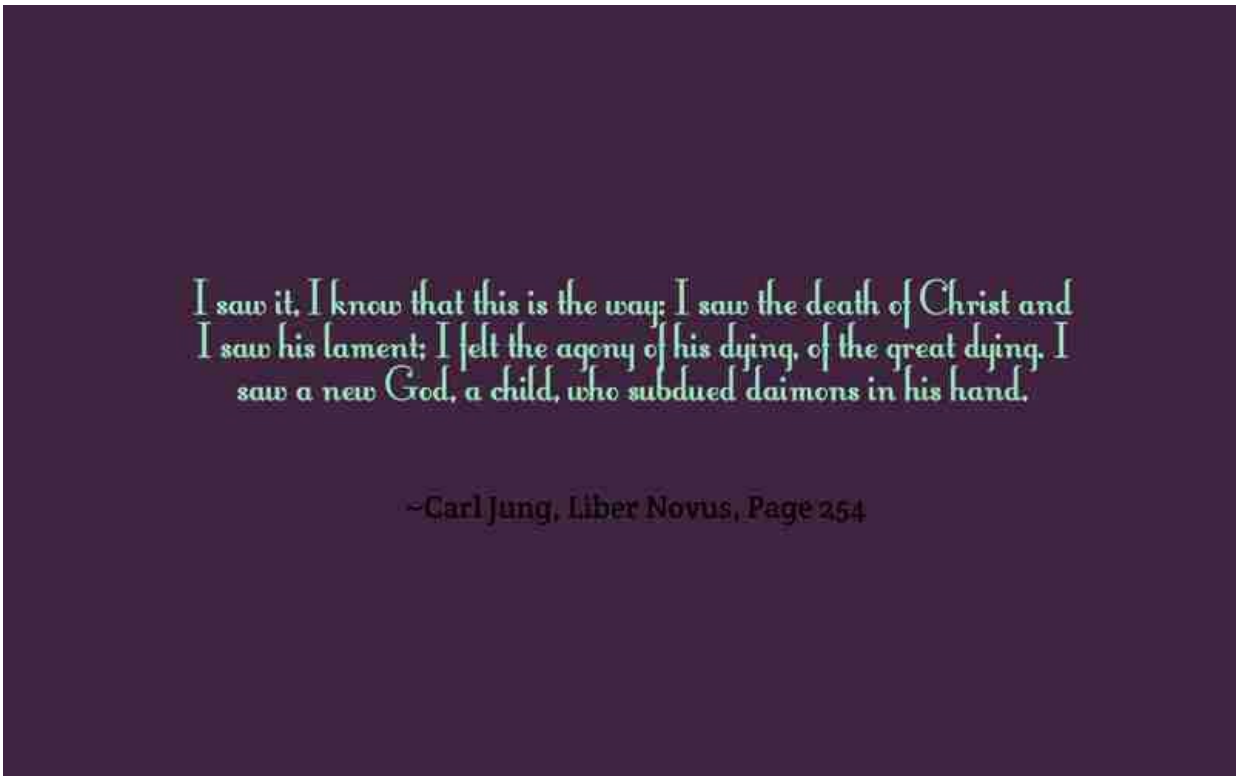
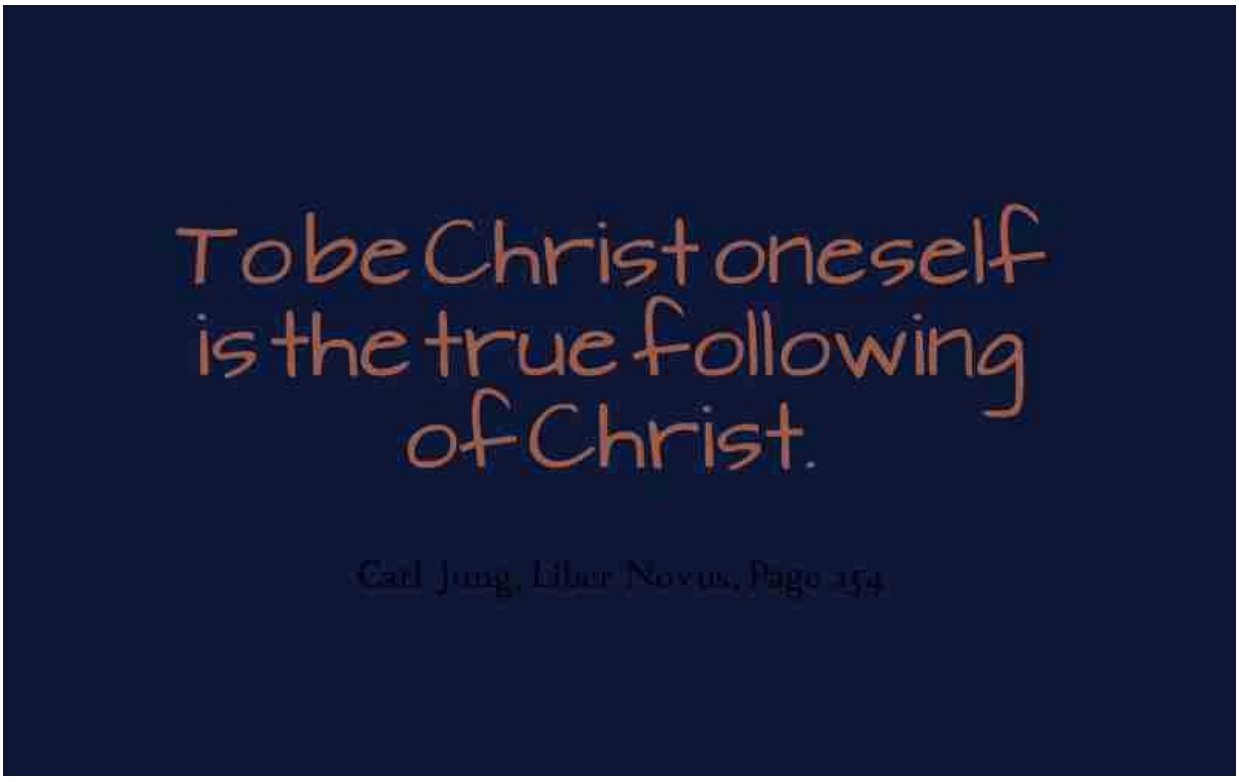

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe.
~Carl Jung, Liber Novus, Page 254

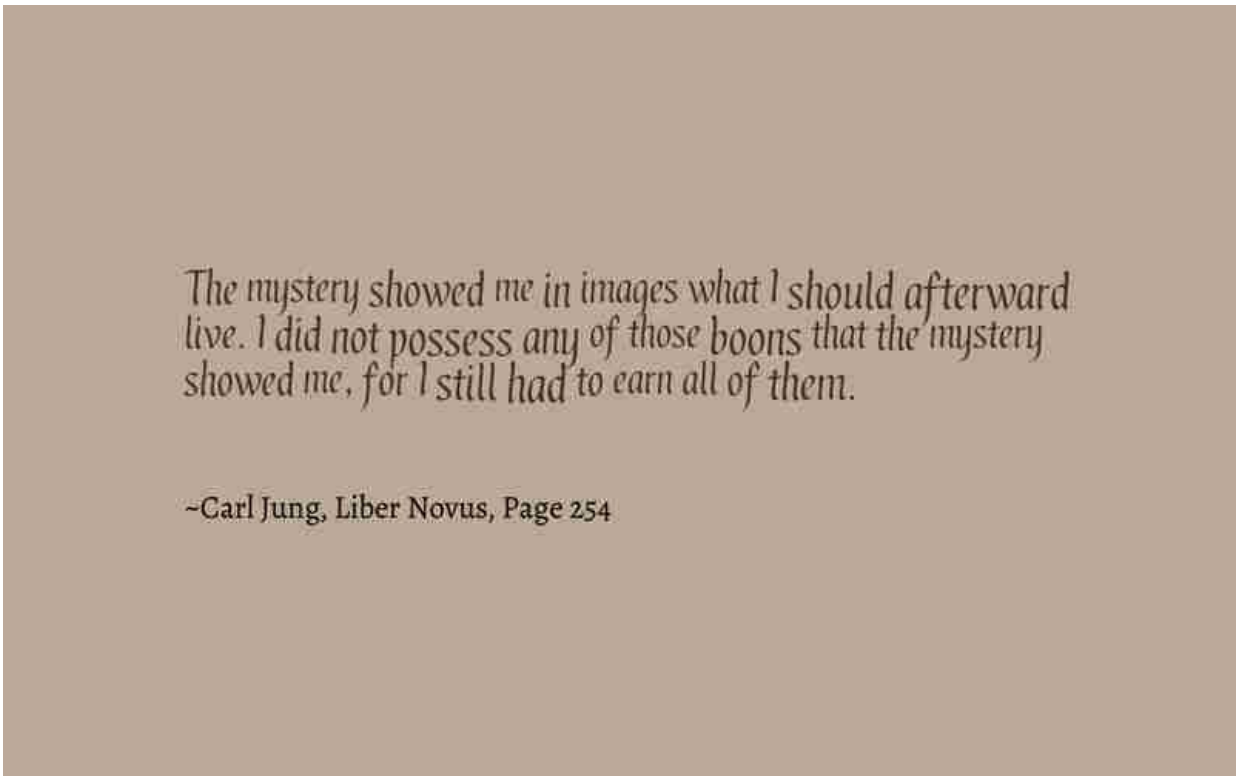
You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.


I saw it, I know that this is the way; I saw the death of Christ and
I saw his lament; I felt the agony of his dying, of the great dying. I
saw a new God, a child, who subdued daimons in his hand.
~Carl Jung, Liber Novus, Page 254

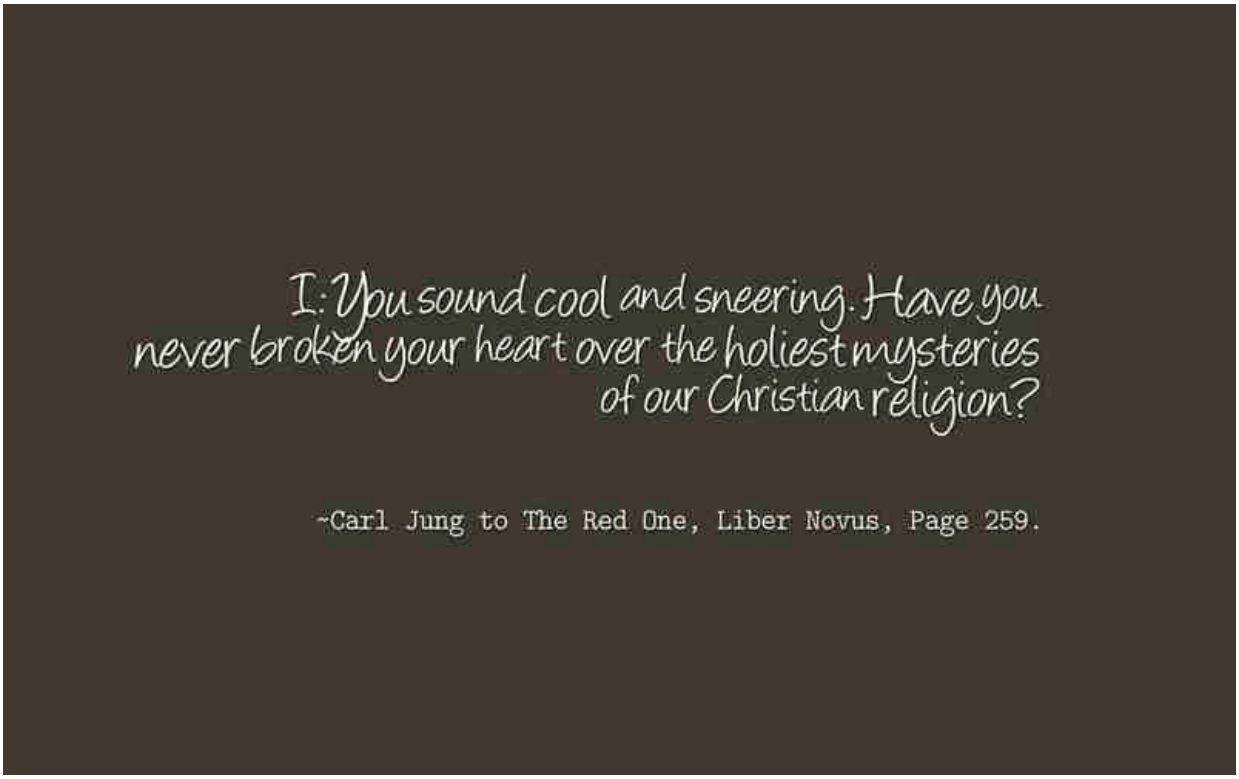
I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.



To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

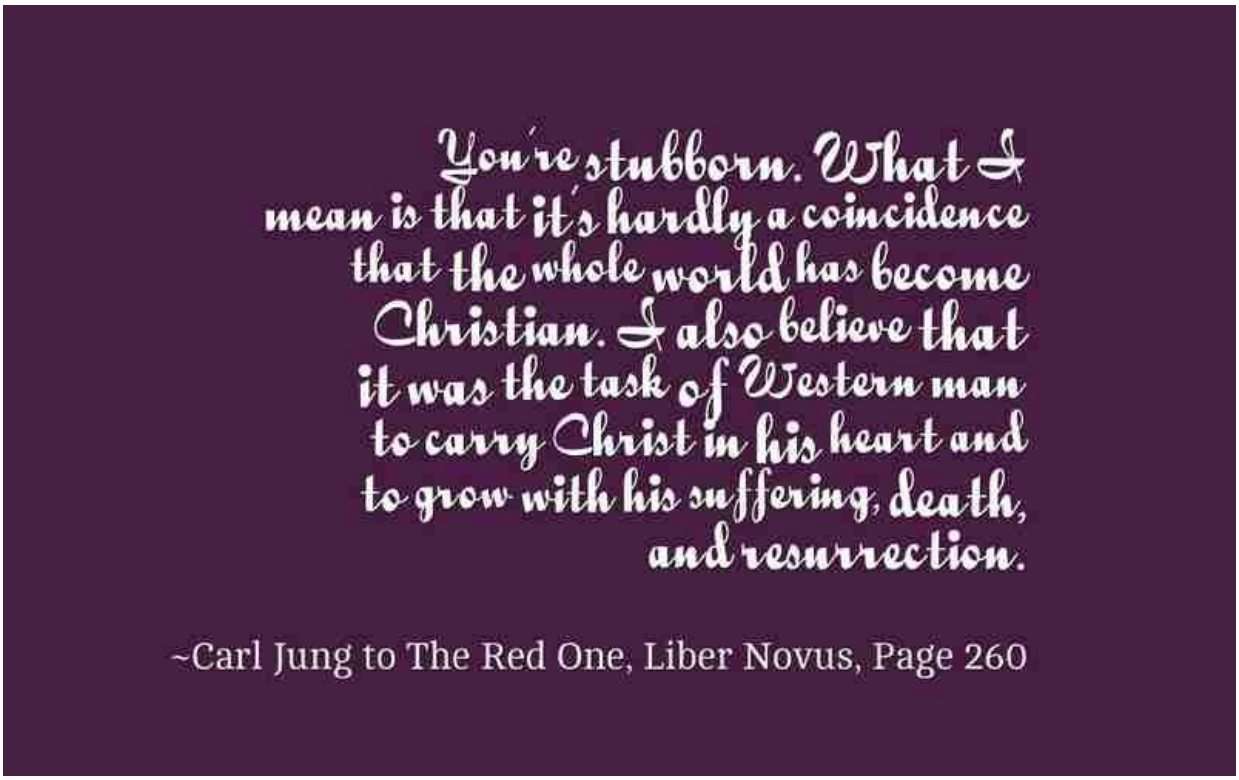

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them.
~Carl Jung, Liber Novus, Page 254

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

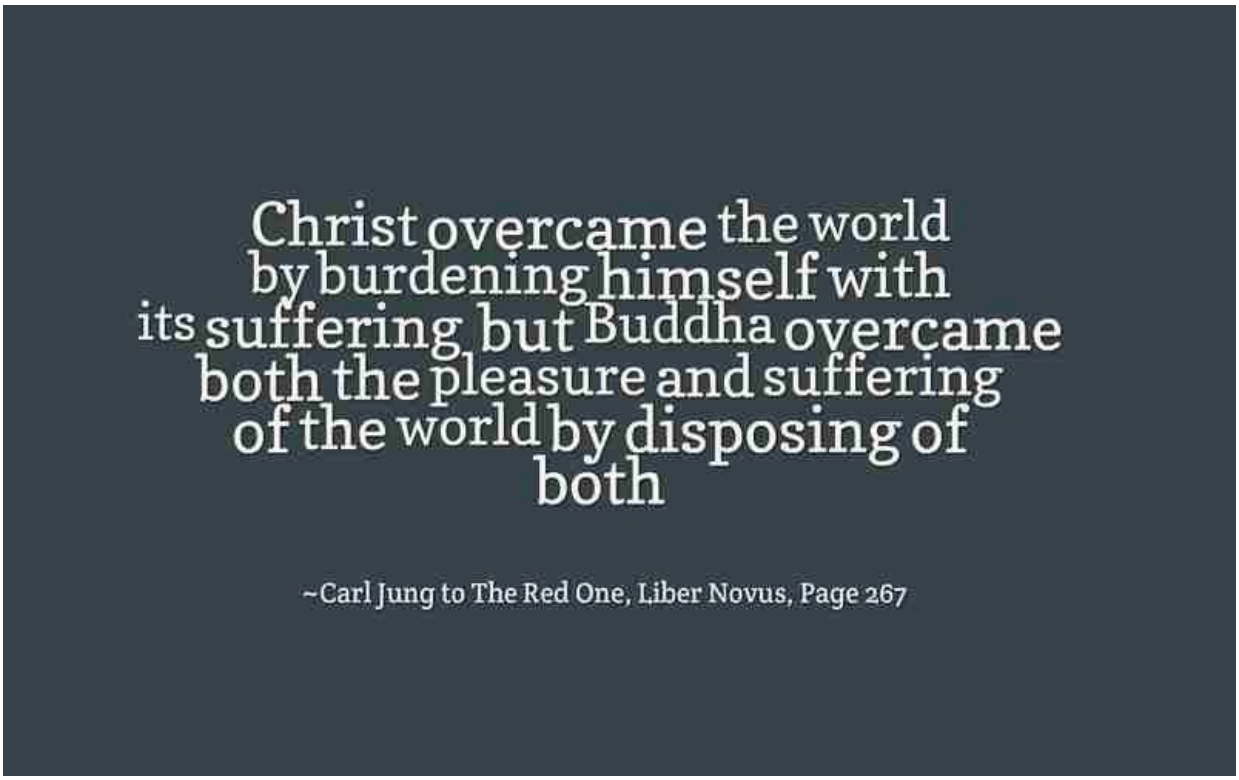

I: You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?
~Carl Jung to The Red One, Liber Novus, Page 259.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian

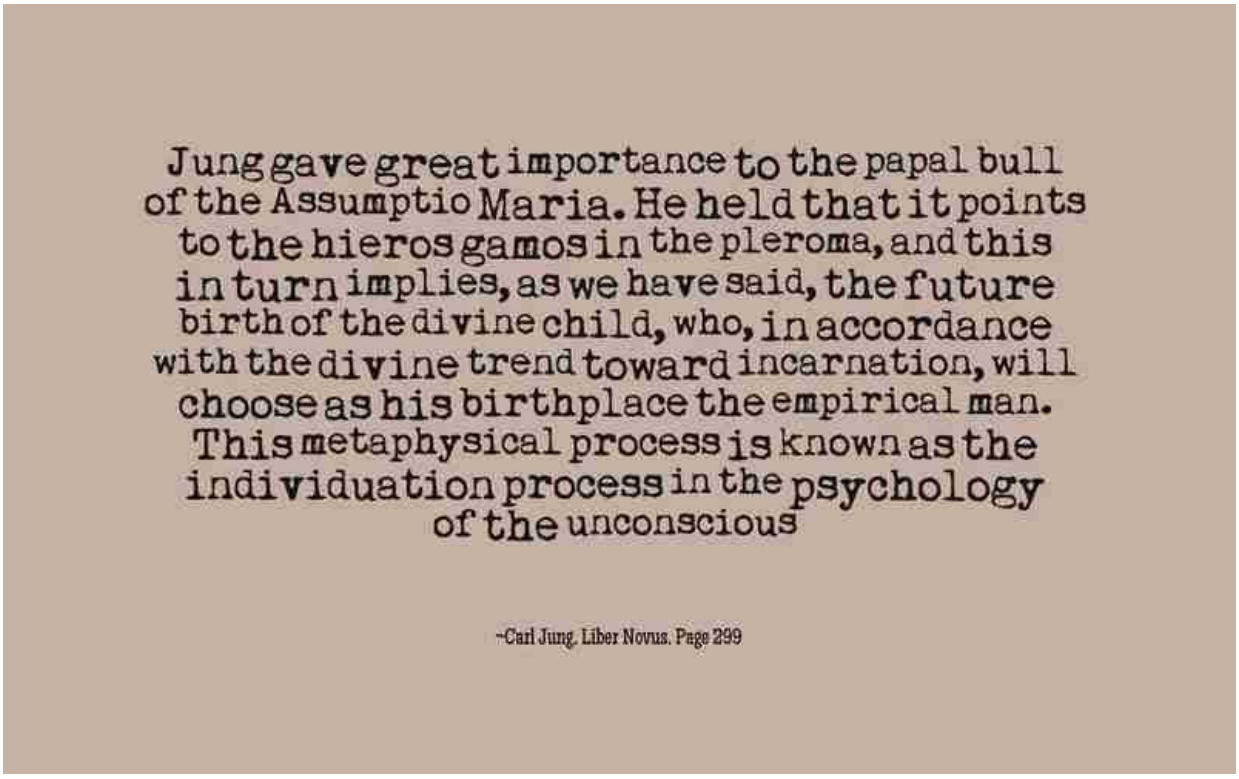
religion?" Carl Jung to The Red One, Liber Novus, Page 259.


You're stubborn. What I
mean is that it's hardly a coincidence
that the whole world has become
Christian. I also believe that
it was the task of Western man
to carry Christ in his heart and
to grow with his suffering, death,
and resurrection.
~Carl Jung to The Red One, Liber Novus, Page 260

You’re stubborn. What I mean is that it’s hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

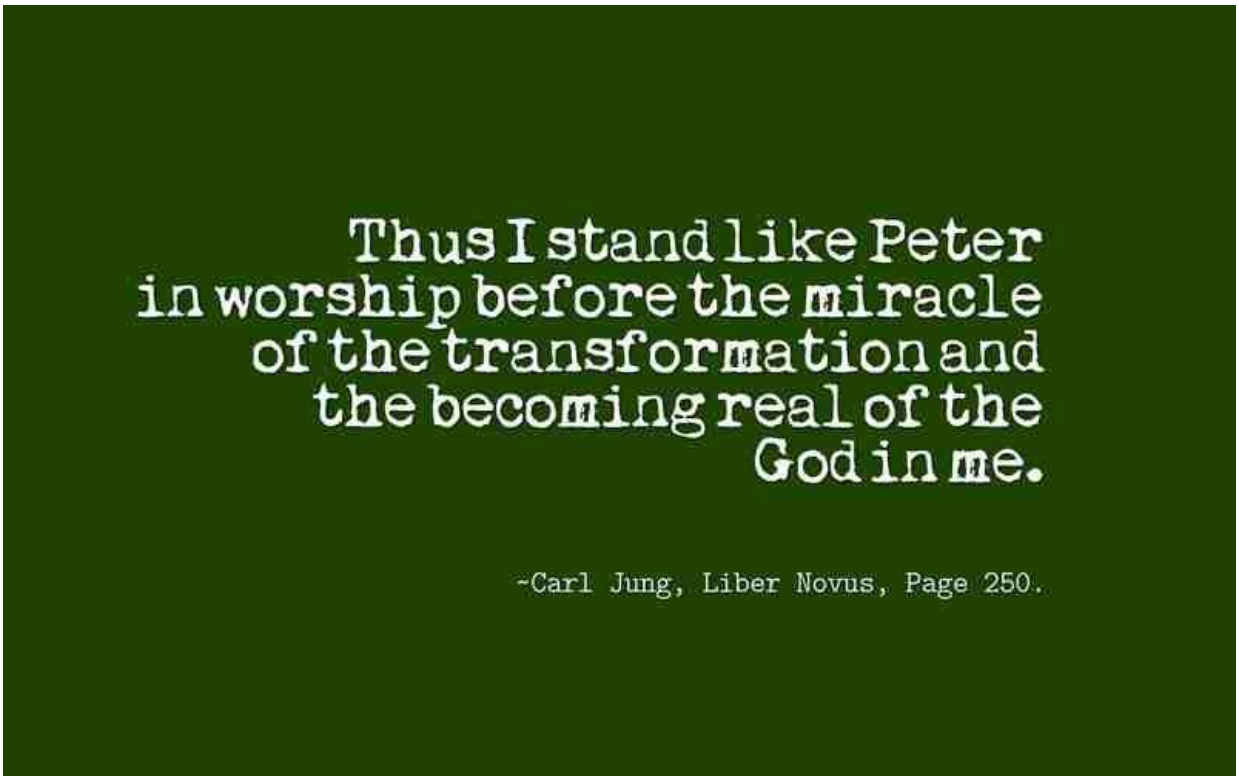

Christ overcame the world
by burdening himself with
its suffering but Buddha overcame
both the pleasure and suffering
of the world by disposing of
both
~Carl Jung to The Red One, Liber Novus, Page 267

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

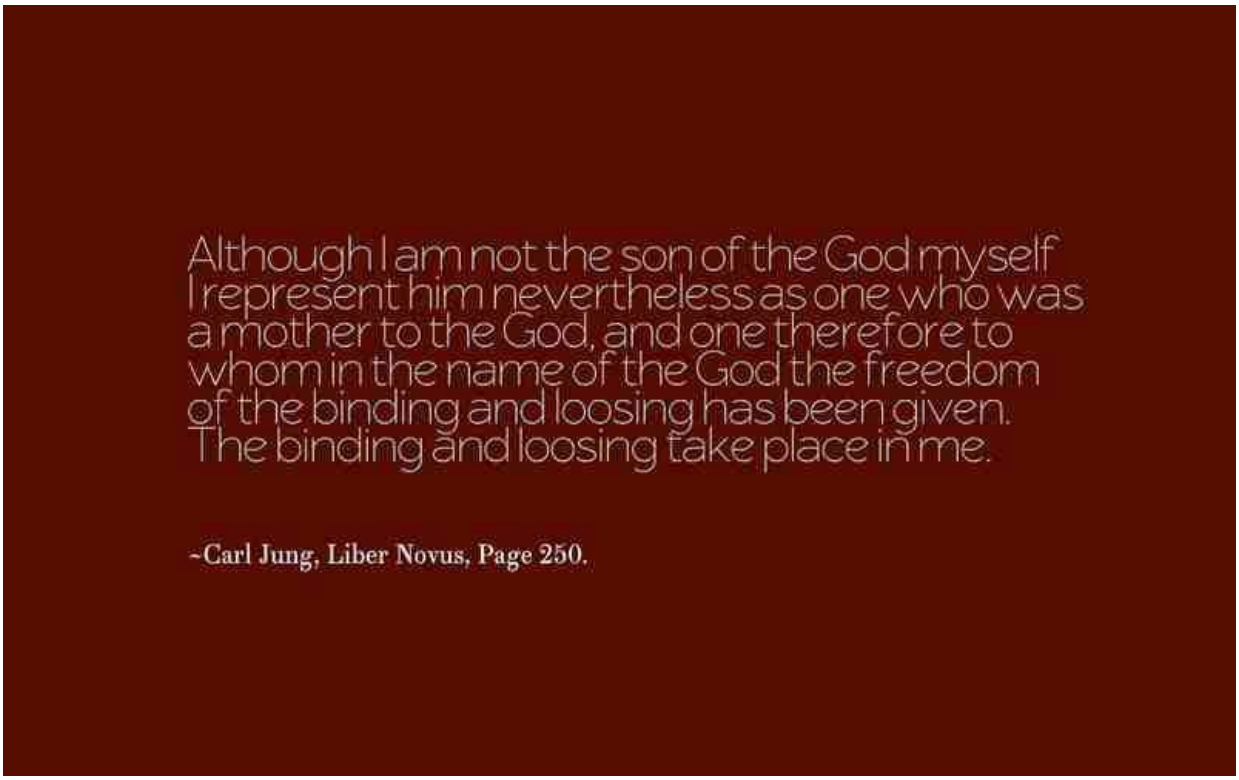

Jung gave great importance to the papal bull
of the Assumptio Maria. He held that it points
to the hieros gamos in the pleroma, and this
in turn implies, as we have said, the future
birth of the divine child, who, in accordance
with the divine trend toward incarnation, will
choose as his birthplace the empirical man.
This metaphysical process is known as the
individuation process in the psychology
of the unconscious
~Carl Jung, Liber Novus, Page 299

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with

the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.


Thus I stand like Peter
in worship before the miracle
of the transformation and
the becoming real of the
God in me.
~Carl Jung, Liber Novus, Page 250.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.


Although I am not the son of the God myself
I represent him nevertheless as one who was
a mother to the God, and one therefore to
whom in the name of the God the freedom
of the binding and loosing has been given.
The binding and loosing take place in me.
~Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

Carl Jung across the web:

Blog: http:

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https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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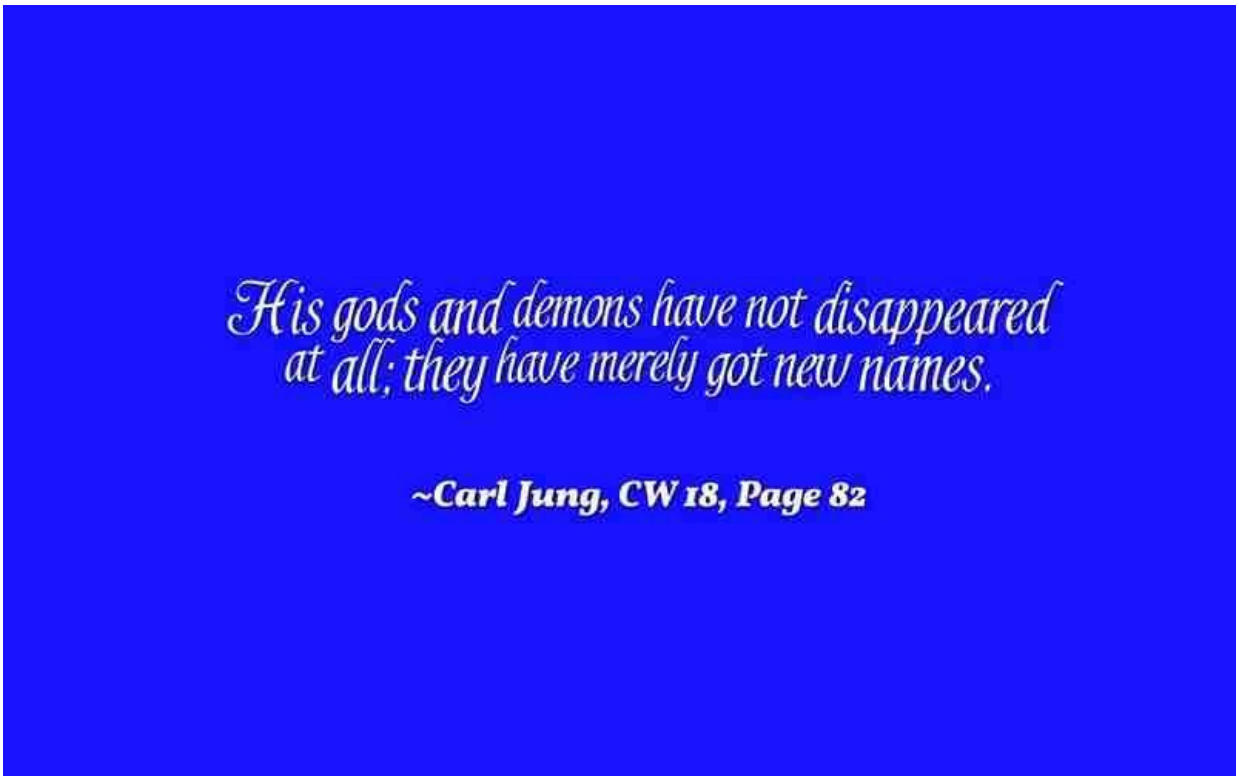
WordPress: https://carljungdepthpsychology.wordpress.com/

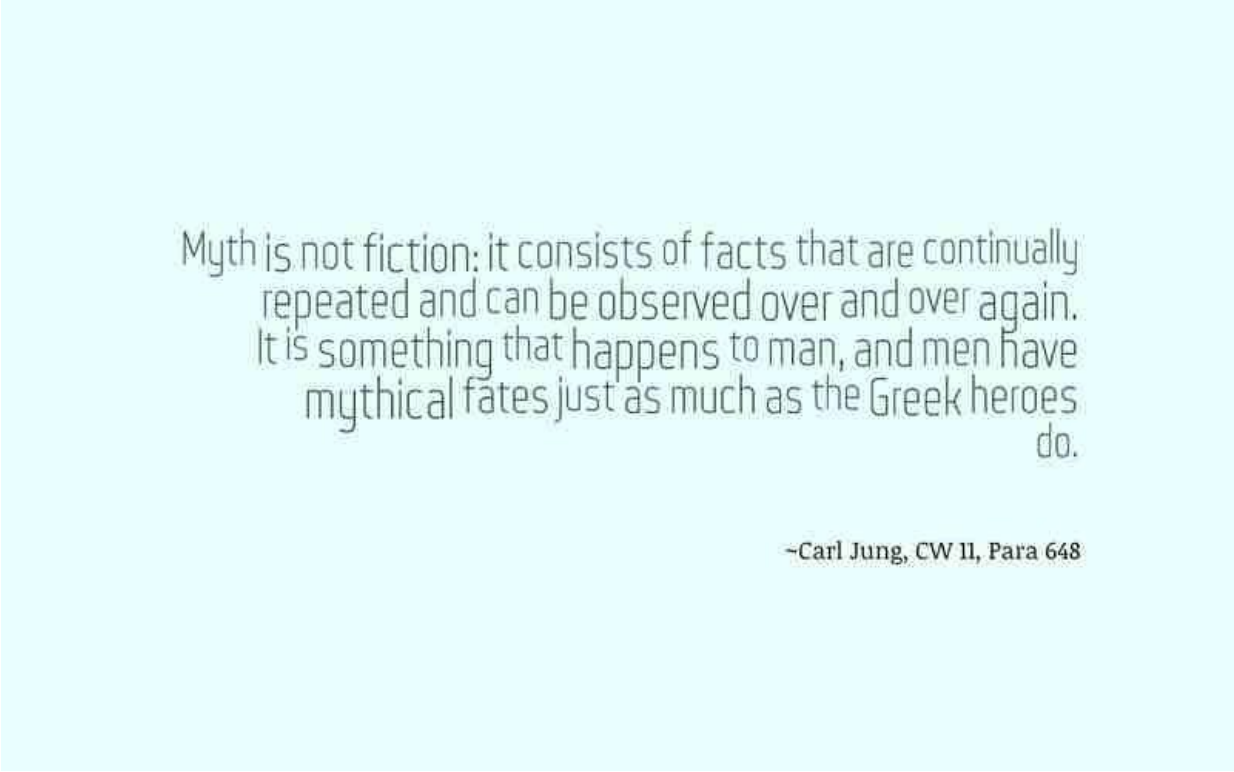
Some Carl Jung Quotations XXXVI (2016-06-16 02:30)



His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of

psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148.


Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do.
~Carl Jung, CW 11, Para 648

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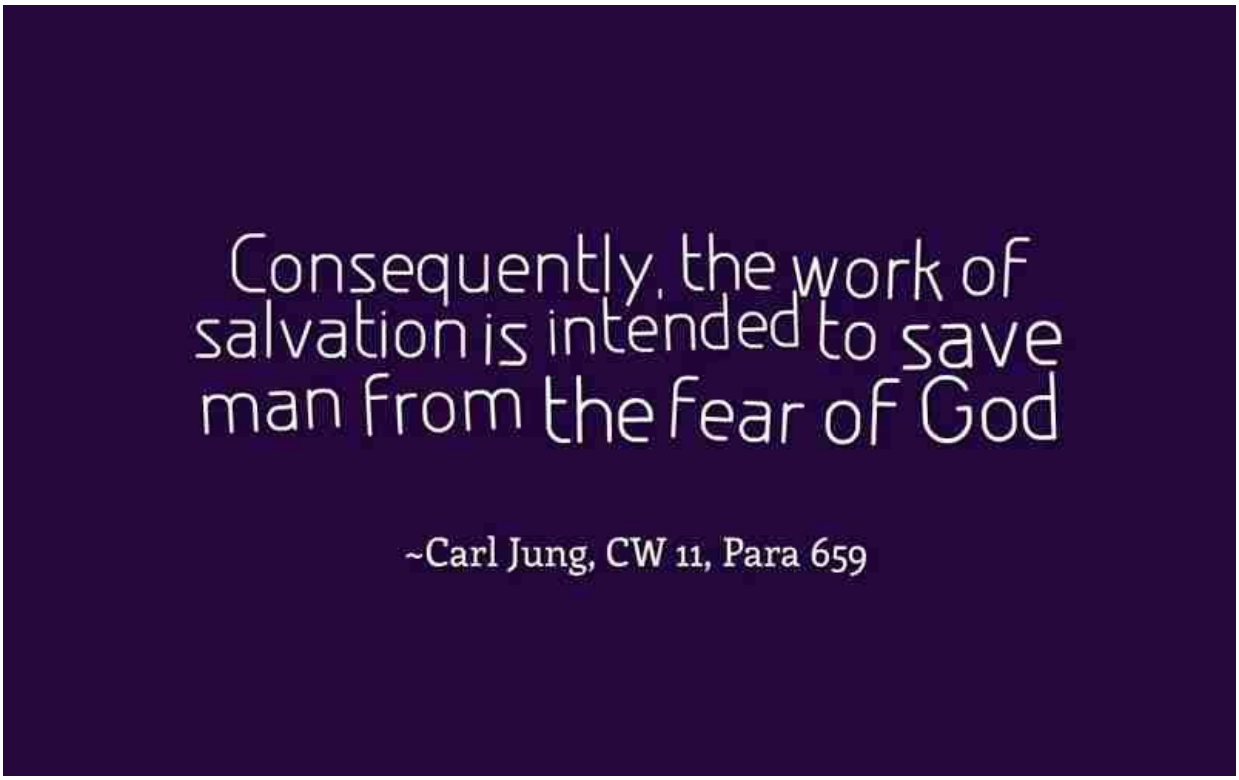
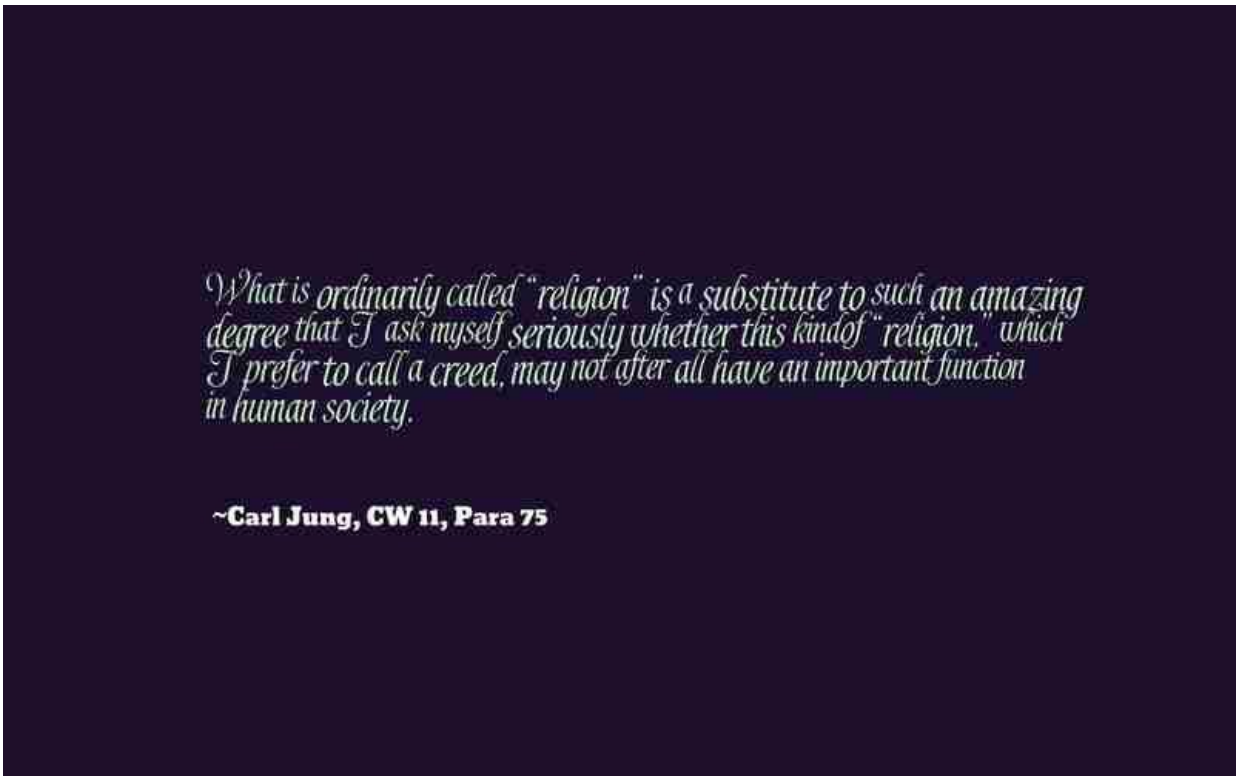


Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.


What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society.
~Carl Jung, CW 11, Para 75

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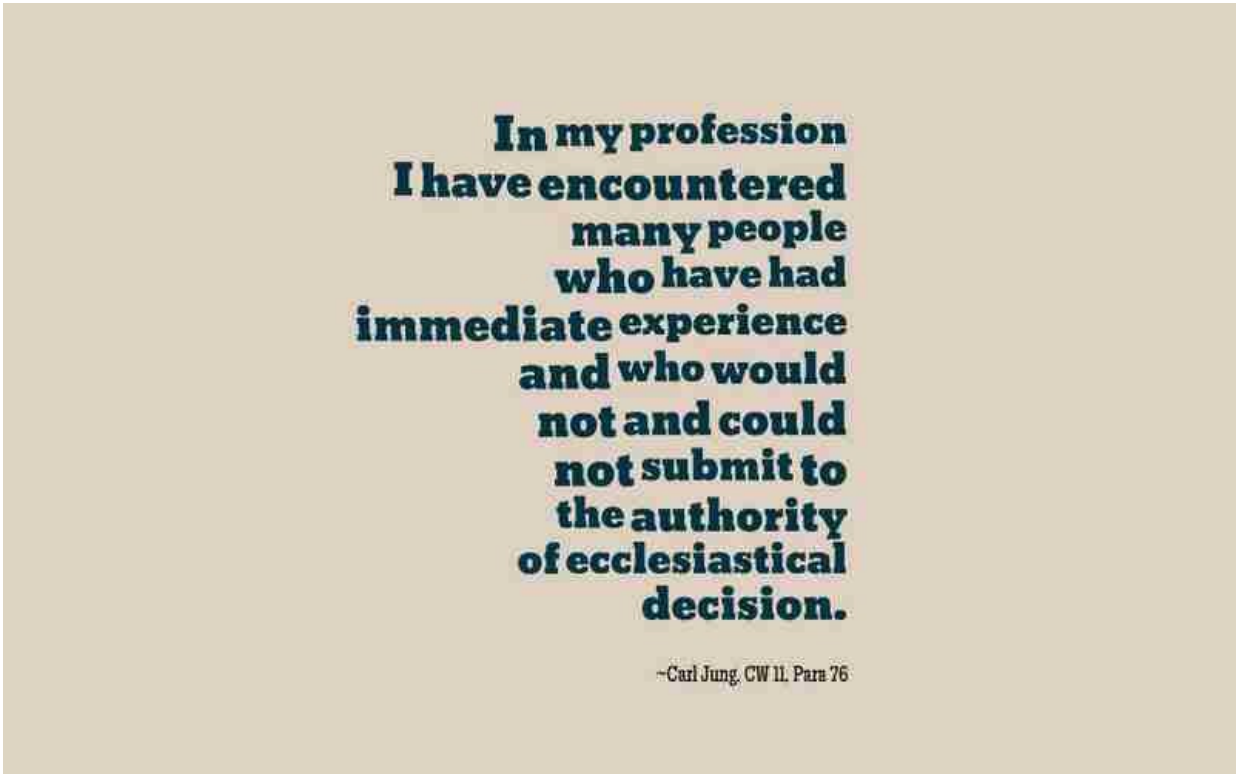
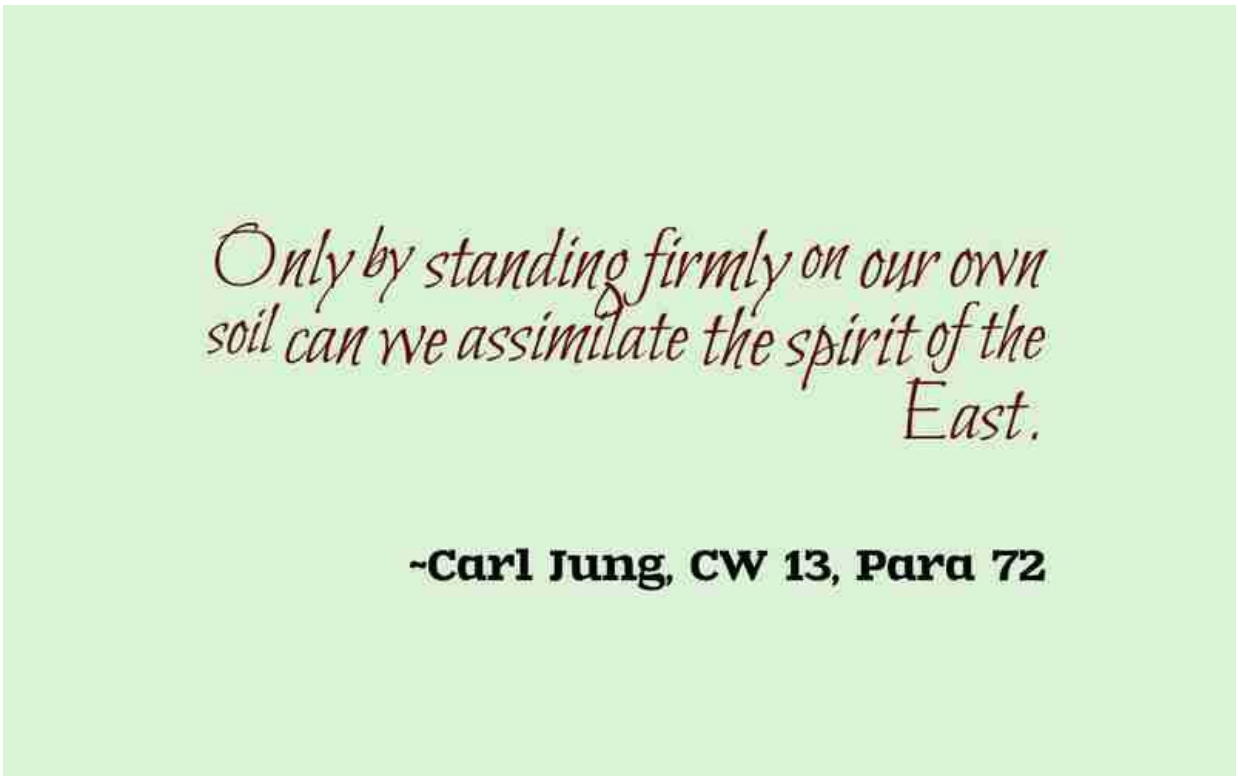
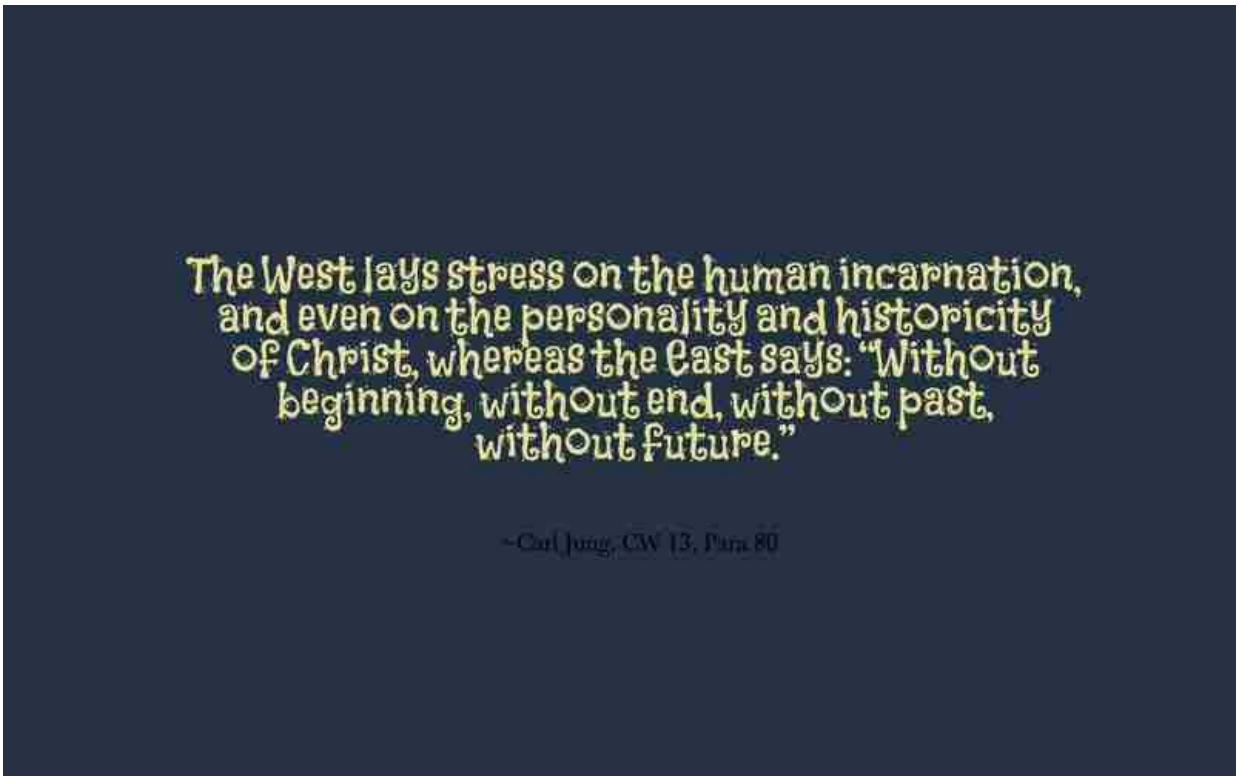


In my profession I have encountered many people who have had immediate experience and who would not and could not
submit to the authority of ecclesiastical decision. Carl Jung, CW 11, Para 76



Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72


The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future."
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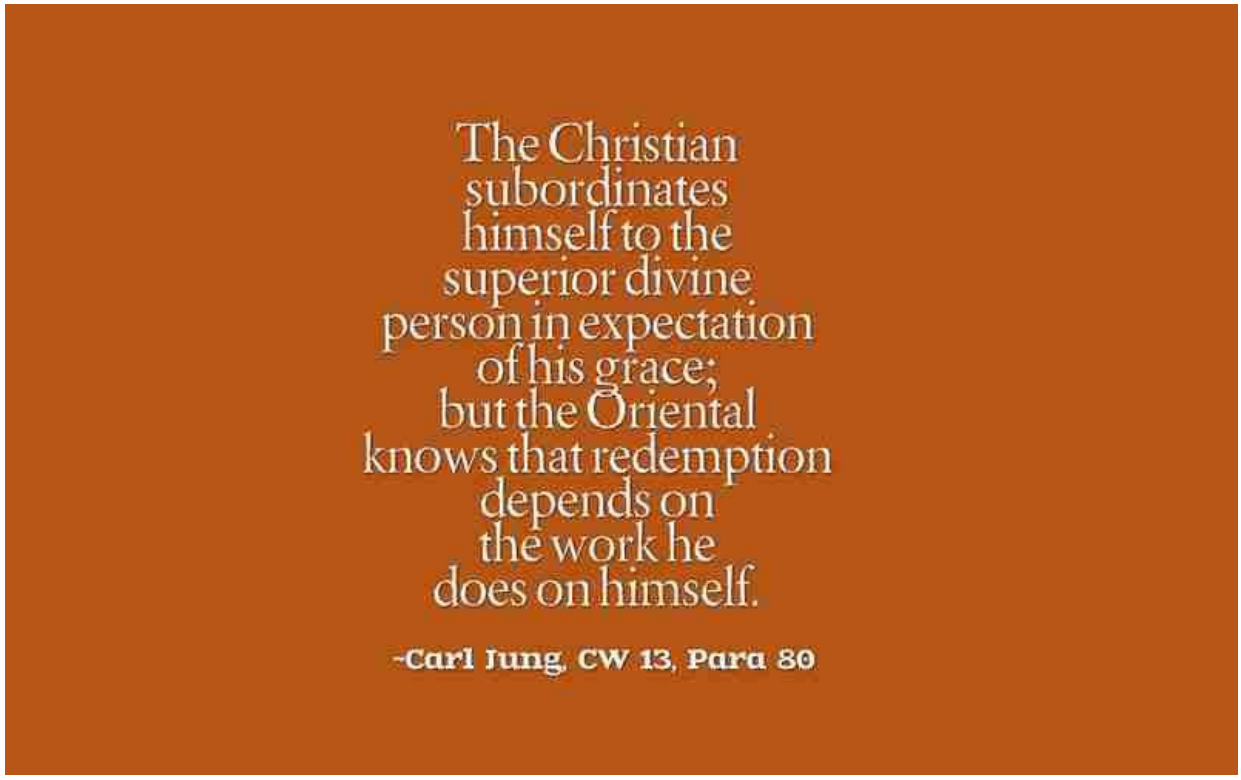
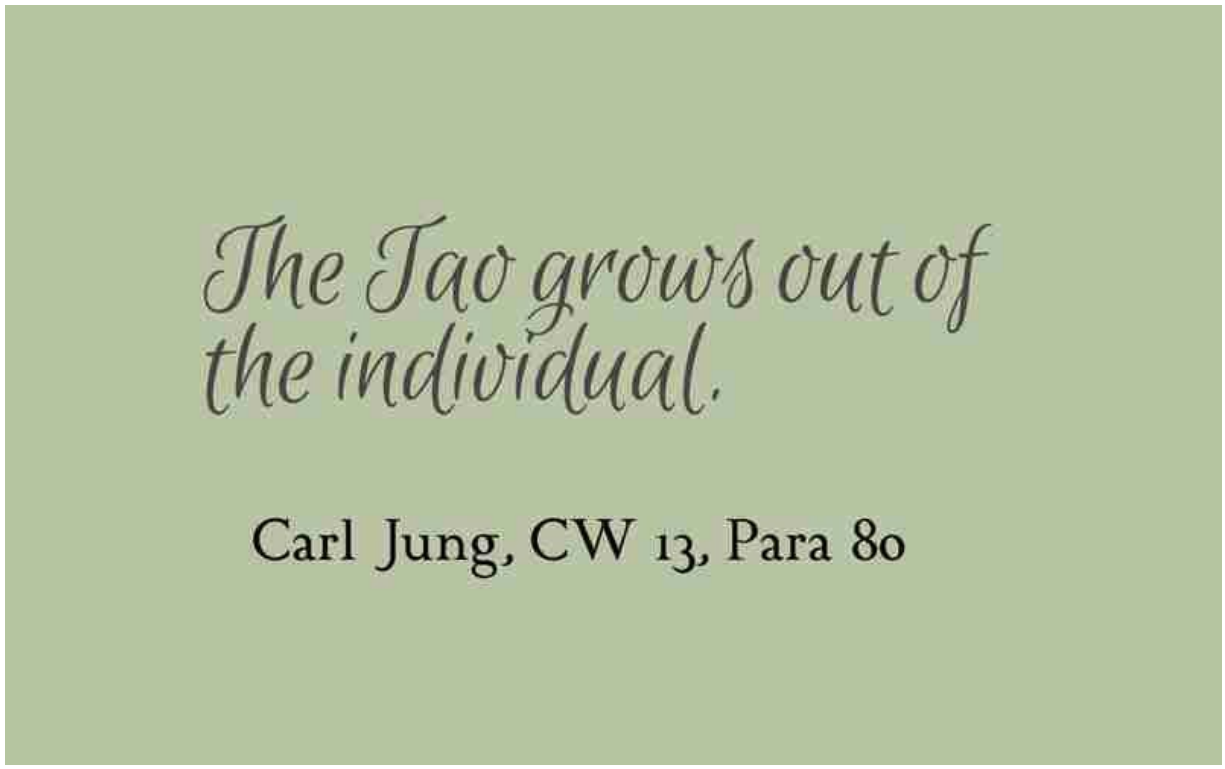
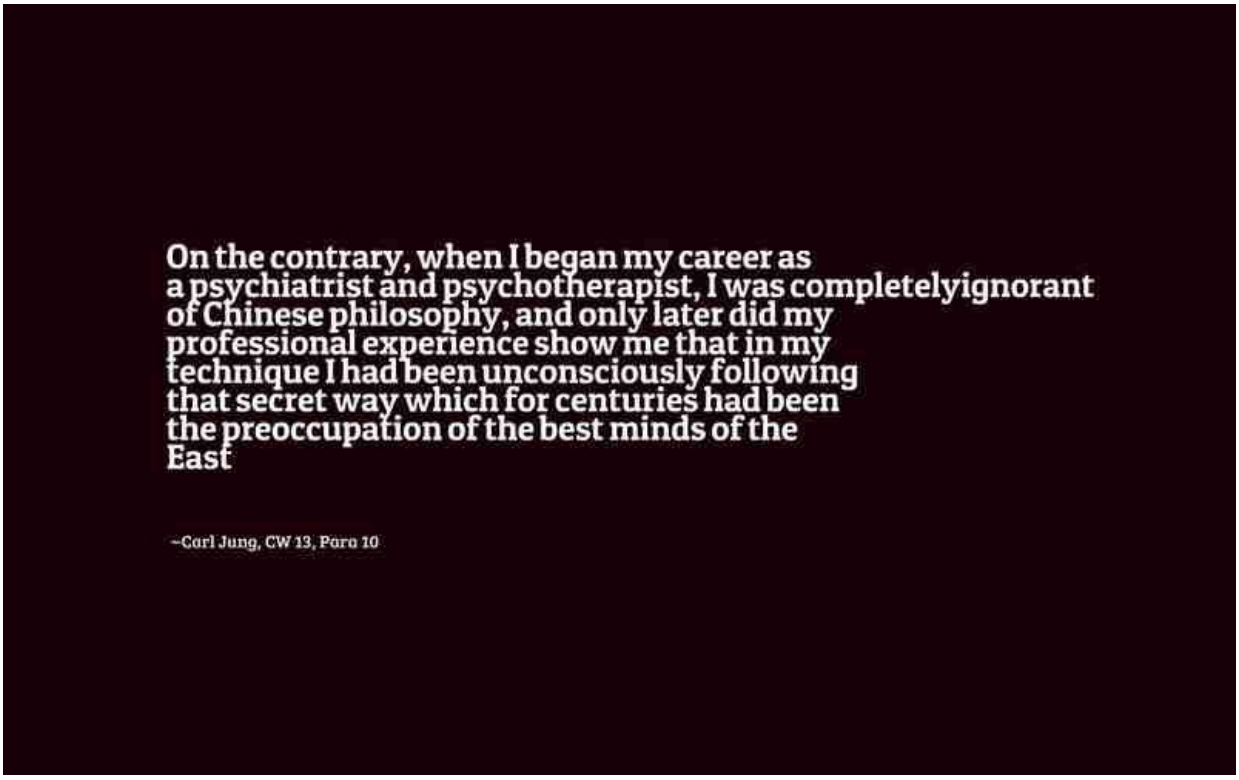


The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80



The Tao grows out of the individual. Carl Jung, CW 13, Para 80


On the contrary, when I began my career as
a psychiatrist and psychotherapist, I was completelyignorant
of Chinese philosophy, and only later did my
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We would do well to harbour
no illusions in this respect: no
understanding by means of words
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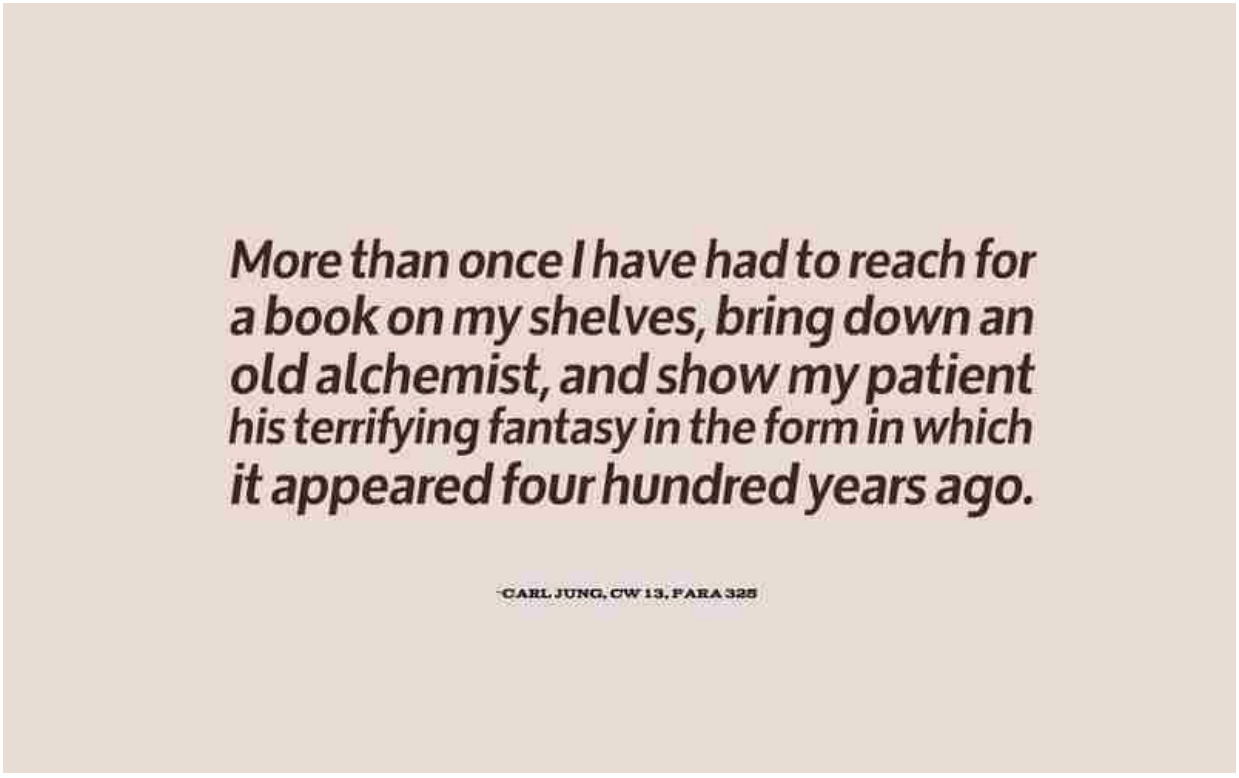
More than once I have had to reach for
a book on my shelves, bring down an
old alchemist, and show my patient
his terrifying fantasy in the form in which
it appeared four hundred years ago.
-CARL JUNG, CW 13, PARA 328

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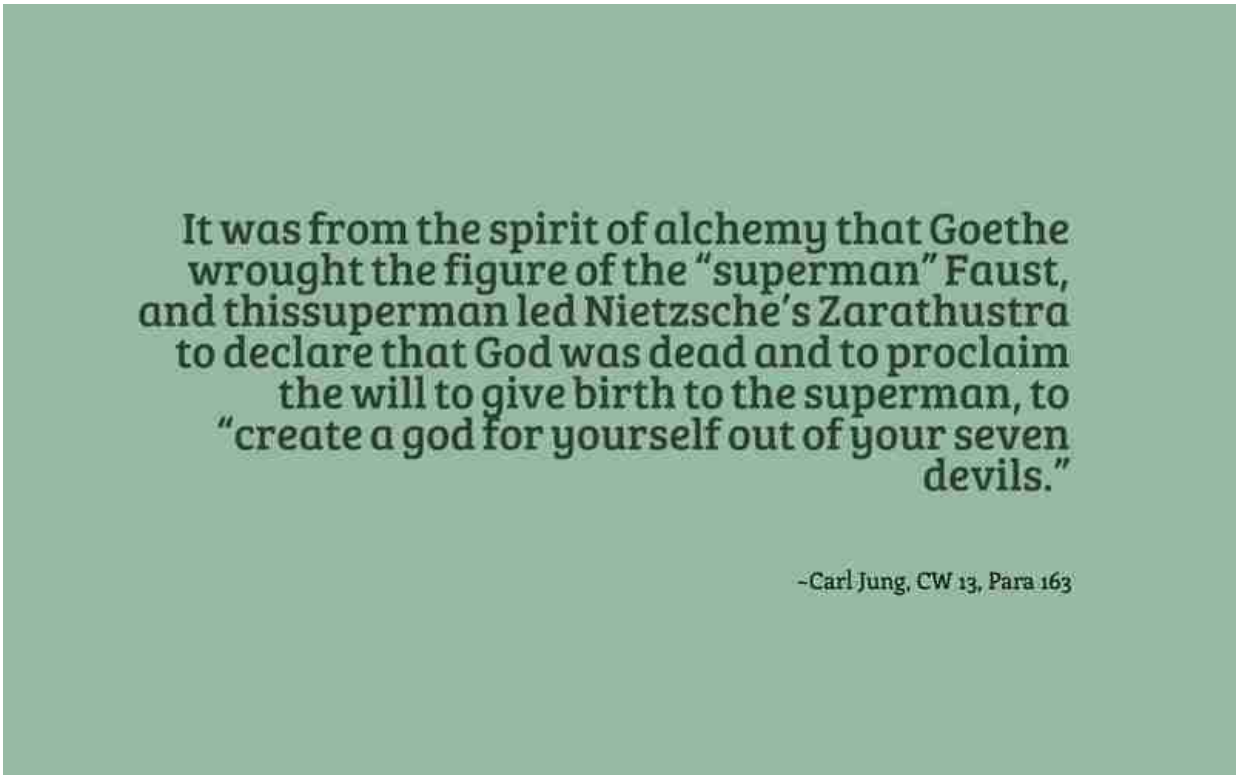
It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and thissuperman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils."
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Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter.
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Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same.
~Carl Jung, CW 13, Para 26

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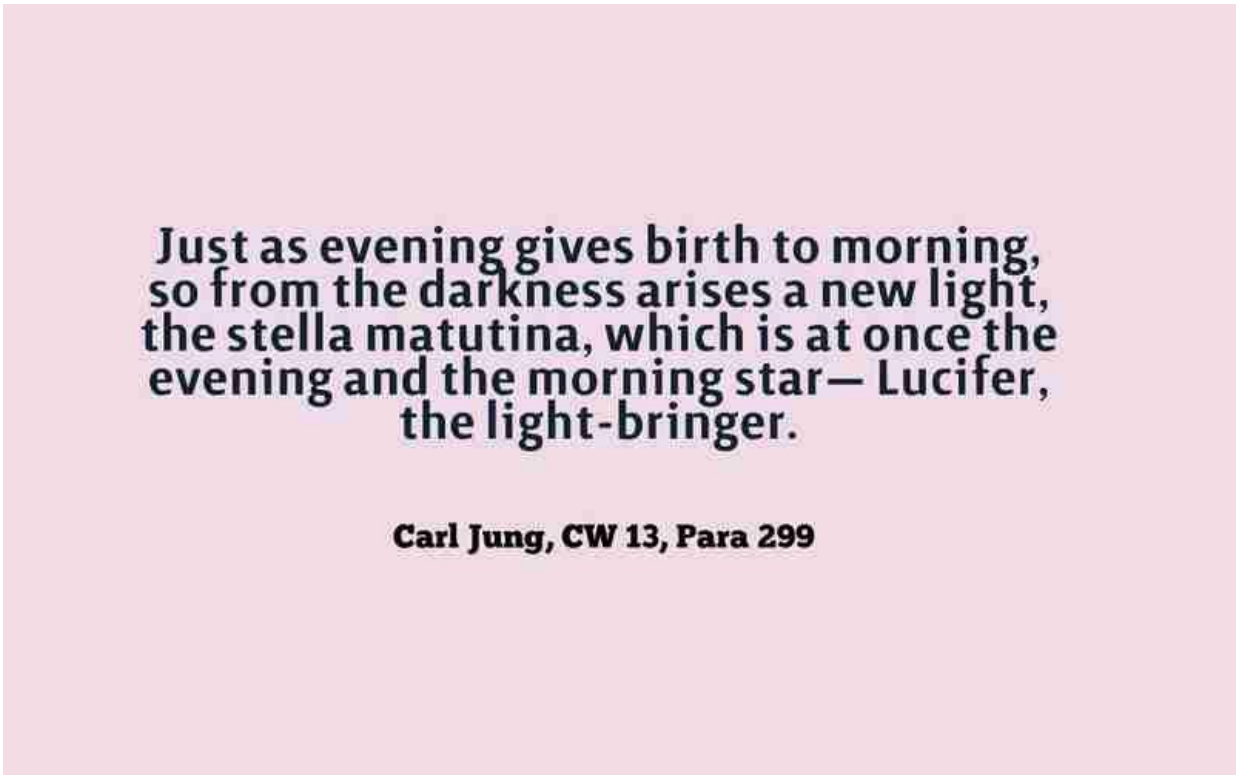
Just as evening gives birth to morning,
so from the darkness arises a new light,
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evening and the morning star— Lucifer,
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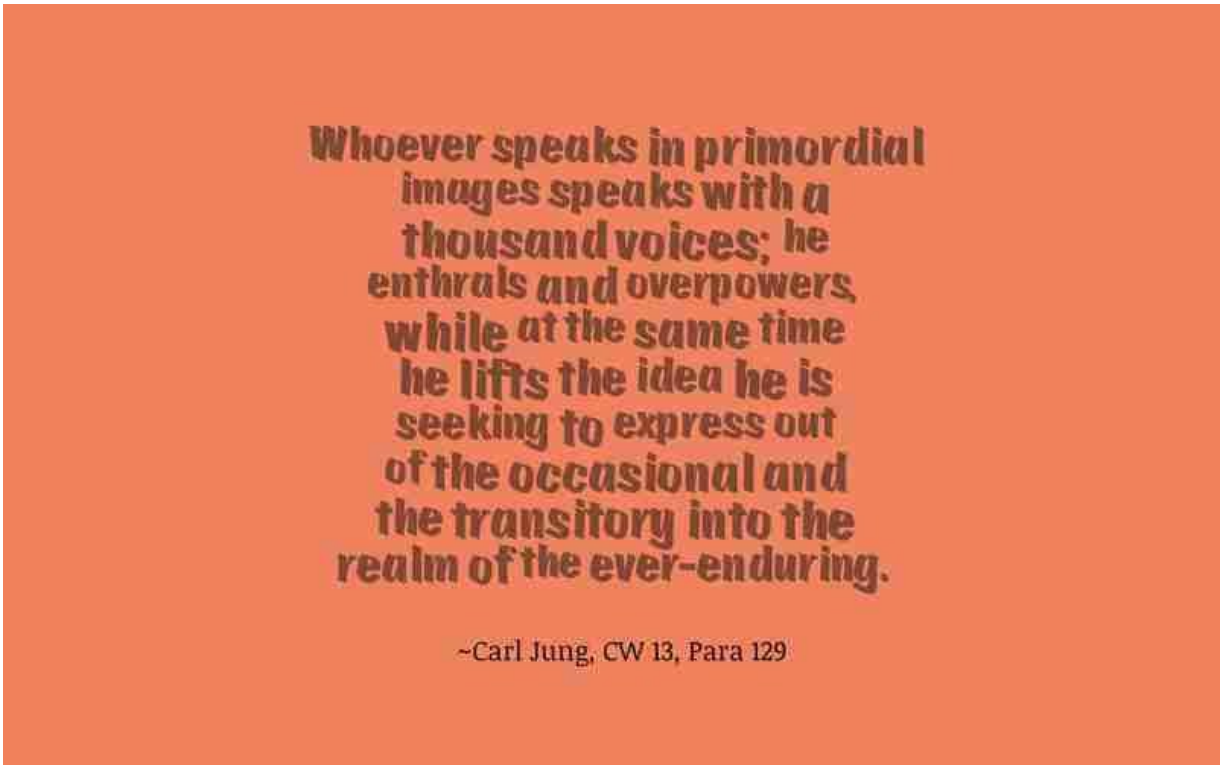
Whoever speaks in primordial
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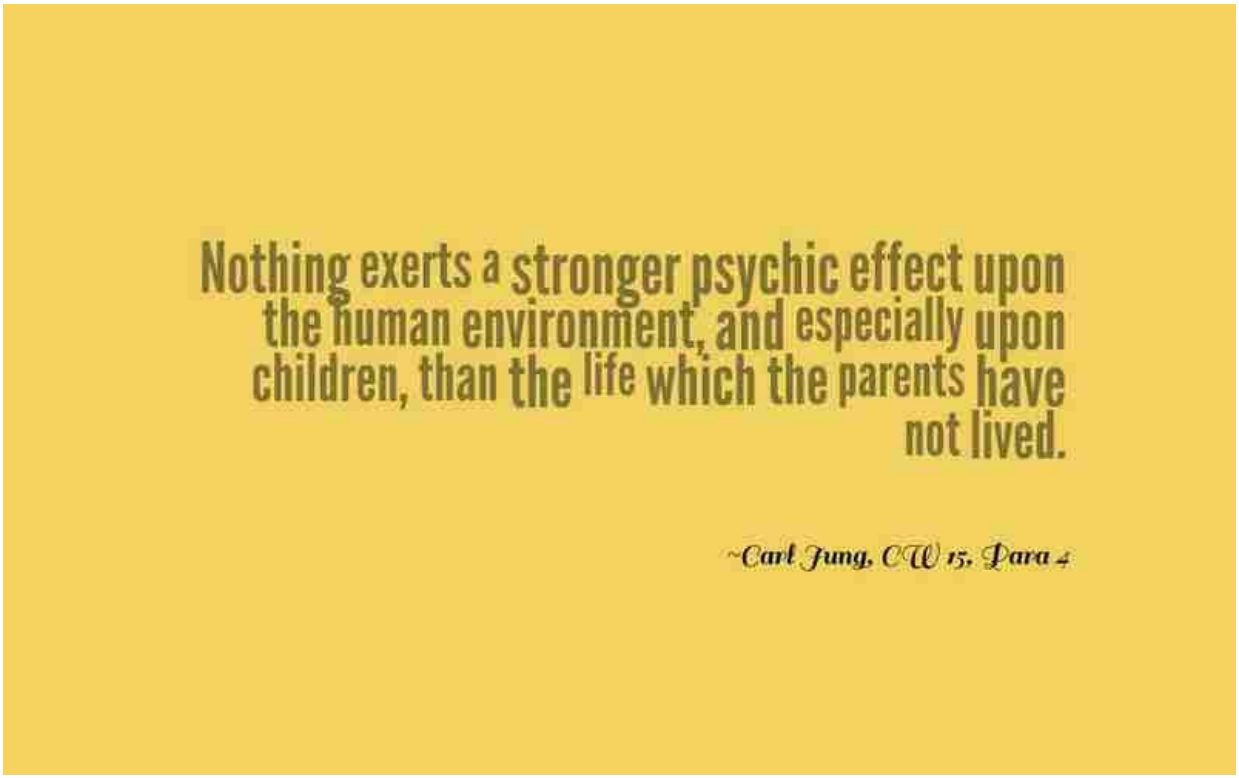
Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived.
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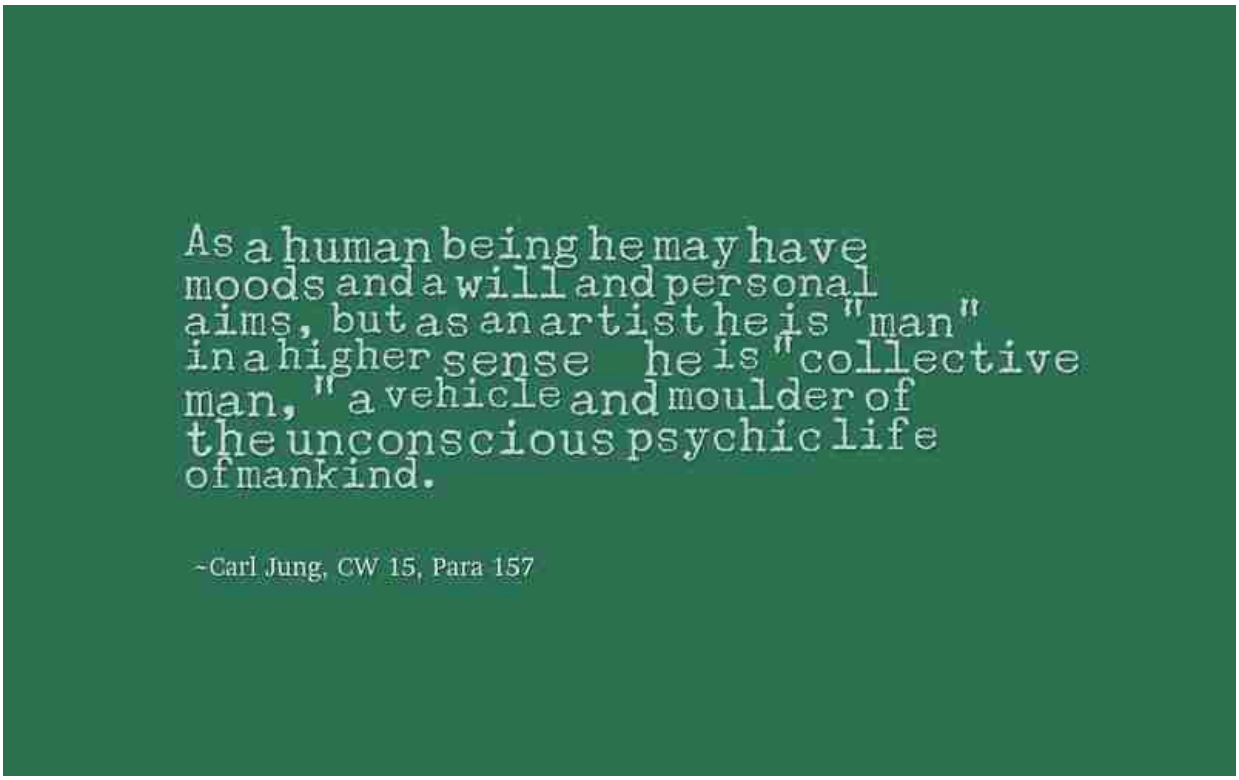
As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind.
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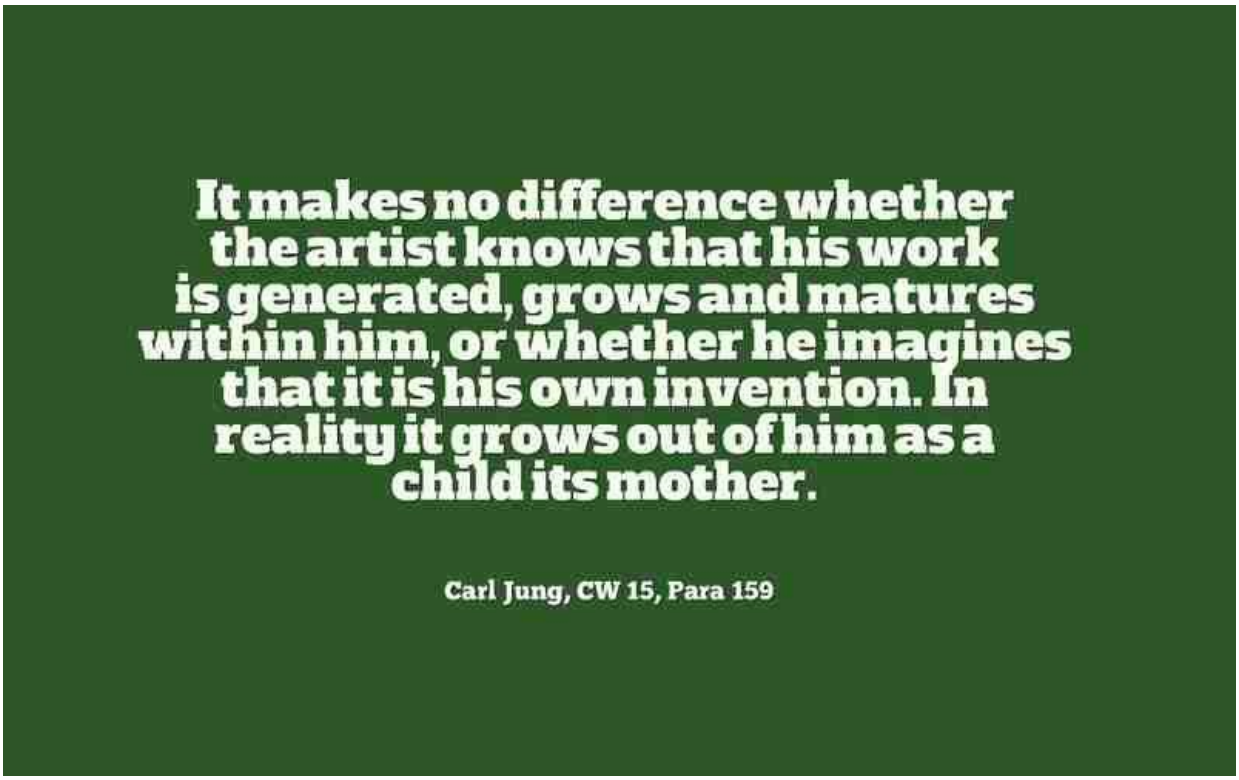
It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother.
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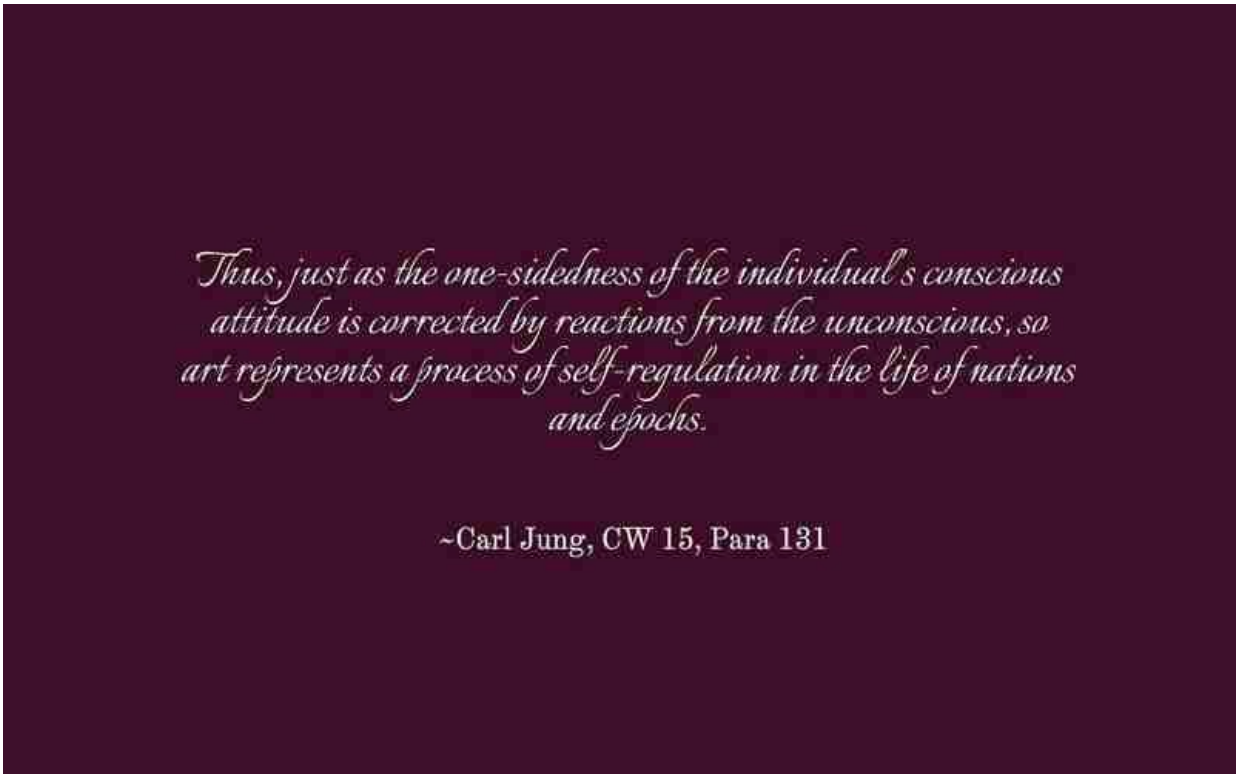
Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs.
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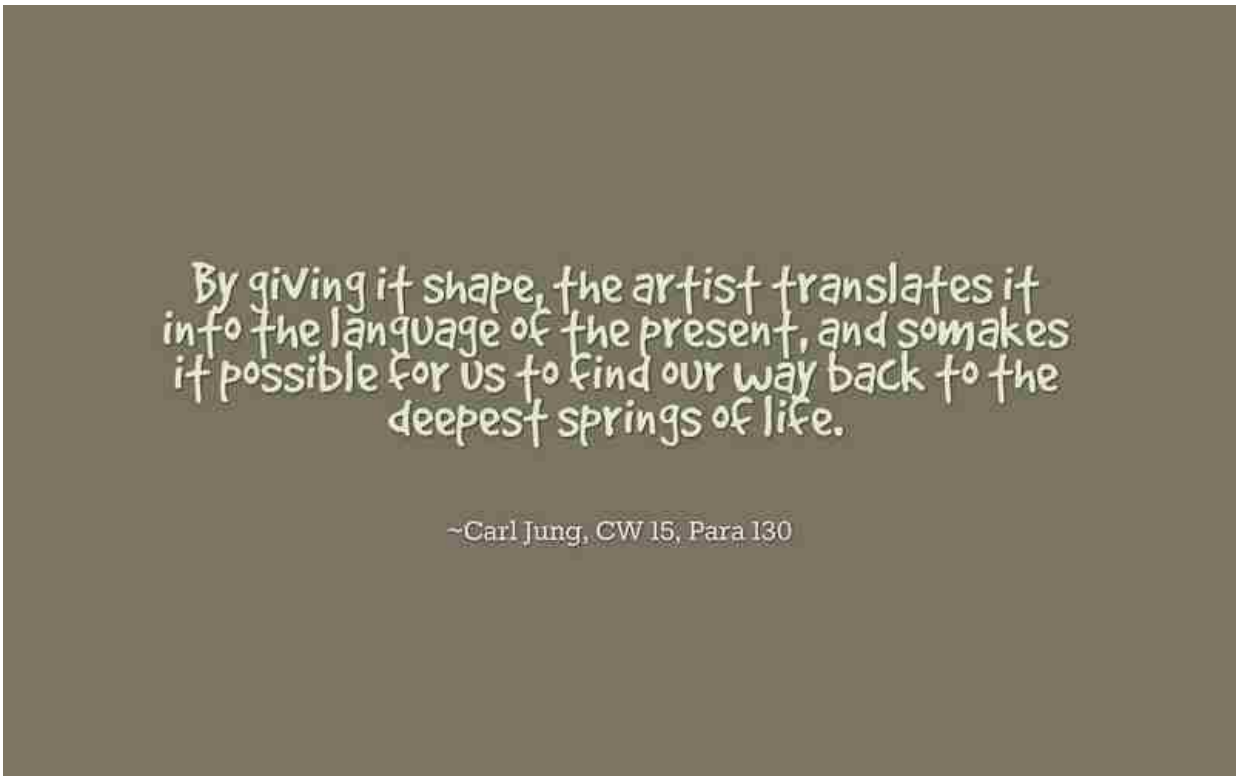
By giving it shape, the artist translates it into the language of the present, and somakes it possible for us to find our way back to the deepest springs of life.
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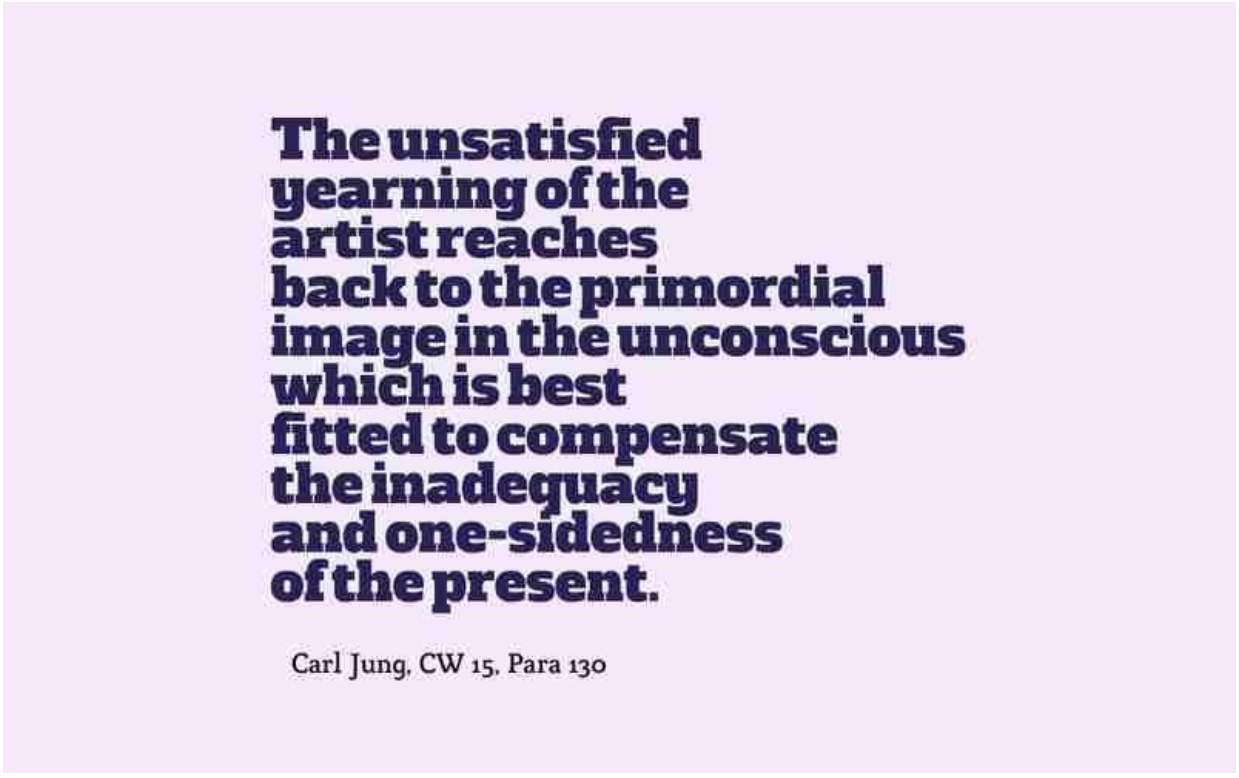
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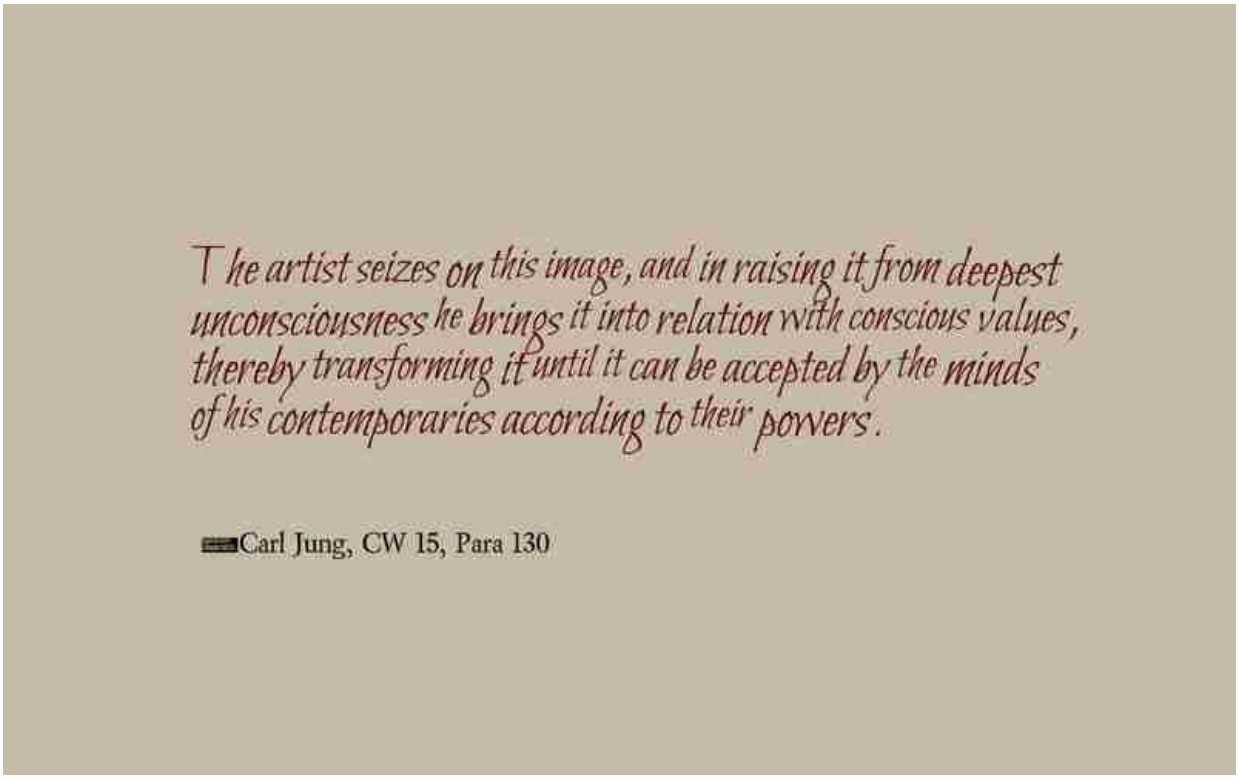
The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers.
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Art is a kind of innate drive that seizes a human being and makes him his instrument. Carl Jung, CW 15, Para 157

Carl Jung across the web:

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Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

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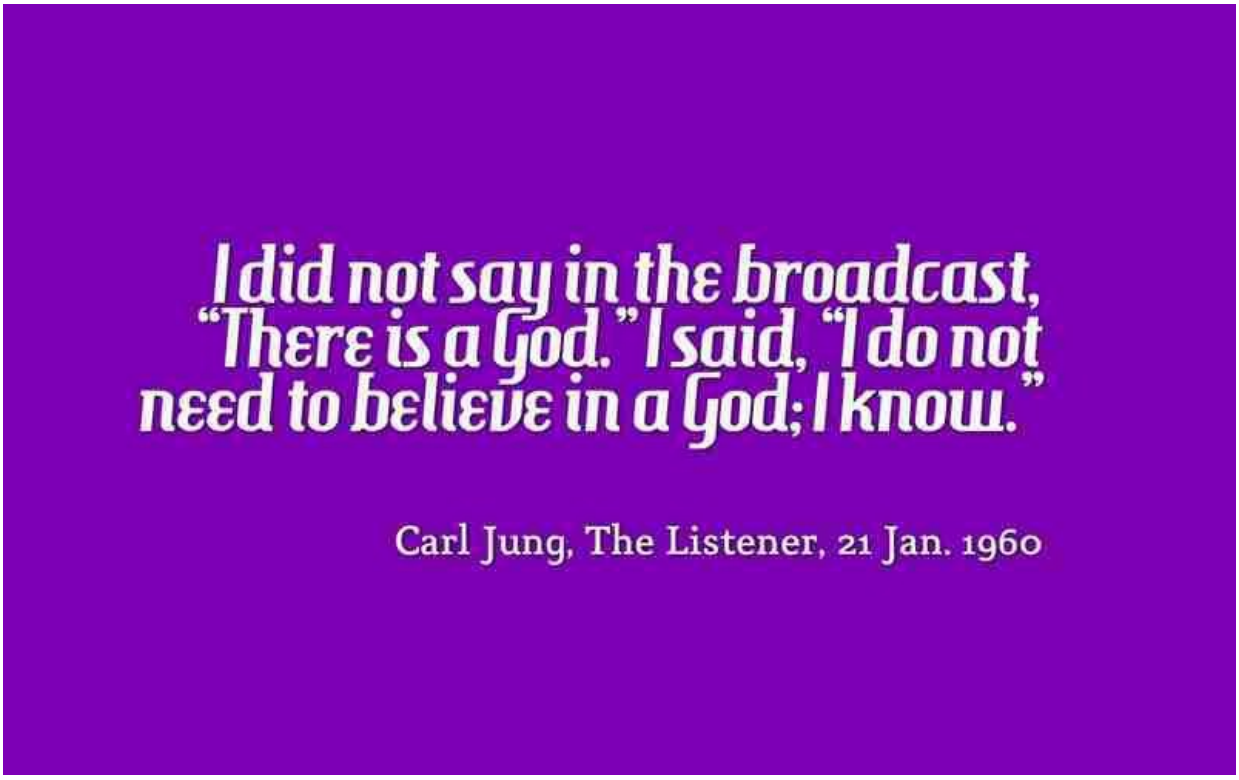
Carl Jung: “Called or uncalled, God is present!” (2016-06-17 02:30)



“Called or uncalled, God is

present!” It is a Delphic

oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto.

In a way, you see, it contains the entire reality of the psyche.

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love.
Carl Jung,
C.G. Jung Speaking, Page 64.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God.

I only believe in what I

know. And that eliminates

believing.

Therefore I do not take His existence on belief—I know that He exists. Carl Jung, C.G. Jung Speaking, Page 251.

John Freeman: “Do you now believe in God?” Jung: “Now? [Pause] Difficult to answer.

I know.

I don’t need to believe.

I know.” Carl Jung, C.G. Jung Speaking, Page 383.

I did not say in the broadcast, “There is a God.” I said, “I do not need to believe in a God; I know.”

Which does not mean: I do know a certain God (Zeus, Jahweh, Allah, the Trinitarian God, etc.) but rather I do know that I am obviously confronted with a factor unknown in itself, which I call “God” in consensium omnium [by common consensus] (“quod semper, quod ubique, quod omnibus
creditor” [what is always believed everywhere and by everyone]).

I remember Him, I evoke Him, whenever I use His name overcome by anger, or by fear, whenever I involuntar- ily say: “Oh God.”

That happens when I meet somebody or something stronger than myself.

It is an apt name given to all overpowering emotions in my own psychical system
subduing my conscious will and usurping control over myself.

This is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset
my subjective views, plans, and intentions and change the course of my life for better or for worse.

In accordance with tradition I call the power of fate in this a positive as well as negative aspect, and inasmuch as its origin
is out of my control, “God,” a “personal god,” since my fate means very much myself, particularly when it approaches me in the form of conscience as vox dei [the voice of God], with which I can even converse and argue.

(We do and, at the same time, we know that we do. One is subject as well as object.)
Carl Jung, The Lis- tener, 21 Jan. 1960

Carl Jung on “God,” “Gods.” (2016-06-17 04:00)

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

One of the essential features of the child motif is

its futurity. The child is potential future.

Hence the occurrence of the child motif in the psychology of the individual signifies as a rule an anticipation of future developments, even though at first sight it may seem like a retrospective configuration.

Life is a flux, a flowing into the future, and not a stoppage or a backwash.

It is therefore not surprising that so many of the mythological saviours are child gods.

This agrees exactly with our experience of the psychology of the individual, which shows that the “child” paves the way for a future change of personality.

“Child” means something evolving towards independence.

This it cannot do without detaching itself from its origins: abandonment is therefore a necessary condition, not just a
concomitant symptom. Carl Jung, CW 9i, Para 287

If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still.

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence.

When we now speak of man we mean the indefinable whole of him, an ineffable totality, which can only be formulated symbolically.

I have chosen the term “self” to designate the totality of man, the sum total of his conscious and unconscious contents.

I have chosen this term in accordance with Eastern philosophy, which for centuries has occupied itself with the problems that arise when even the gods cease to incarnate. Carl Jung, CW 11, Para 140

When Nietzsche said “God is dead,” he uttered a truth which is valid for the greater part of Europe.

People were influenced by it not because he said so, but because it stated a

widespread psychological fact. The consequences were not long delayed: after the fog

of–isms, the catastrophe.

Nobody thought of drawing the slightest conclusions from Nietzsche’s pronouncement.

Yet it [Nietzche’s “God is Dead”] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea
to mark the end of the nature gods: “Great Pan is dead.” Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his “oppositeness” has taken possession of him, incarnated himself in him.

He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 659

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom.

On the other hand, the much-vaunted goodness, love, and justice of God should not be regarded as mere propiti- ation, but should be recognized as genuine experience, for God is a coincidentia oppositorum [unity of the opposites].

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para

664. “unconsciousness” throws a peculiar light on the doctrine of salvation.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean,
as delivered from fear of the consequences of sin, that is, from the wrath of God.

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict.

What happens in such a condition?

Here we must let psychology speak, for psychology represents the sum of all the observations and insights it has gained from the empirical study of severe states of conflict.

There are, for example, conflicts of duty no one knows how to solve. Carl Jung, CW 11, Para 738

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

We can, of course, hope for the undeserved grace of God, who hears our prayers.

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared.

He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man,
the uniting of his antinomy must take place

in man. This involves man in a new

responsibility.

He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures.

Since he has been granted an almost godlike power, he can no longer remain blind and unconscious.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby
achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man.

It means more or less what Creation meant in the beginning, namely an objectivation of God.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and be- come man.

It must be admitted, however, that there was a tendency in this direction right from the start.

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God.

This was the first prefiguration of his becoming man.

He took Adam's descendants, especially the people of Israel, into his personal possession, and from time to time he filled this people's prophets with his spirit.

All these things were preparatory events and symptoms of a tendency within God to become man.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the di- vine nature of man.

That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records.

These intimations and prefigurations of the Incarnation must strike one as either completely incomprehensible or superfluous, since all creation ex nihilo [from nothing] is God's and consists of nothing but God, with the result that man, like the rest of creation, is simply God become concrete.

Prefigurations, however, are not in themselves creative events, but are only stages in the process of becoming conscious.

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631.

No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." Carl Jung, CW 11, Para 167.

Carl Jung across the web:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: First of all, individuation is not an intensification of consciousness, it is very much more.

(2016-06-18 02:30)

You can only be really conscious of things which you have experienced, so individuation must be understood as life.
Only life integrates, only life & what we do in life makes the individual appear.
C.G. Jung, Visions, p.757

Dr. Jung: Now here are questions from Mrs. Case. The first one is: "Will you please say a word about that intensifica- tion of consciousness which you all individuation?"

First of all, individuation is not an intensification of consciousness, it is very much more.

For you must have the consciousness of something before it can be intensified, and that means experience, life lived.

You can only be really conscious of things which you have experienced, so individuation must be understood as life.

Only life integrates, only life and what we do in life makes the individual appear.

You cannot individuate, for instance, by locking yourself up in a cell, you can only individuate in your concrete life, you appear in your deed; there you can individuate and

nowhere else.

Real consciousness can only be based upon life, upon things experienced,
but talking about these things is just air.

It is a sort of conscious understanding, but it is not

individuation. Individuation is the accomplishment

through life.

For instance, say a cell begins to divide itself and to differentiate and develop into a certain plant or a certain animal; that is the process of individuation.

It is that one becomes what one is, that one accomplishes one's destiny, all the determinations that are given in the form of the germ; it
is the unfolding of the germ and becoming the primitive pattern that one was born with. Carl Jung, Visions Seminar, Pages 757-758

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

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Red Book:

https://www.facebook.com/groups/792124710867966/

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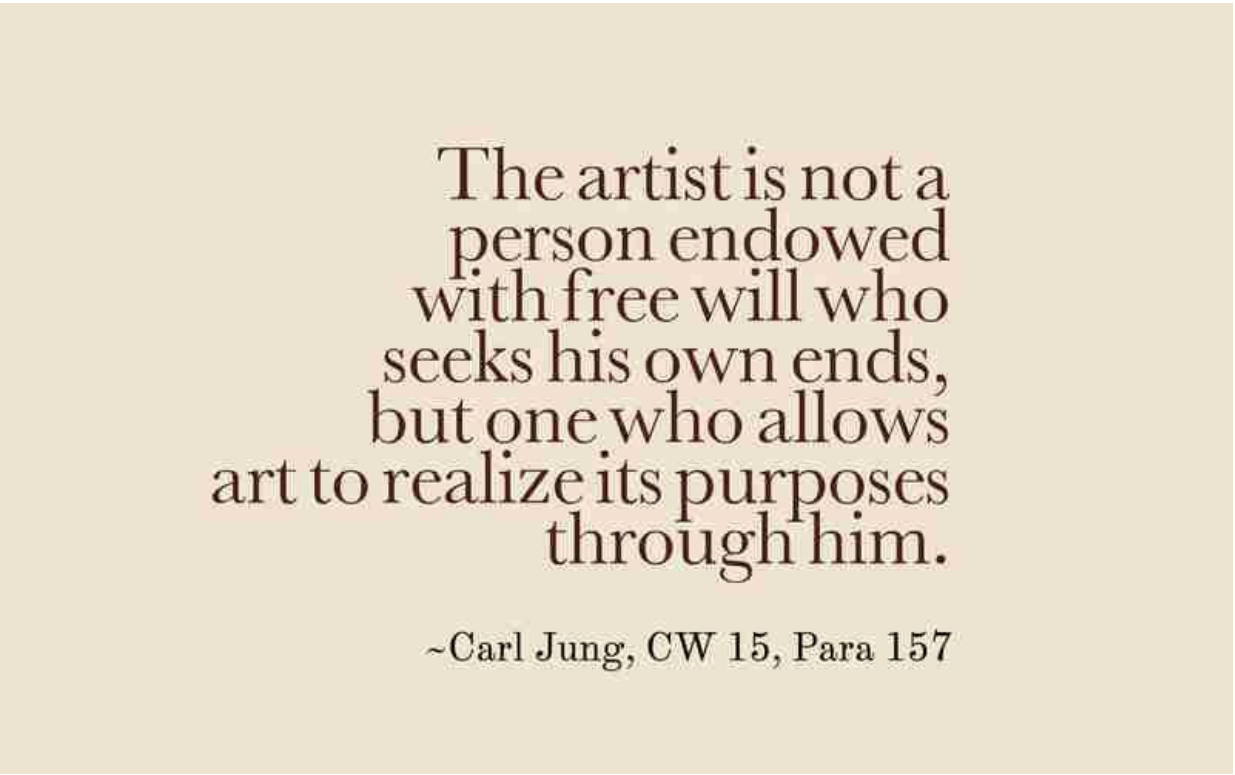
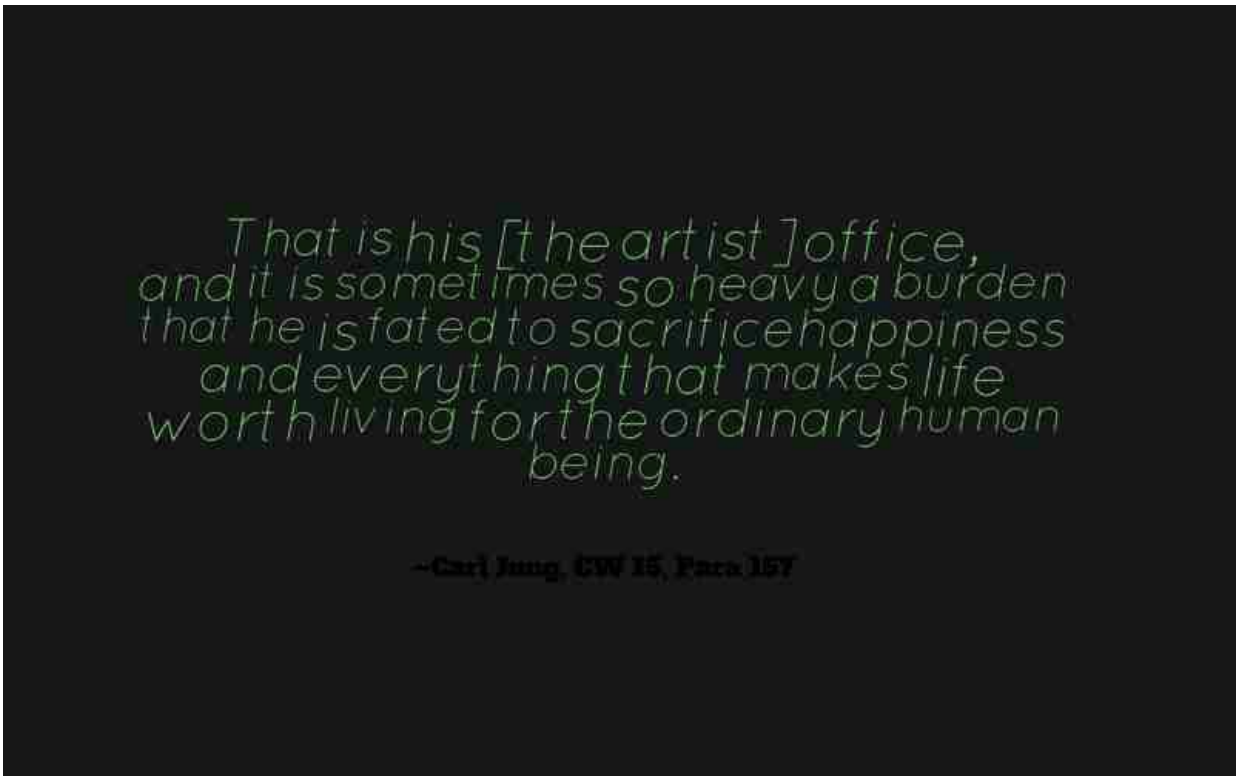
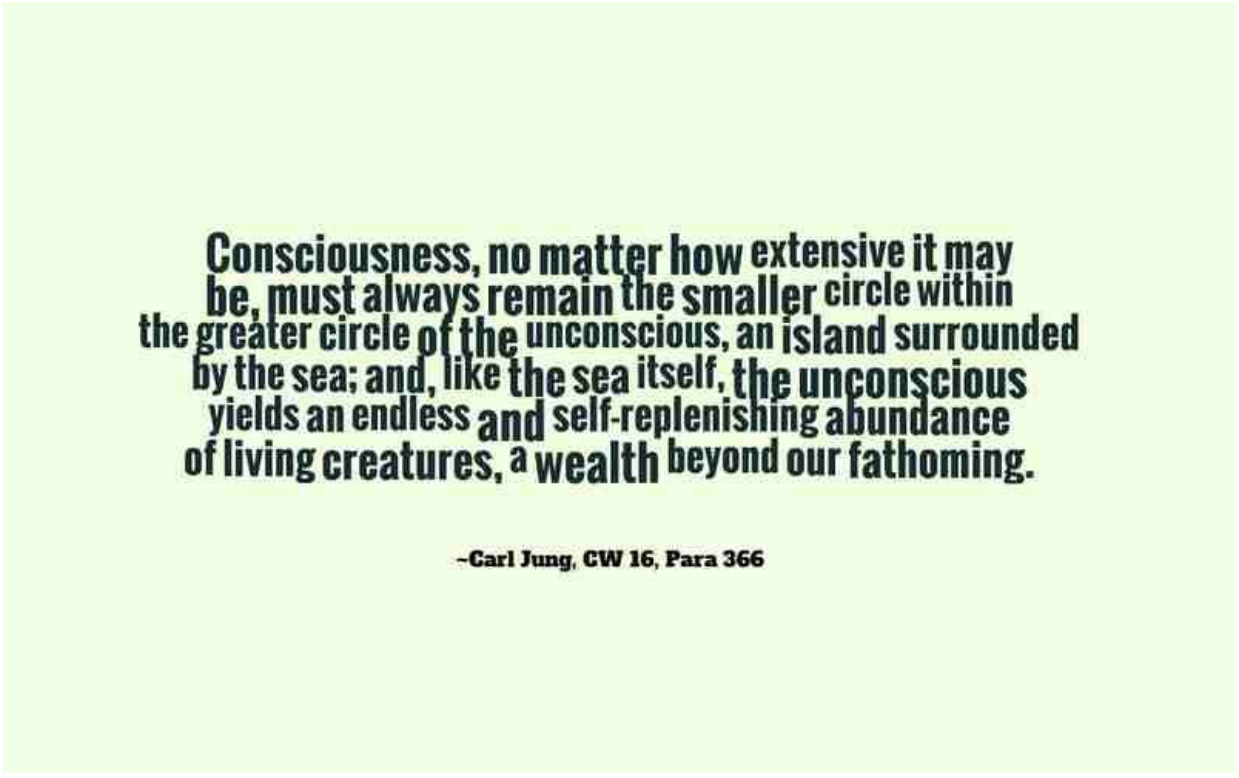
Some Carl Jung Quotations XXXVII (2016-06-19 02:30)


The artist is not a
person endowed
with free will who
seeks his own ends,
but one who allows
art to realize its purposes
through him.
~Carl Jung, CW 15, Para 157

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157


That is his [the artist] office,
and it is sometimes so heavy a burden
that he is fated to sacrifice happiness
and everything that makes life
worth living for the ordinary human
being.
~Carl Jung, CW 15, Para 157

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157


Consciousness, no matter how extensive it may
be, must always remain the smaller circle within
the greater circle of the unconscious, an island surrounded
by the sea; and, like the sea itself, the unconscious
yields an endless and self-replenishing abundance
of living creatures, a wealth beyond our fathoming.
~Carl Jung, CW 16, Para 366

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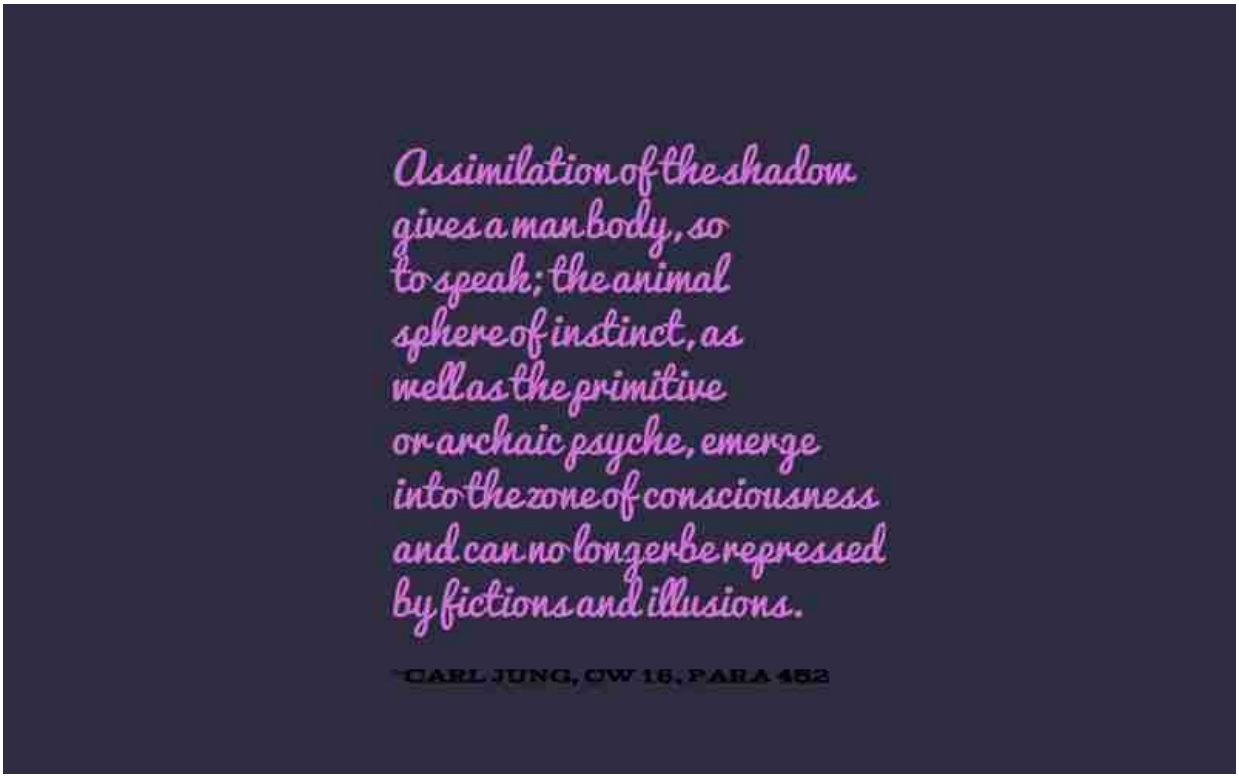
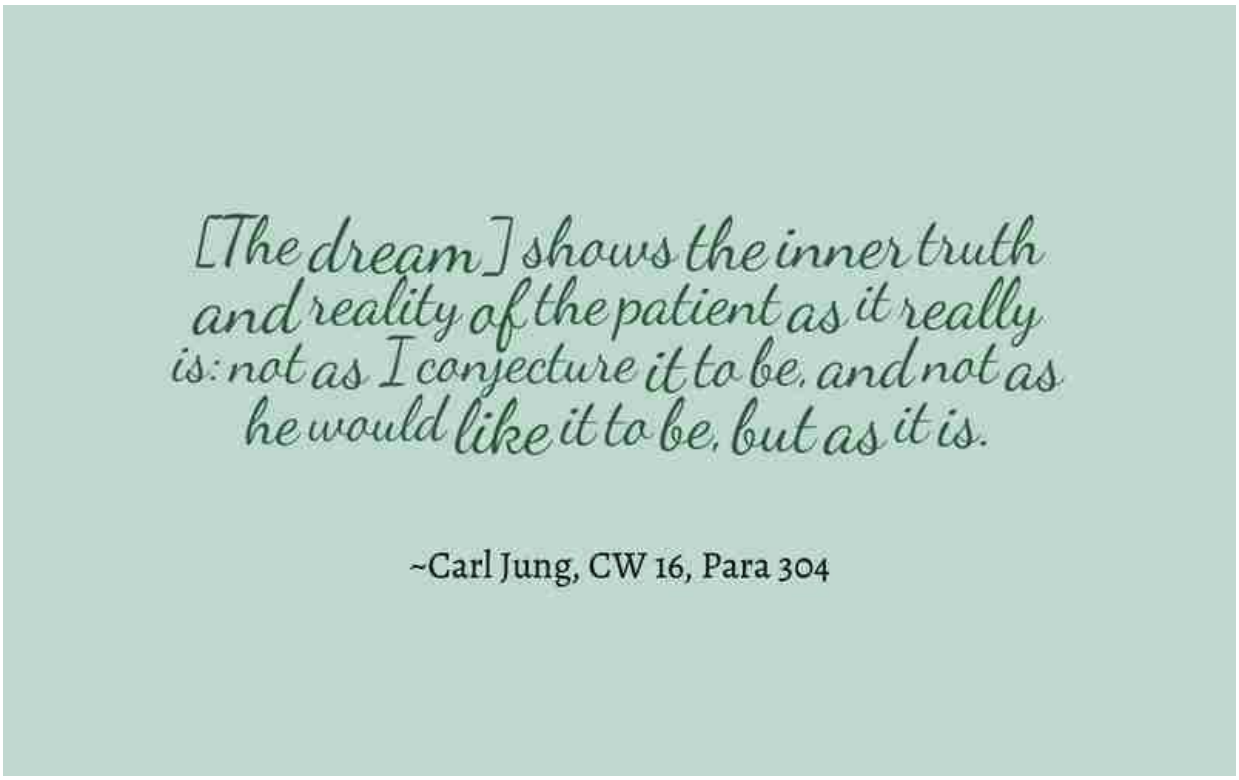
by the sea; and, like the sea itself,

the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming. Carl Jung, CW 16, Para 366.


Assimilation of the shadow
gives a man body, so
to speak; the animal
sphere of instinct, as
well as the primitive
or archaic psyche, emerge
into the zone of consciousness
and can no longer be repressed
by fictions and illusions.
CARL JUNG, CW 16, PARA 452

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer
be repressed by fictions and illusions. Carl Jung, CW 16, Para 452


[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.
~Carl Jung, CW 16, Para 304

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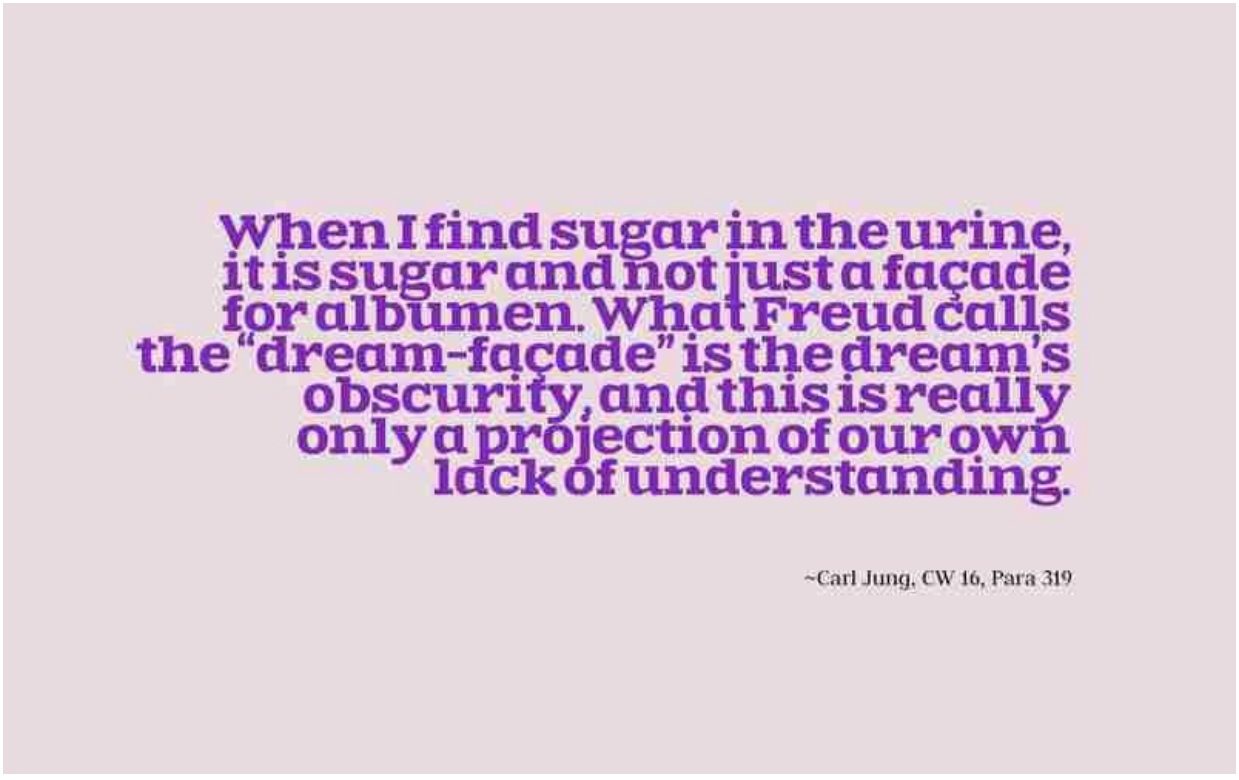
When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding.
~Carl Jung, CW 16, Para 319

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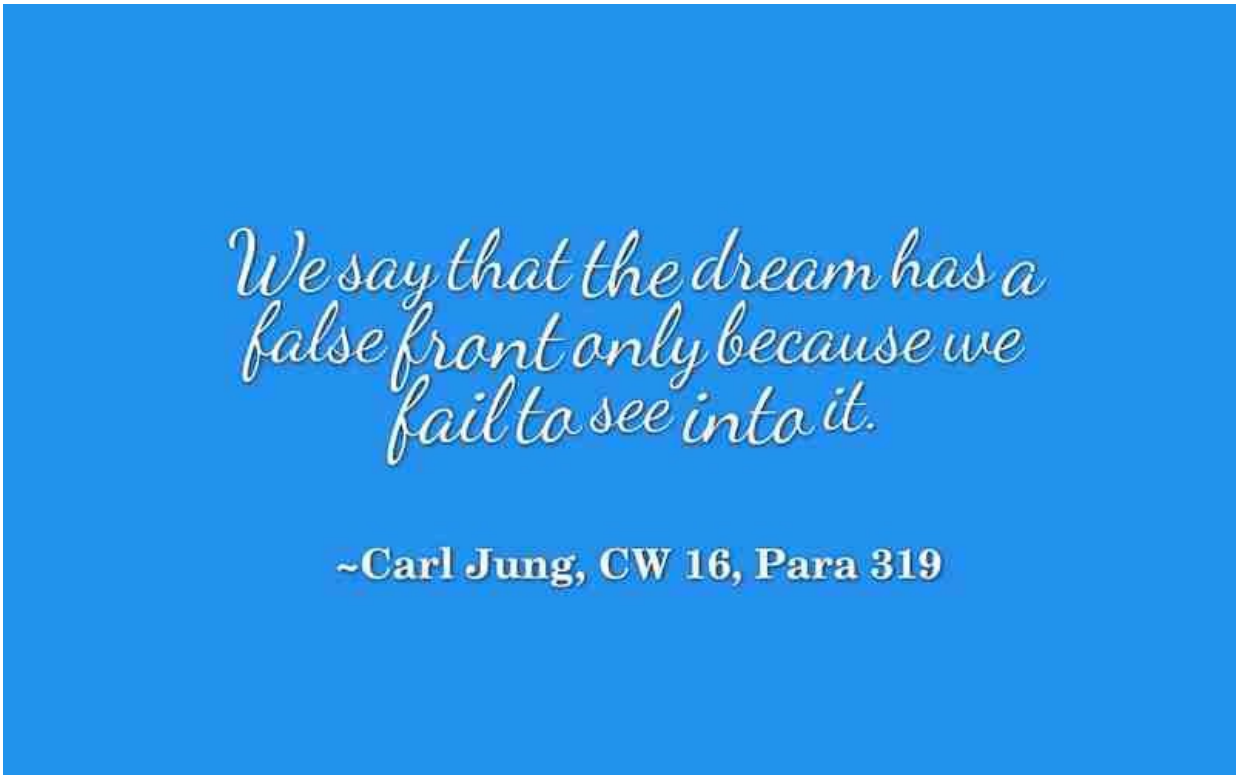
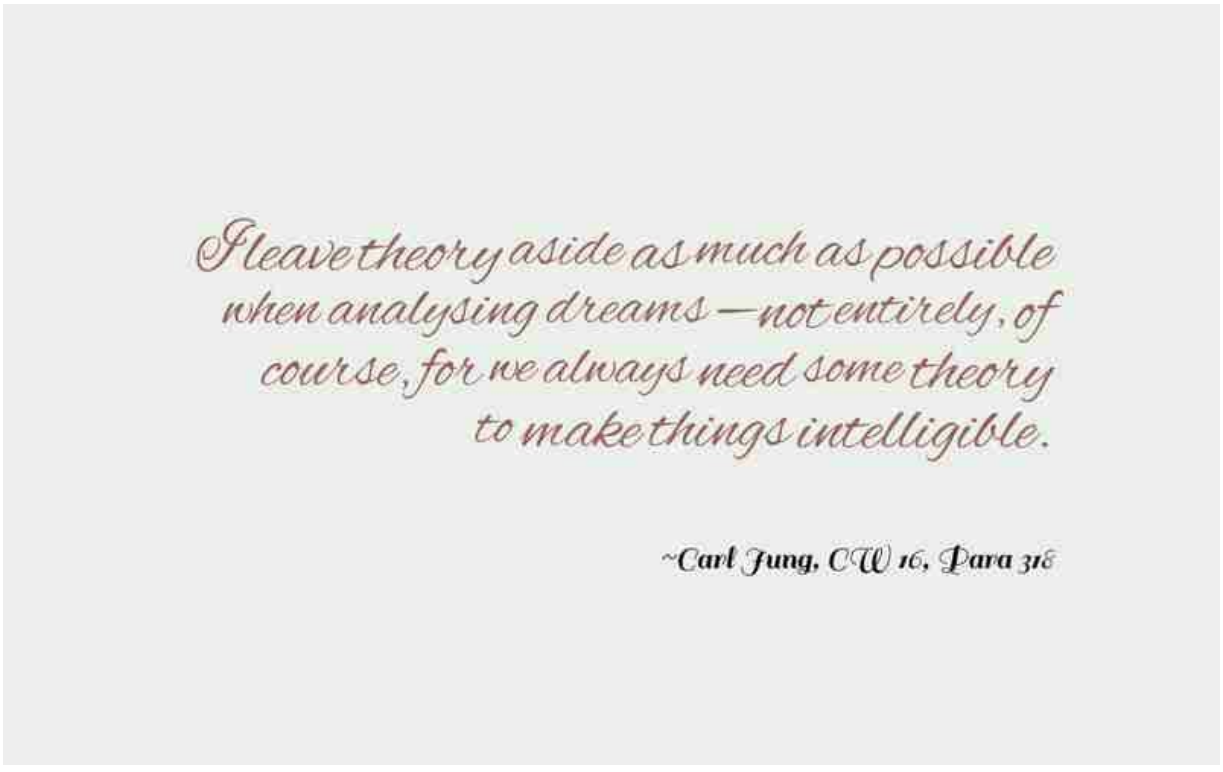
Carl Jung, CW 16, Para

319.



We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Para 319.


I leave theory aside as much as possible when analysing dreams — not entirely, of course, for we always need some theory to make things intelligible.
~Carl Jung, CW 16, Para 318

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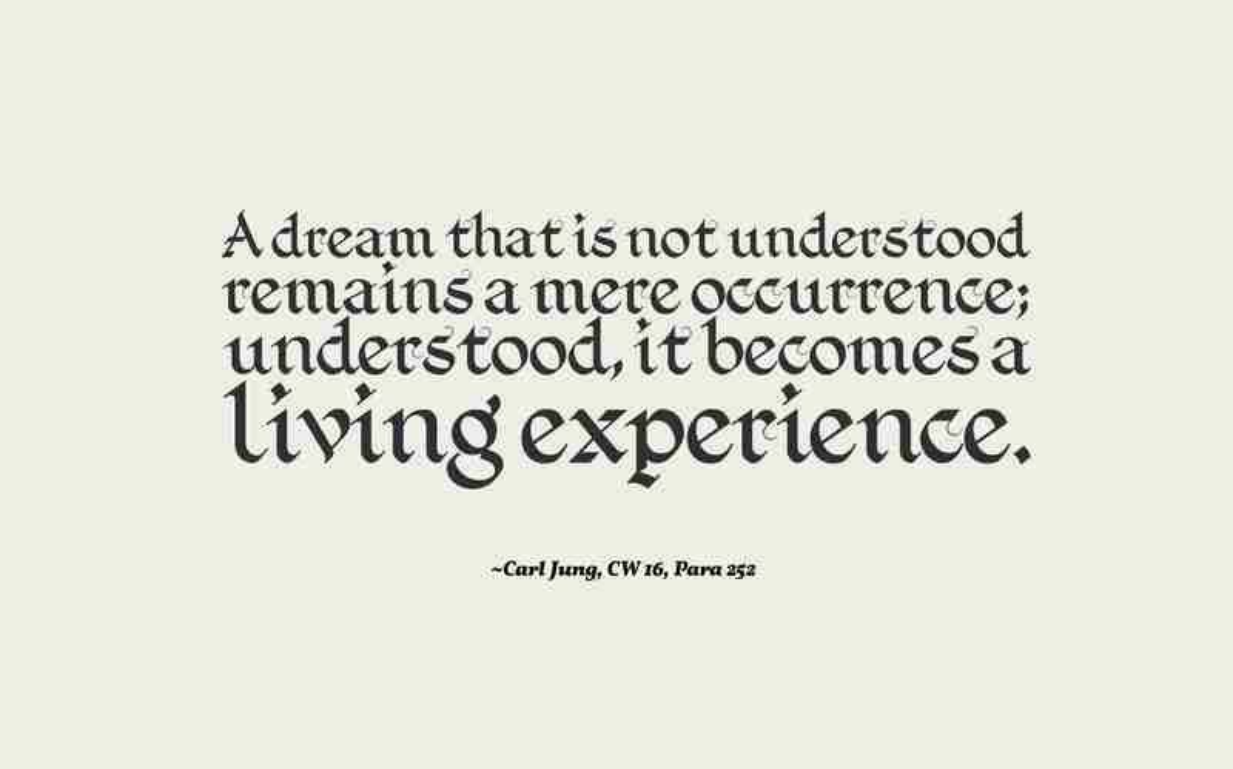
A dream that is not understood
remains a mere occurrence;
understood, it becomes a
living experience.
~Carl Jung, CW 16, Para 252

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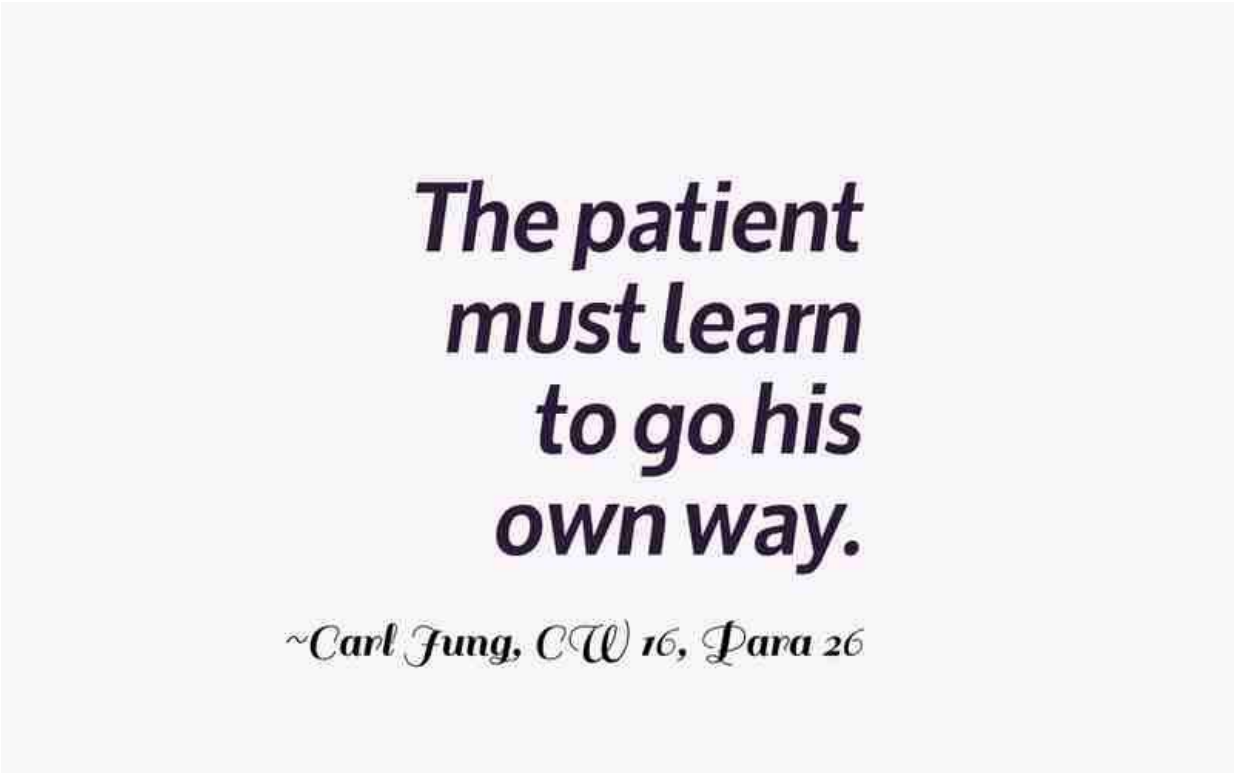
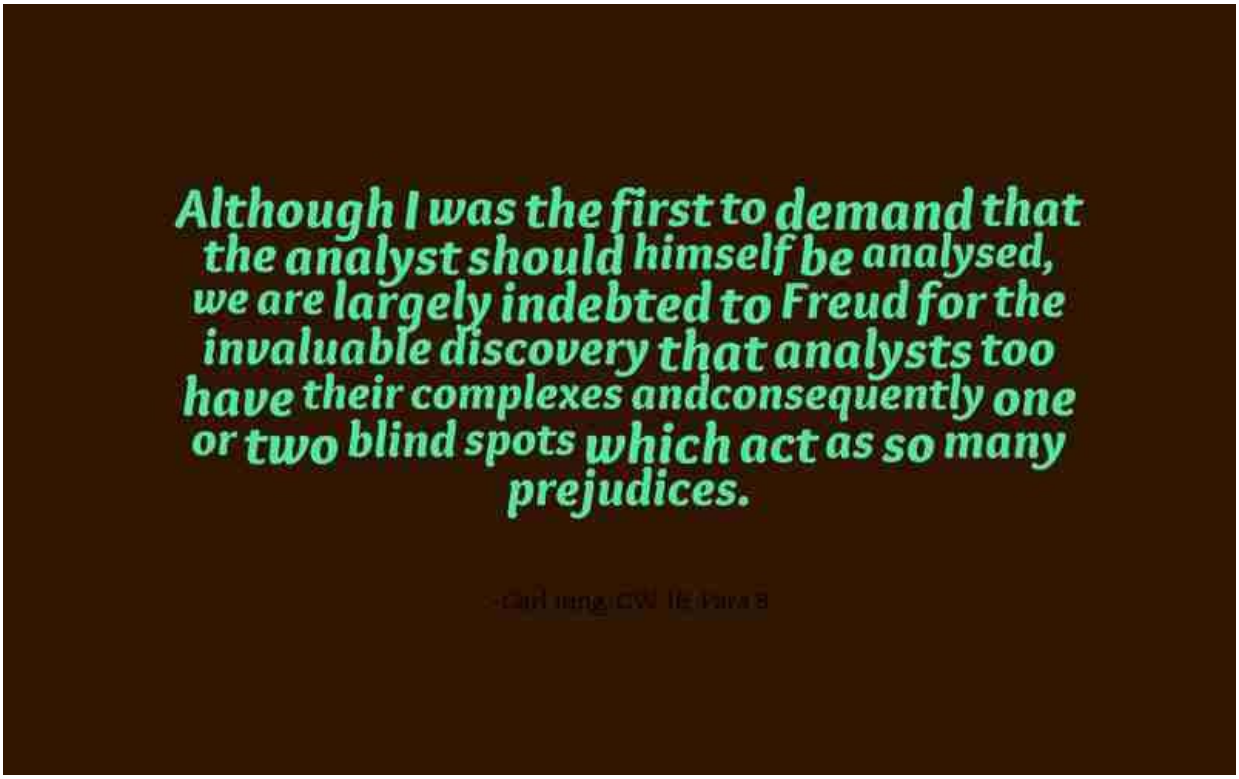


The patient must learn to go his own way. Carl Jung, CW 16, Para 26.


Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes andconsequently one or two blind spots which act as so many prejudices.

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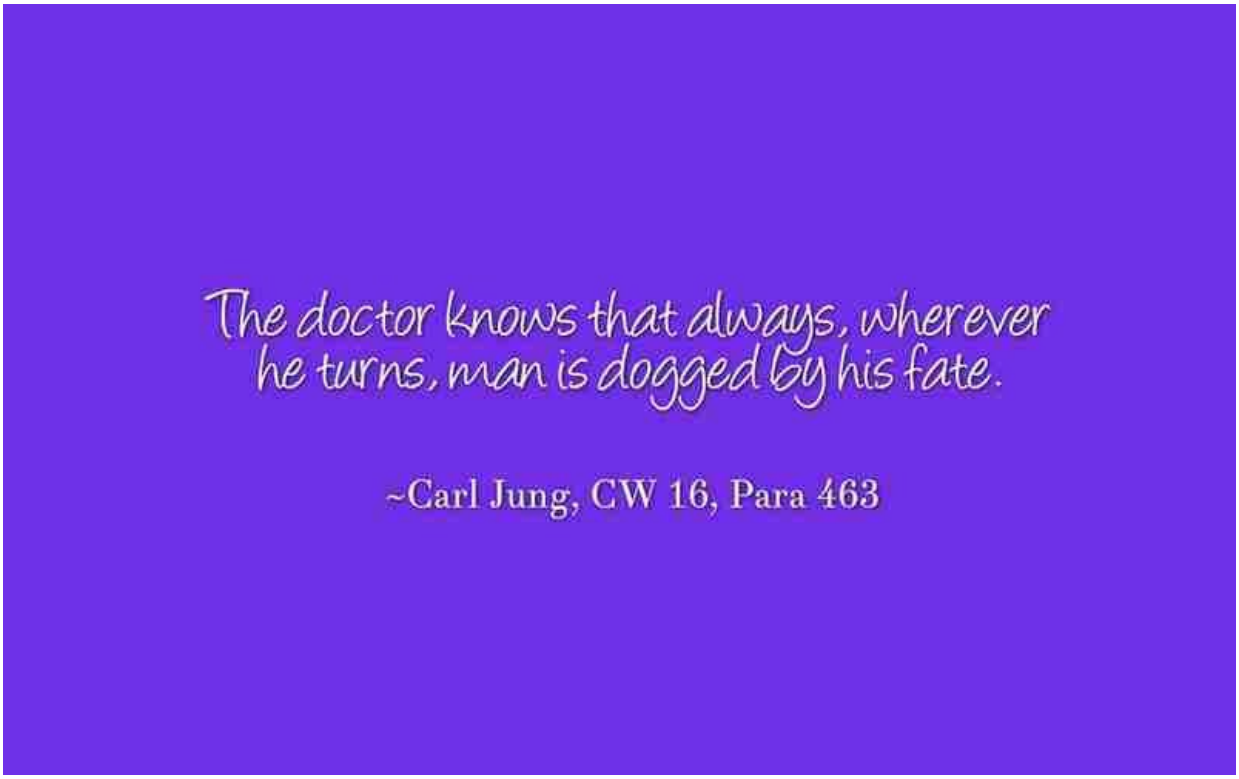
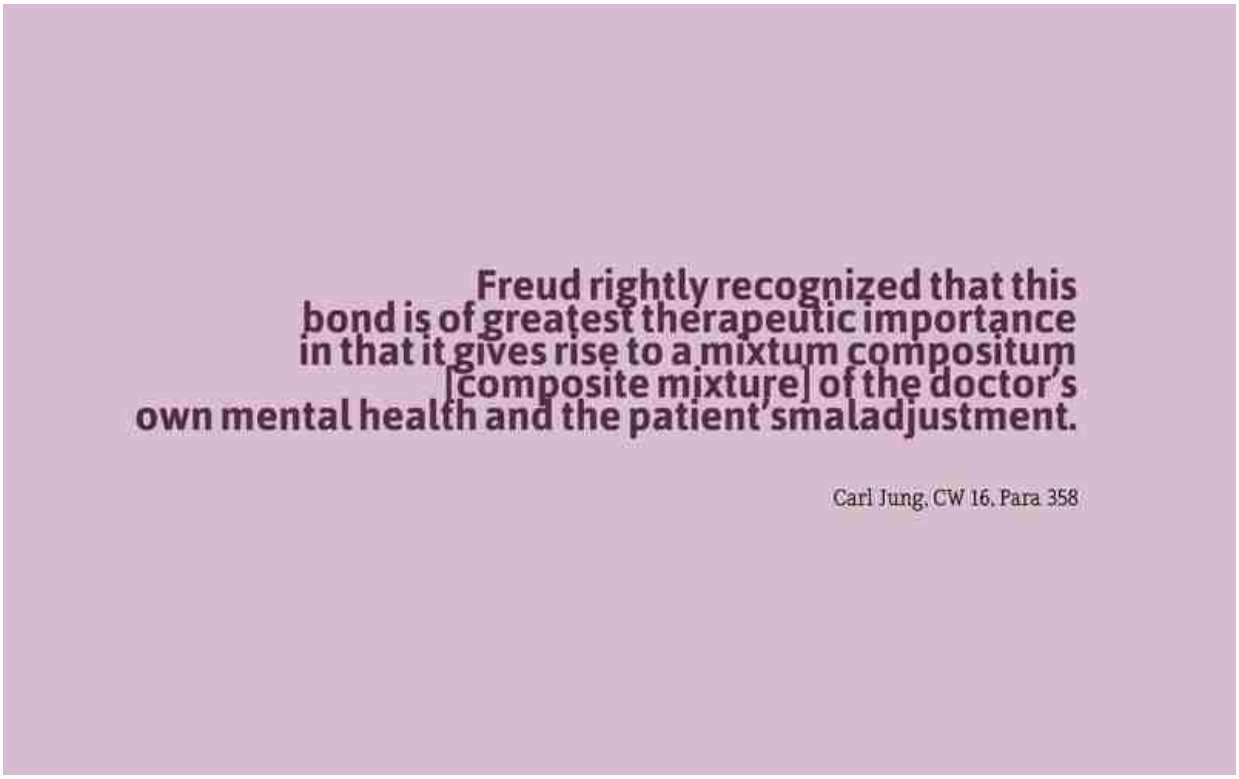


The doctor knows that always, wherever he turns, man is dogged by his fate. Carl Jung, CW 16, Para 463


Freud rightly recognized that this
bond is of greatest therapeutic importance
in that it gives rise to a mixtum compositum
[composite mixture] of the doctor's
own mental health and the patient's maladjustment.
Carl Jung, CW 16, Para 358

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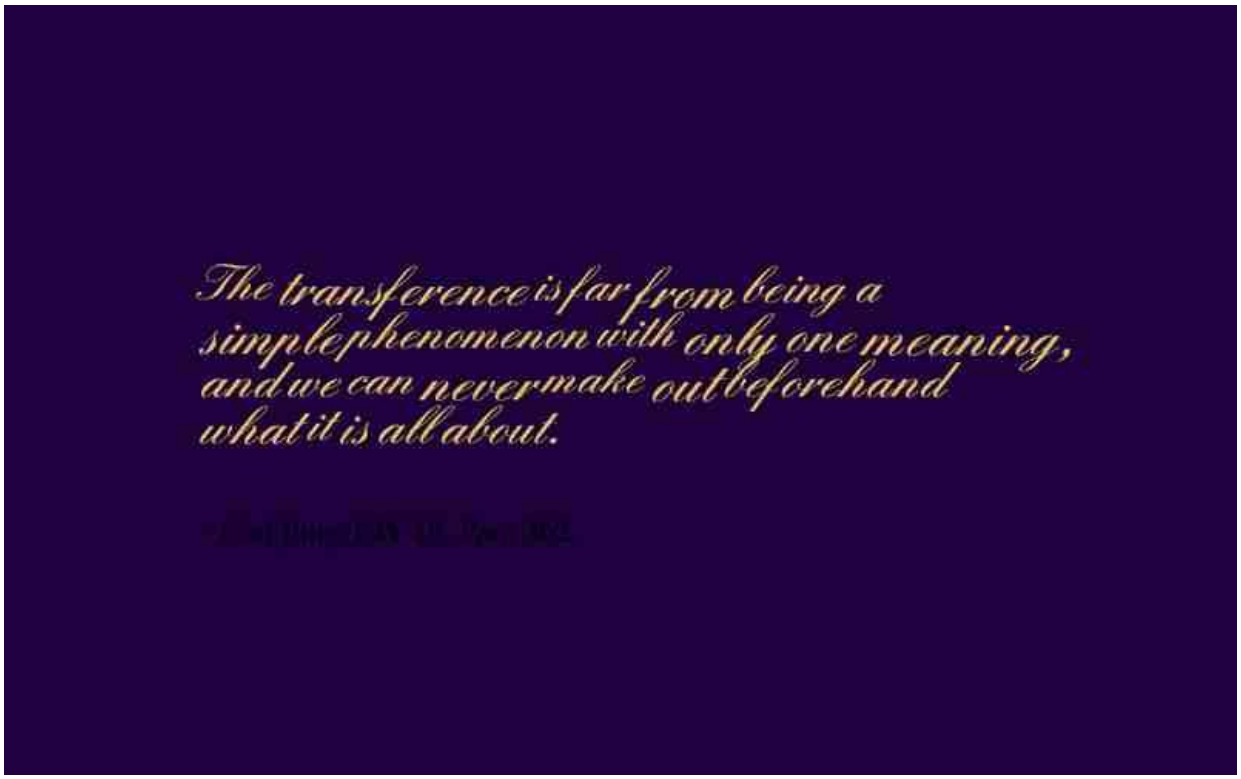
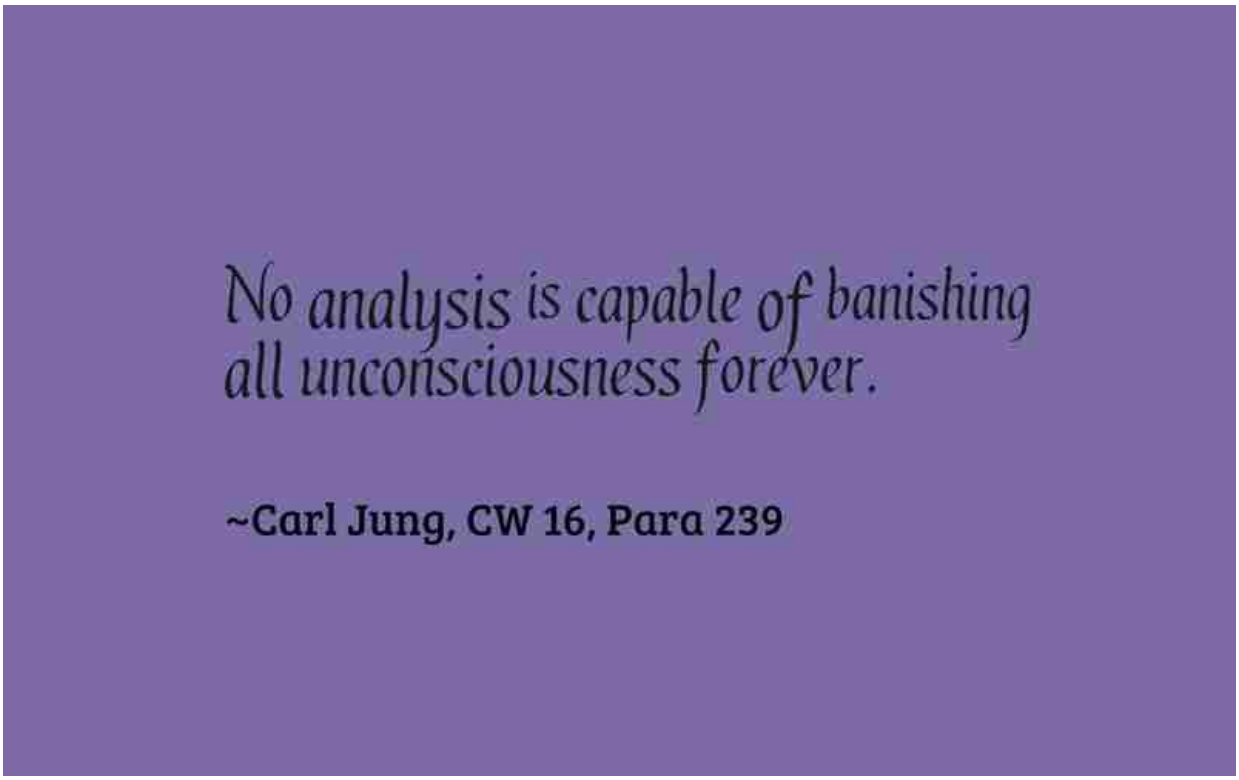
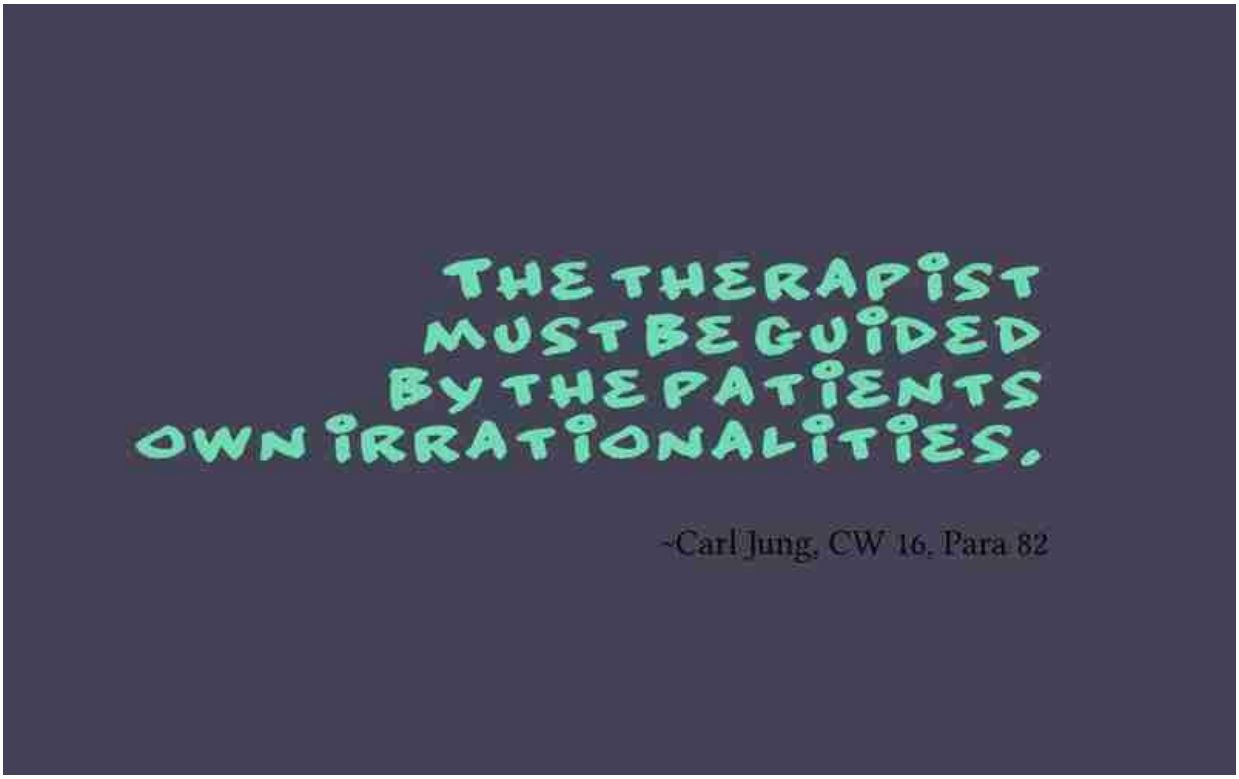
compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.


The transference is far from being a
simple phenomenon with only one meaning,
and we can never make out beforehand
what it is all about.

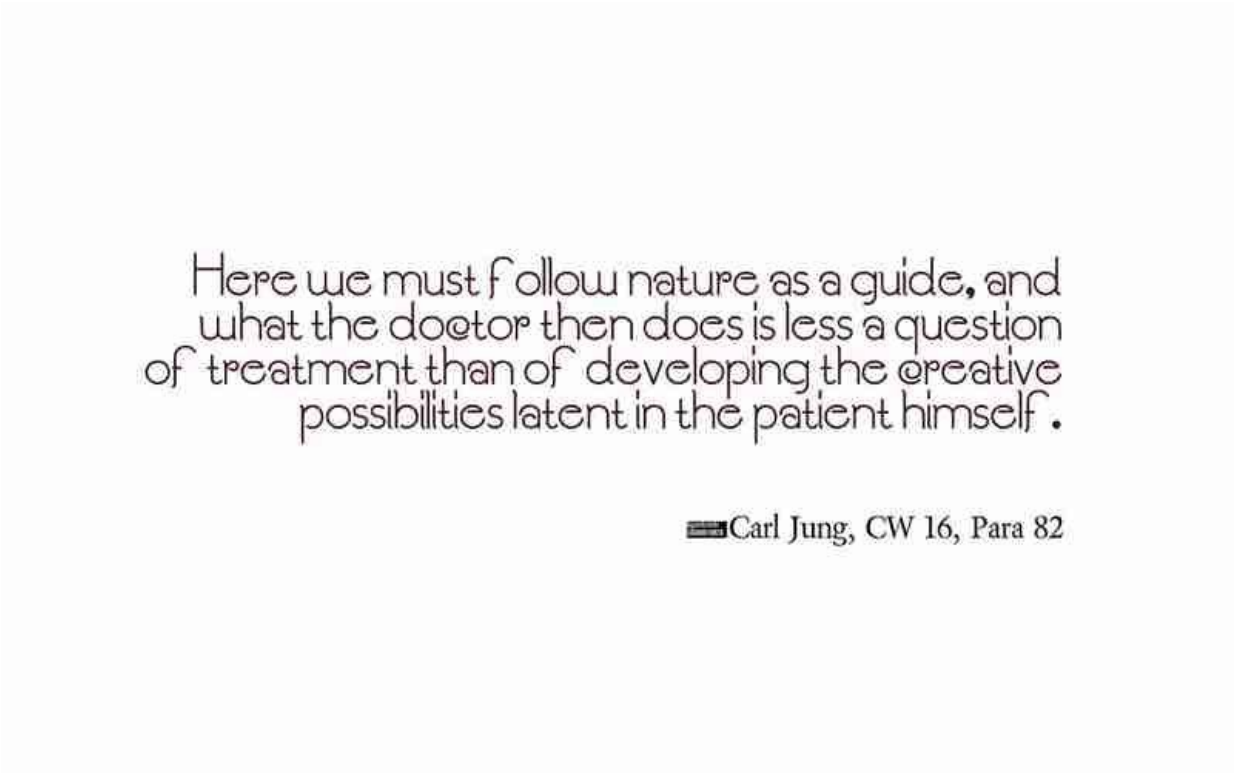
The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about. Carl Jung, CW 16, Para 362.



No analysis is capable of banishing all unconsciousness forever. Carl Jung, CW 16, Para 239.



The therapist must be guided by the patient’s own irrationalities. Carl Jung, CW 16, Para 82.


Here we must follow nature as a guide, and what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself.
Carl Jung, CW 16, Para 82

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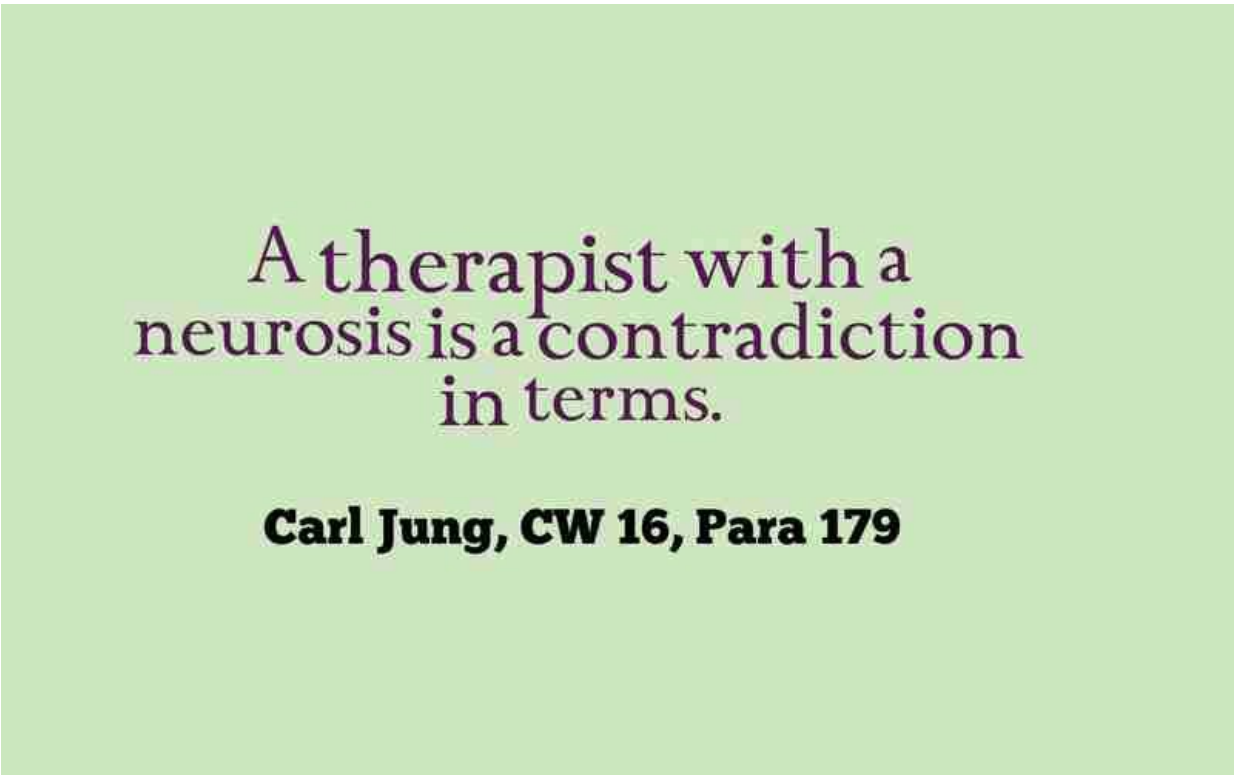
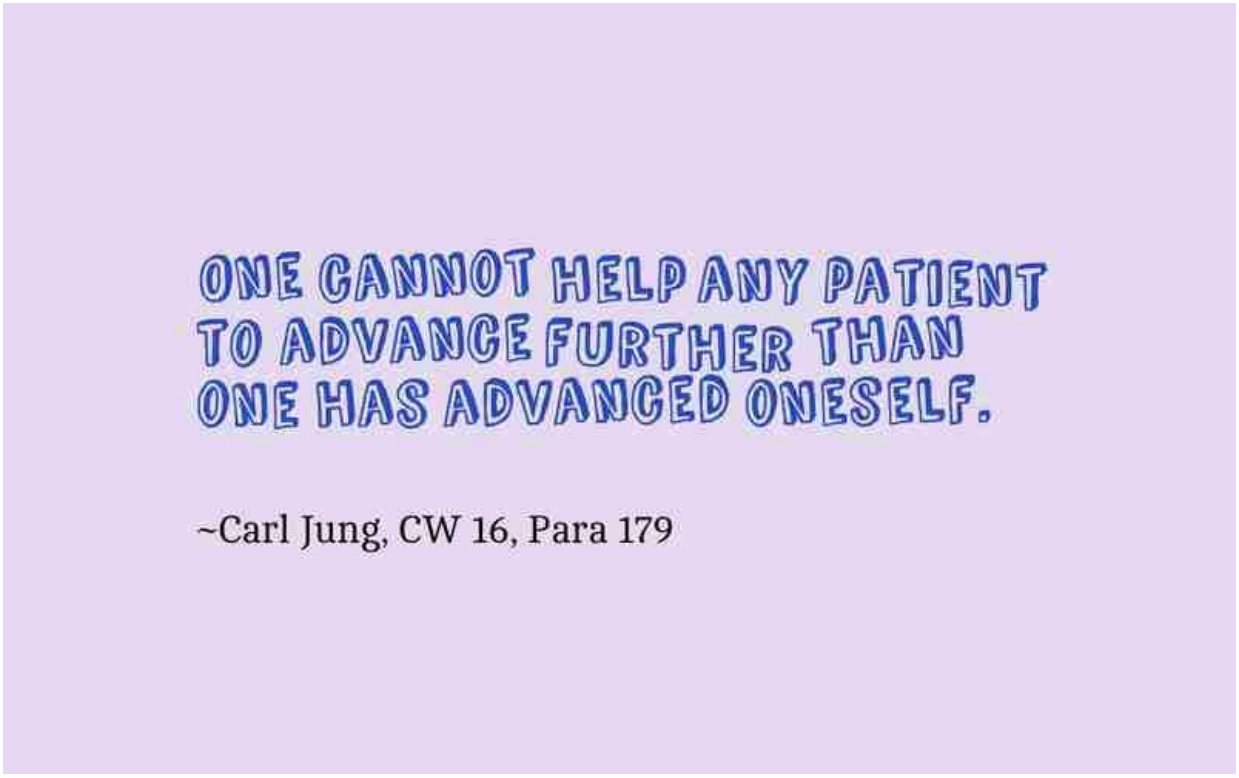
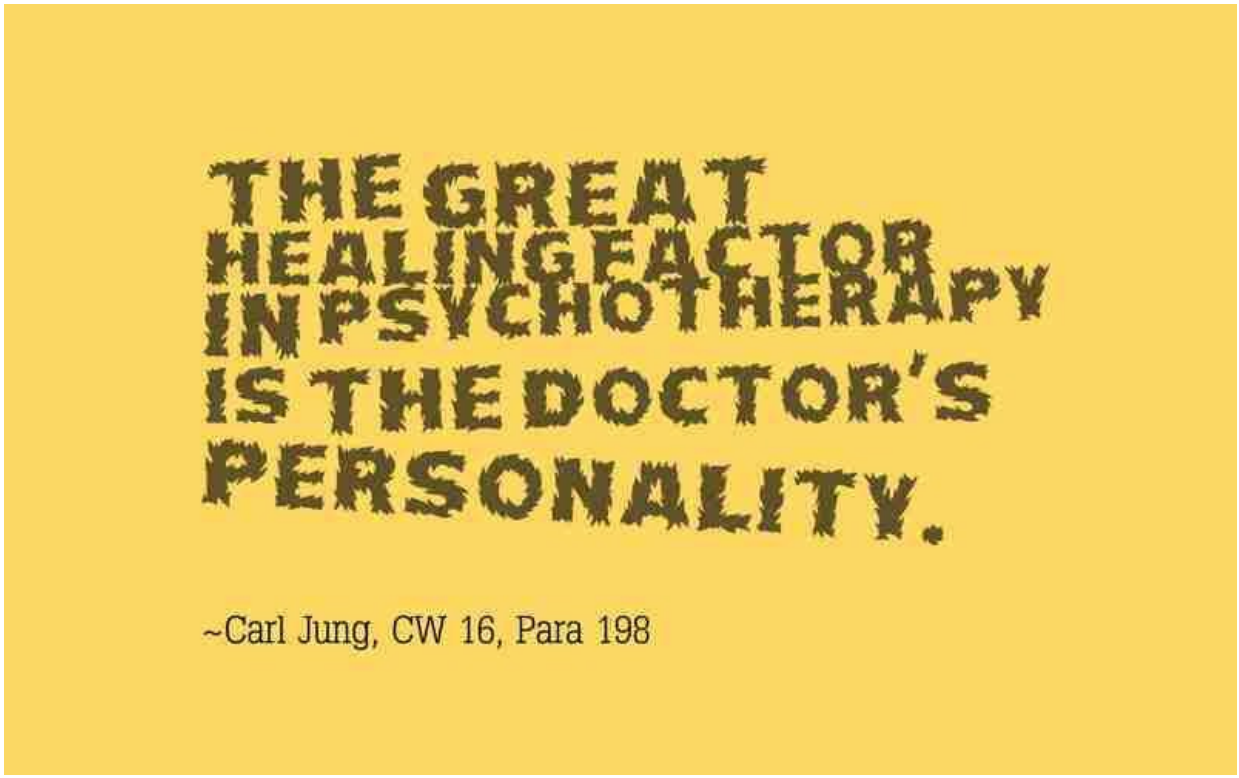


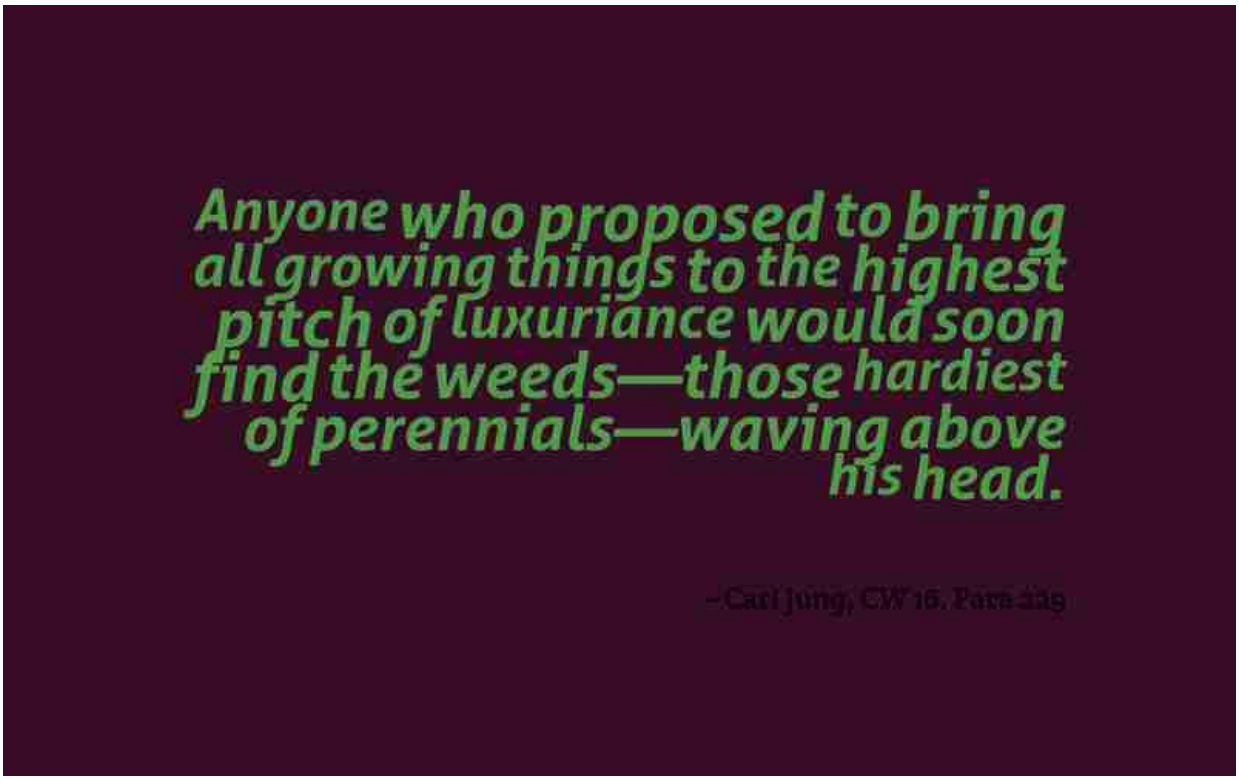
A therapist with a neurosis is a contradiction in terms. Carl Jung, CW 16, Para 179



One cannot help any patient to advance further than one has advanced oneself. Carl Jung, CW 16, Para 179



The great healing factor in psychotherapy is the doctor's personality. Carl Jung, CW 16, Para 198.


Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head.
~Carl Jung, CW 16, Para 229

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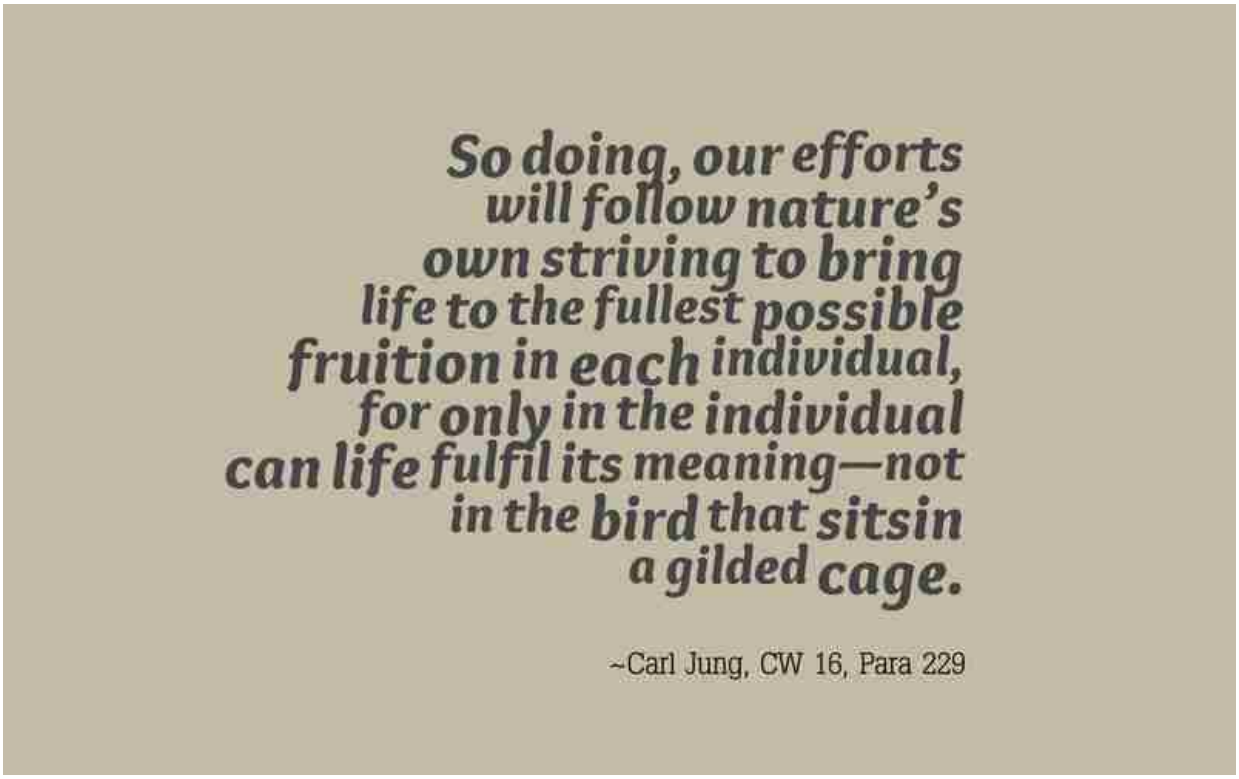
So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sitsin a gilded cage.
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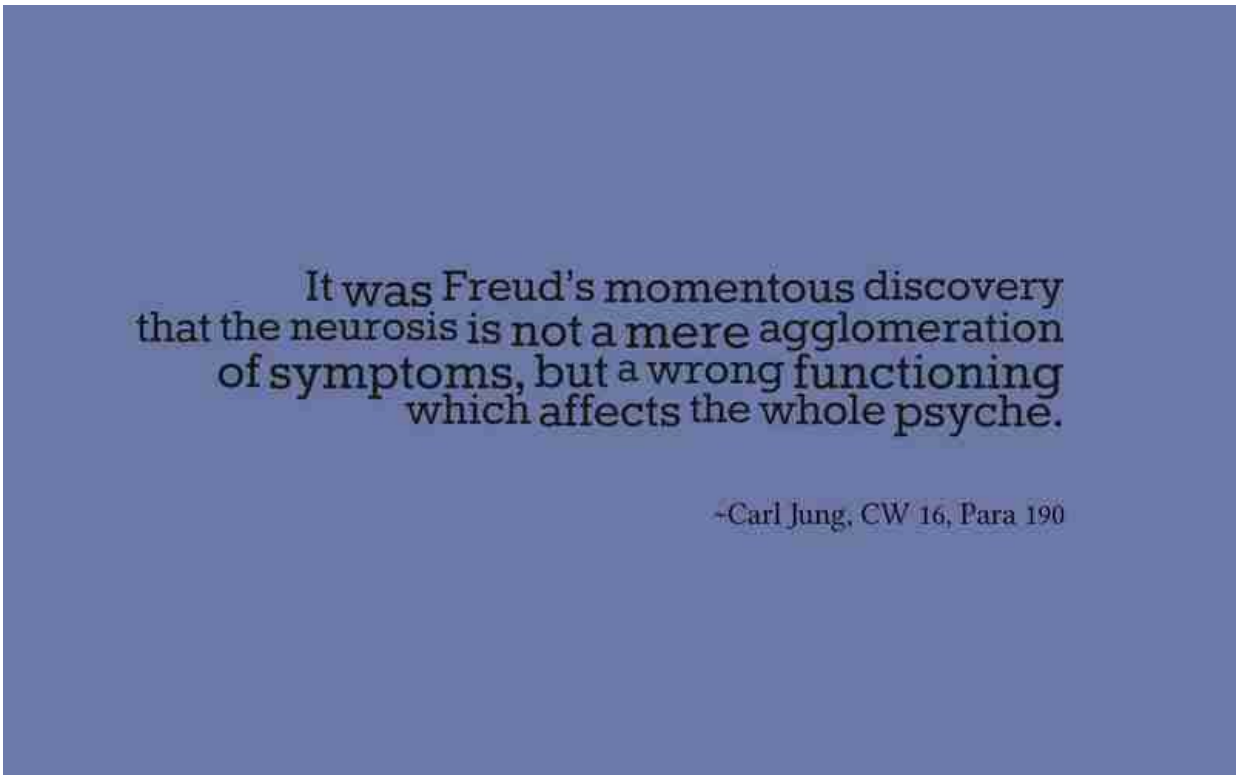
It was Freud's momentous discovery
that the neurosis is not a mere agglomeration
of symptoms, but a wrong functioning
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~Carl Jung, CW 16, Para 190

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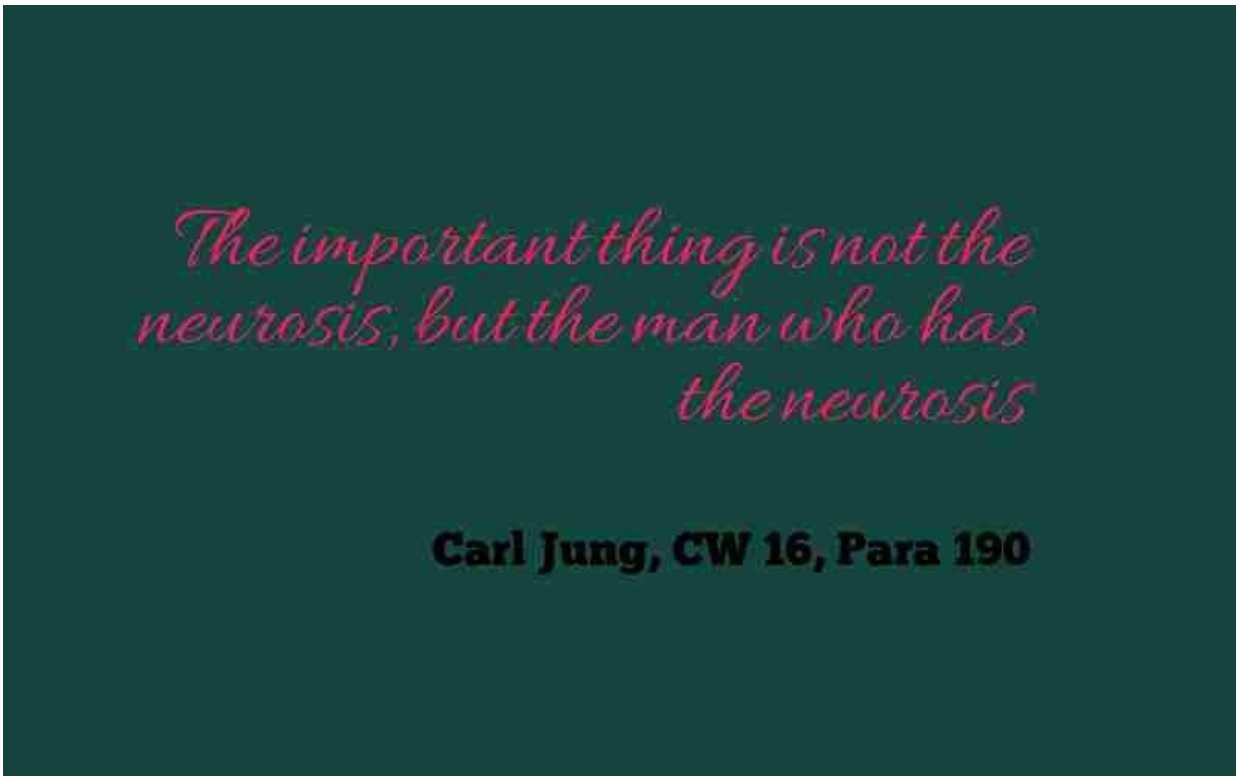
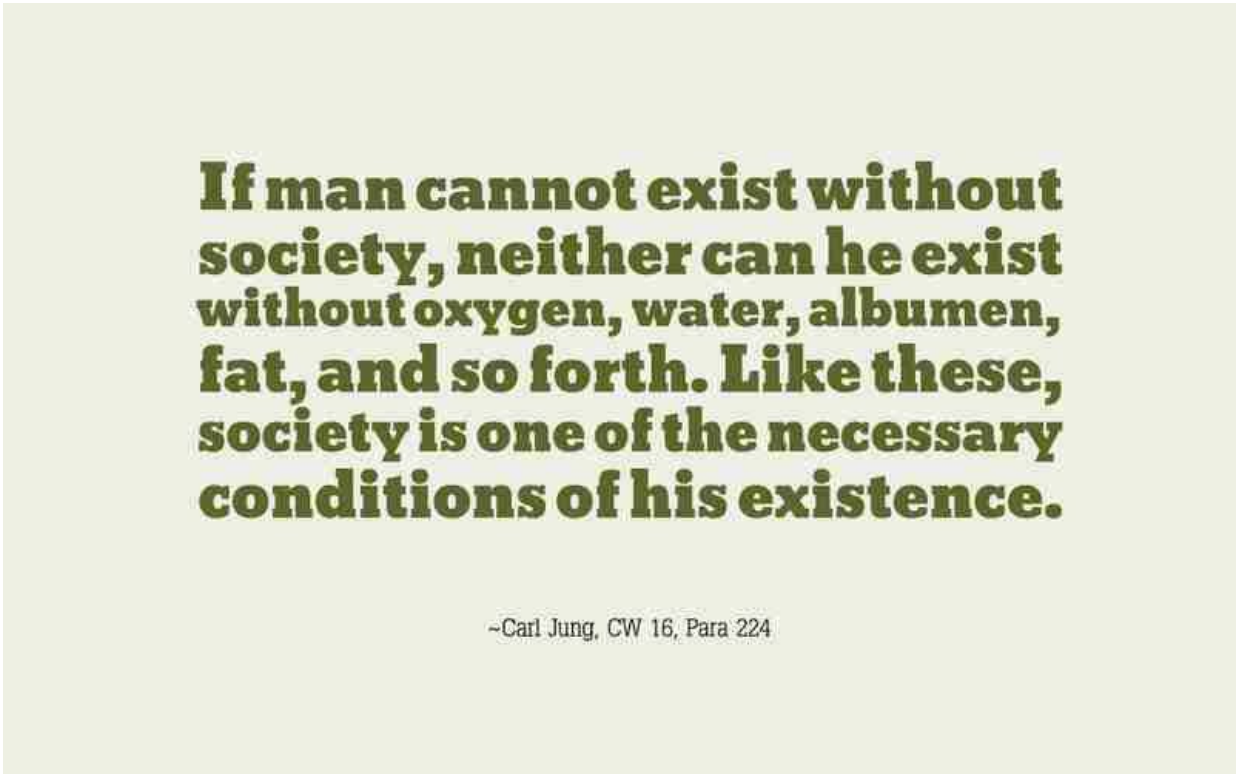


The important thing is not the neurosis, but the man who has the neurosis. Carl Jung, CW 16, Para 190


If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence.
~Carl Jung, CW 16, Para 224

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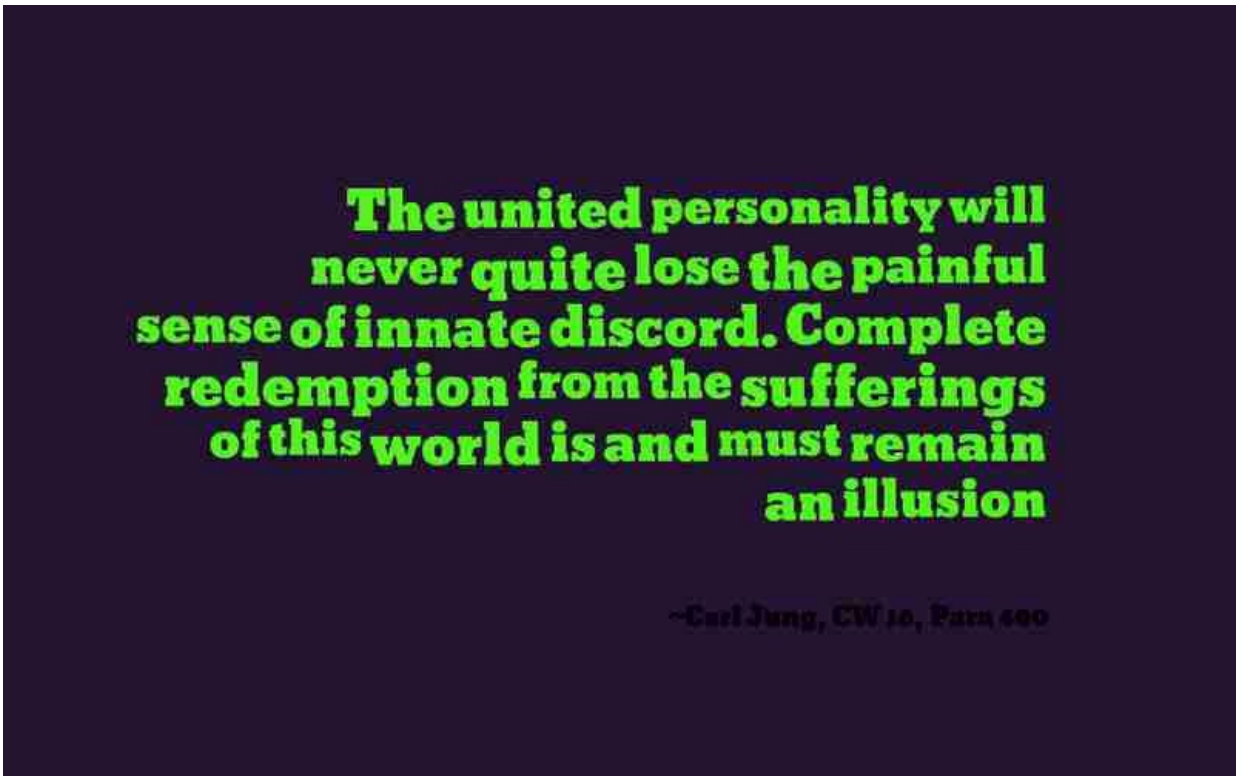
The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion
~Carl Jung, CW 16, Para 400

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Complete redemption from the sufferings of this world is and must remain an illusion.
Carl Jung, CW 16, Para 400

Carl Jung: As you know, the angel of death has struck me down too and almost succeeded in wiping me off the slate. **(2016-06-20 02:30)**

Eleanor Bertine has already given me the news of your illness in a letter I received a few days ago.

I wish I could talk to you personally, but one is so far from each other and it is such a long time we are sepa- rated from the rest of the world that one feels quite hopeless about a communication.

We don't trust even our letters to be capable of jumping over the abyss which yawns between us and the wide world.

Still I hope that a good star conveys my letter to you.

As you know, the angel of death has struck me down too and almost succeeded in wiping me off

the slate.

I have been practically an invalid ever since, recovering very slowly from all the arrows that have pierced me on all sides.

Fortunately enough my head has not suffered and I could forget myself in my scientific work.

On the whole my illness proved to be a most valuable experience, which gave me the inestimable opportunity of
a glimpse behind the veil.

The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will.

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins
with everything which you were meant to be and

never reached. It is something ineffably grand.

I was free, completely free and whole, as I never felt before.

I found myself 15,000 km. from the earth and I saw it as an immense globe resplendent in an inexpressibly beautiful blue light.

I was on a point exactly above the southern end of India, which shone in a bluish silvery light with Ceylon like a shimmering opal in the deep blue sea.

I was in the universe, where there was a big solitary rock

containing a temple. I saw its entrance illuminated by a

thousand small flames of coconut oil.

I knew I was to enter the temple and I would reach full knowledge.

But at this moment a messenger from the world (which by then was a very insignificant corner of the uni- verse) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely.

But from then on for three weeks I slept, and was wakeful each night in the universe and experienced the complete vision.

Not I was united with somebody or something—it was united, it was the hierosgamos [the sacred marriage], the mystic Agnus [lamb].

It was a silent invisible festival permeated by an incomparable, indescribable feeling of eternal bliss, such as I never could have imagined as being within reach of human experience.

Death is the hardest thing from the outside and as long as we are outside of it.

But once inside you taste of such completeness and peace and fulfillment that
you don’t want to return.

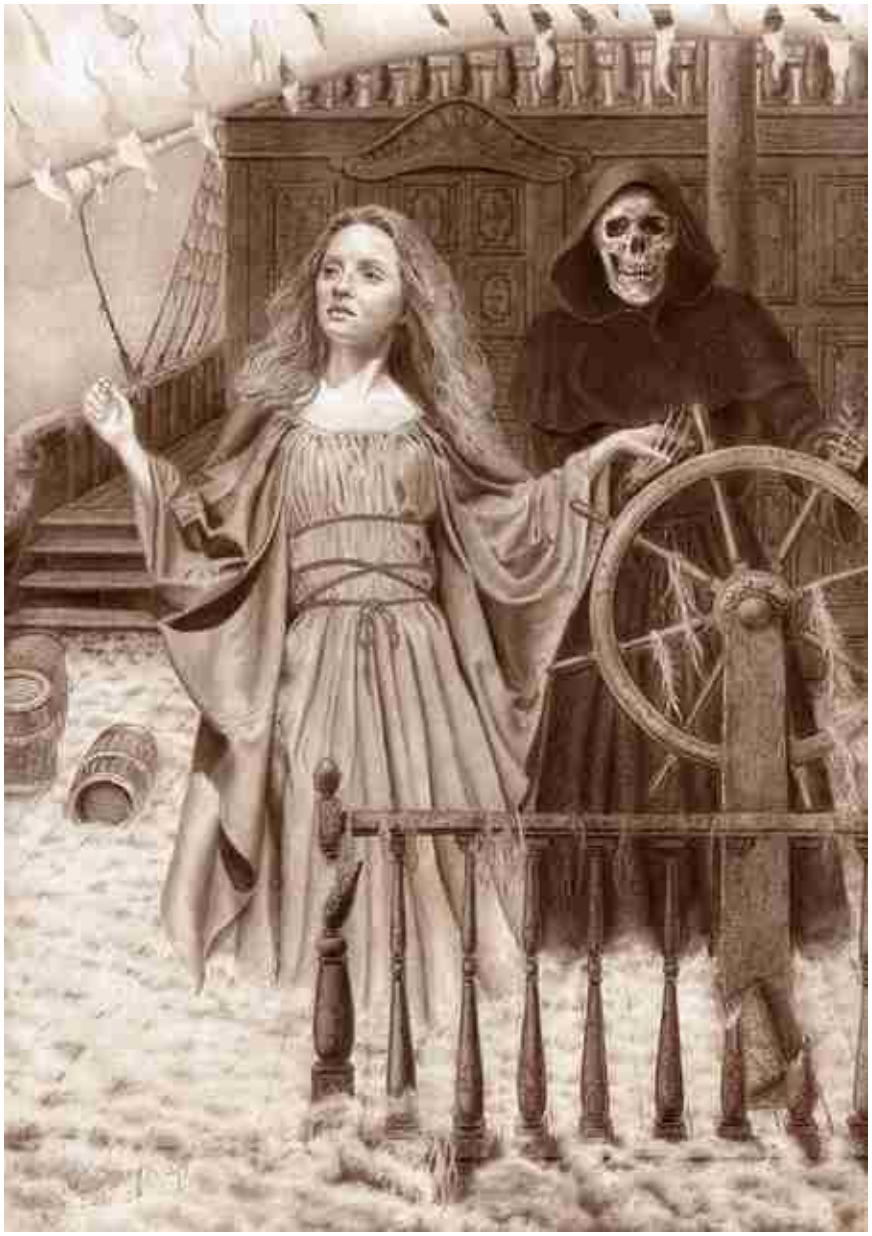
As a matter of fact, during the first month after my first vision I suffered from black depressions because I felt that I was recovering.

It was like dying.

I did not want to live and to return into this fragmentary, restricted, narrow, almost mechanical life, where you were subject to the laws of gravity and cohesion, imprisoned in a system of 3 dimensions and whirled along with other bodies in the turbulent stream of time.

There was fullness, meaning fulfillment, eternal movement (not movement in time).
Carl Jung, Letters Vol. I,
Pages 357-358

Carl Jung: "Death has laid its hand upon our friend." (2016-06-21 02:30)



MEMORIAL TO J. S. [Jerome Schloss, of New

York] Death has laid its hand upon our

friend.

The darkness out of which his soul had risen has come again and has undone the life of his earthly body, and has left us alone in pain and sorrow.

To many death seems to be a brutal and meaningless end to a short and

meaningless existence. So it looks, if seen from the surface and from the

darkness.

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall dis-

cern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life.

Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime.

In the youthful expansion of our life we think of it as an ever-increasing river, and this conviction accompanies us often far beyond the noonday of our existence.

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soil begins its secret work, getting ready for the departure.

Out of the turmoil and terror of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its secret work of purification.

When I met J. S. for the first time I found in him a man of rare clarity and purity of character and personal- ity.

I was deeply impressed with the honesty and sincerity of his purpose.

And when I worked with him, helping him to understand the intricacies of the human psyche, I could not but admire the kindness of his feeling and the absolute truthfulness of his mind.

But though it was a privilege to teach a man of such rare human qualities, it was not the thing that touched me most.

Yes, I did teach him, but he taught me too.

He spoke to me in the eternal language of symbols, which I did not grasp until the awe-inspiring conclusion, the culmination

in death, became manifest.

I shall never forget how he liberated his mind from the turmoil of modern business life, and how, gradually working back, he freed himself from the bonds that held him fast to his earthly parents and to his youth; and how the eternal image of the soul appeared to him, first dimly, then slowly taking shape in the vision of his dreams, and how finally, three weeks before his death, he beheld the vision of his own sarcophagus from which his living soul arose.

Who am I that I should dare say one word beyond this vision?

Is there a human word that could stand against the revelation given to

the chosen one? There is none.

Let us return, therefore, to the external language and let us hear the words of the sacred text. And as the an- cient words which give truth to us, we will give life to them. (I Corinthians 13; l 5 : 37-55-) Carl Jung, CW 18, Pages 757-758

Carl Jung: her insanity would exhibit a sort of lycanthropy (2016-06-22 02:30)

A marked change occurs when the child develops consciousness of his ego, a fact which is registered by his referring to himself as "I."

This change normally takes place between the third and fifth year, but it may begin earlier.

From this moment we can speak of the existence of an individual psyche, though normally the psyche attains relative independence only after puberty.

Up till then it has been largely the plaything of instinct and environment.

The child who enters school at six is still for the most part the psychic product of his parents, endowed, it is true, with the nucleus of ego-consciousness, but incapable of asserting his unconscious individuality.

One is often tempted to interpret children who are peculiar, obstinate, disobedient, or difficult to handle as especially individual or self-willed.

This is a mistake.

In such cases we should always examine the parental milieu, its psychological

conditions and history. Almost without exception we discover in the parents the only

valid reasons for the child’s difficulties.

His disquieting peculiarities are far less the expression of his own inner life than a reflection of disturbing influences in the home.

If the physician has to deal with nervous disorders in a child of this age, he will have to pay serious attention to the psychic state of the parents; to their problems, the way they live and do not live,

the aspirations they have fulfilled or neglected, and to the predominant family atmosphere and the method of education.

All these psychic conditions influence a child profoundly.

In his early years the child lives in a state of participation mystique with his parents.

Time and again it can be seen how he reacts immediately to any important developments in the parental psy- che.

Needless to say both the parents and the child are unconscious of what is going on.

The infectious nature of the parents' complexes can be seen from the effect their mannerisms have on their children.

Even when they make completely successful efforts to control themselves, so that no adult could detect the least trace of a complex, the children will get wind of it somehow.

I remember a very revealing case of three girls who had a most devoted mother.

When they were approaching puberty they confessed shamefacedly to each other that for years they had suf- fered from horrible dreams about her.

They dreamt of her as a witch or a dangerous animal, and they could not understand it at all, since their mother was so lovely and so utterly devoted to them.

Years later the mother became insane, and in her insanity would exhibit a sort of lycanthropy in which she crawled about on all fours and imitated the grunting of pigs, the barking of dogs, and the growling of bears. Carl

Jung, CW 17, Para 1071 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

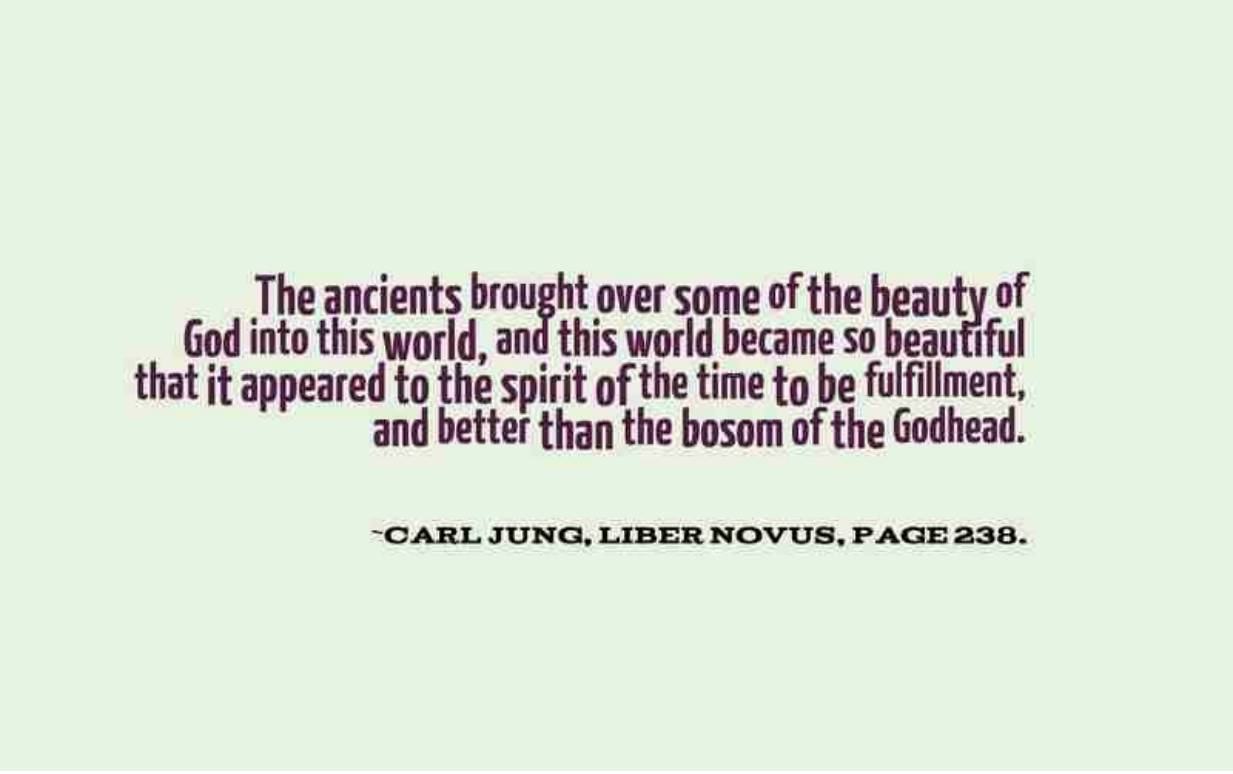
https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XLI [Red Book; Liber Novus] (2016-06-23 02:30)


The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead.
~CARL JUNG, LIBER NOVUS, PAGE 238.

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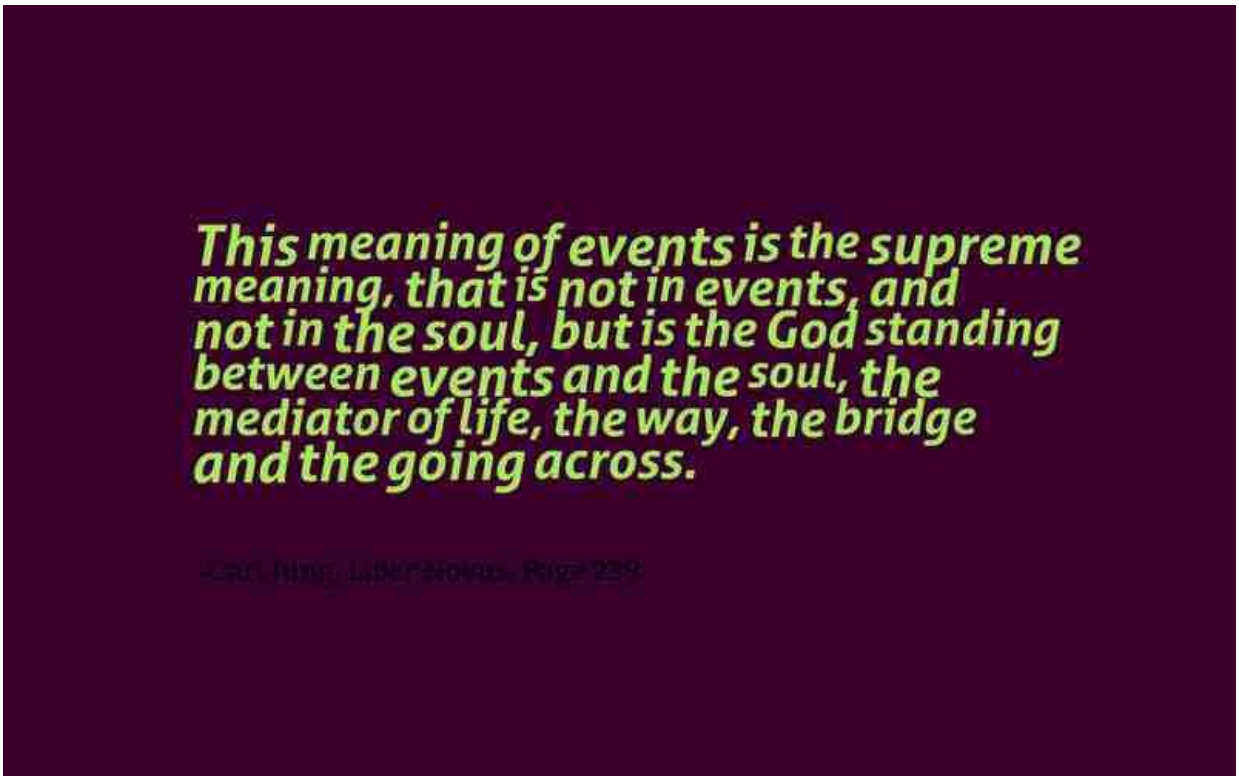
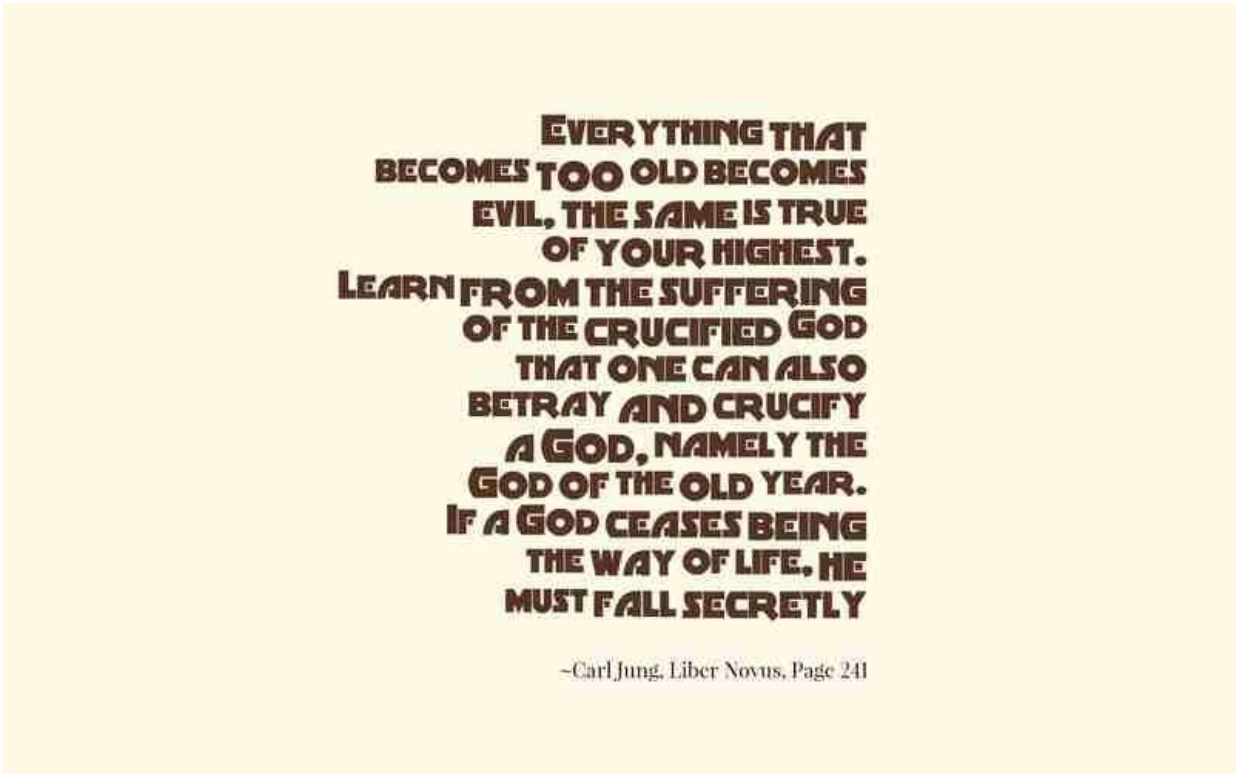
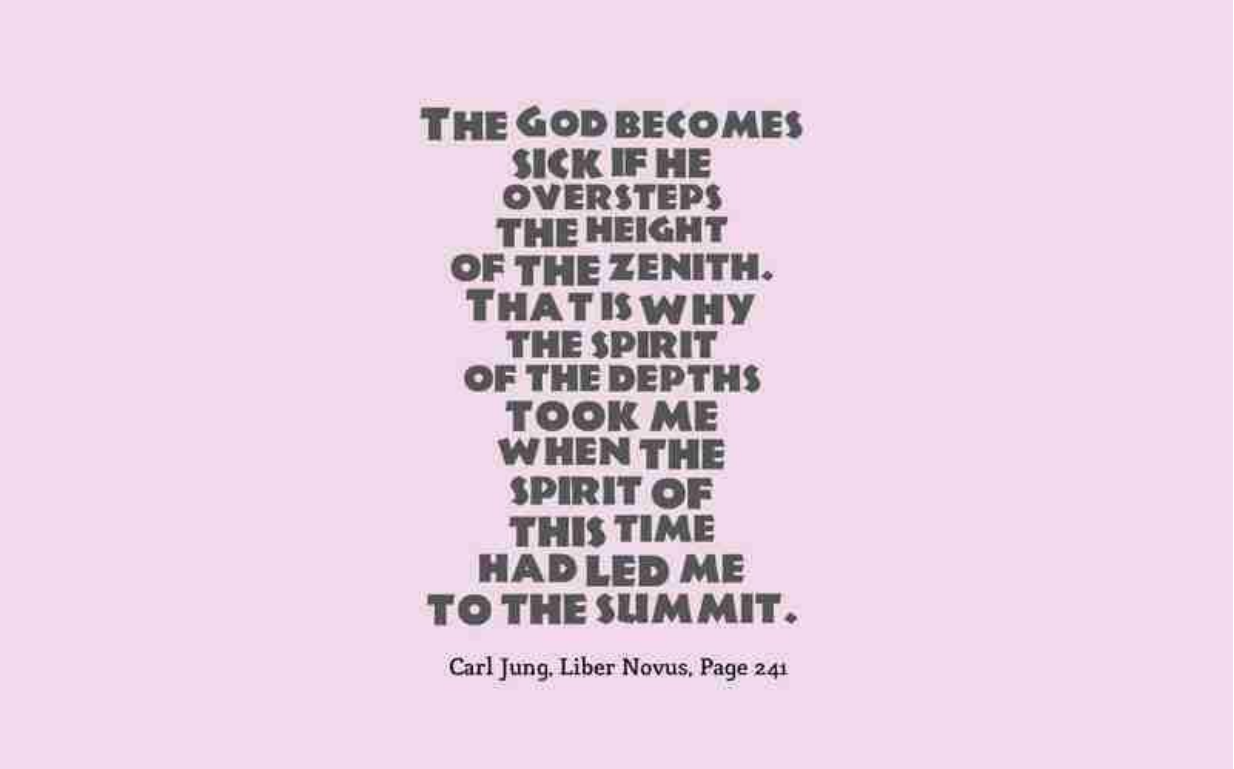

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

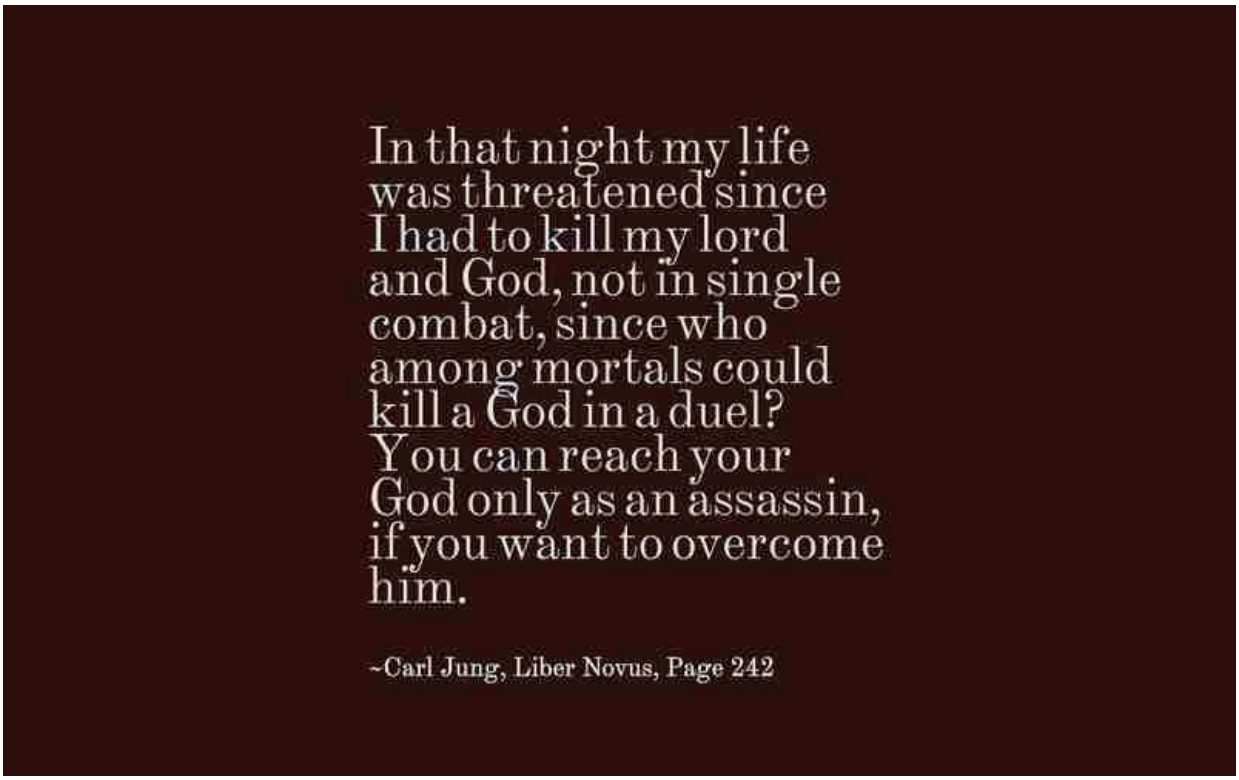

EVERYTHING THAT BECOMES TOO OLD BECOMES EVIL, THE SAME IS TRUE OF YOUR HIGHEST. LEARN FROM THE SUFFERING OF THE CRUCIFIED GOD THAT ONE CAN ALSO BETRAY AND CRUCIFY A GOD, NAMELY THE GOD OF THE OLD YEAR. IF A GOD CEASES BEING THE WAY OF LIFE, HE MUST FALL SECRETLY
~Carl Jung, Liber Novus, Page 241

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the

crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.



The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.


In that night my life
was threatened since
I had to kill my lord
and God, not in single
combat, since who
among mortals could
kill a God in a duel?
You can reach your
God only as an assassin,
if you want to overcome
him.
~Carl Jung, Liber Novus, Page 242

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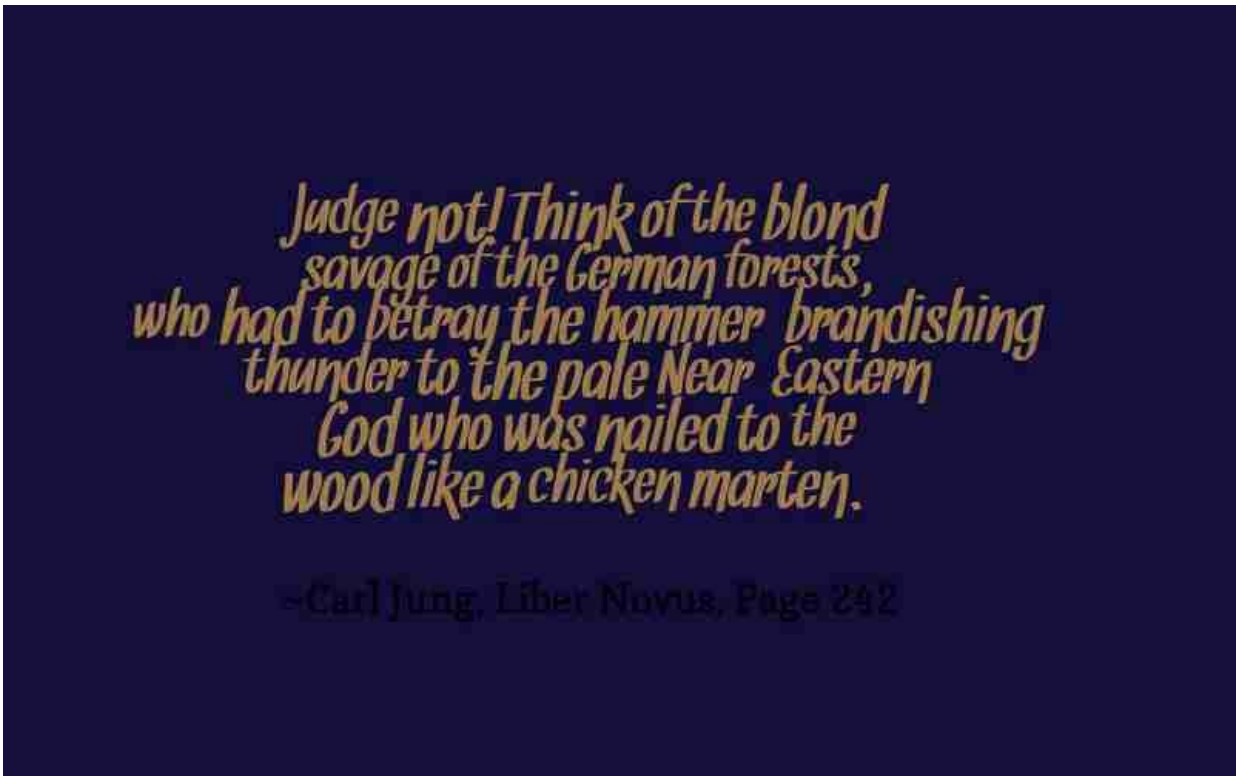
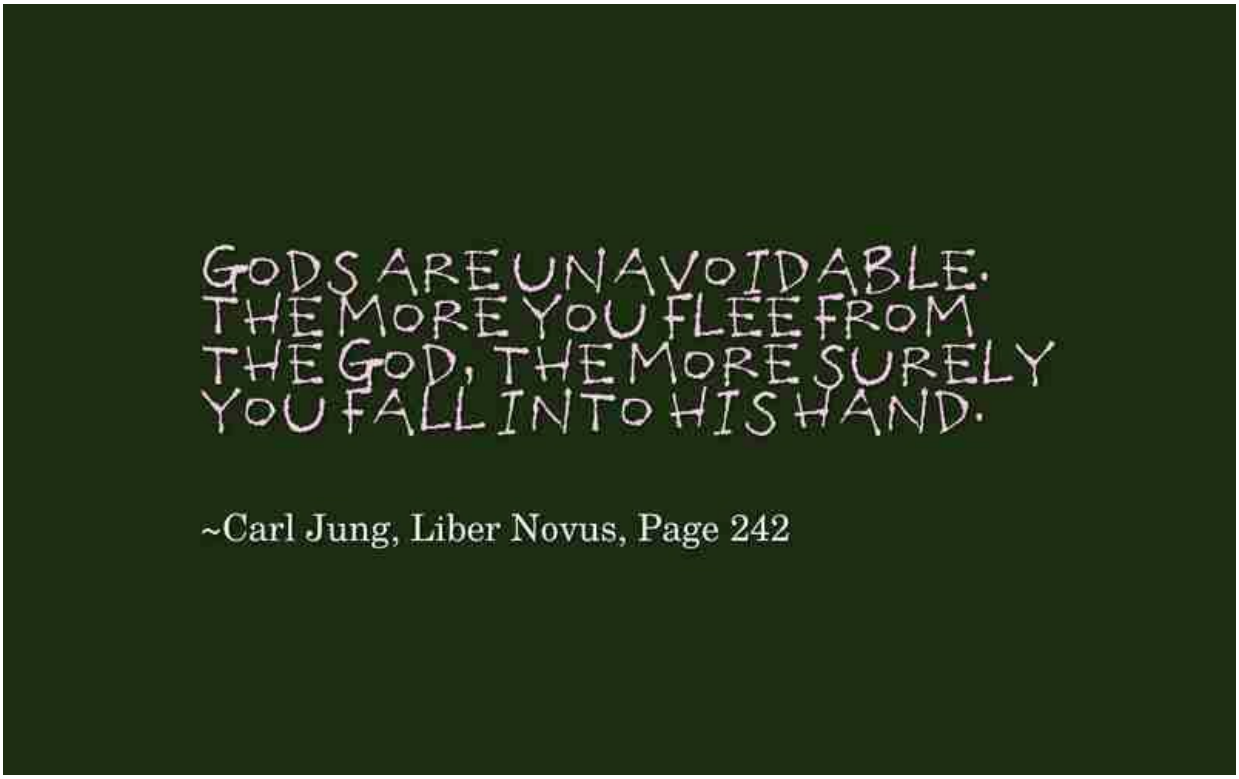
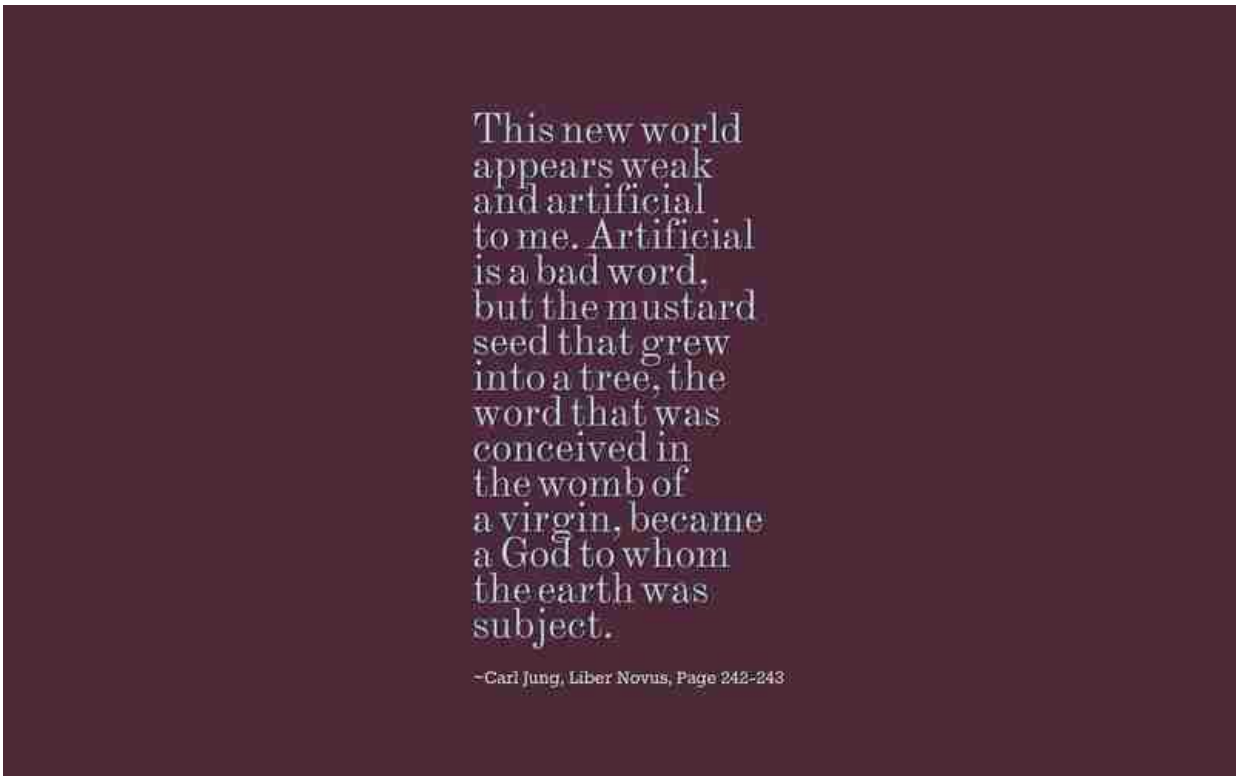

Judge not! Think of the blond
savage of the German forests,
who had to betray the hammer brandishing
thunder to the pale Near Eastern
God who was nailed to the
wood like a chicken marten.
~Carl Jung, Liber Novus, Page 242

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to

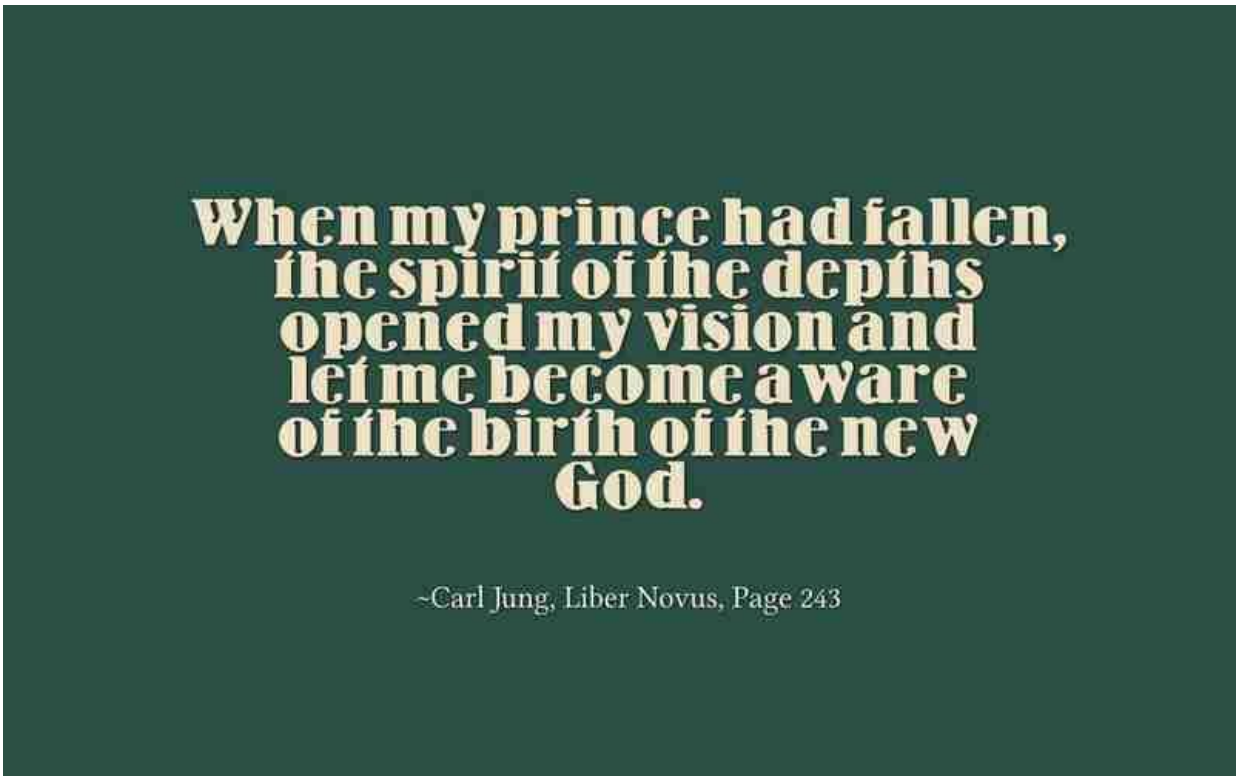
the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.



Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

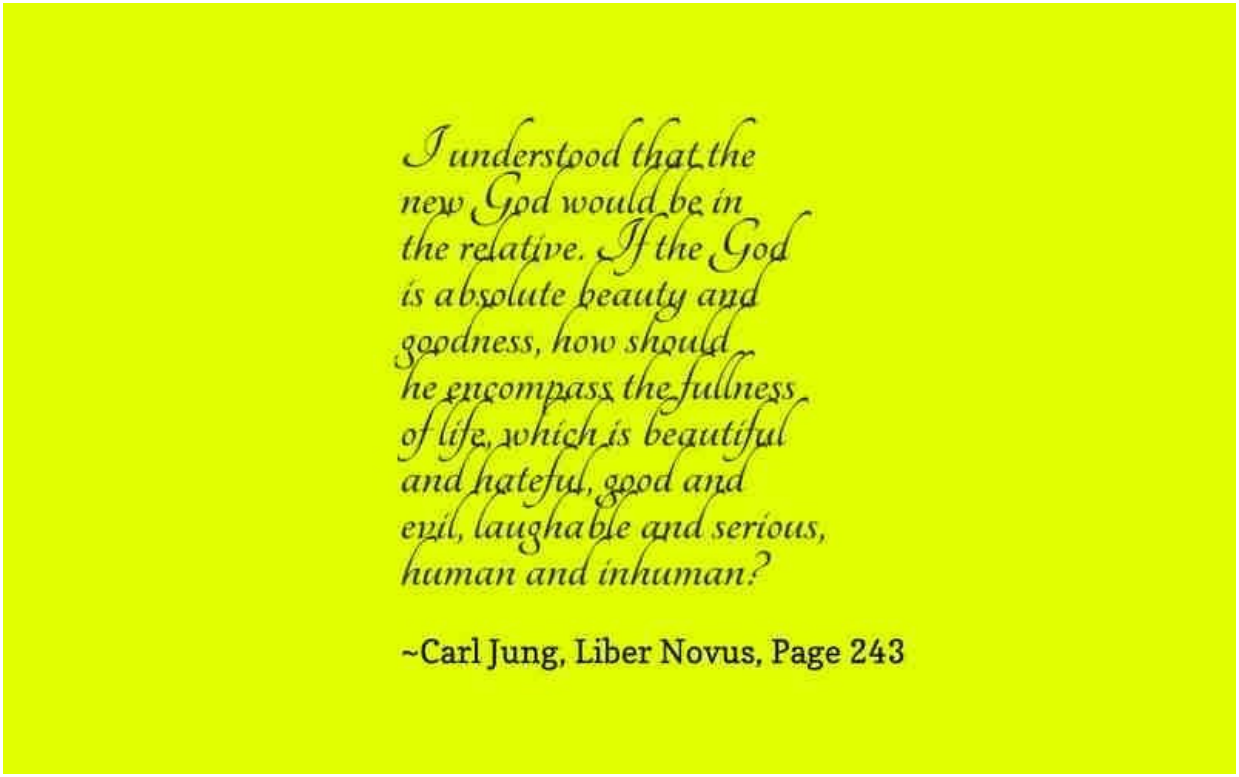

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject.
~Carl Jung, Liber Novus, Page 242-243

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

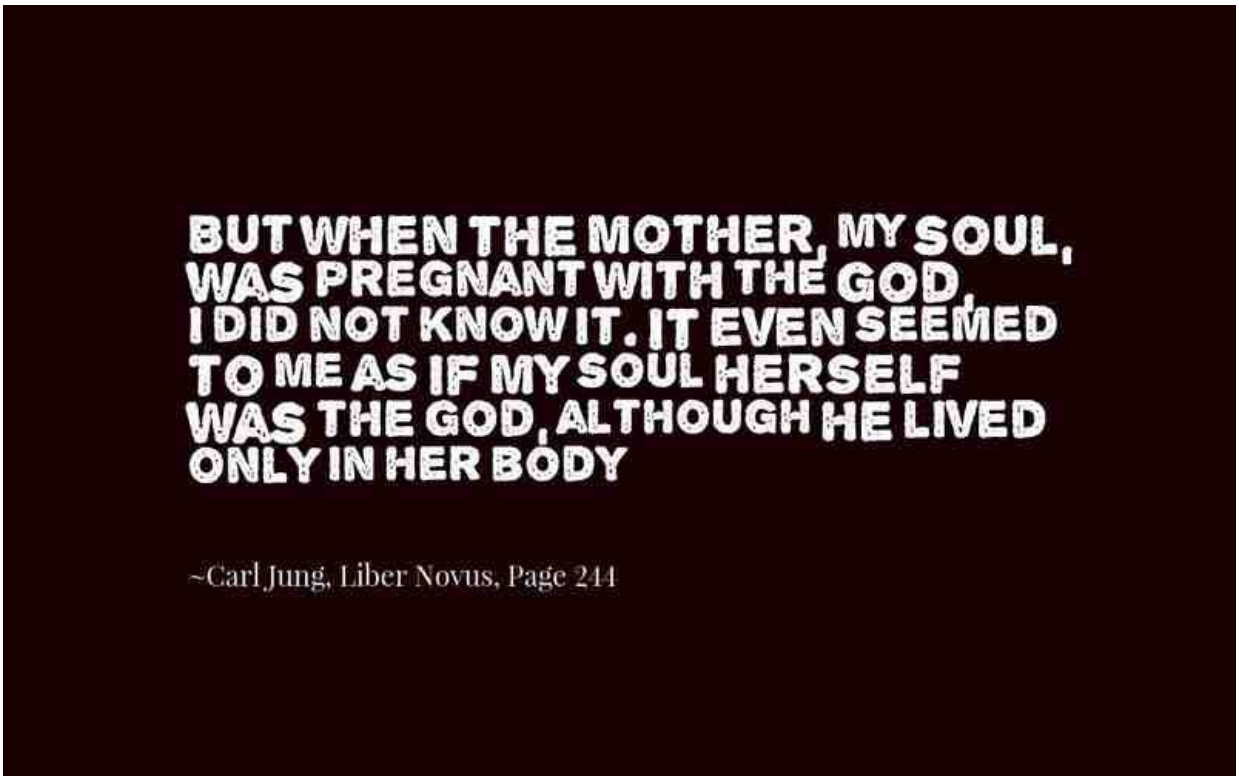

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God.
~Carl Jung, Liber Novus, Page 243

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the

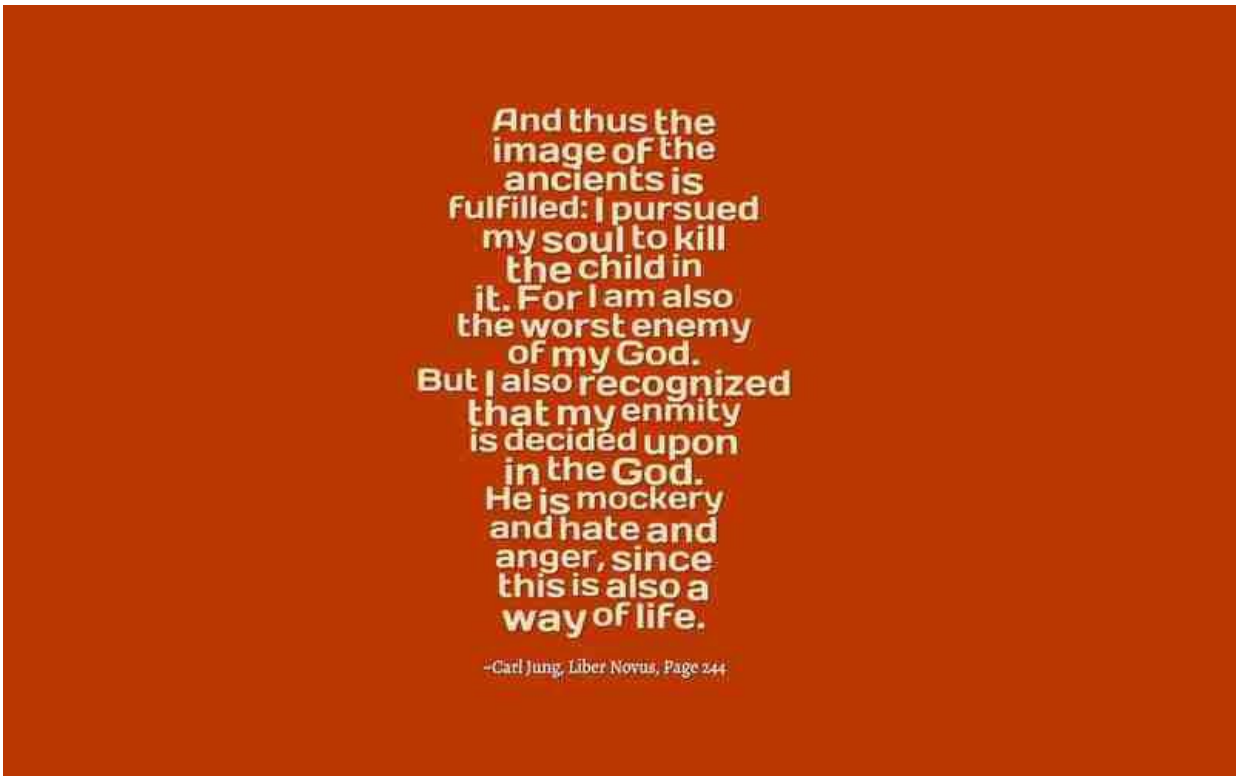
new God. Carl Jung, Liber Novus, Pages 243.


I understood that the
new God would be in
the relative. If the God
is absolute beauty and
goodness, how should
he encompass the fullness
of life, which is beautiful
and hateful, good and
evil, laughable and serious,
human and inhuman?
~Carl Jung, Liber Novus, Page 243

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.


BUT WHEN THE MOTHER, MY SOUL,
WAS PREGNANT WITH THE GOD,
I DID NOT KNOW IT. IT EVEN SEEMED
TO ME AS IF MY SOUL HERSELF
WAS THE GOD, ALTHOUGH HE LIVED
ONLY IN HER BODY
~Carl Jung, Liber Novus, Page 244

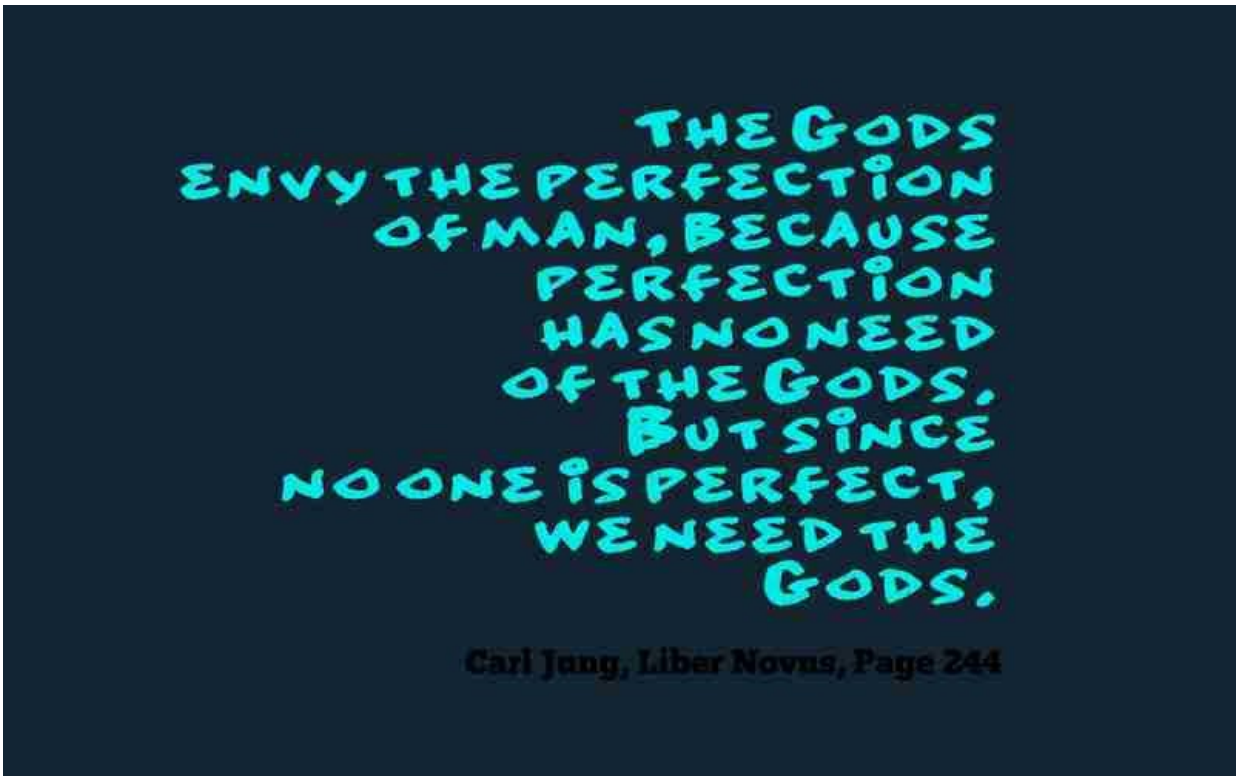
But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.



And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon

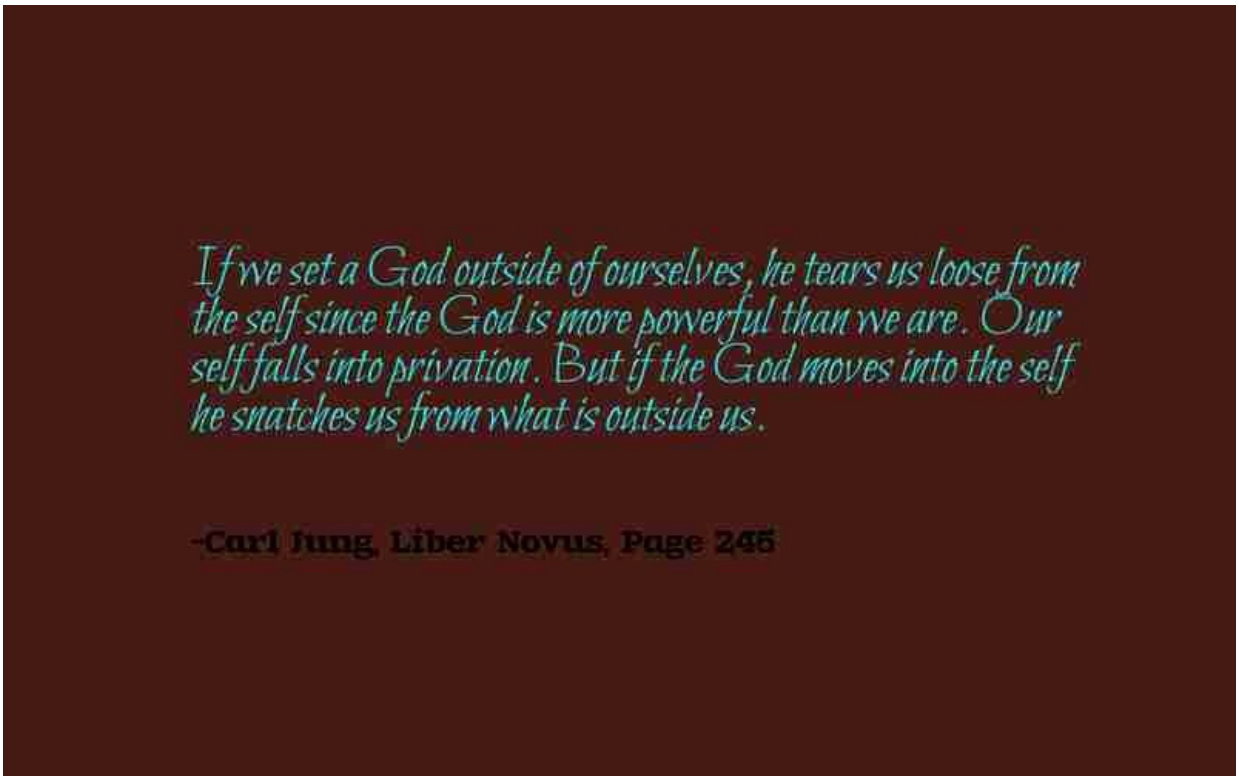
in the God. He is mockery and hate and anger, since

this is also a way of life. Carl Jung, Liber Novus, Page 244.



The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

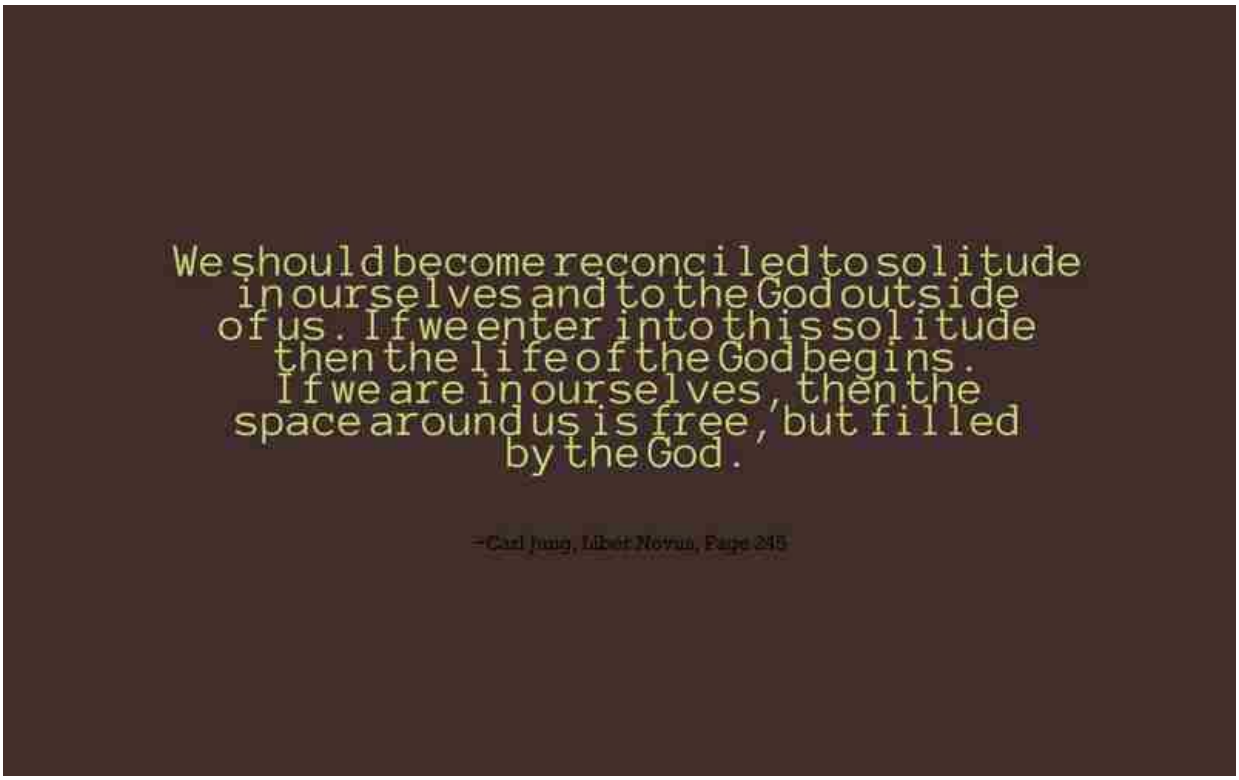
The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.


If we set a God outside of ourselves, he tears us loose from
the self since the God is more powerful than we are. Our
self falls into privation. But if the God moves into the self
he snatches us from what is outside us.
-Carl Jung, Liber Novus, Page 245

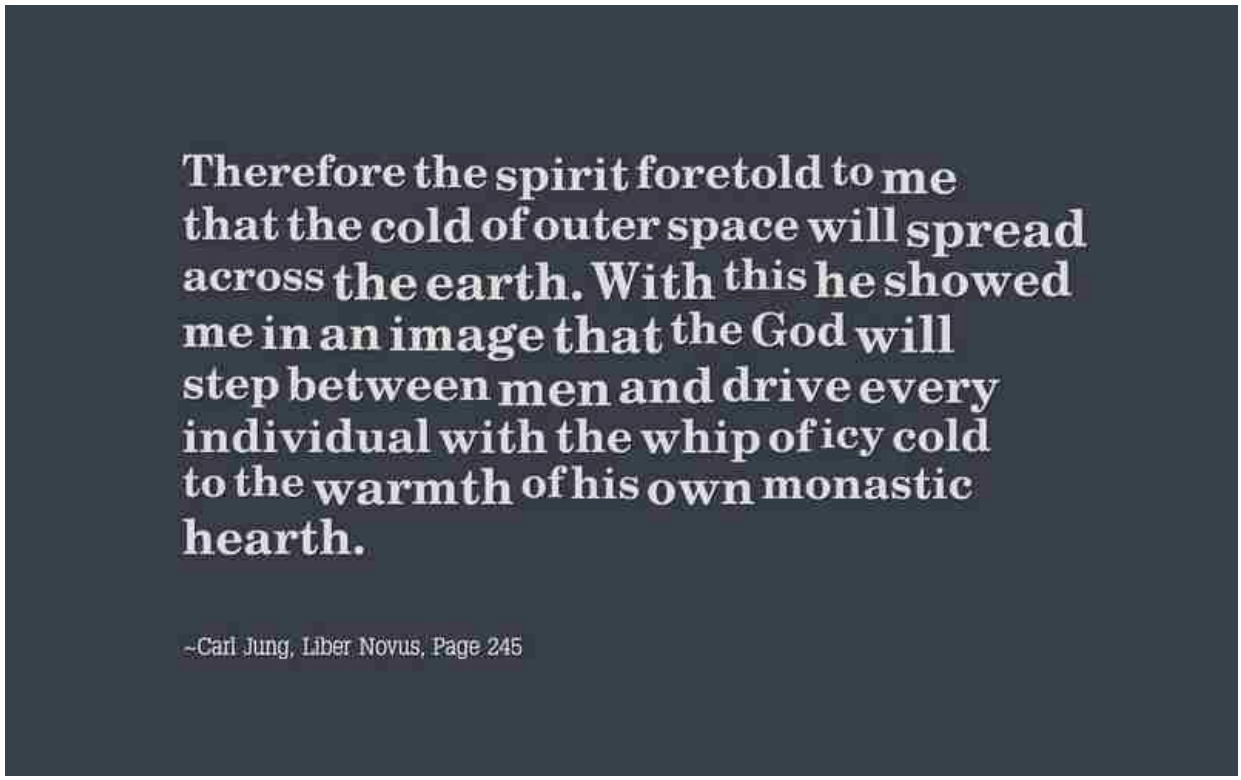
If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he

snatches us from what is outside us. Carl Jung, Liber

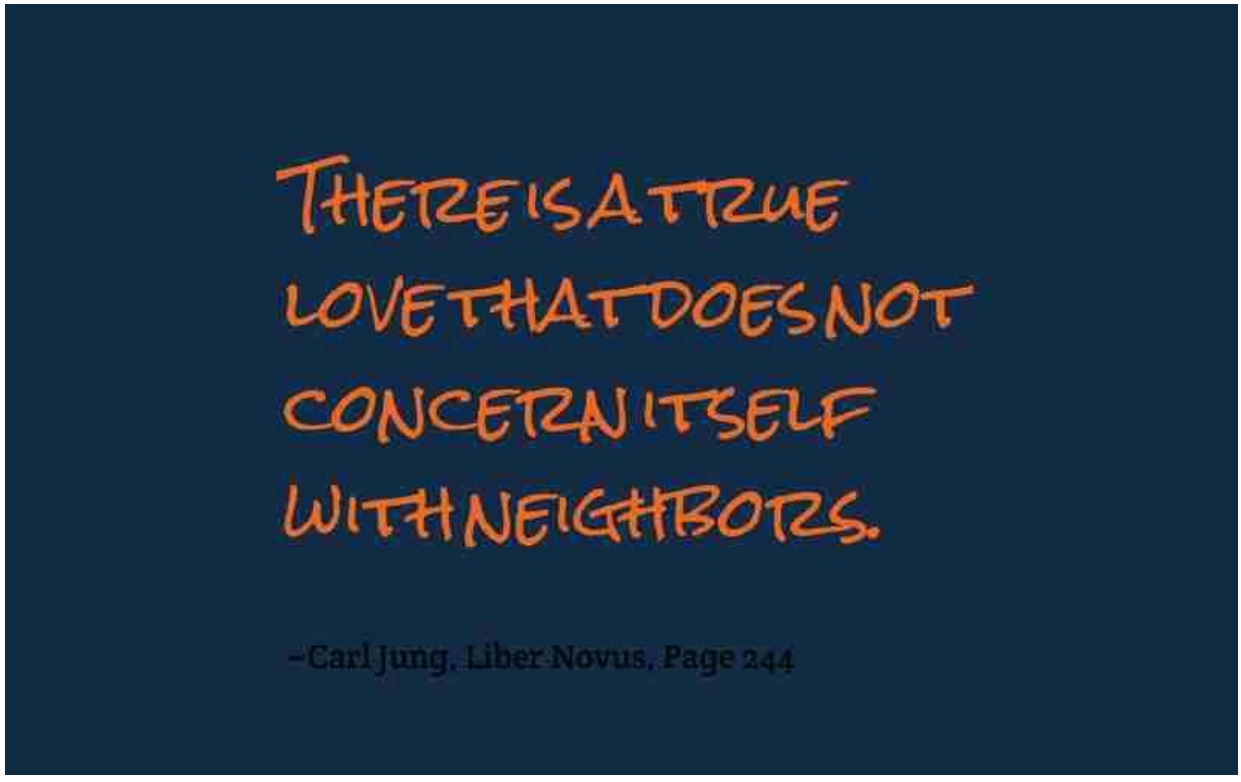
Novus, Page 245.


We should become reconciled to solitude
in ourselves and to the God outside
of us. If we enter into this solitude
then the life of the God begins.
If we are in ourselves, then the
space around us is free, but filled
by the God.
-Carl Jung, Liber Novus, Page 245

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

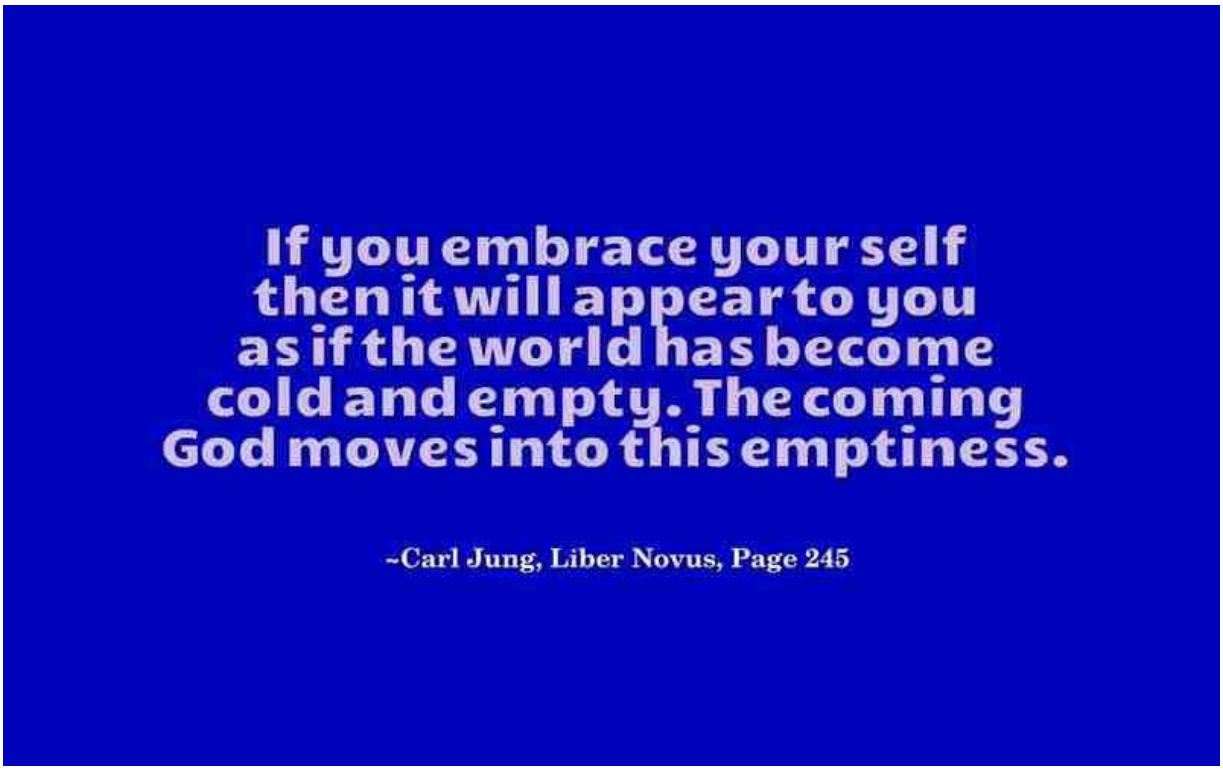

Therefore the spirit foretold to me
that the cold of outer space will spread
across the earth. With this he showed
me in an image that the God will
step between men and drive every
individual with the whip of icy cold
to the warmth of his own monastic
hearth.
-Carl Jung, Liber Novus, Page 245

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

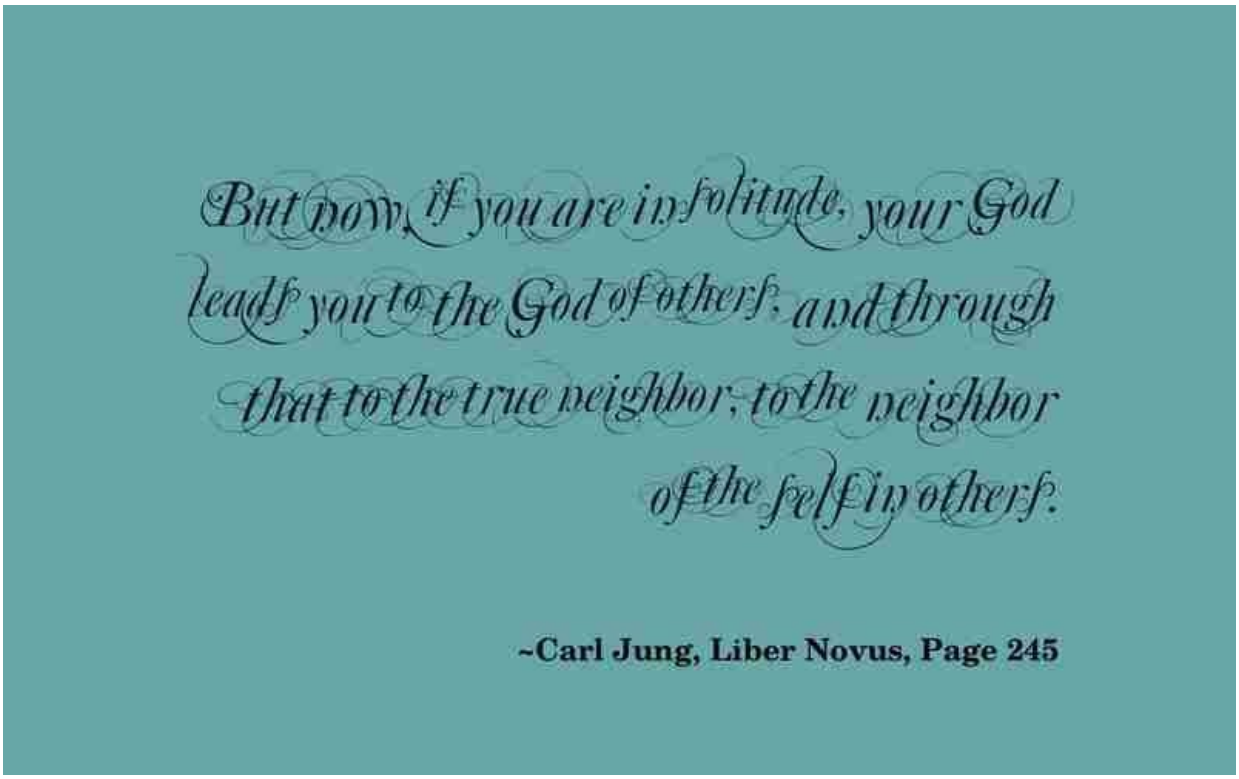


There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

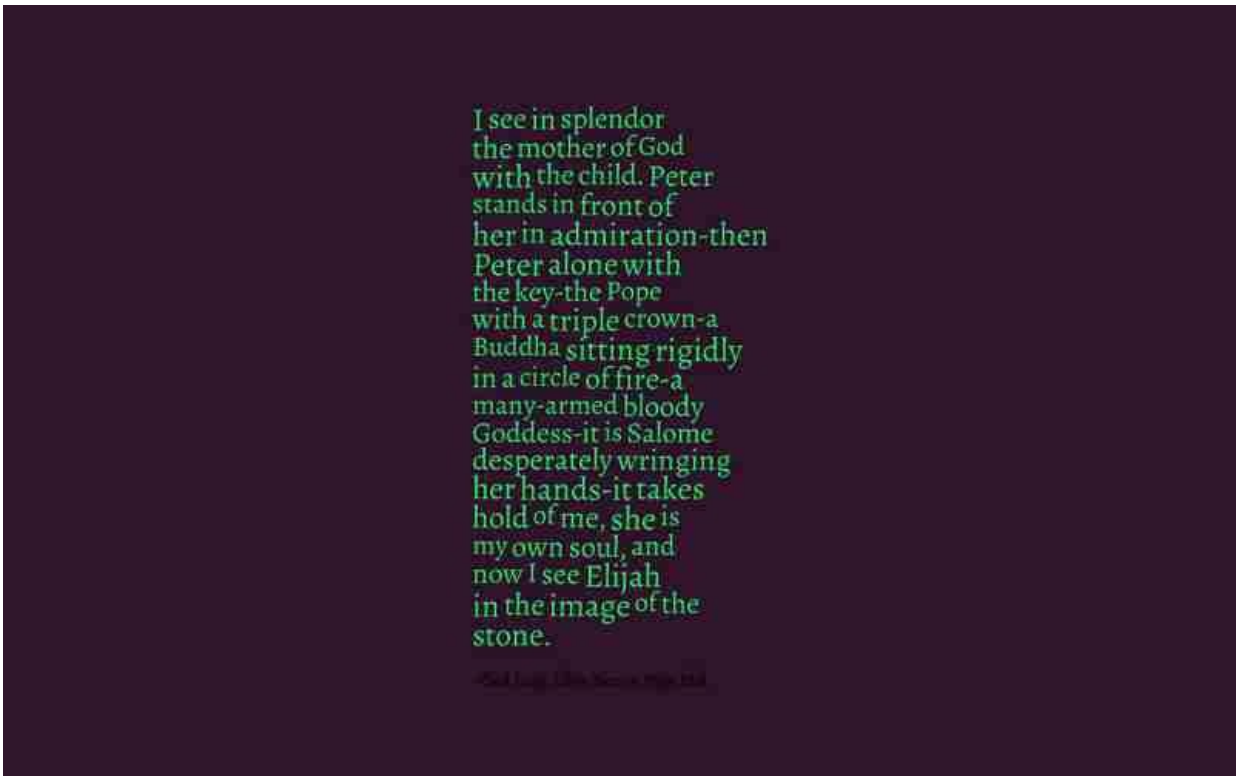
Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.


If you embrace your self
then it will appear to you
as if the world has become
cold and empty. The coming
God moves into this emptiness.
~Carl Jung, Liber Novus, Page 245

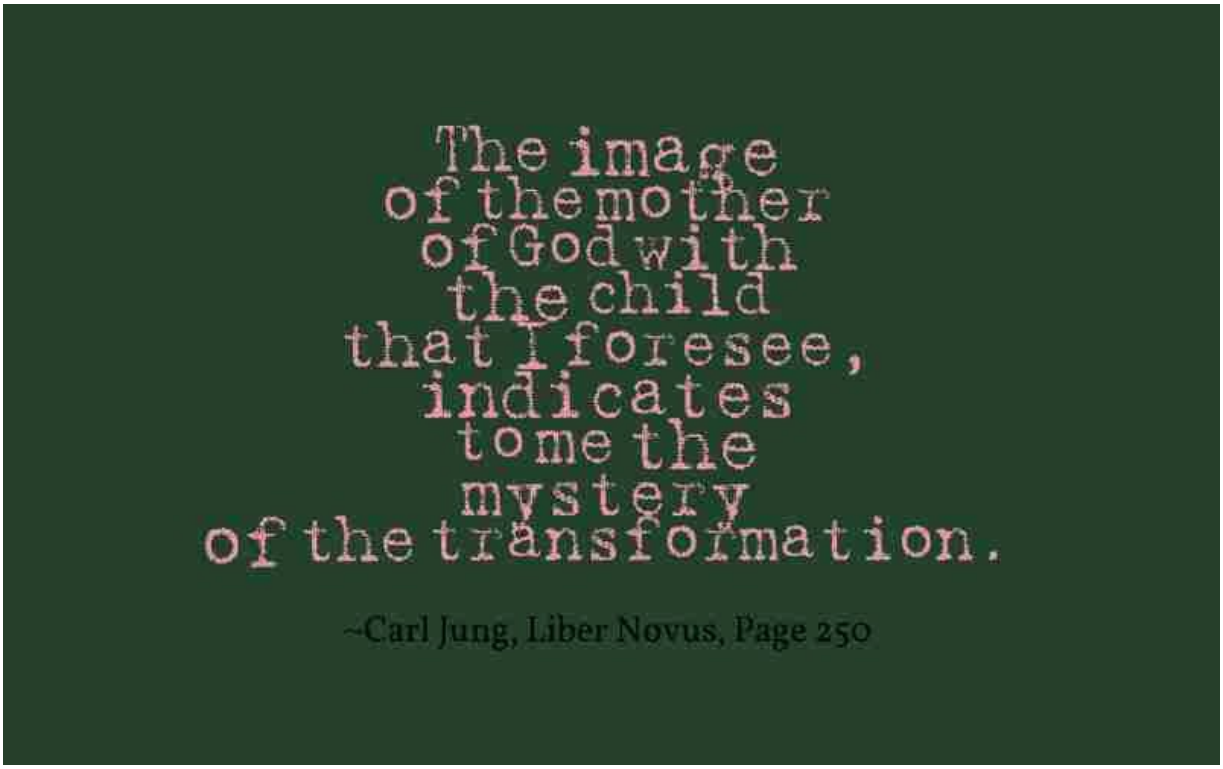
If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.


But now, if you are in solitude, your God
leads you to the God of others, and through
that to the true neighbor, to the neighbor
of the self in others.
~Carl Jung, Liber Novus, Page 245

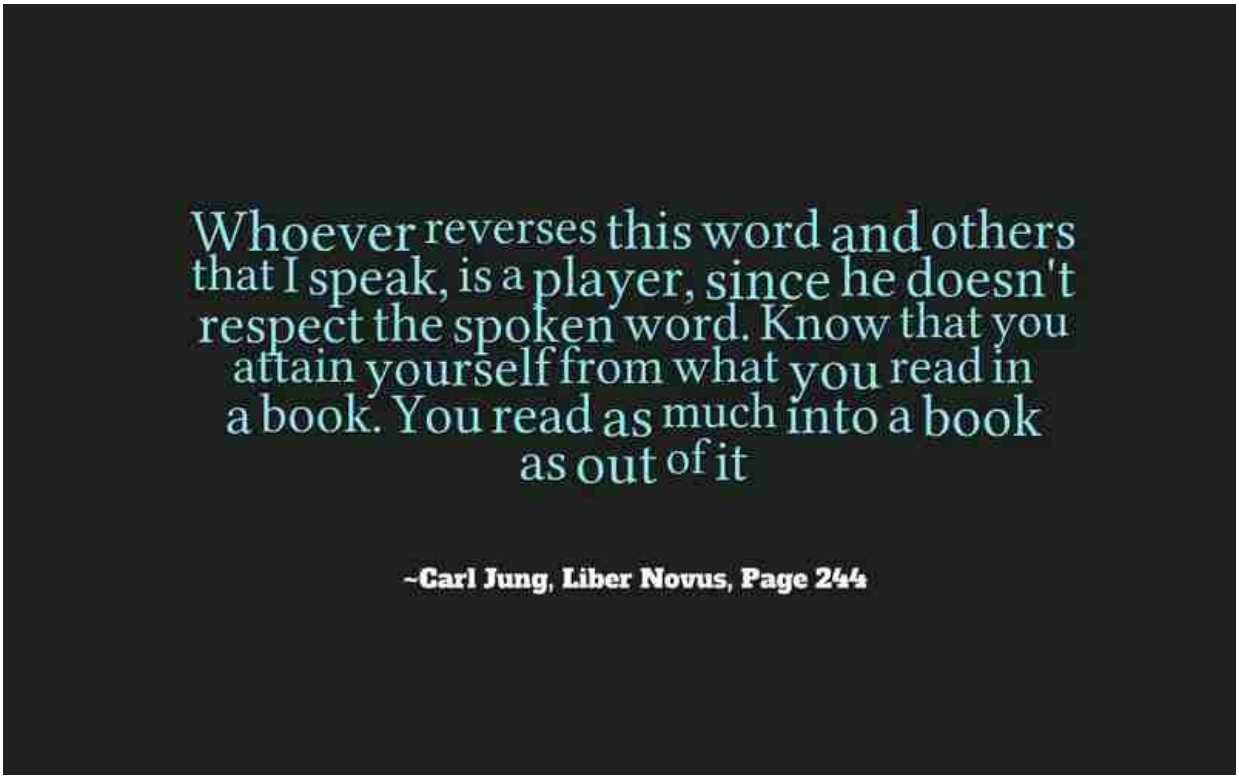
But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.



I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.



The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.


Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it
~Carl Jung, Liber Novus, Page 244

Whoever reverses this word and others that I speak, is a player, since he doesn’t respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

Carl Jung: ... my schoolmates hung the nickname "Father Abraham" on me.
(2016-06-24 02:30)

It was some months after the incident just described that my schoolmates hung the nickname "Father Abraham" on me.

No. 1 could not understand why, and thought it silly and ridiculous.

Yet somewhere in the background I felt that the name had hit the mark.

All allusions to this background were painful to me, for the more I read and the more familiar I became with city life,
the stronger grew my impression that what I was now getting to know as reality belonged to an order of things different from
the view of the world I had grown up with in the country, among rivers and woods, among men and animals in a small village

bathed in sunlight, with the winds and the clouds moving over it, and encompassed by dark night in which uncertain things
happened.

It was no mere locality on the map, but "God’s world," so ordered by Him and filled

with secret meaning. But apparently men did not know this, and even the animals

had somehow lost the senses to perceive it.

That was evident, for example, in the sorrowful, lost look of the cows, and in the resigned eyes of horses, in the devotion
of dogs, who clung so desperately to human beings, and even in the self-assured step of the cats who had chosen house
and barn as their, residence and hunting ground.

People were like the animals, and seemed as unconscious as they.

They looked down upon the ground or up into the trees in order to see what could be put to use, and for what
purpose; like animals they herded, paired, and fought, but did not see that they dwelt in a unified cosmos, in God’s world, in
an eternity where everything is already born and everything has already died. Carl

Jung, MDR, Pages 66-67 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: What are religions? Religions are psychotherapeutic systems. (2016-06-25 02:30)

What are religions? Religions are

psychotherapeutic systems. What are we doing,

we psychotherapists?

We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem.

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy.

It is not a play on words when I call religion a psychotherapeutic system. It is the most elaborate system, and there is a great practical truth behind it.

I have a clientele which is pretty large and extends over a number of continents, and where I live we are prac- tically surrounded by Catholics; but during the last thirty years I have not had more than about six practising Catholics among my patients.

The vast majority were Protestants and Jews.

I once sent round a questionnaire to people whom I did not know, asking: "If you were

in psychological trou- ble what would you do?

Would you go to the doctor or would you go to the priest or parson?"

I cannot remember the actual figures; but I remember that about twenty per cent of the Protestants said they would go to the parson.

All the rest were most emphatically against the parson and for the doctor, and the most emphatic were the relatives and children of parsons.

There was one Chinese who replied, and he put it very nicely. He remarked: "When I am young I go to the doctor, and when I am old I go to the philosopher."

But about fifty-eight or sixty per cent of the Catholics answered that they would certainly go to the priest.

That proves that the Catholic Church in particular, with its rigorous system of confession and its director of conscience,
is a therapeutic institution.

I have had some patients who, after having had analysis with me, even joined the Catholic Church, just as I have had some patients who now go to the so-called Oxford Group Movement—with my blessing!

I think it is perfectly correct to make use of these psychotherapeutic institutions which history has given to us, and I wish I were still a medieval man who could join such a creed.

Unfortunately it needs a somewhat medieval psychology to do it, and I am not sufficiently medieval.

But you see from this that I take the archetypal images and a suitable form for their projection seriously, be- cause the collective unconscious is really a serious factor in the human psyche. Carl Jung, CW 18, Para 370

Carl Jung across the web:

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http://carljungdepthpsychology.blogspot.com/ Google+:

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Facebook: Group: https://www.facebook.com/groups/56536297291/

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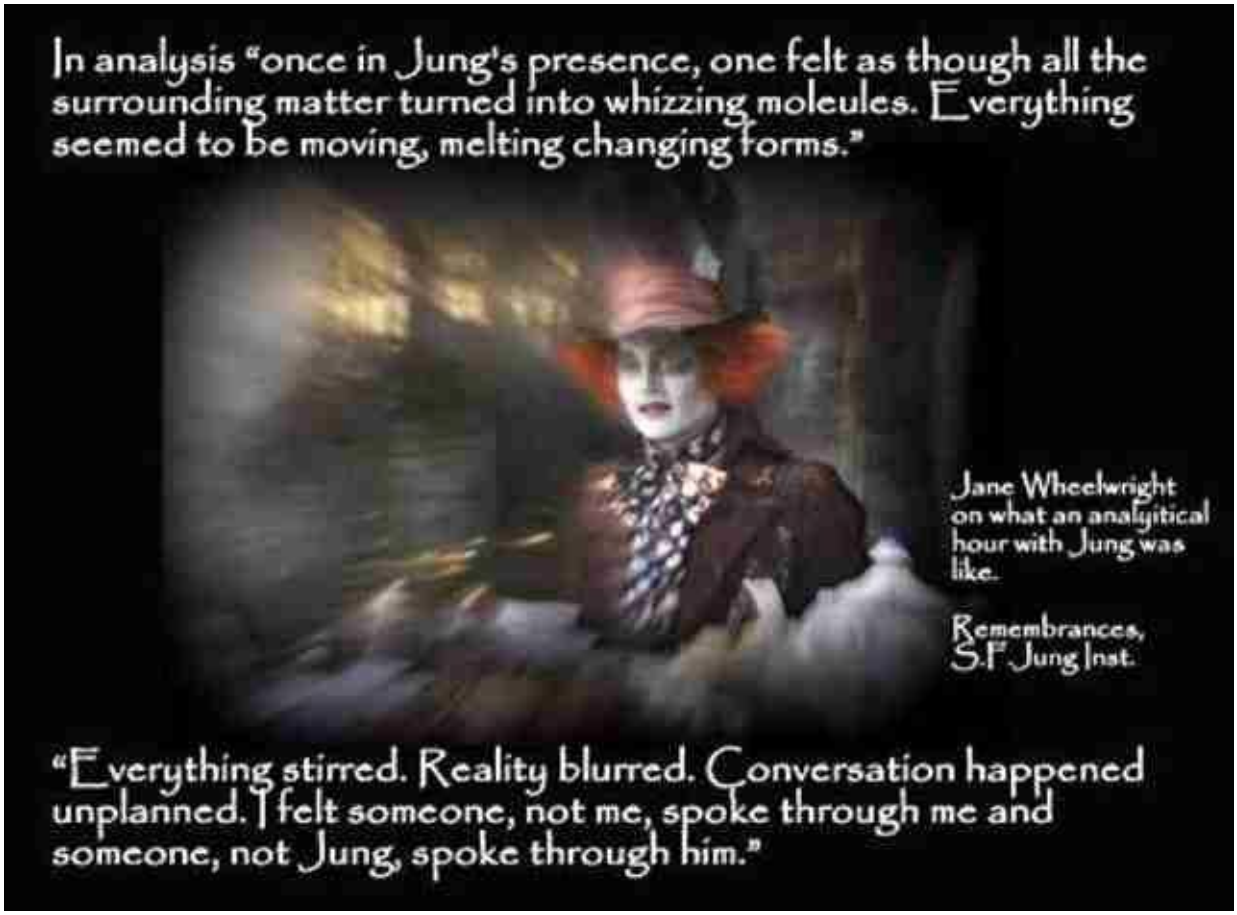
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Jane Wheelwright: "Jung was a mountain of a man - big enough to encompass every kind of person imaginable" (2016-06-26 02:30)


In analysis "once in Jung's presence, one felt as though all the surrounding matter turned into whizzing moleules. Everything seemed to be moving, melting changing forms."
Jane Wheelwright on what an analyitical hour with Jung was like.
Remembrances, S.F Jung Inst.
"Everything stirred. Reality blurred. Conversation happened unplanned. I felt someone, not me, spoke through me and someone, not Jung, spoke through him."

Analyst and author Jane Wheelwright was a patient of Jung's in the 1930s.

Jane Wheelwright: "Jung was a mountain of a man - big enough to encompass every kind of person imagin- able.

All kinds of people big and small found through him their

uniqueness. He touched all kinds of people who came

his way.

Sometimes it was through what he inadvertently said - more often than not something he would not remem- ber.

Sometimes it was what he did.

Mostly it was what he was: a comprehensive, large, all-embracing, complete man.

He spanned in himself everything from greatness and power to all-

too-human failings. He could be irritable and sometimes downright

demanding.

Explosions of rage were not uncommon.

He even could be duped at times by unscrupulous and ambitious people.

Sometimes he seemed to reduce to human ordinariness. At other times he seemed to expand - to literally physically expand - to overpowering size.

I remember once experiencing him like this.

I must have betrayed my feeling that he was beyond my reach because he said out of the blue, "Do I have horns on my head?"

Jung was able to constellate the unconscious of countless numbers and kinds of people.

It was an extraordinary gift that he had. . . . I believe he was at his best as an analyst." Jane Wheelwright, J.E.T., Page 97.

Carl Jung across the web:

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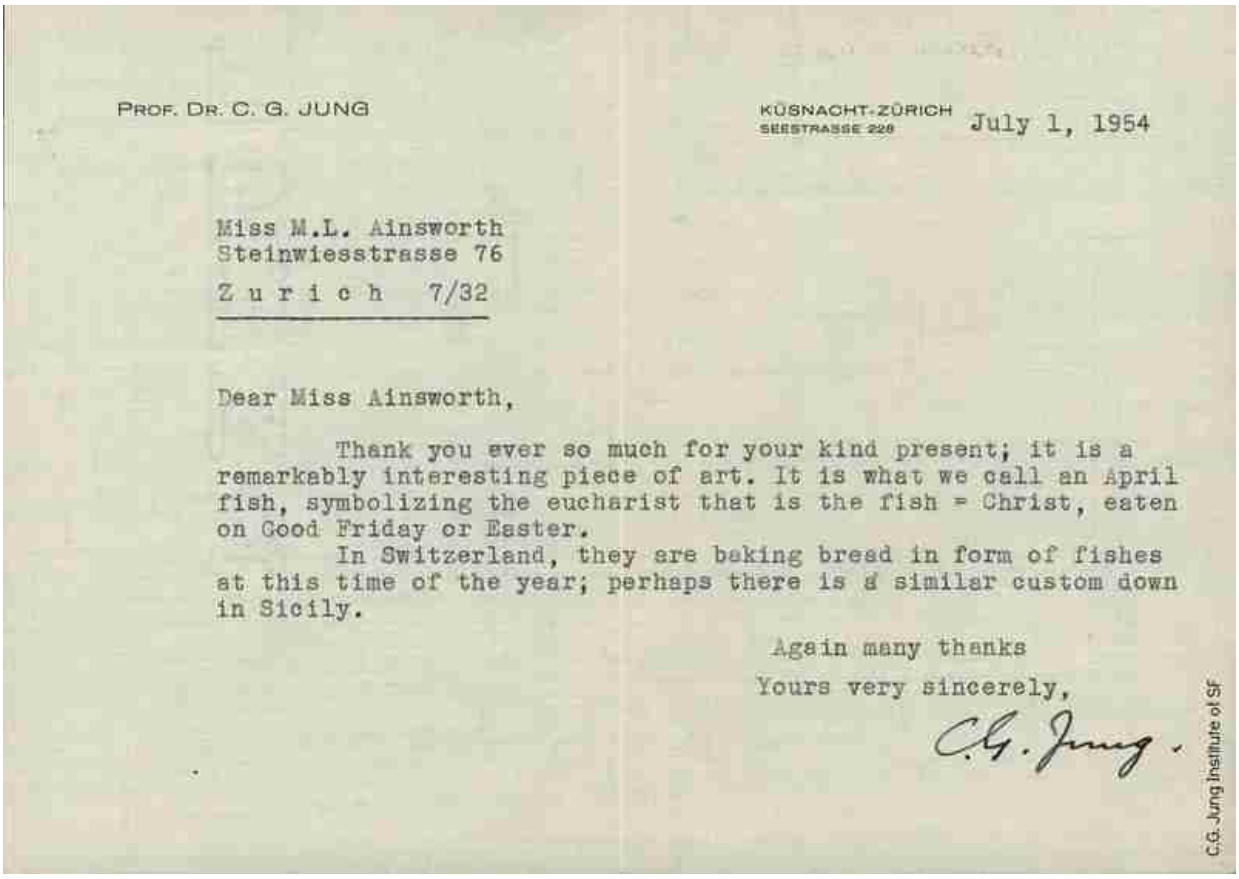
Carl Jung: Astrologically the fish is deaf and dumb. (2016-06-27 02:30)



PROF. DR. C. G. JUNG

KÜSNACHT-ZÜRICH
SEESTRASSE 228

July 1, 1954

Miss M.L. Ainsworth
Steinwiesstrasse 76
Z u r i c h 7/32

Dear Miss Ainsworth,

Thank you ever so much for your kind present; it is a remarkably interesting piece of art. It is what we call an April fish, symbolizing the eucharist that is the fish = Christ, eaten on Good Friday or Easter.

In Switzerland, they are baking bread in form of fishes at this time of the year; perhaps there is a similar custom down in Sicily.

Again many thanks

Yours very sincerely,

C.G. Jung.

C.G. Jung Institute of SF

Mary Louise Ainsworth: Memory of C.G. Jung

In memoriam to this great explorer may I share a few remarks of his made to me , one morning by the shore of the Lake of Zurich, as we talked in his summer house , and noted down in my notebook immediately afterward.

We spoke of the fish; the two fish, the symbols of the Piscean Age–the opposites

that were together. He cautioned me; he said, "The fish-it is helpless too; it is the

thing caught."

"Christ is the fish; remember, Jesus was both sacrificer and

sacrificed. Astrologically the fish is deaf and dumb.

We are in the age of Pisces, the fish ."

Then I asked, "During these years of Pisces, have we really been unable to get in touch with Christ, He who is the Word, because of being under the sign of the fishes?"

Dr. Jung answered "It is a question, how far we can push such symbolical statements.

I like to push them as far as possible.

Christ was also the Lion, a rapacious animal, think of that!

And he was the serpent, on the cross. Strictly speaking, he was the successor to the serpent, according to His own words.

Christ himself was the bait, the fish on the hook, to pull Leviathan in."

Faust was mentioned, and Dr. Jung said, "Yes, Faust was not meeting his own evil; he meets it only through Mephistopheles, the
unconscious side who then murders Philemon

and Baucis. So Faust does it really.

Faust is a murderer!"

We spoke of the symbolism of the star.

"The star," he said, "is primitive man; his head is no more important than the hands or

feet, all equal." Earlier, for no reason at all, he had begun speaking of the opposites,

the red star and the white star.

And then later he remarked, prophesying, "It will take several hundred years
for the conjunction of the opposites of the red star and the white." Mary
Louise Ainsworth, J.E.T., Page 2.

http://www.oac.cdlib.org/findaid/ark:/13030/c8fb57cq/

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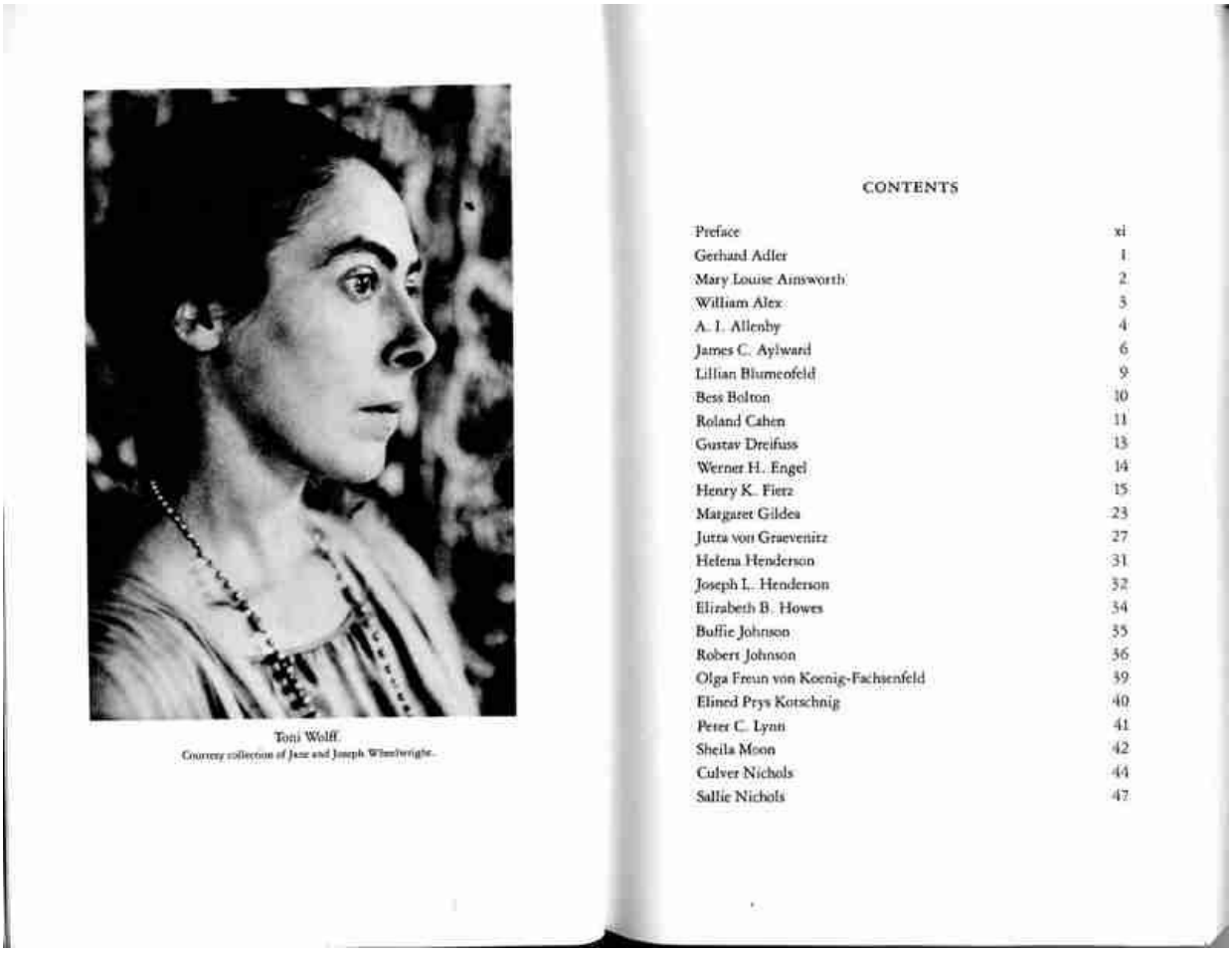
Bess Bolton: Memory of Toni Wolff (2016-06-28 02:30)



Toni Wolff.
Courtesy collection of Jane and Joseph Wheelwright.

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Bess Bolton: Memory of Toni Wolff

I went to Zurich to study at the C. G. Jung Institute.

It was in one of the lectures that I heard about using active imagination, as well as one's dreams , to get in touch with the unconscious.

With Miss Wolff's support and encouragement I was able to seek guidance from this

introverted activity. It was in following this activity that I first met the tortoise.

Ever since he has served as a meaningful reminder of that significant experience.

These excerpts are statements of Dr. Jung's from a seminar, "Dream Analysis."

"There is a high mythical symbolism connected with the tortoise . . . a tortoise is a most fundamental being- the basic instinct that
carries our whole psychological world, because the world is our psychology, our view .. . .

"The characteristics of the tortoise are the characteristics of the transcendent function, the one that unites the pairs of opposites.

"It is the reconciliation of the pair of opposites. From this reconciliation, there is always a new thing created, a new thing realized.
That is the transcendent function, and that is the tortoise. And the new thing is always strange to the old thing .... So the result of the
transcendent function is as strange to us as the

turtle is." When I stopped dreaming of the

tortoise I felt bereft.

How fortunate I was to have worked with

Toni Wolff. She was dignified and quiet.

My original image of her was a rather tall, very serious, erect, straight-backed woman- the way she always sat in her chair.

Later I saw her as a comforting, warm, gentle, relating person.

The maid would bring a cup of tea-just one, for Miss Wolff

but never two. I was wilting, but there was no tea for me.

Bess Bolton, J.E.T., Page 10 Carl Jung across the web:

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Gustav Drei Fuss: Memory of C.G. Jung **(2016-06-29 02:30)**

Gustav Drei Fuss: Memory of C.G. Jung

After about three years of analysis with Dr. Liliane Frey-Rohn, dreamt an archetypal dream of such a content that Dr. Frey found it to be a dream for the boss!

I was very excited about this suggestion and immediately wrote Jung.

And then, at the beginning of March, 1951, I received a letter saying that Jung was

prepared to receive me. I was very excited , and the hour I had turned out to be

very interesting, stimulating.

It was incredible how much knowledge, amplifications to my dream I received in one hour.

Although I had been scared to a certain extent to meet the big man, I felt at ease when talking and listening to him.

At the door he said to me: well, these were two really juicy dreams.

Another encounter: Attending a lecture, my wife and 1 happened to sit not far

away from the Jung's. When it was about time to leave, Jung suddenly turned to

his wife and said in a genuine Swiss way: "So, Emma, chum jetzt!" (So, Emma,

let's go!)

These words my wife and I still "hear" today! '

Around 1955 the diploma candidates of the Jung Institute had the opportunity to meet Jung in his home and ask questions.

1 vividly remember Jung's answer with regard to the meaning of

consciousness. Then he added: But a still bigger problem is

unconsciousness.

How can man time and again become unconscious in order to unite with the depth of his soul and drink from the deepest wells? (At least, that's how I remember it.) Gustav Drei Fuss, J.E.T., Pages 13-14.

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Carl Jung on Religion (2016-06-30 02:30)

The inner man has access to the sense organs of God.

God has a longing for man and it seems there is provision for God to be created in man's

consciousness. Consciousness is the cradle of the birth of God in man.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God.

There is no general prescription for salvation. "If thou knowest what thou doest,

thou art blessed." I must know what the Church teaches but I must then ask

myself what my own law is.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.

To some people we must say, "You must choose your own way;

you must act." Others have to learn to refrain from acting.

Few take both into account, which is why Deus et homo is so

important. Imagine a person who only sees two possibilities,

two dimensions.

Rest your fingertips on the table.

The person who can only see two dimensions is aware only of the fingertips.

He does not see the curve of the hand above the fingertips combining them into a whole – just as the invisi- ble wholeness of man hovers over and combines all his possibilities.

So it is, that only the individual acts of the person are seen, rather than the whole person with both male and female aspects.

The whole man is standing in eternity and is manifested in time as a manifold: Shiva and Shakti, that is.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward.

We do not know whether our present order is final.

At another level a new creative solution may be required.

Instead of saying, "God is beyond good and evil," we can say, "Life is both

good and evil." God is understood here as all that is beyond our

capacity to grasp, beyond all our imagining. We see things only in

contrast: fullness and emptiness, light and shadow.

So in China God was represented by a jade disc with a hole in the centre; the disc rests in a container like the Host in the monstrance.

The hole in the disc is a way of representing God as the unnameable and the unknown.

The Lord's words, "Blessed are they who know what they do," seem in direct contradiction to the other words of Christ, "Forgive them for they know not what they do."

But life feeds on opposites.

When a little old woman carries wood to the pyre to burn a saint who is thought to be a heretic we might say, "Forgive her, O sancta simpicitas."

We might also say that only he is blessed who knows

what-he is doing. A priori contradictions will always

appear in life.

The words of the Bible and the sayings of Christ are paradox.

We too must be paradox, for only then do we live our lives, only then do we reach completeness and integra- tion of our personalities.

To be whole is to be full of contradictions.

The unity never becomes apparent because the opposites within us operate and mingle in various ways and it is their interaction that makes the whole man.

The complete human being, the hermaphrodite, is

never visible. He is indescribable, always a mystical

experience.

That which shows itself is always paradoxical so there is no uniform image of the

personality. Biographies seem so unreal because they attempt to give a

consistent picture of someone' s personality.

The visible image of man is that he is both Christ and the Devil at the same time; the image is truthful only when it is ambiguous and paradoxical.

That is why we can also say that doubt is a higher state than certainty.

He who doubts can see both possibilities.

It is pleasant for us when certainty is attained, but is must not last too long for

certainty is not life. It looks as if God was unconscious.

Anyone who knew the goal would not have taken such a roundabout

way with creation. It took a very long time for the brain to appear on

the earth.

The dinosaurs give the impression of having completely empty heads; then bumps appeared, then much later horns grew from the head, and much later still the brain was formed.

It seems as if there was an urge to create something.

The least differentiated animals developed the most: only that which is incomplete can perfect itself.

Only an unconscious creative power could have worked so hesitantly which is why I think the creative God was unconscious.

This assumption also accounts for the many prehistoric catastrophes.

It does not imply that creation was accidental but that it seems as if its intention was limited in scope.

The bumps and the horns were the first experiment on the head, then the brain formed inside, then warm blood, fur and feathers appeared, and only at this stage did consciousness become a possibility.

If we assume that God was unconscious how can we explain our belief that everything existed as an idea from the beginning of time?

The unconscious has its consciousness, it reveals itself. through dreams, for otherwise we could not know any- thing about it.

God holds all of creation in the unconscious: Paul preached in Athens and said, "God scorned the time when men lived in unbelief, 'in agnosia'."

There are several passages in the New Testament that are not correctly translated for us. Metanoen was translated as "do penance" when it should actually have read "change your ways."

"Change your ways" had moral significance for the needs of that time.

If the Creator knew everything in advance history would seem like a badly running machine, misfiring now and then.

God would be responsible for each catastrophe because it must have arisen

from his mistakes. The assumption of divine prescience or of a personal God

makes nonsense of the world.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality.

Meaning is, indeed, only a quarter of the whole, but when all four come into coincidence, consciousness comes into being.

If God were almighty how could it have taken 400 million years to reach this point from a time when only fish existed, if creation was not an unconscious search and a groping in the dark?

How could we account for these enormous quantities of fish before new beings could

come into existence? This is my myth about God and his creation.

The four aspects, the quaternity of the Creator- God are space, time,

causality and meaning. Human consciousness is the second creator of the

world.

Only through extreme differentiation and distance can consciousness come about.

A God who is a God of a people or a God of everything cannot individuate himself and so cannot really be- come conscious.

God seems to be unconscious: He does not seem to know men. He tries to see them

as He is Himself. Man is also distinct from the angels because he can receive

revelations, be disobedient, grow and change. God changes too and is therefore

especially interested in man.

Christian dogma brought immense advances in religious comprehensions.

God the Father became the Son and His own soul, the Word that

became flesh. Each son of God must awaken this new reality in

himself.

But then the conflict appears: I am high, I am also so low , and on my right and left hand hang criminals.

If I can bear this I am crucified and must carry this cross and the world as well. Christ is not the Son of the Imperator; he is an illegitimate child of Nazareth "from where no good ever came."

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant.

It is a beautiful message that one is a child of God but it can have a devilish effect.

Christ’s tragedy could be much more impressively portrayed in our day than as the figure of a preacher wan- dering through Palestine two thousand years ago, not even needing to support himself.

But how can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer and marry her, have children and be obliged to live with them ?

Imagine an evening at "The Corner Tavern" as Mr.

So and so, a glass of beer in front of him, and in his heart the outrageous claim, "I

am the son of God." How is the darkness to know the light if it does not partake of it?

God deigned to take on the image of man.

We are his eyes and ears, imago Dei in homine.

We must pray, "deliver us from evil," and not only man but God as well must be redeemed.

In the film "Green Pastures" God the Father says, "I must become a man myself" (to redeem them and my- self).

We can avoid the penalty of hybris by making a

sacrifice. Each of us must find in what area his

sacrifice must be made.

If we can think of the worst possible sacrifice for us we are close to knowing

which we must make. A sacrifice is doing what we would force others to do.

If we hold back through fear of hybris then we fail in our task and become

a homunculus. The acceptance of the shadow is a sacrifice.

For the man who feels himself to be the God- Creator the acceptance of his compensatory feminine side is also a sacrifice.

The image of the Divine Child characterizes our relation

with the Self. In philosophy God is abstract, an idea,

imageless.

But the Divine Child is the incarnation of an idea; it permits us personal access to an idea which we could not easily realize without it.

The most serious question to ask, it seems to me, is what will Christianity have to

say in the future? What is the meaning of an attachment to the cross, what are

the four functions?

What does it mean to say "He gave up the ghost" or, "My God , why hast

thou forsaken me?" What does this mean for humanity?

What does it mean to say that man dies yet only the risen still live?

All these questions may become actual during the next two thousand years, in the era of Aquarius.

The more one understands wholeness and through inner experience approaches it, the

more one quasi resem- bles God.

"The Spirit examines everything, even the depths of Divinity."

This sentence was an editorial error (in the process of veiling the Logia) which should not have been embod- ied in the Bible.

We must not forget that we are only ants ... but that even an ant is an imago Dei.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Ostroski-Sachs, Pages 38- 43.

Carl Jung across the web:

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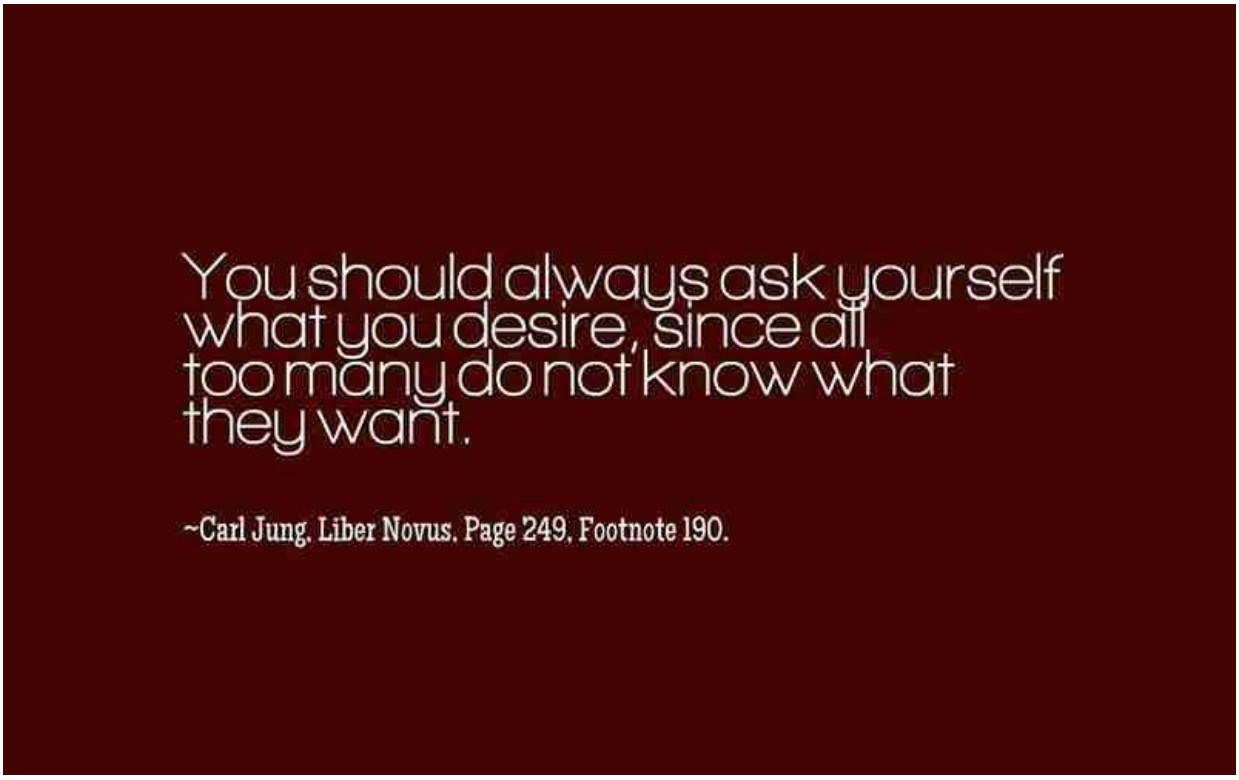
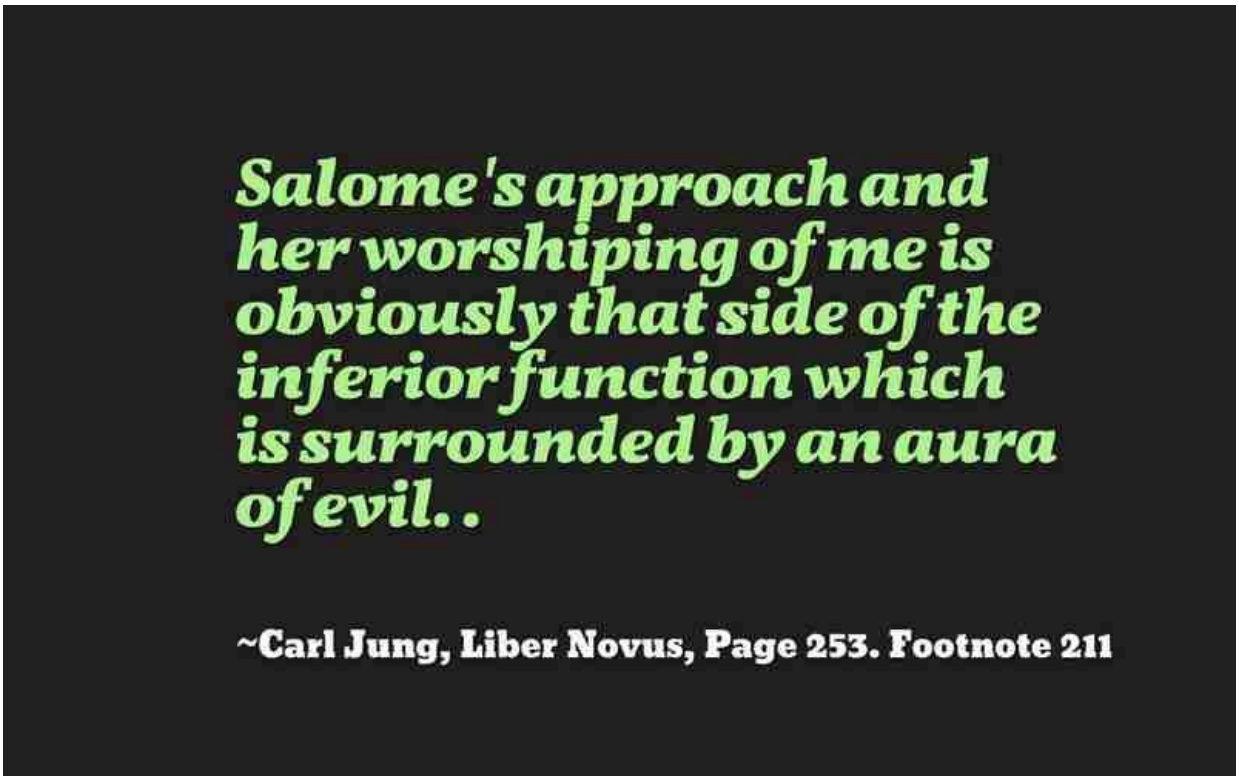
2.7 July

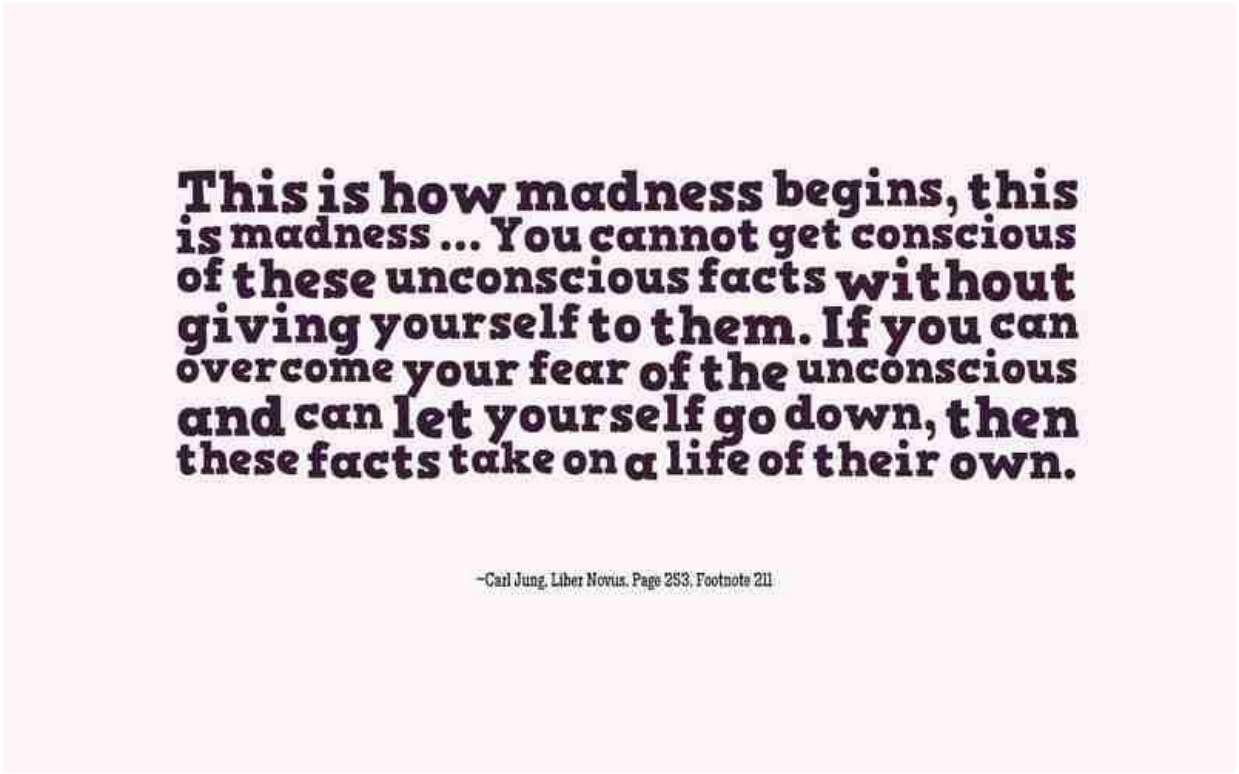
Some Carl Jung Quotations XLII [Red Book, Liber Novus] (2016-07-01 02:30)


You should always ask yourself what you desire, since all too many do not know what they want.
~Carl Jung. Liber Novus. Page 249. Footnote 190.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.


Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil..
~Carl Jung, Liber Novus, Page 253. Footnote 211

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.


This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own.
~Carl Jung, Liber Novus, Page 253, Footnote 211

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts

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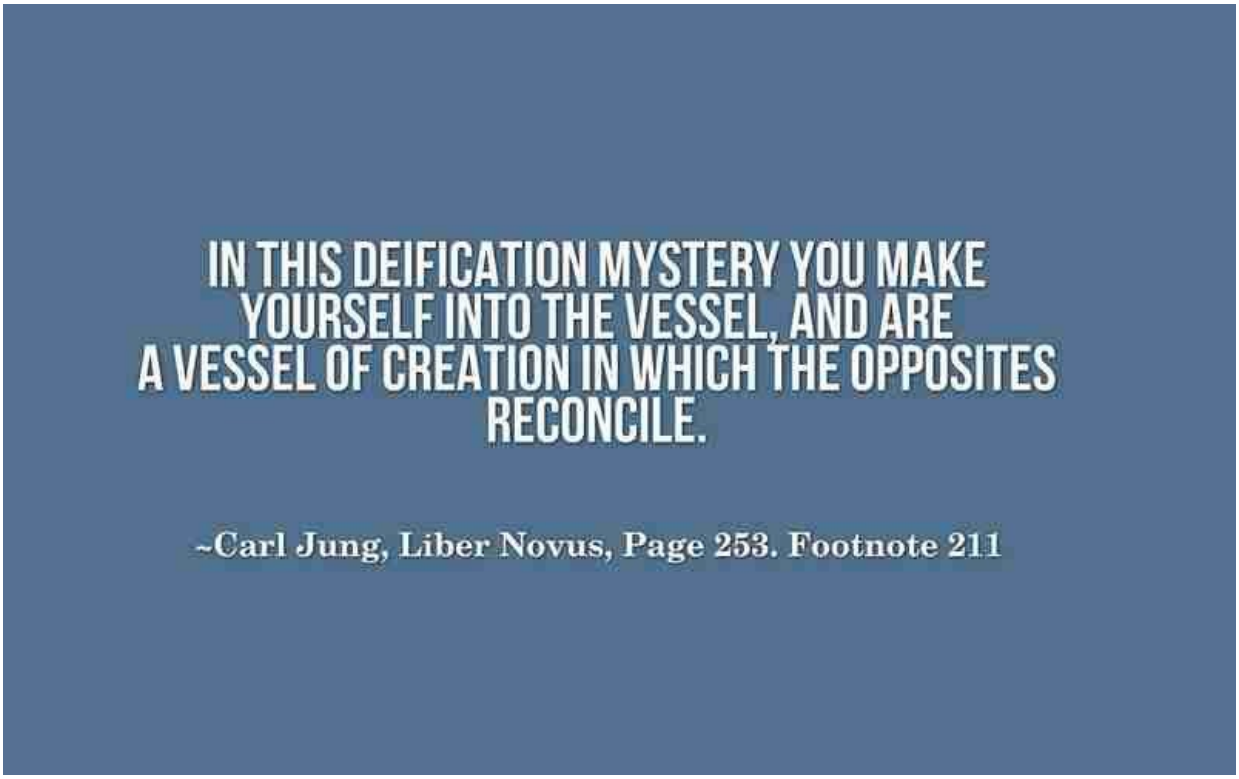
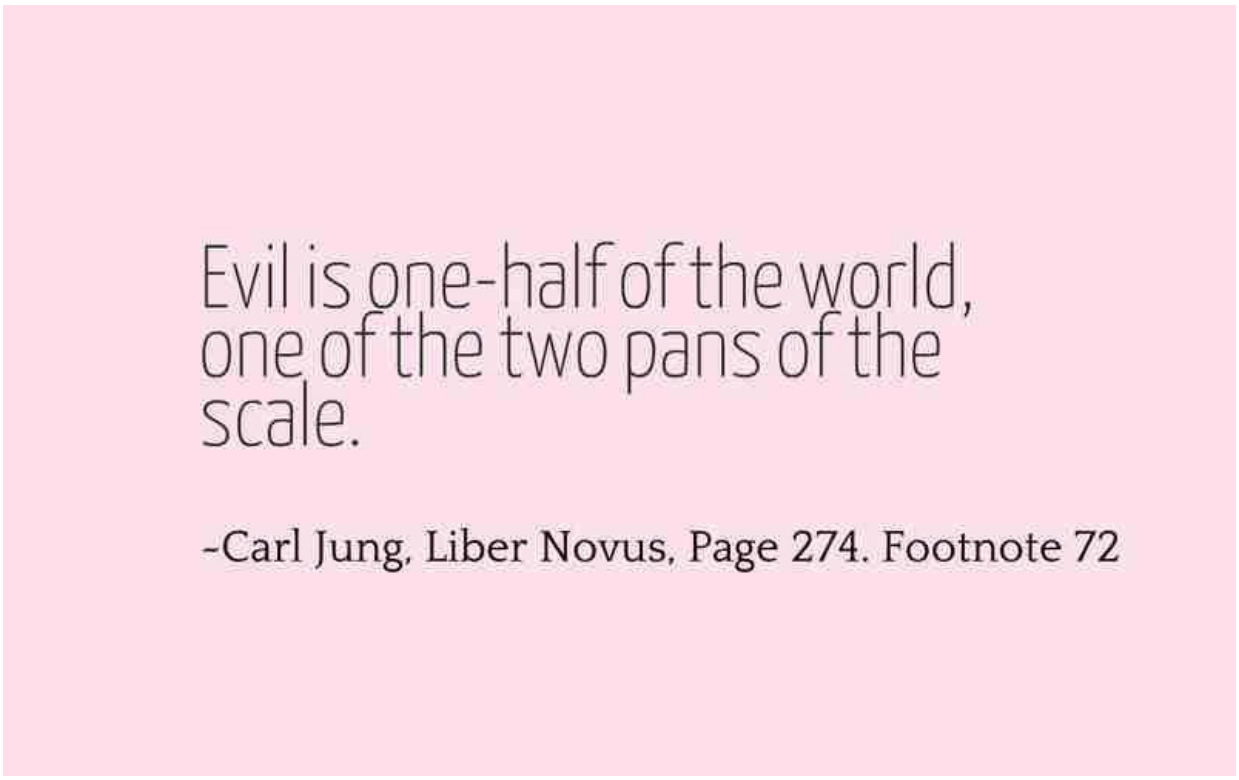
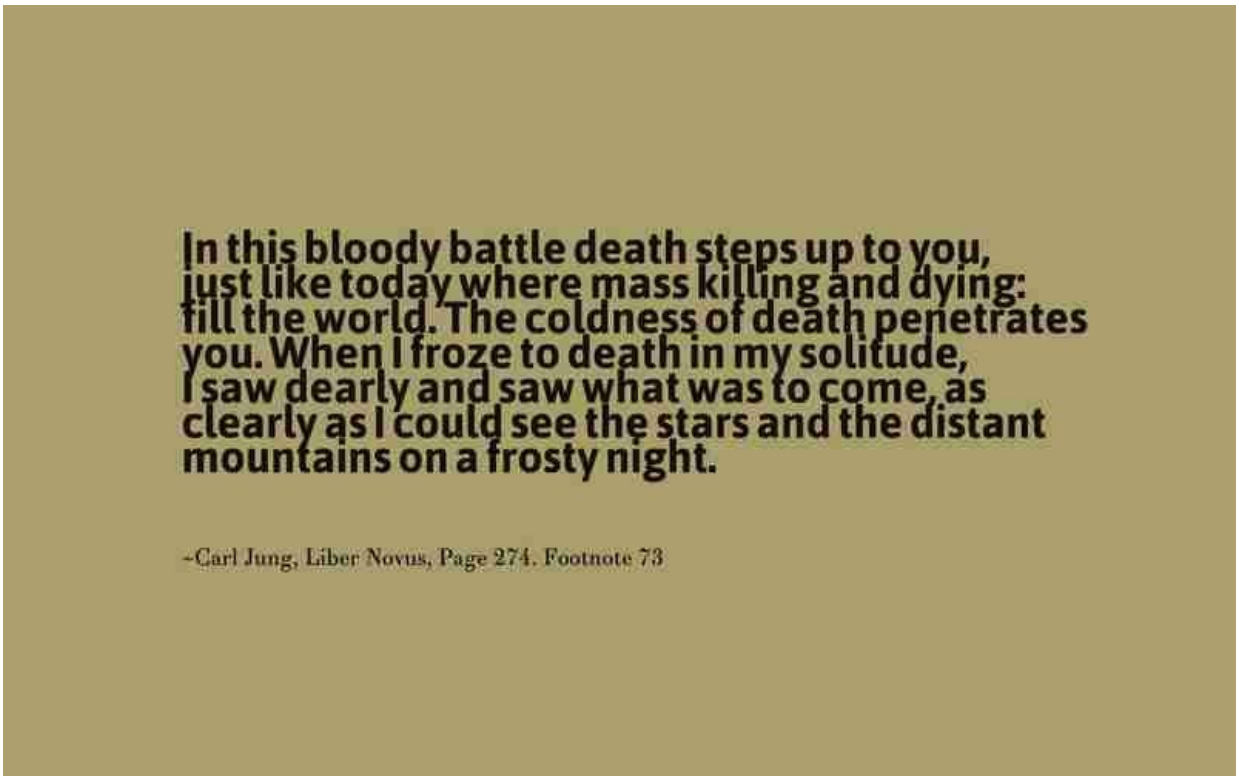

IN THIS DEIFICATION MYSTERY YOU MAKE YOURSELF INTO THE VESSEL, AND ARE A VESSEL OF CREATION IN WHICH THE OPPOSITES RECONCILE.
~Carl Jung, Liber Novus, Page 253. Footnote 211

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.



Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.


In this bloody battle death steps up to you,
just like today where mass killing and dying:
fill the world. The coldness of death penetrates
you. When I froze to death in my solitude,
I saw dearly and saw what was to come, as
clearly as I could see the stars and the distant
mountains on a frosty night.
-Carl Jung, Liber Novus, Page 274. Footnote 73

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains

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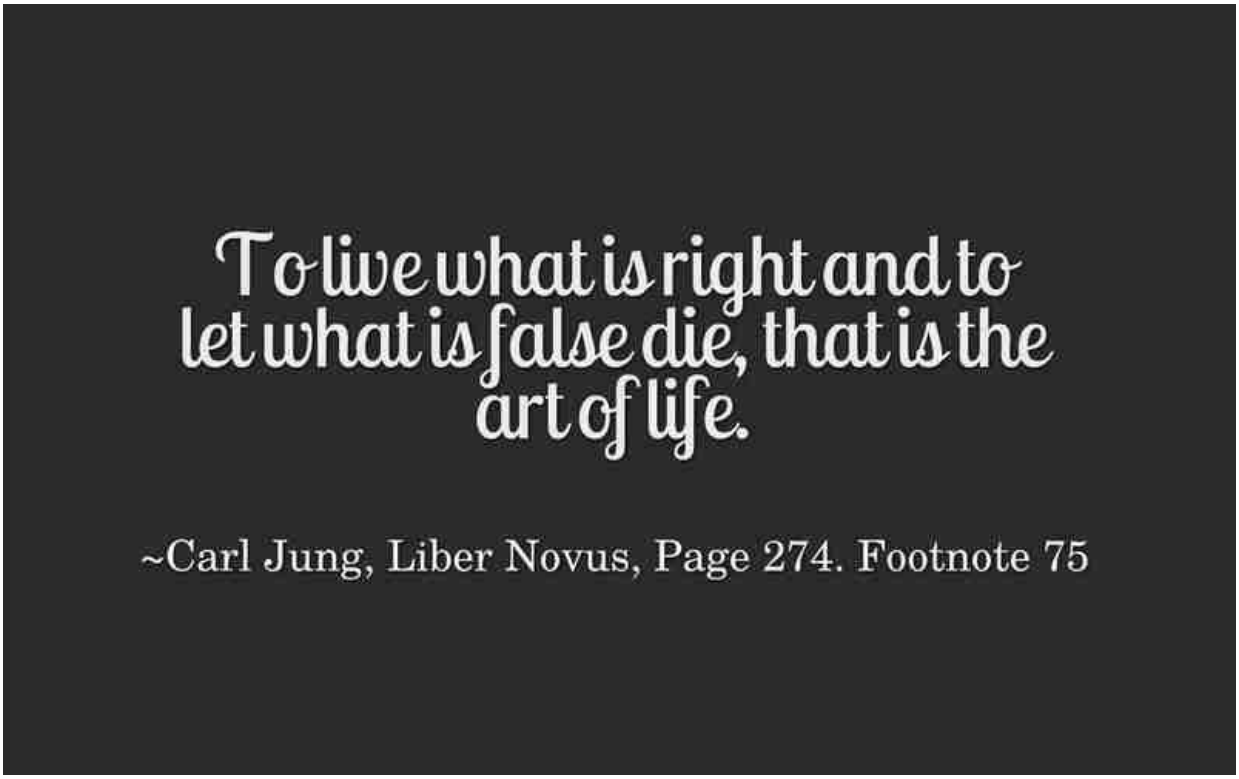
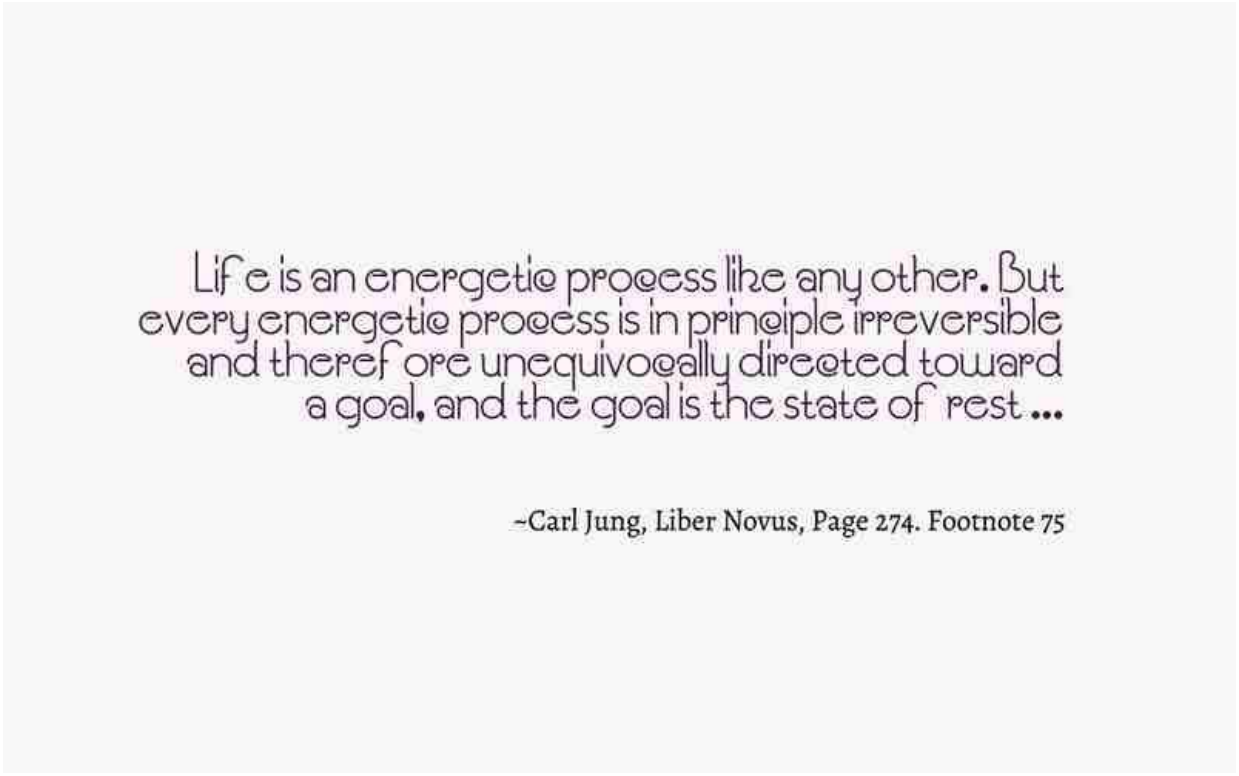


To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.


Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest ...
~Carl Jung, Liber Novus, Page 274. Footnote 75

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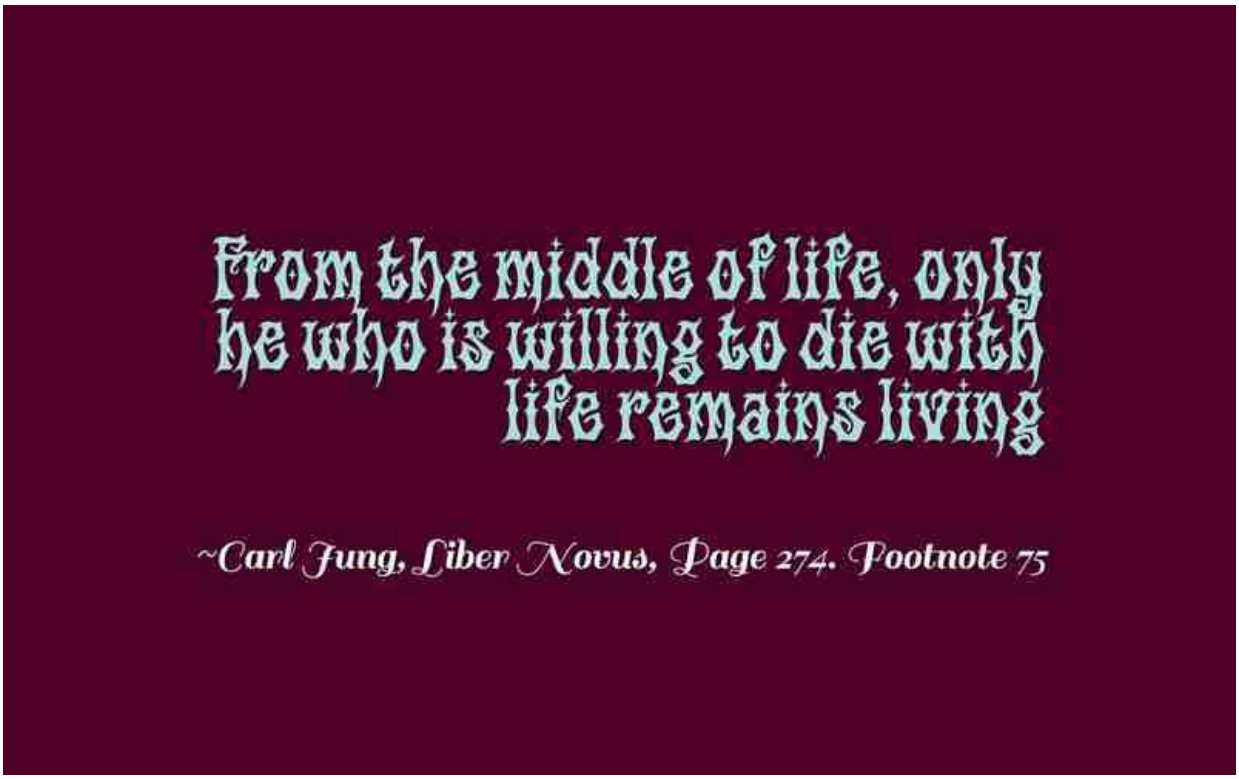
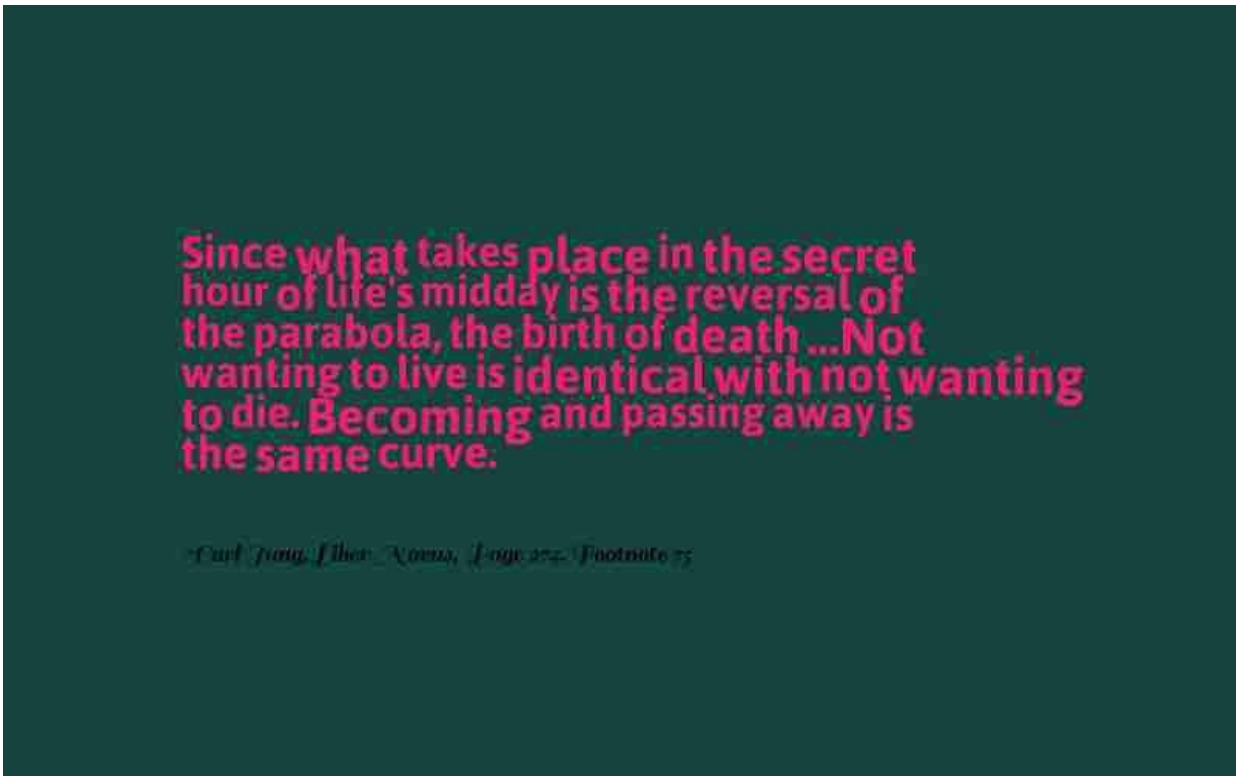
unequivocally directed toward a goal, and the goal is the state of rest ... Carl Jung, Liber Novus, Page 274, Footnote 75.



From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.


Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death ...Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve.

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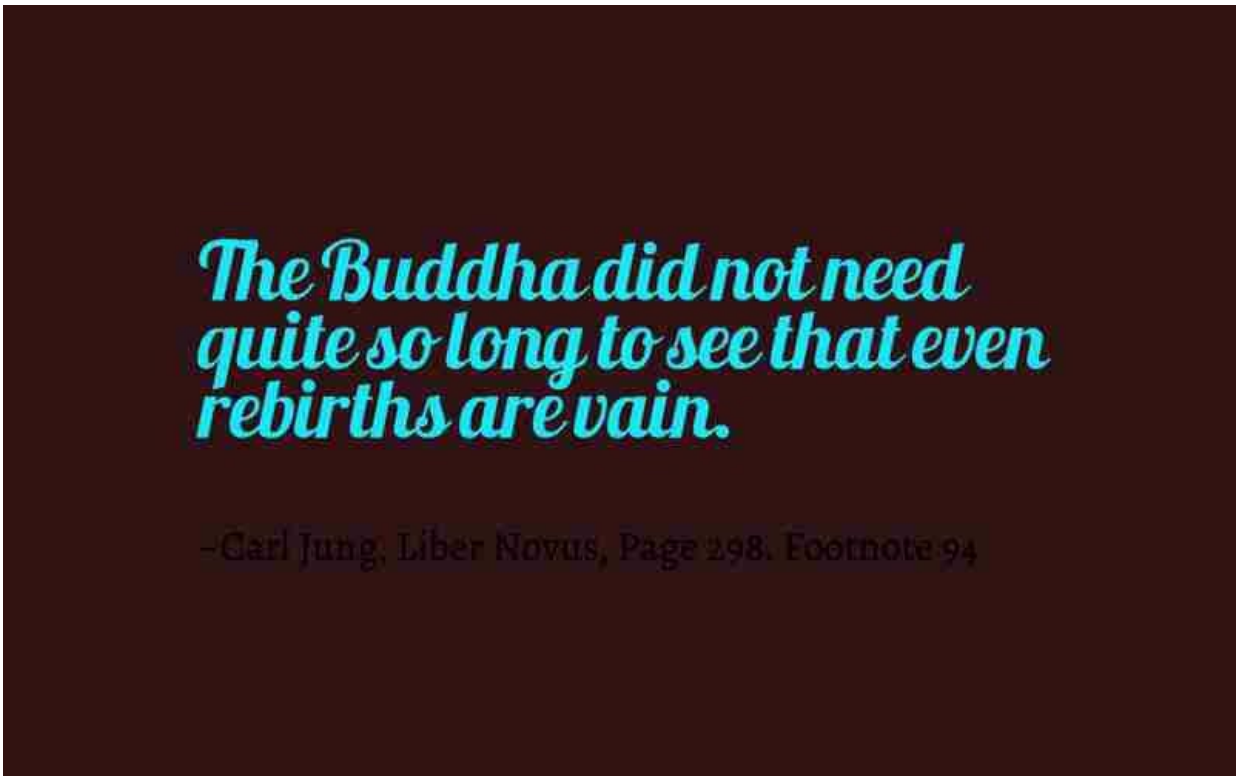
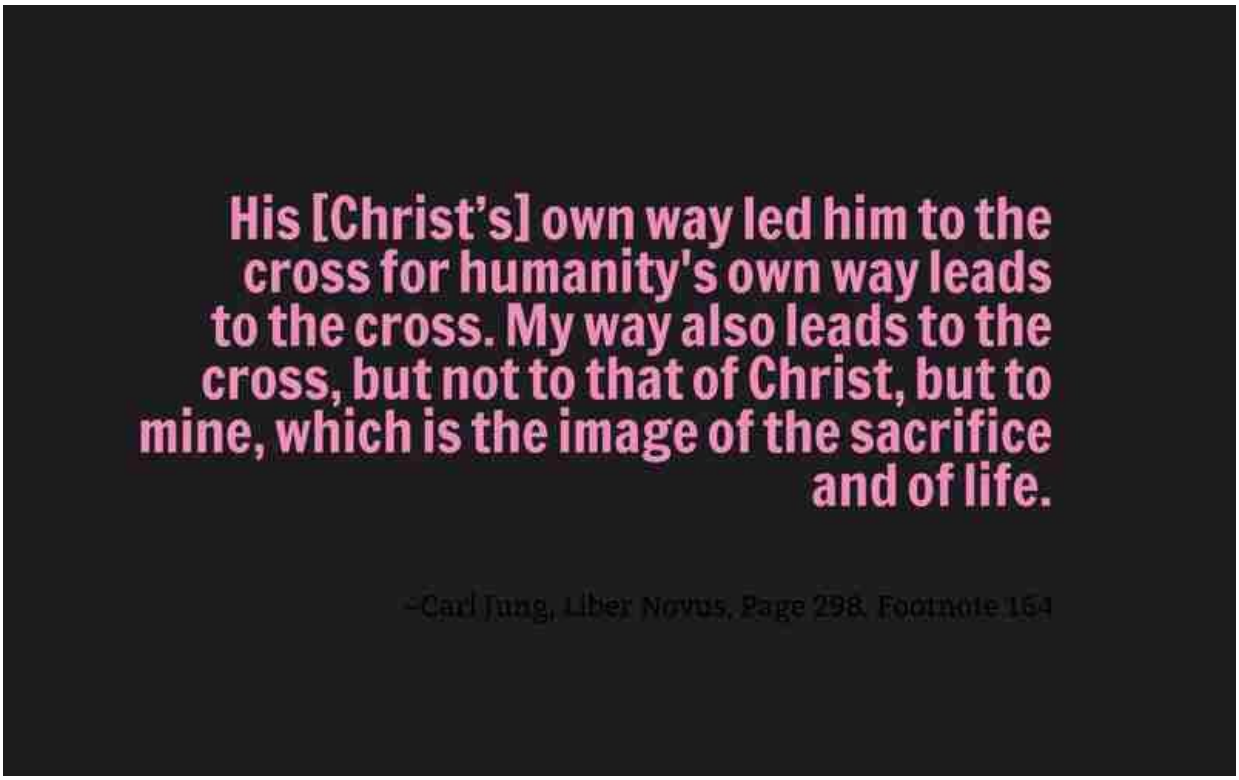
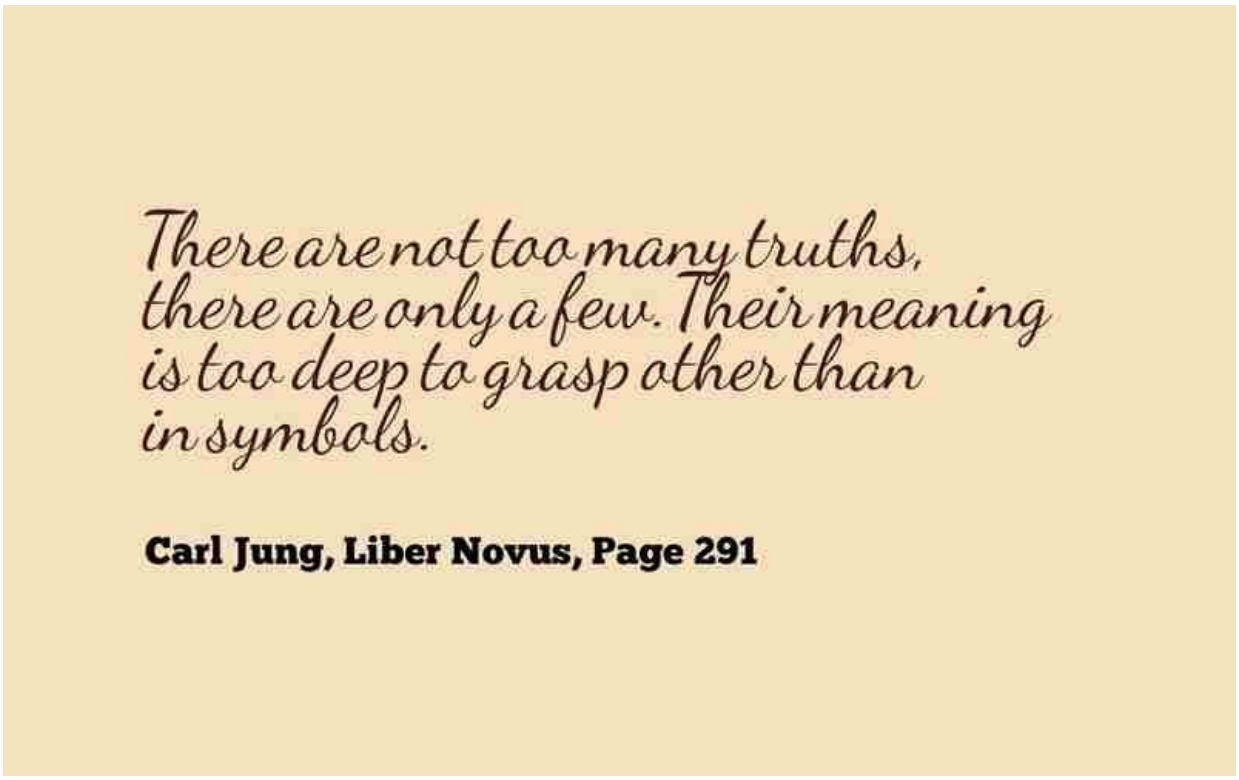


The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote

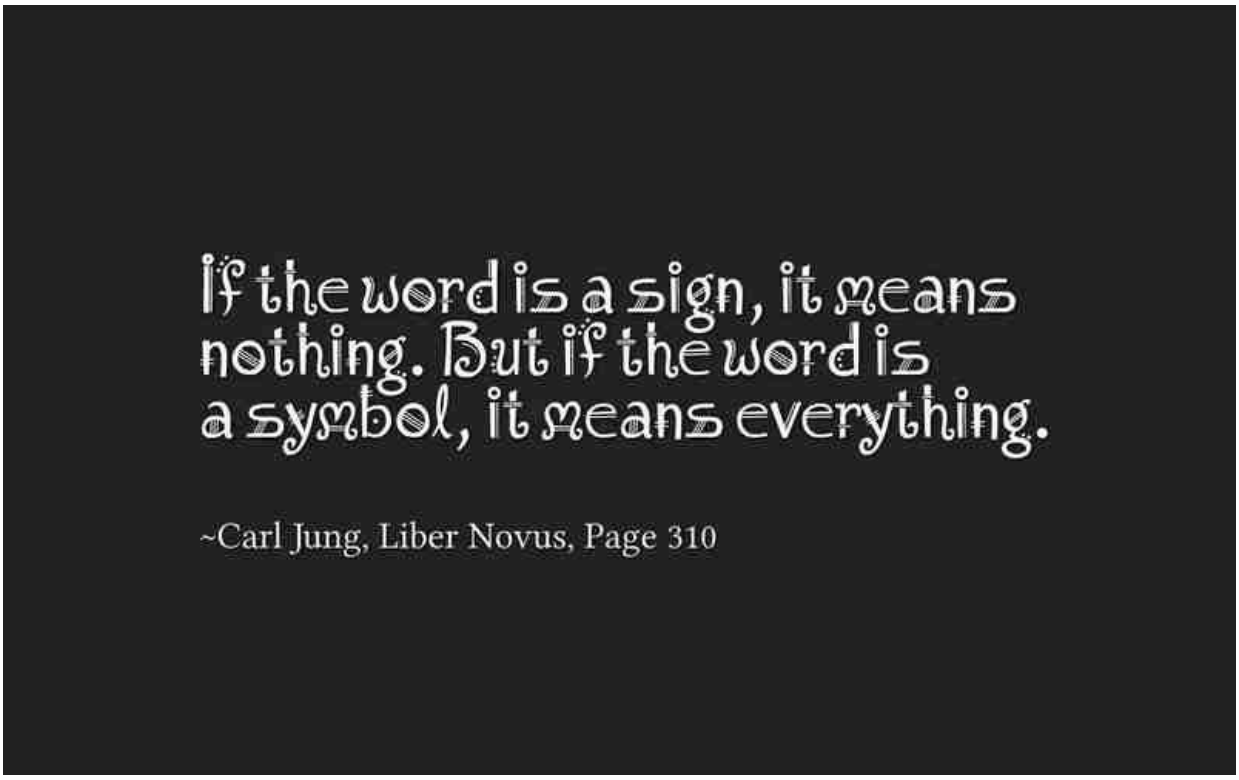
94.


His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life.
–Carl Jung, Liber Novus, Page 298, Footnote 164

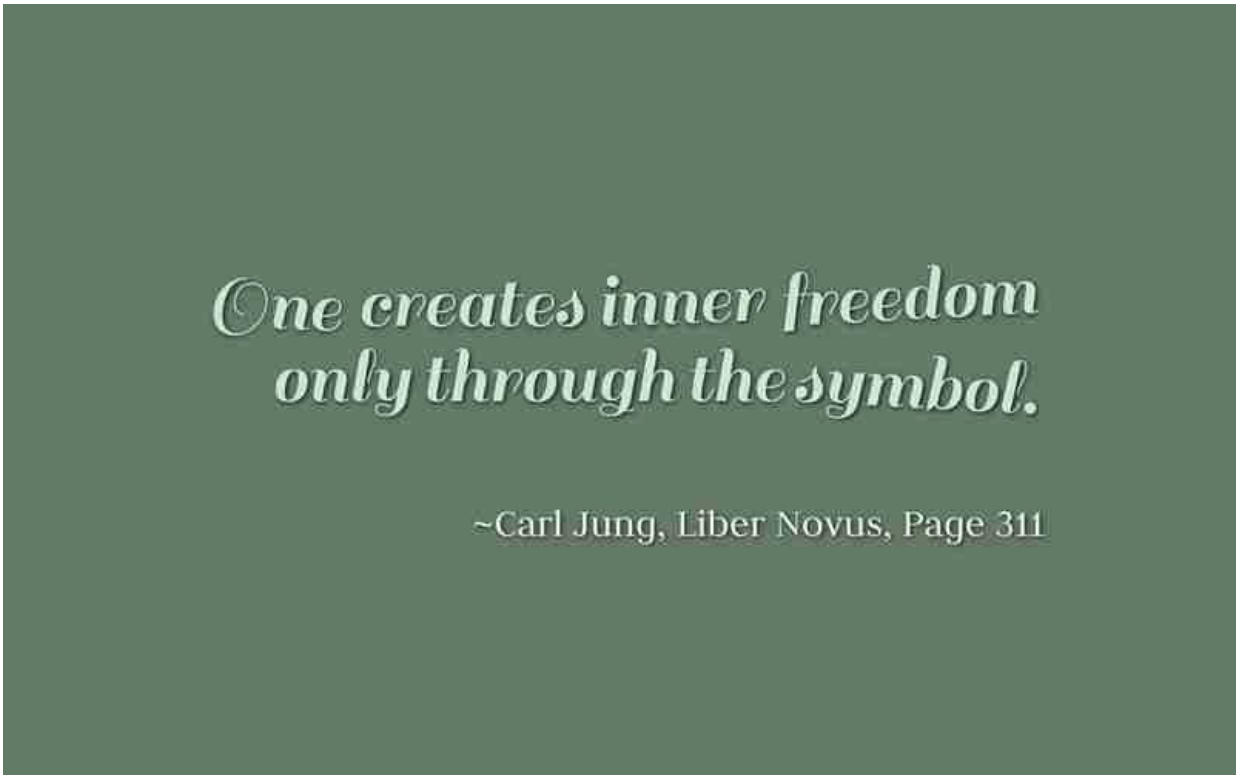
His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.


There are not too many truths,
there are only a few. Their meaning
is too deep to grasp other than
in symbols.
Carl Jung, Liber Novus, Page 291

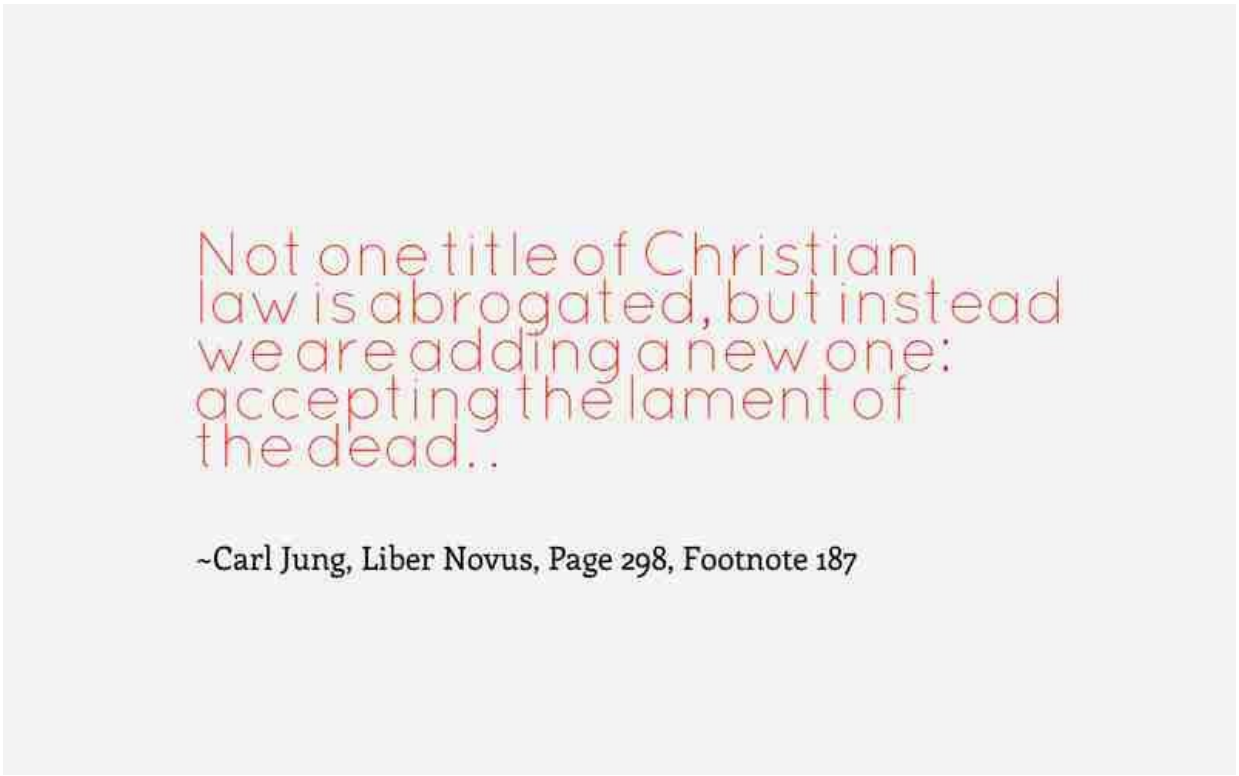
There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, p. 291.



If the word is a sign, it means nothing. But if the word is a symbol, it means everything. Carl Jung, The Red Book, p. 310.



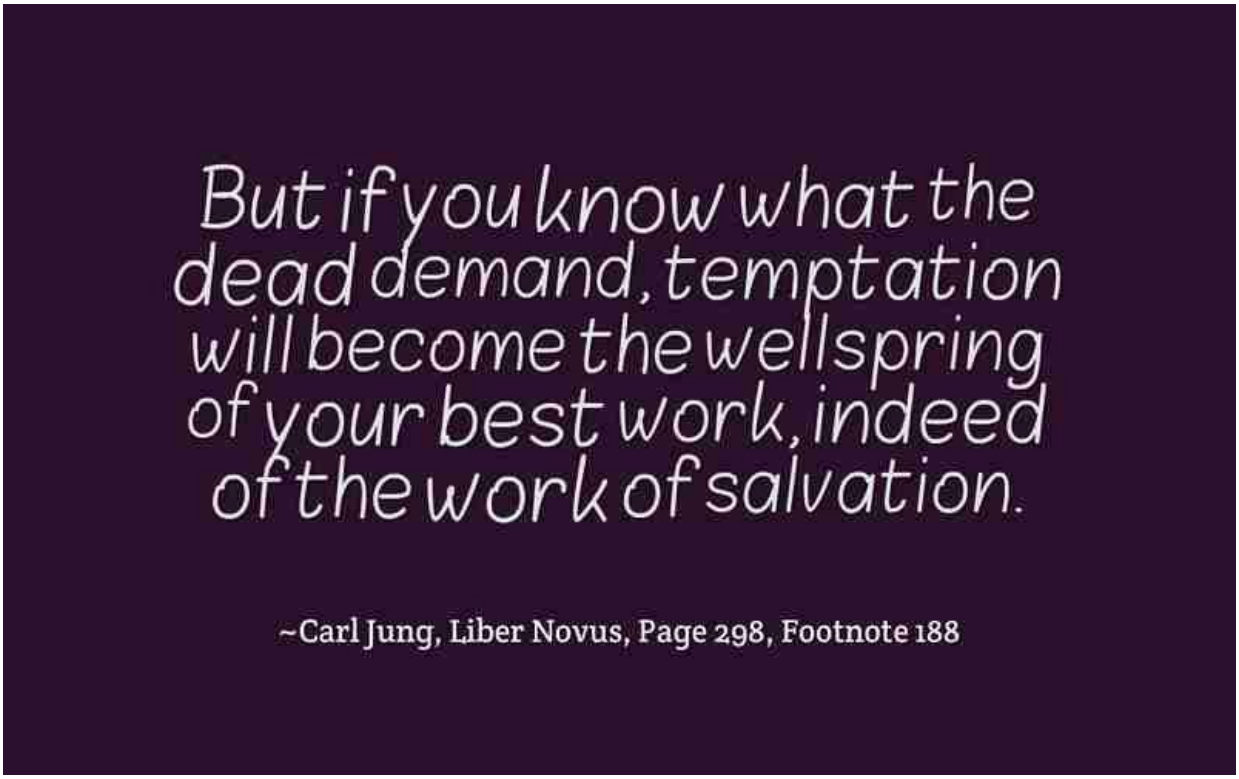
One creates inner freedom only through the symbol. Carl Jung, The Red Book , Page. 311.


Not one title of Christian
law is abrogated, but instead
we are adding a new one:
accepting the lament of
the dead..
~Carl Jung, Liber Novus, Page 298, Footnote 187

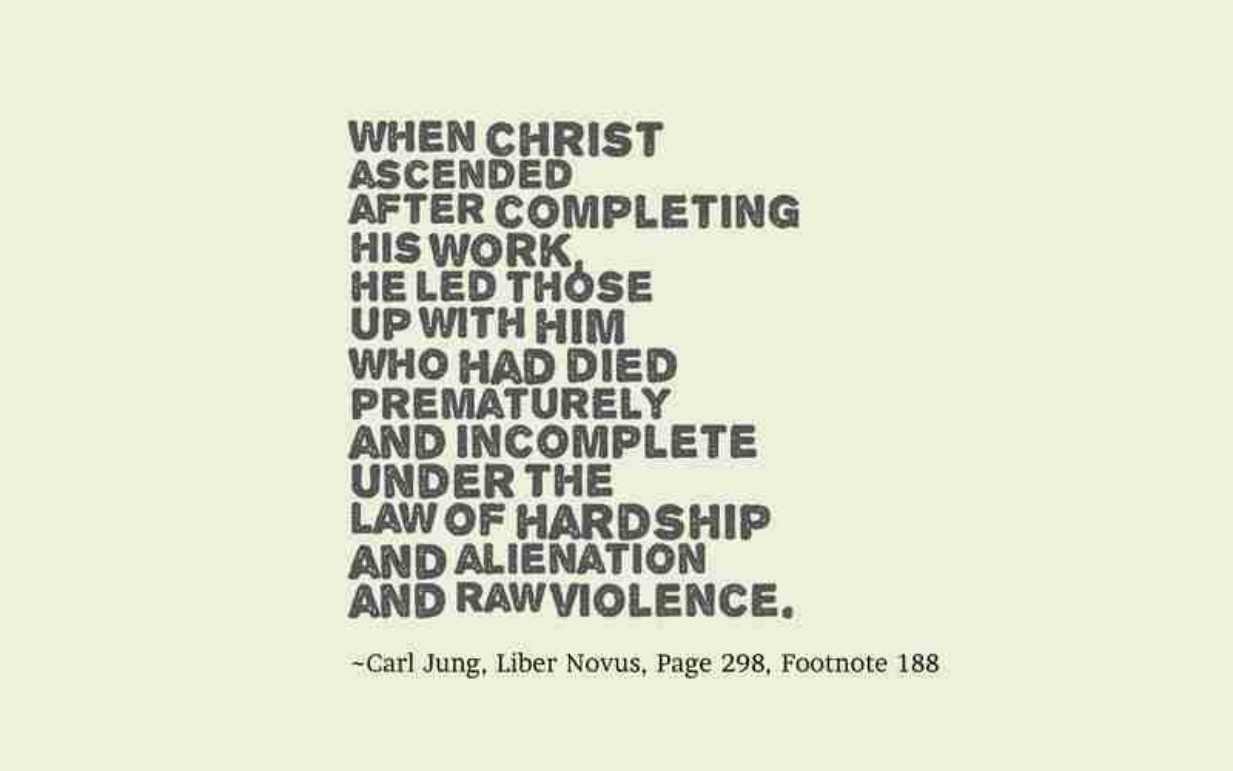
Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the

lament of the dead.

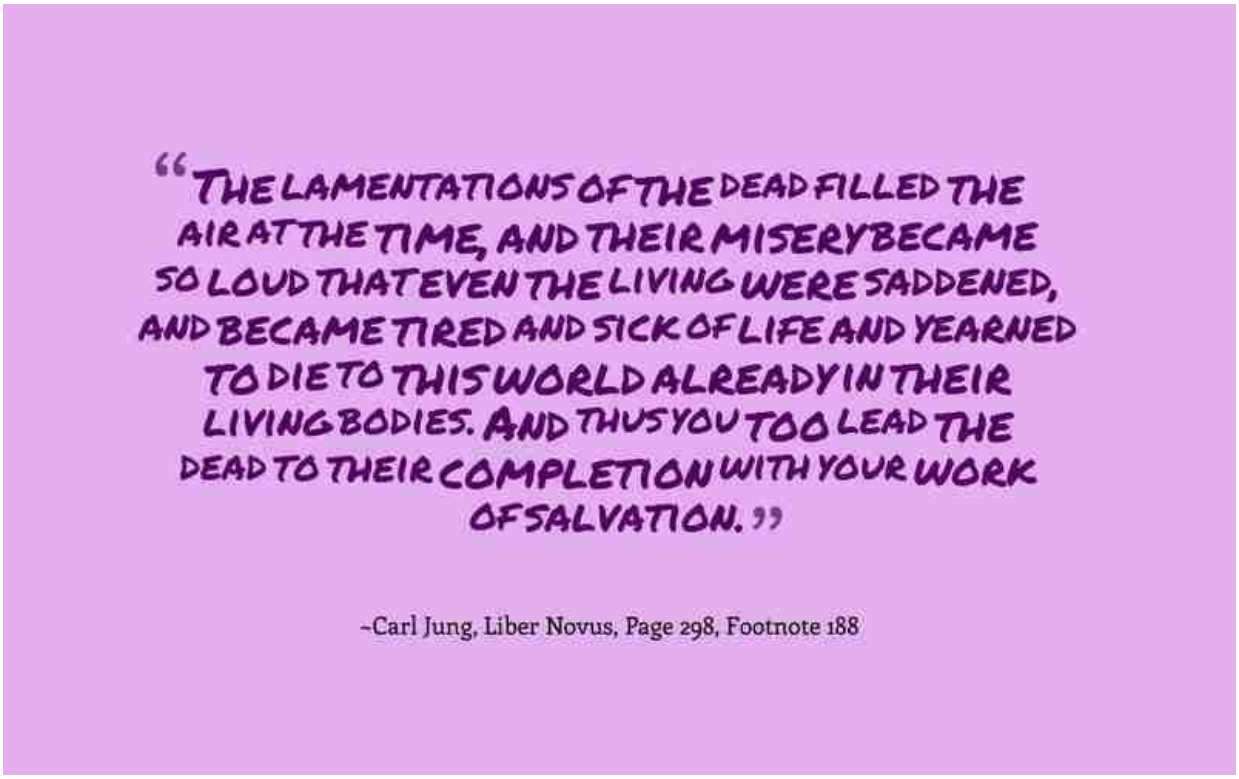
Carl Jung, Liber Novus, Page 298, Footnote 187.


But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation.
~Carl Jung, Liber Novus, Page 298, Footnote 188

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.



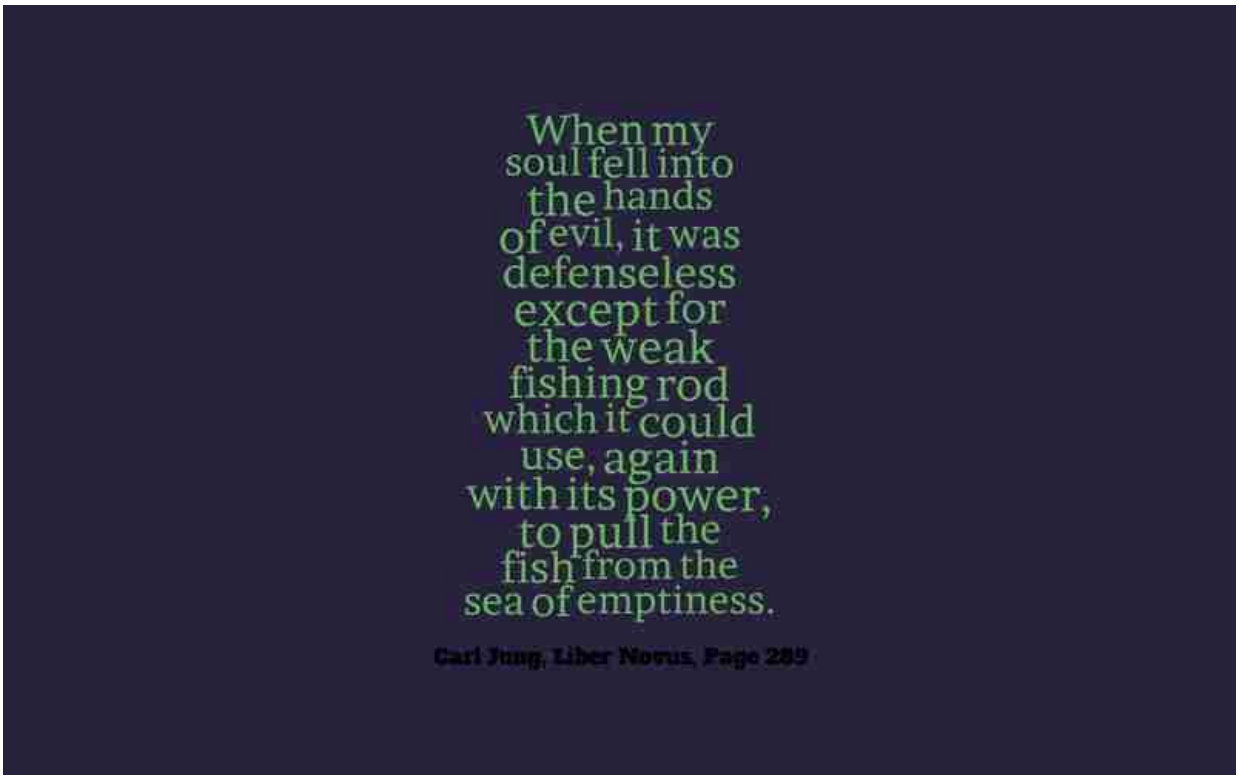
When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.


"THE LAMENTATIONS OF THE DEAD FILLED THE AIR AT THE TIME, AND THEIR MISERY BECAME SO LOUD THAT EVEN THE LIVING WERE SADDENED, AND BECAME TIRED AND SICK OF LIFE AND YEARNED TO DIE TO THIS WORLD ALREADY IN THEIR LIVING BODIES. AND THUS YOU TOO LEAD THE DEAD TO THEIR COMPLETION WITH YOUR WORK OF SALVATION."
~Carl Jung, Liber Novus, Page 298, Footnote 188

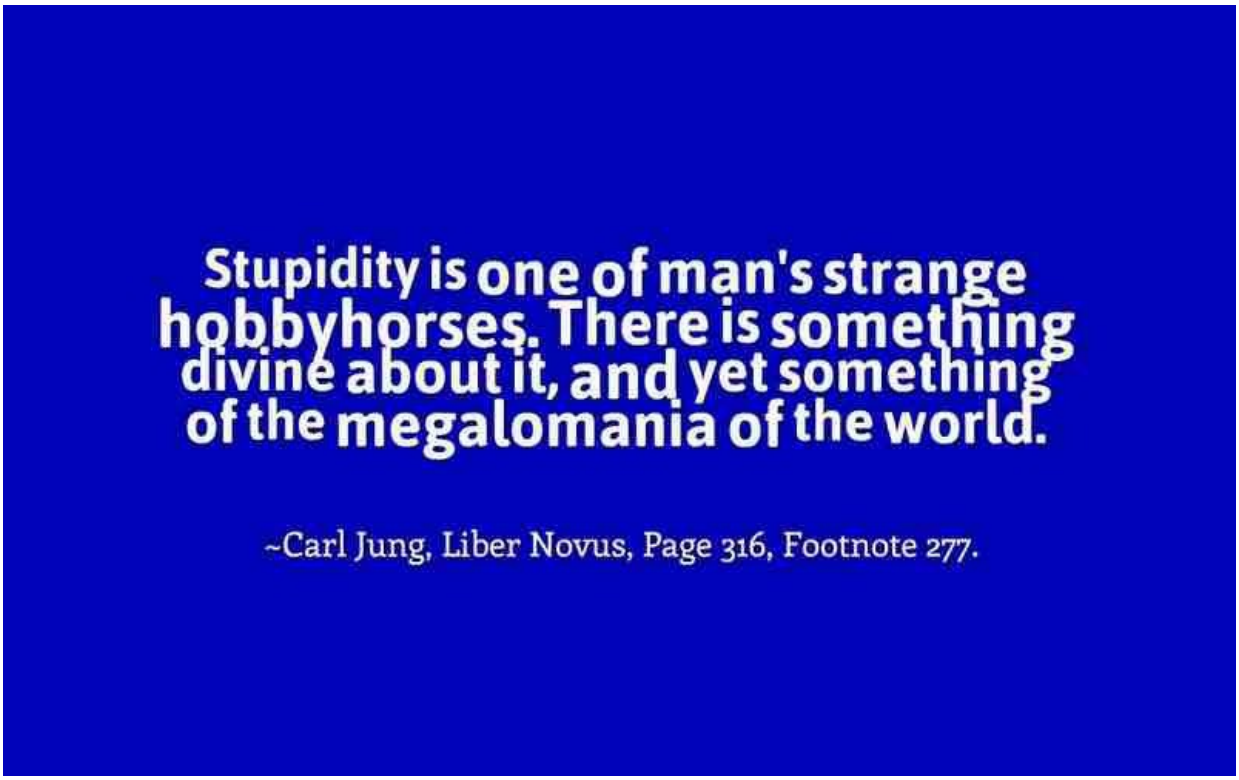
The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world

already in their living bodies. And thus

you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.



When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.


Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world.
~Carl Jung, Liber Novus, Page 316, Footnote 277.

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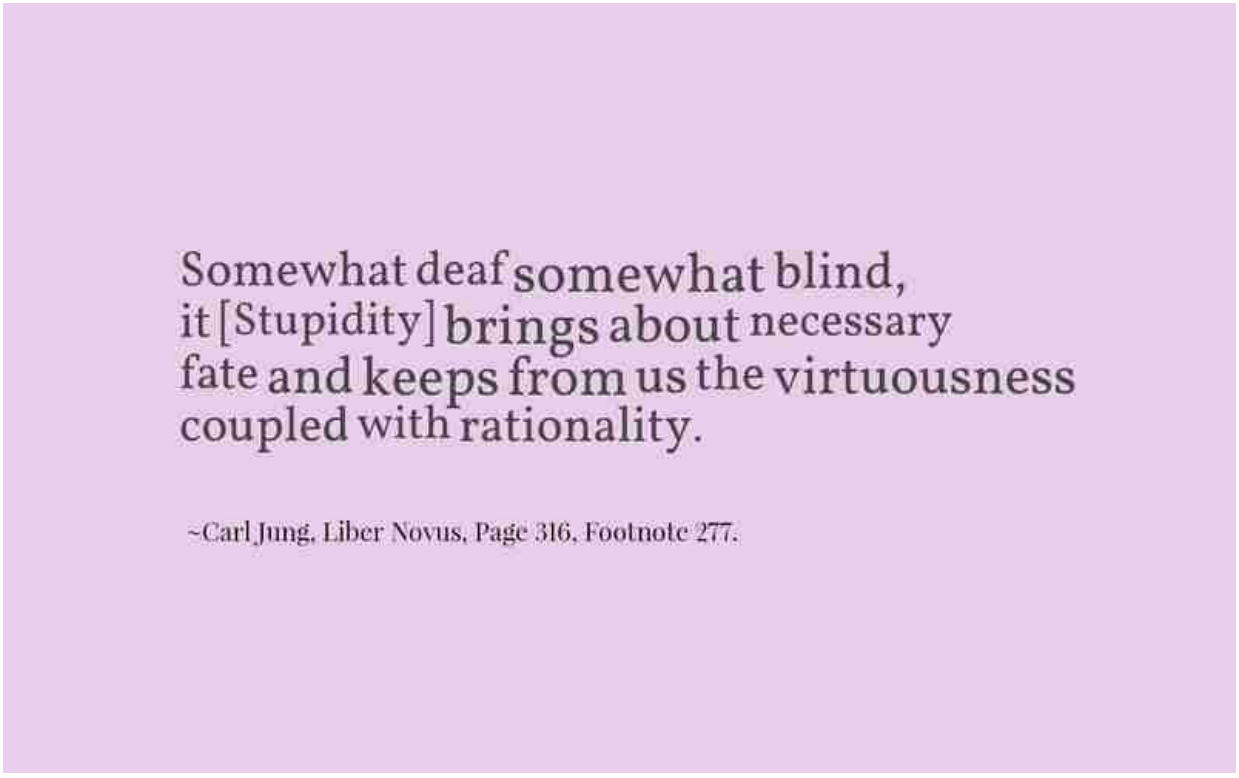
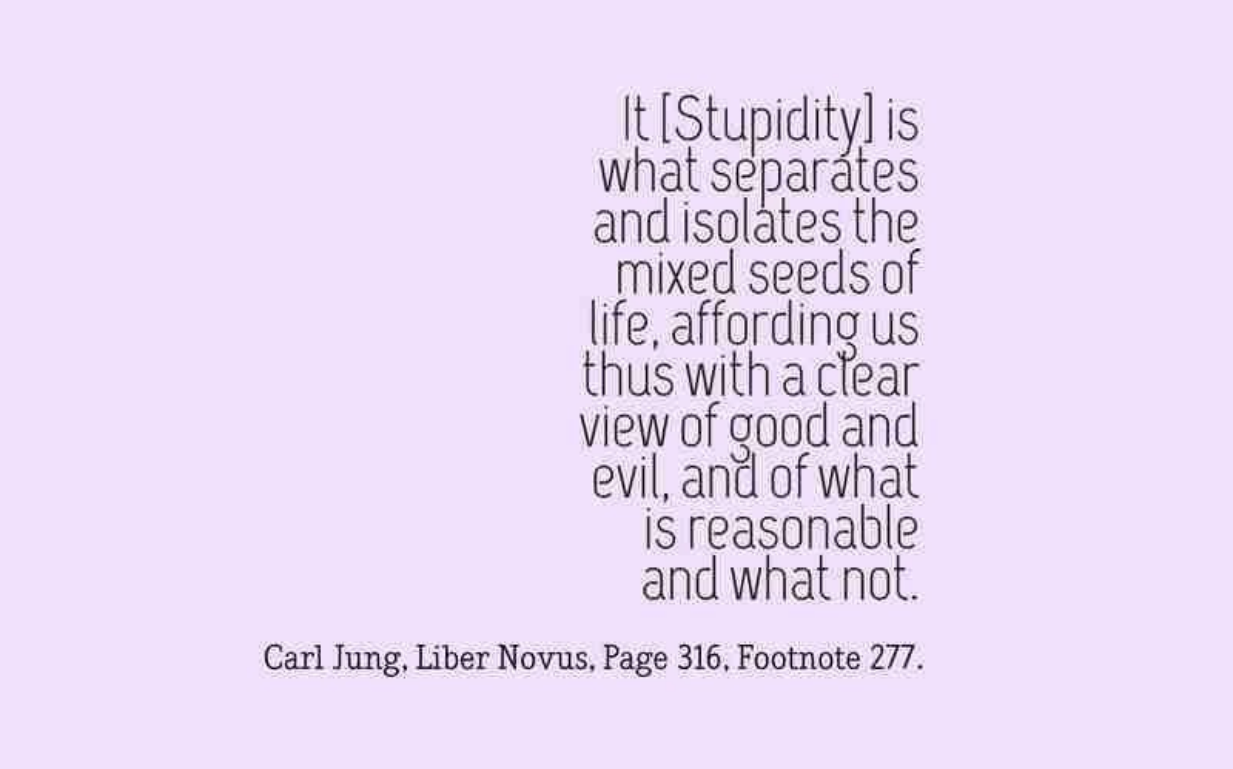

Somewhat deaf somewhat blind,
it [Stupidity] brings about necessary
fate and keeps from us the virtuousness
coupled with rationality.
~Carl Jung, Liber Novus, Page 316, Footnote 277.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Carl Jung, Liber Novus, Page 316, Footnote 277.


It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not.
Carl Jung, Liber Novus, Page 316, Footnote 277.

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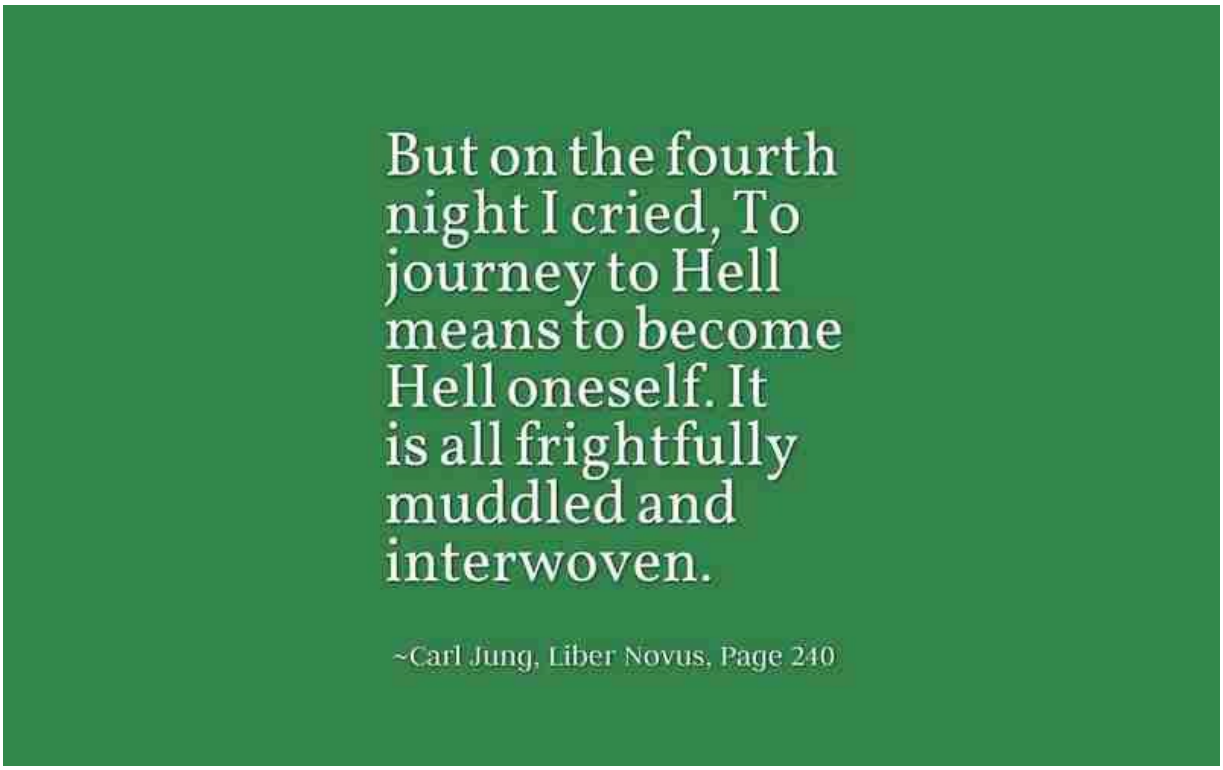
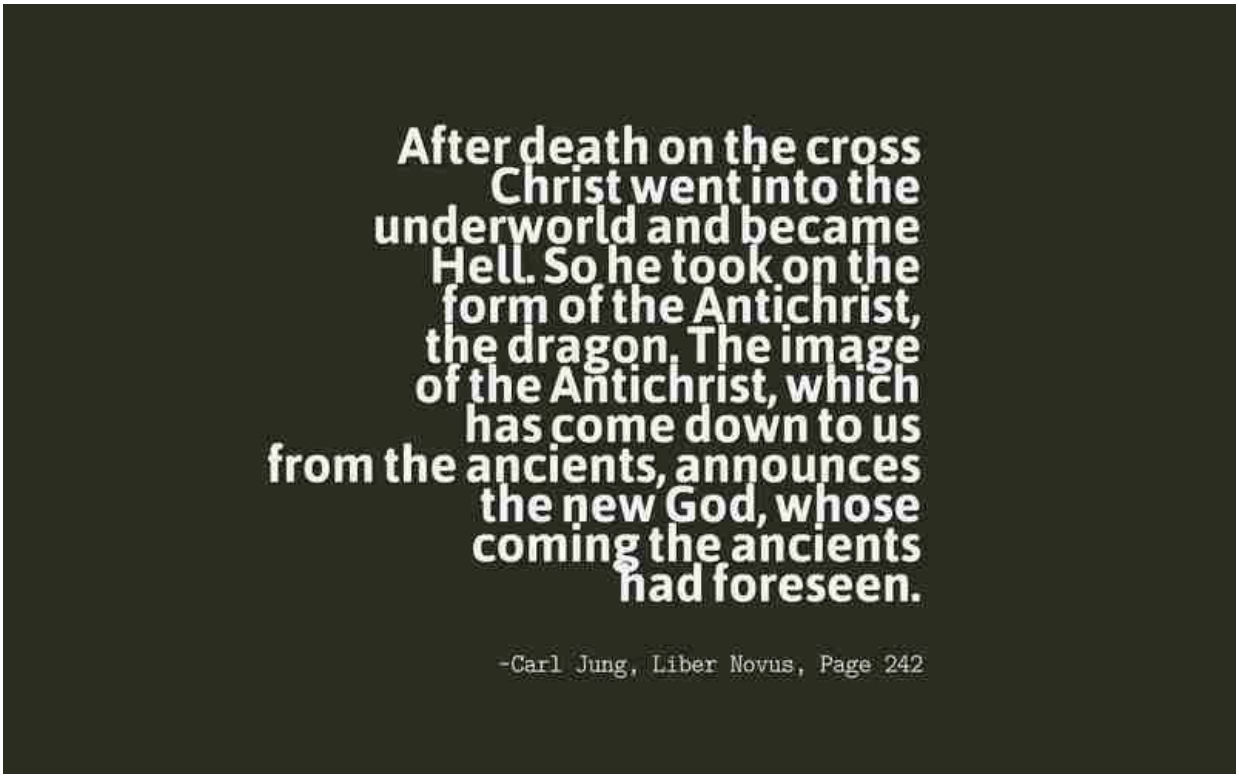
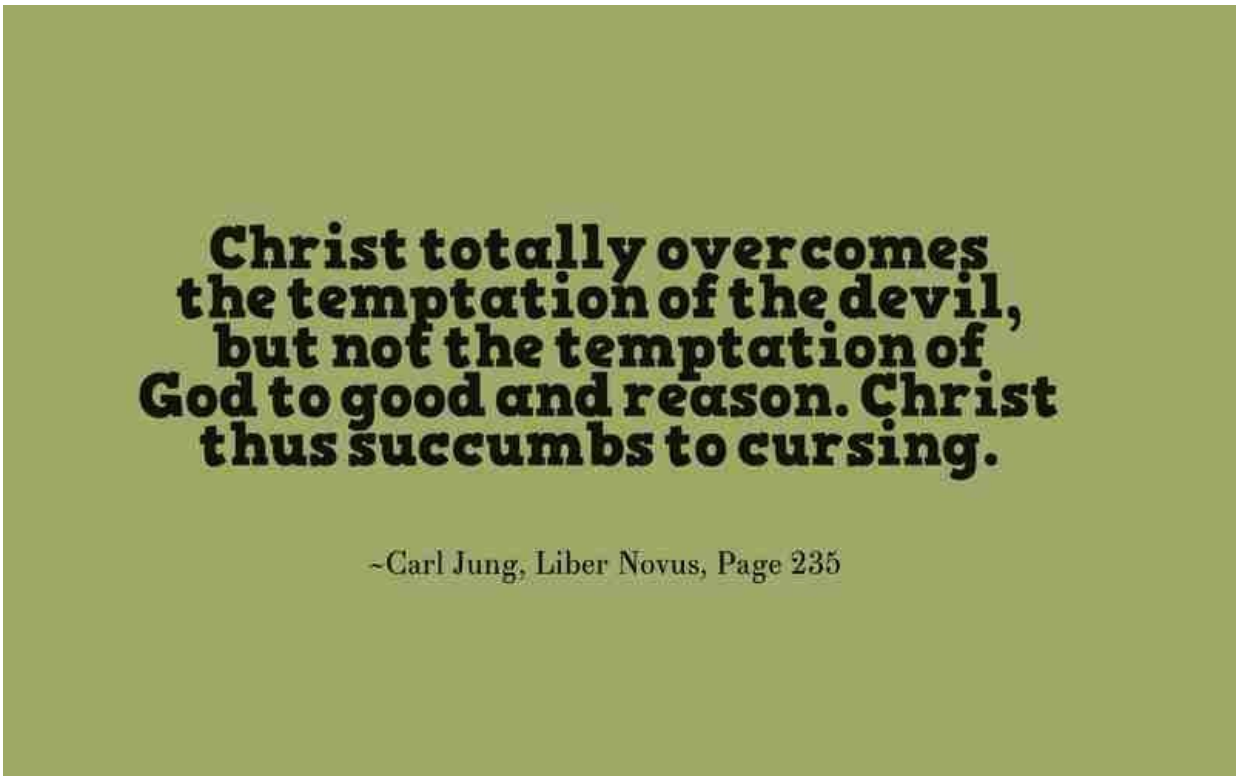

But on the fourth night I cried, To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven.
~Carl Jung, Liber Novus, Page 240

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.


After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.
-Carl Jung, Liber Novus, Page 242

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.


Christ totally overcomes
the temptation of the devil,
but not the temptation of
God to good and reason. Christ
thus succumbs to cursing.
~Carl Jung, Liber Novus, Page 235

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: … Gnosticism has renewed its vitality with me recently… (2016-07-02 02:30)

To Father Victor

White Dear Victor!

May 1948

Finally I am able to write to you.

I thank you very much for your excellent lecture on Gnosticism.

I much admire your balanced judgment and your just evaluation of a subject that has been so often repre- sented in a wrong light and misunderstood by all sorts of comprehensible and incomprehensible prejudices.

Your presentation of the Pistis Sophia is excellent.

Among the patristic writers about Gnosticism I missed Hippolytos, the most thorough and the most intelligent of all.

Epiphanius, who shares the former's lot, does not deserve

much praise. Your paper has made me think: Have I faith

or a faith or not?

I have always been unable to produce faith and I have tried so hard that I finally did not know any more what faith is or means.

I owe it to your paper that I have now apparently an answer: faith or the equivalent of faith with me is what I would call respect.

I have respect for the Christian Truth.

Thus it seems to come down to an involuntary assumption in me that there is something to the dogmatic truth, something indefinable to begin with.

Yet I feel respect for it, although I don't really understand it.

But I can say my life-work is essentially an attempt to understand what others apparently can believe.

There must be-so I conclude-a rather strong motive-power connected with the Christian Truth, otherwise it would not be explicable why it influences me to such an extent.

My respect is-mind you-involuntary; it is a "datum" of

irrational nature. This is the nearest I can get to what

appears to me as "faith."

There is however nothing specific in it, since I feel the same kind of respect for the basic teachings of Bud- dhism and the fundamental Taoist ideas.

In the case of the Christian Truth one would be inclined to explain this a priori respect through

my Christian education. Yet the same cannot be said in the case of Buddhism, Taoism and

certain aspects of Islam.

Hindu theology curiously enough never had the same appeal, although it has gripped my intellect at times quite powerfully.

Gnosticism has renewed its vitality with me recently, as I was deeply concerned with the question of how the figure of Christ was received into Hellenistic nature-philosophy and hence into alchemy.

A little book has grown out of such studies within the

last months. It will be, I am afraid, a shocking and

difficult book.

It has reduced me to a most curious attempt to formulate the progress of symbolism within the last two thou- sand years through the figure of quaternities based upon 2 quaterniones of the Naasenes as mentioned by Hippolytos.

The first one is the so-called Moses-quaternio.

Well, it is a mad thing, which I cannot explain here but it seems hellishly important in so far as it winds up with the physical time-space quatemio.

The whole seems to be logically watertight.

I feel reasonably well and hope you do the same. You must have had an interesting time.

A Jesuit professor of theology at Louvainis coming to see me

next week. They begin to sit up.

Looking forward to the summer, when I hope to see you

again at Bollingen, Yours cordially, C.G. Carl Jung, Letters

Vol. I, Pages 501-503

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

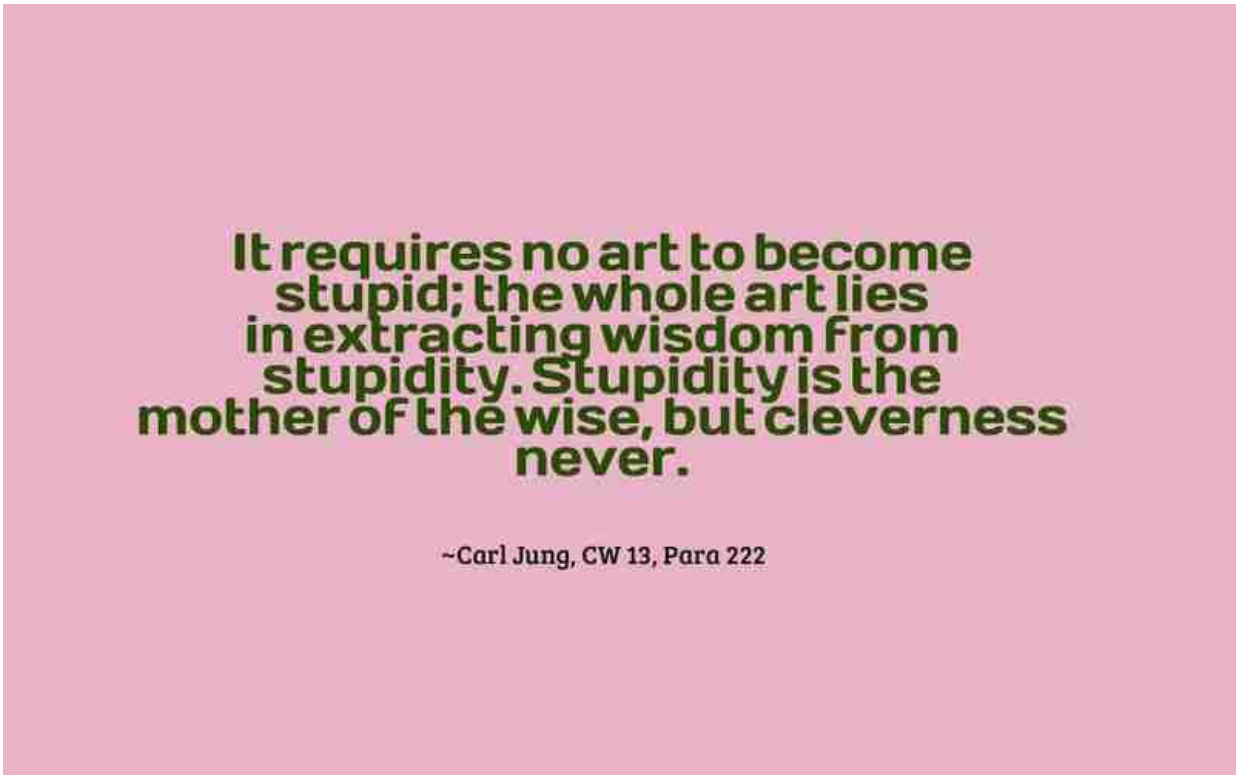
WordPress:

https://carljungdepthpsychology.wordpress.com/

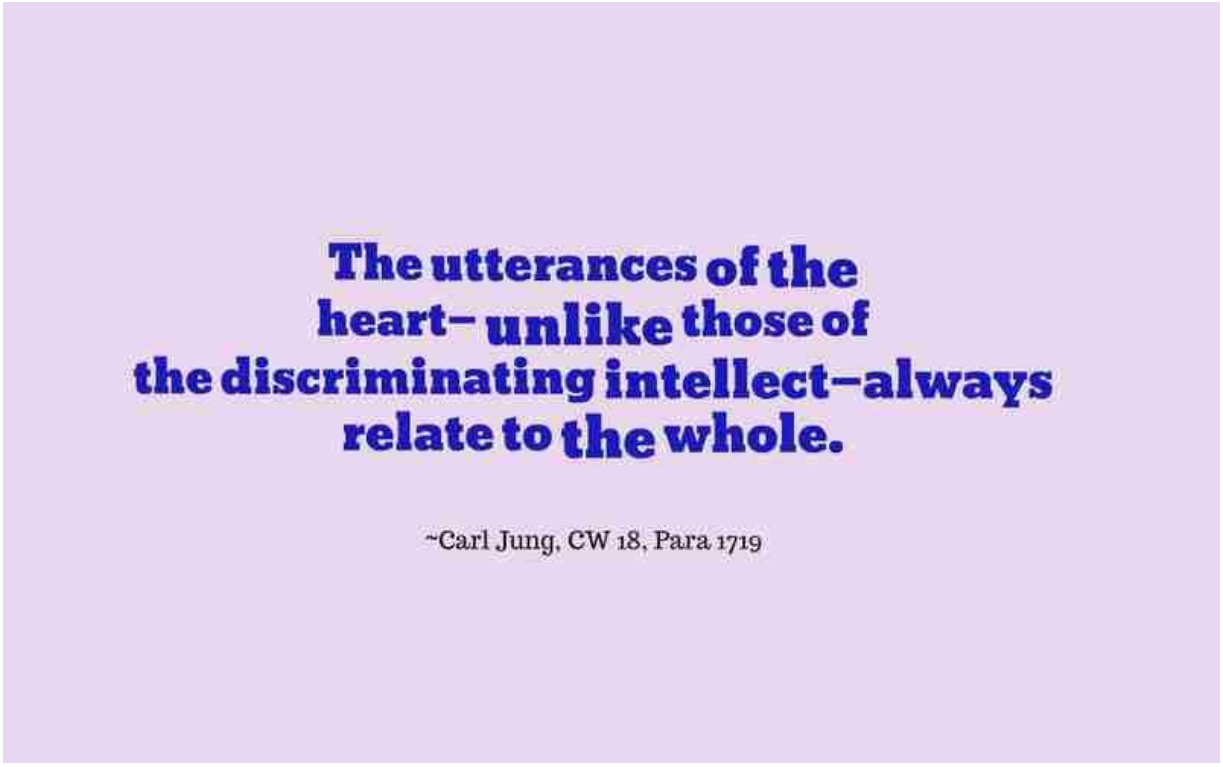
Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Some Carl Jung Quotations XLIII (2016-07-02 02:30)


It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never.
~Carl Jung, CW 13, Para 222

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222


The utterances of the heart– unlike those of the discriminating intellect–always relate to the whole.
~Carl Jung, CW 18, Para 1719

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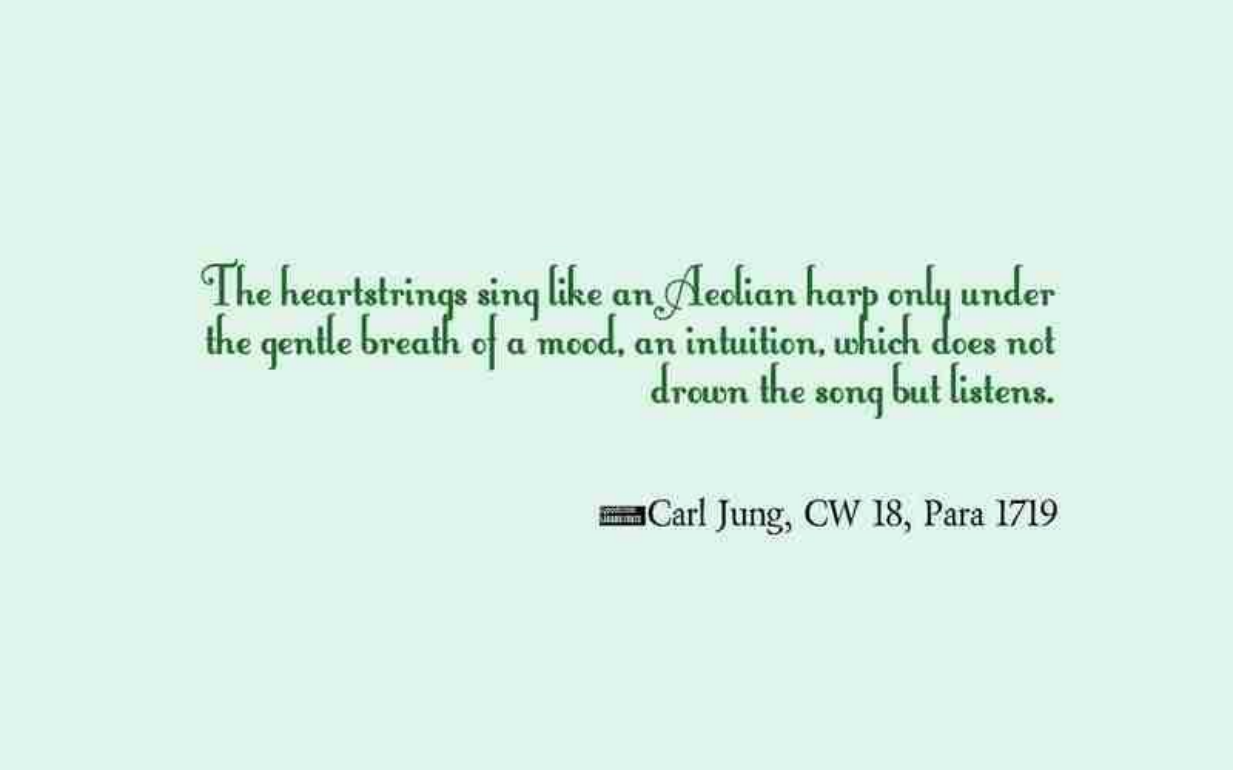
The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens.
Carl Jung, CW 18, Para 1719

The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens. Carl Jung, CW 18, Para 1719

What the heart hears are the great,
all-embracing things of life, the experiences
which we do not arrange ourselves
but which happen to us.
~Carl Jung, CW 18, Para 1719

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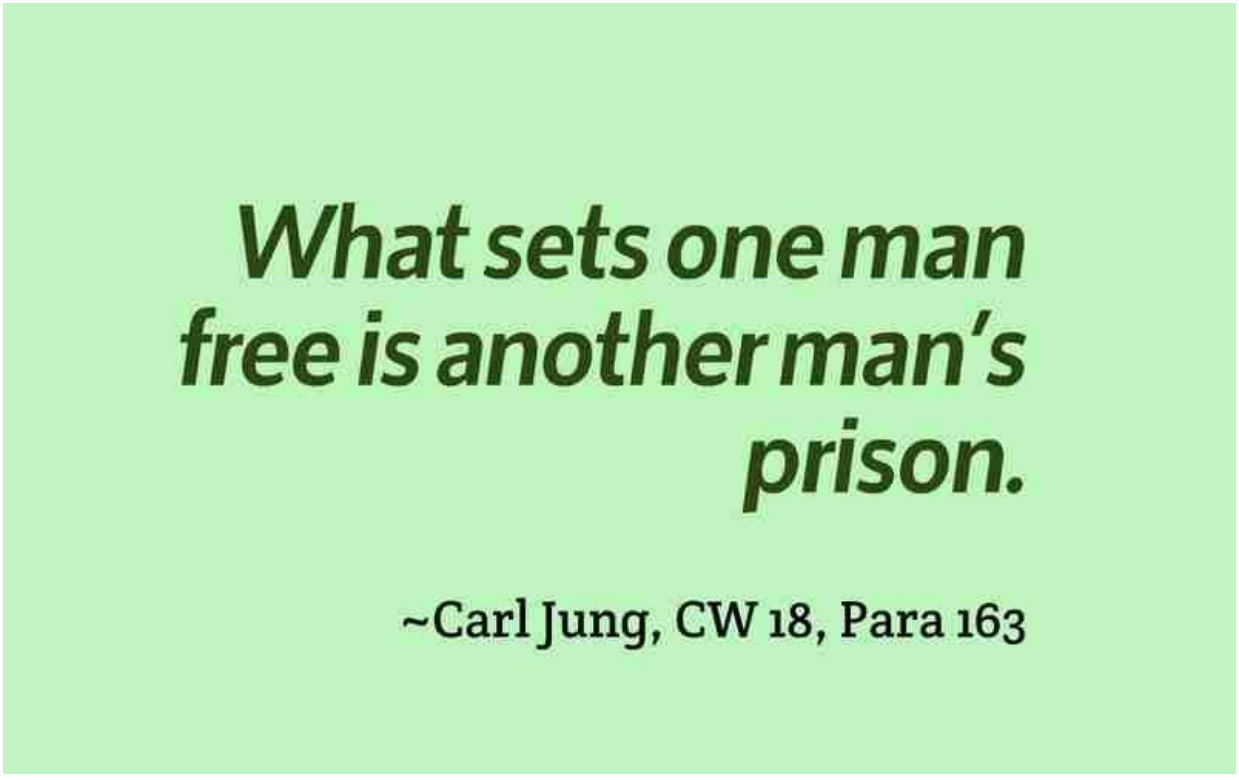
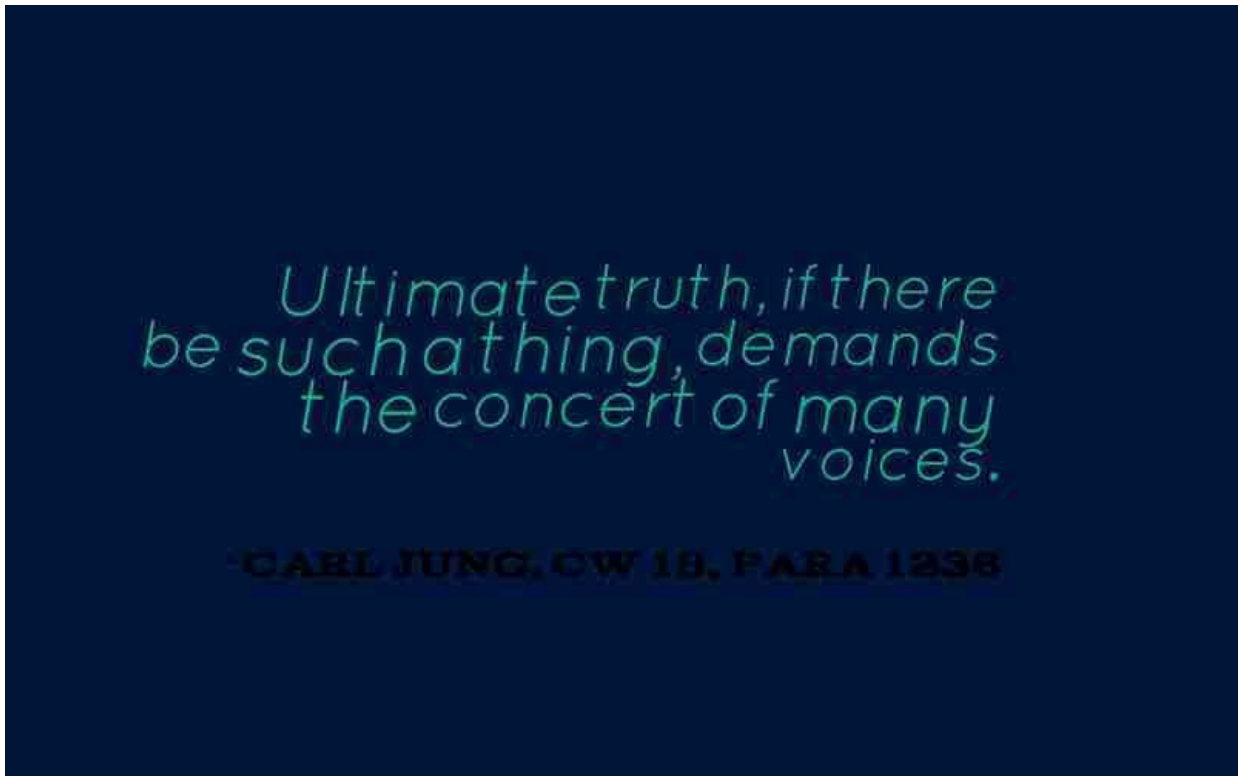
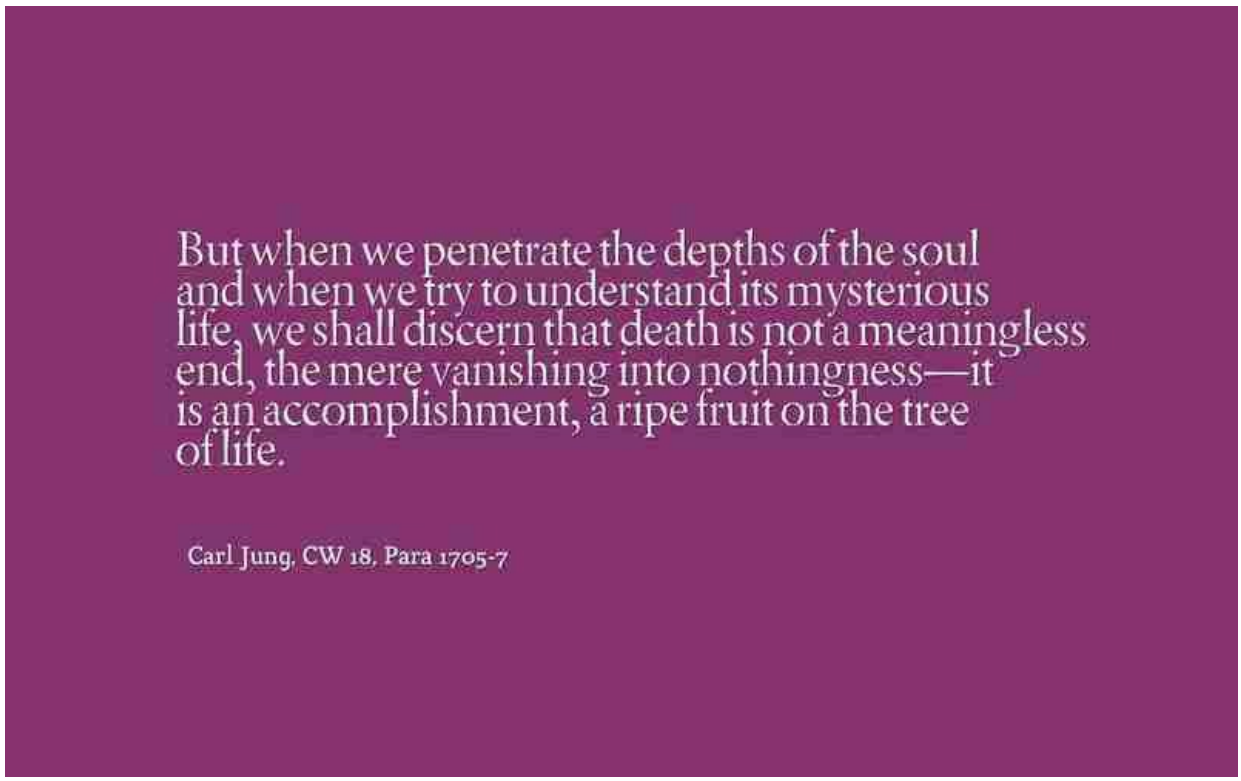


What sets one man free is another man's prison. Carl Jung, CW 18, Para 163



Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Para 1236


But when we penetrate the depths of the soul
and when we try to understand its mysterious
life, we shall discern that death is not a meaningless
end, the mere vanishing into nothingness—it
is an accomplishment, a ripe fruit on the tree
of life.
Carl Jung, CW 18, Para 1705-7

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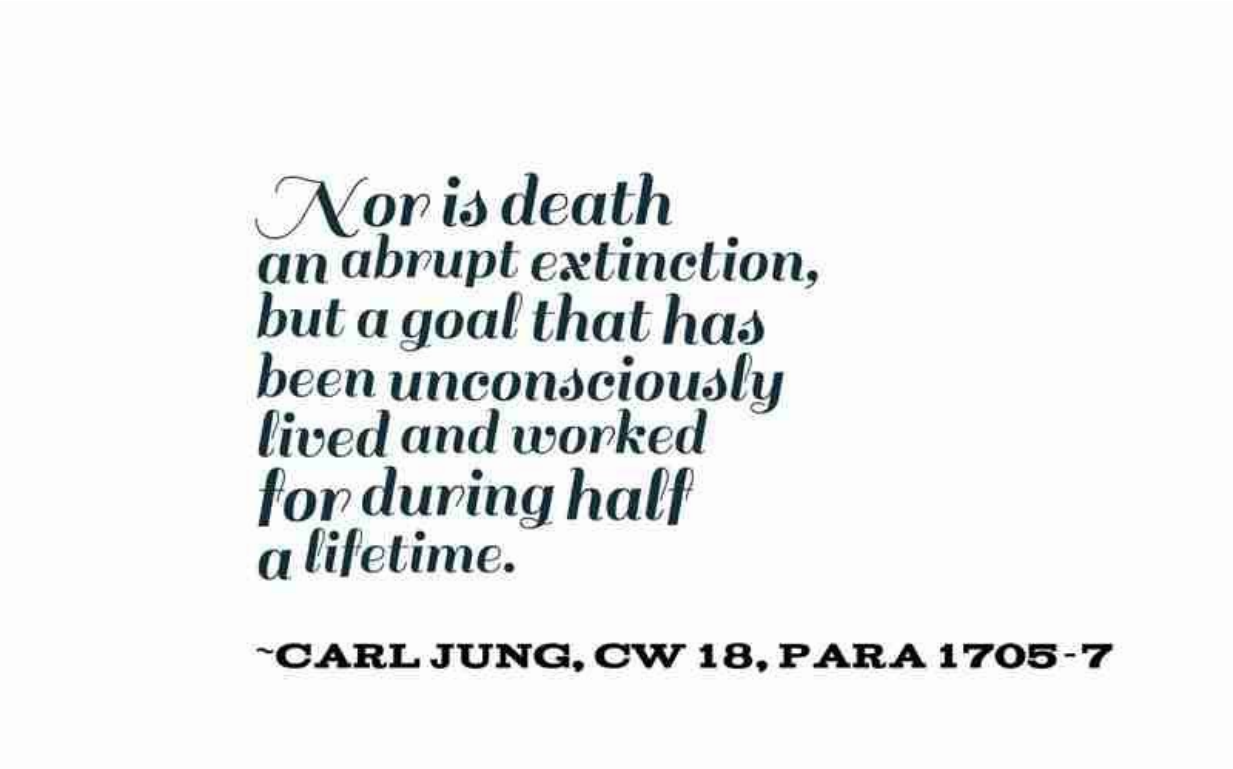
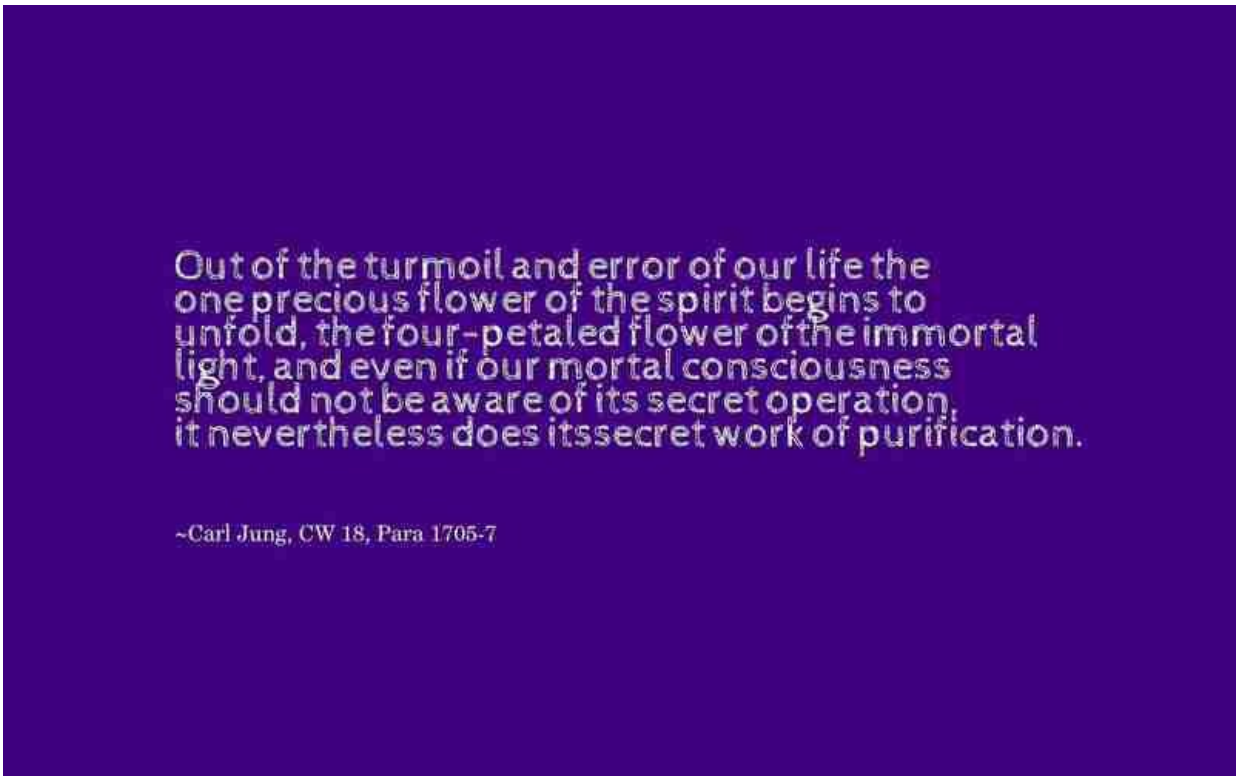


Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. Carl Jung, CW 18, Para 1705-7

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Carl Jung, CW 18, Para 1705-7


Out of the turmoil and error of our life the
one precious flower of the spirit begins to
unfold, the four-petaled flower of the immortal
light, and even if our mortal consciousness
should not be aware of its secret operation,
it nevertheless does itssecret work of purification.
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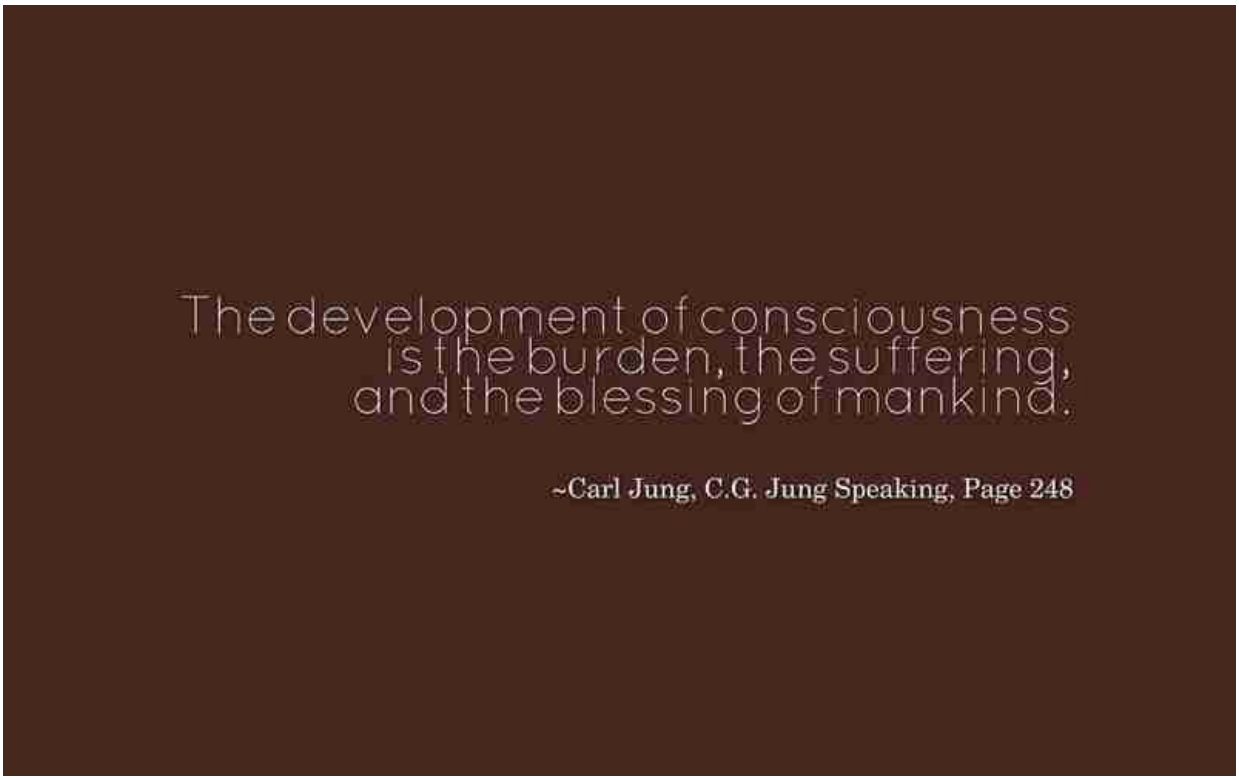
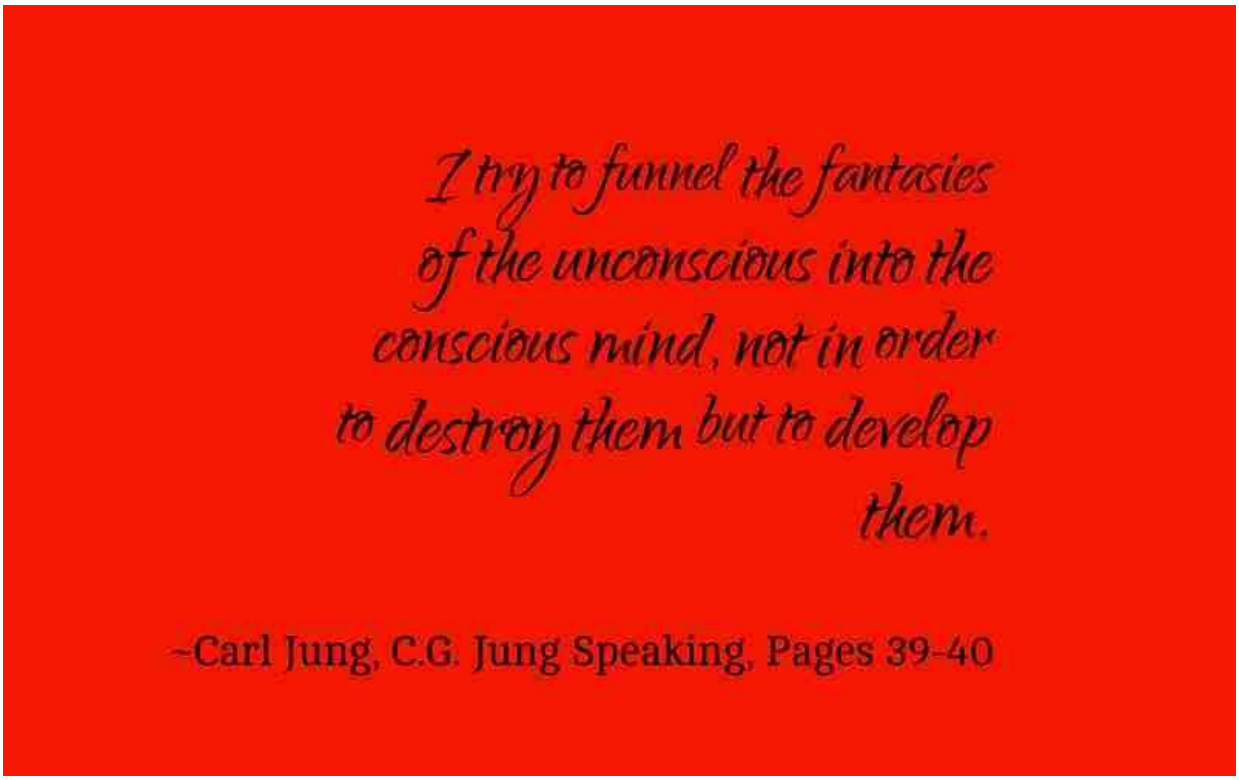

The development of consciousness
is the burden, the suffering,
and the blessing of mankind.
~Carl Jung, C.G. Jung Speaking, Page 248

The development of consciousness is the burden, the suffering, and the blessing of mankind. Carl Jung, C.G. Jung Speaking,
Page 248


I try to funnel the fantasies
of the unconscious into the
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~Carl Jung, C.G. Jung Speaking, Pages 39-40

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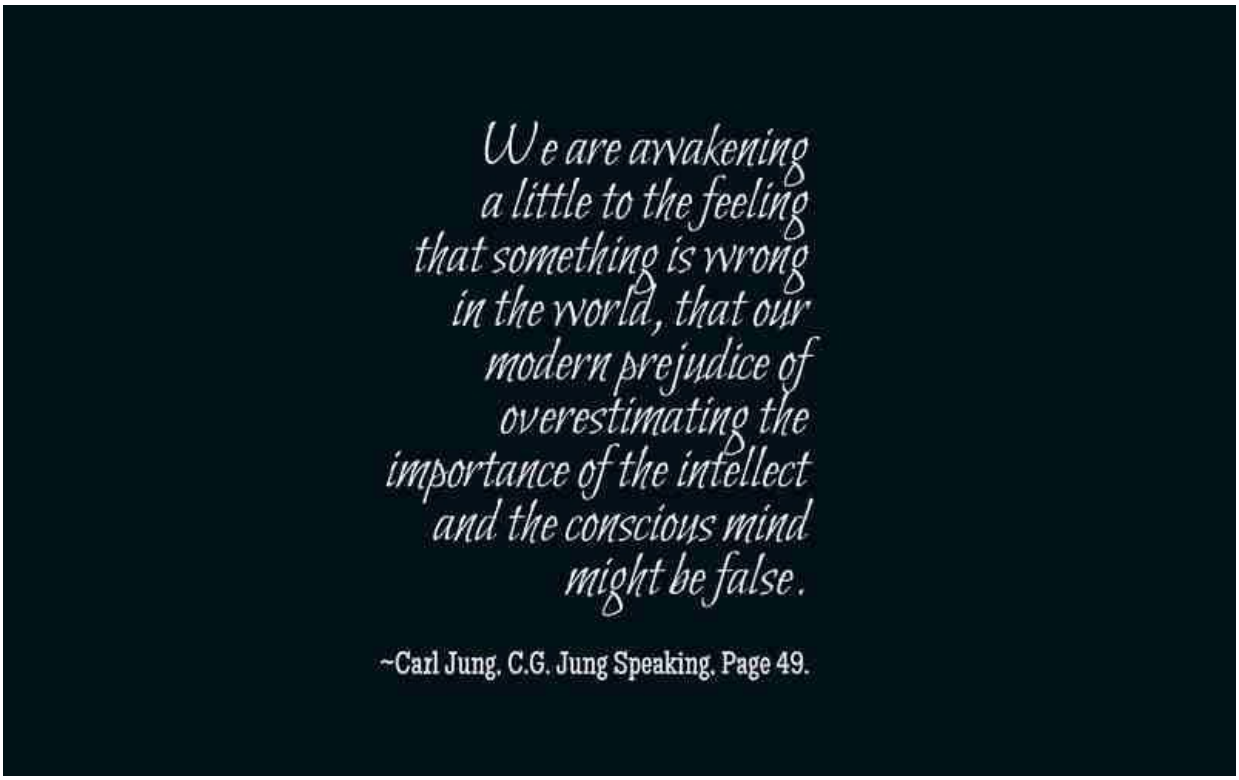
We are awakening
a little to the feeling
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modern prejudice of
overestimating the
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and the conscious mind
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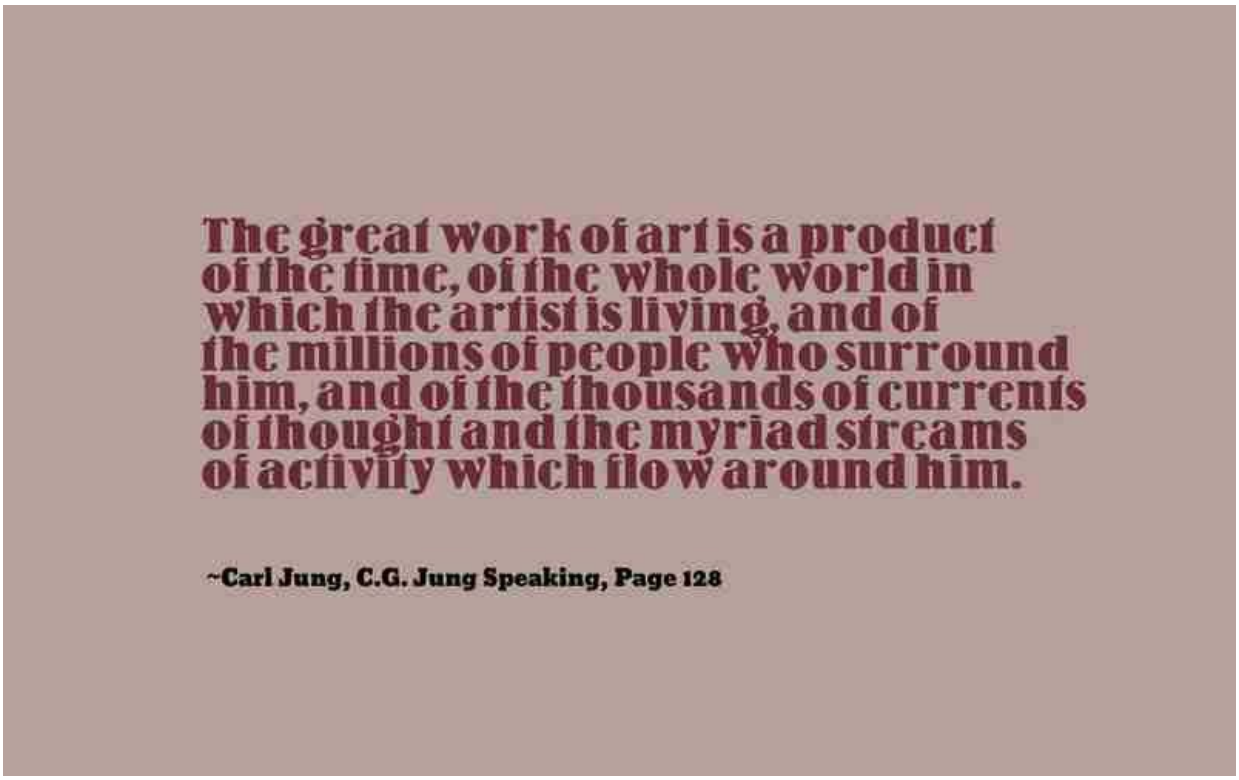
The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him.
~Carl Jung, C.G. Jung Speaking, Page 128

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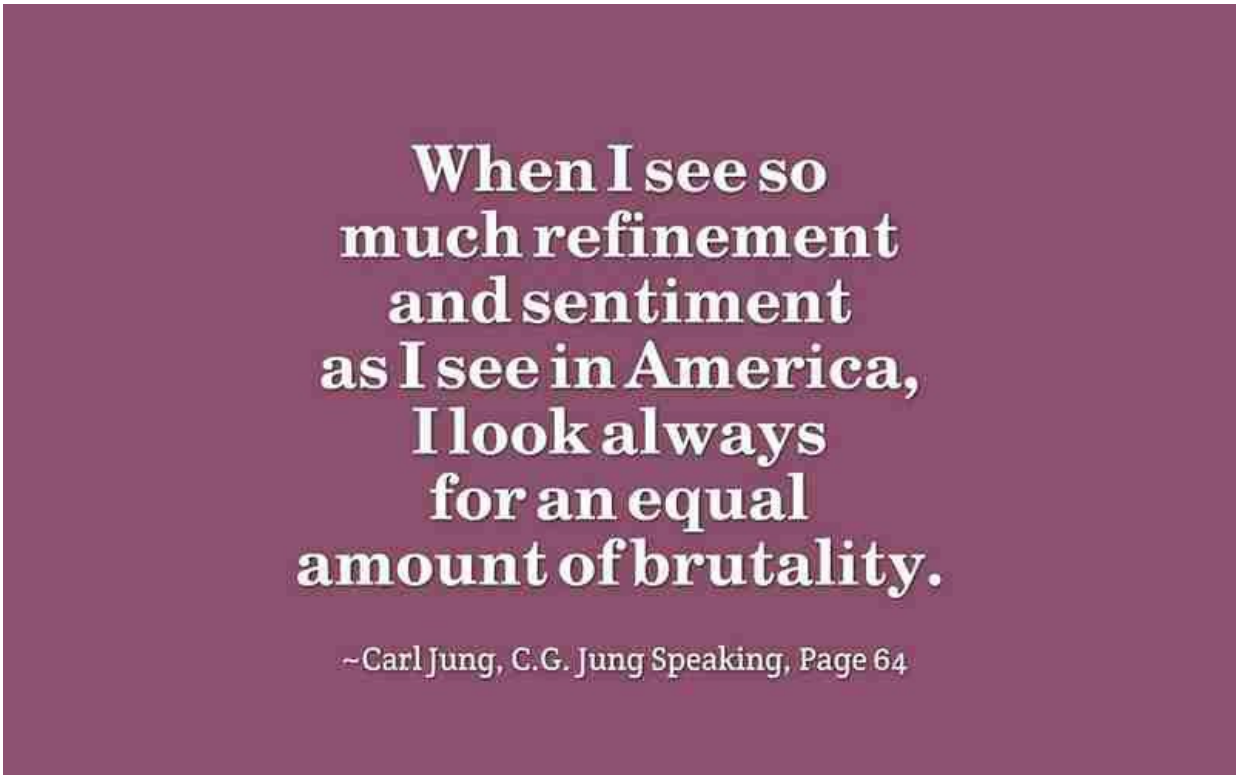
and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128


When I see so much refinement and sentiment as I see in America, I look always for an equal amount of brutality.
~Carl Jung, C.G. Jung Speaking, Page 64

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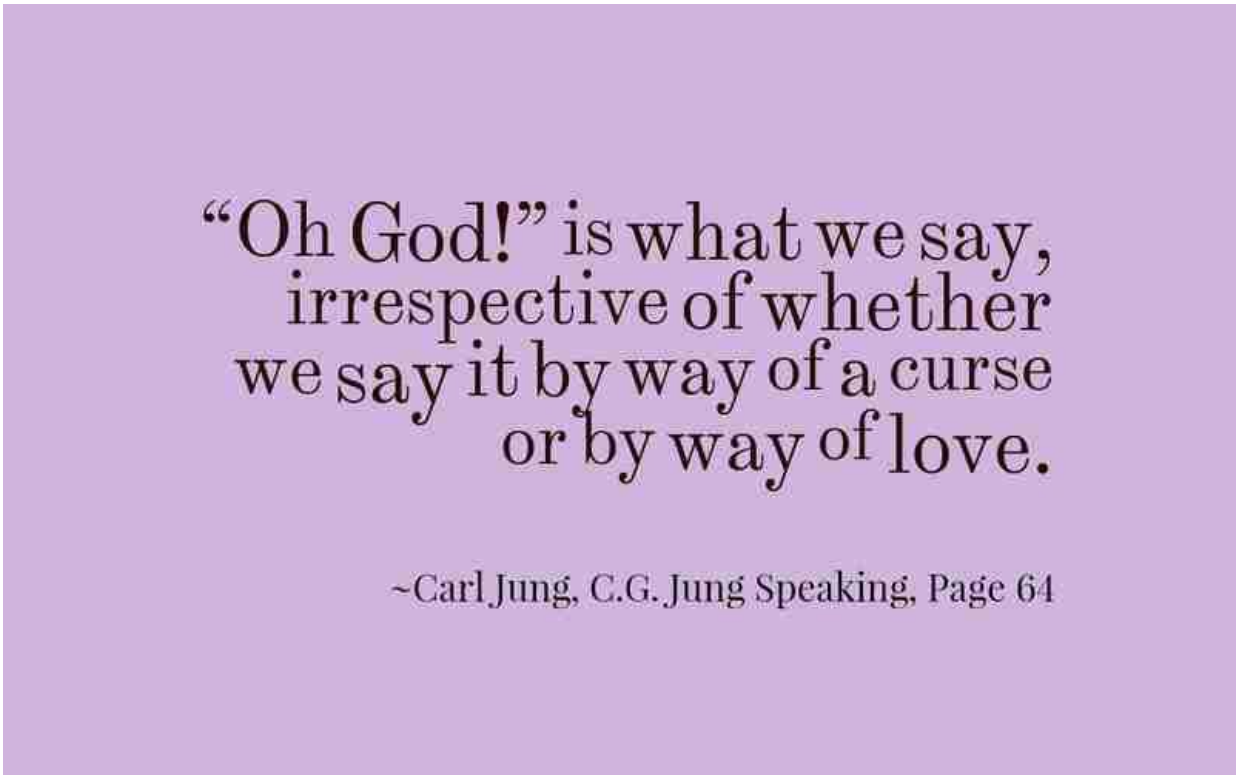
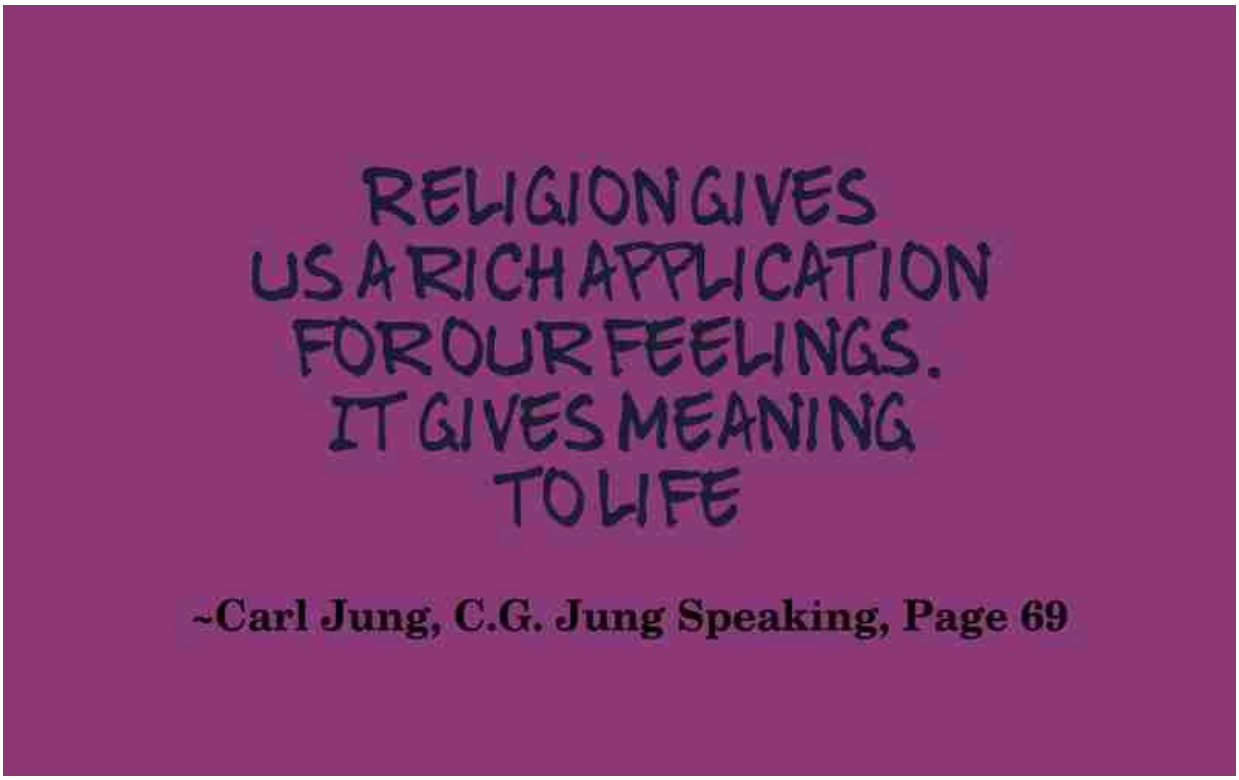
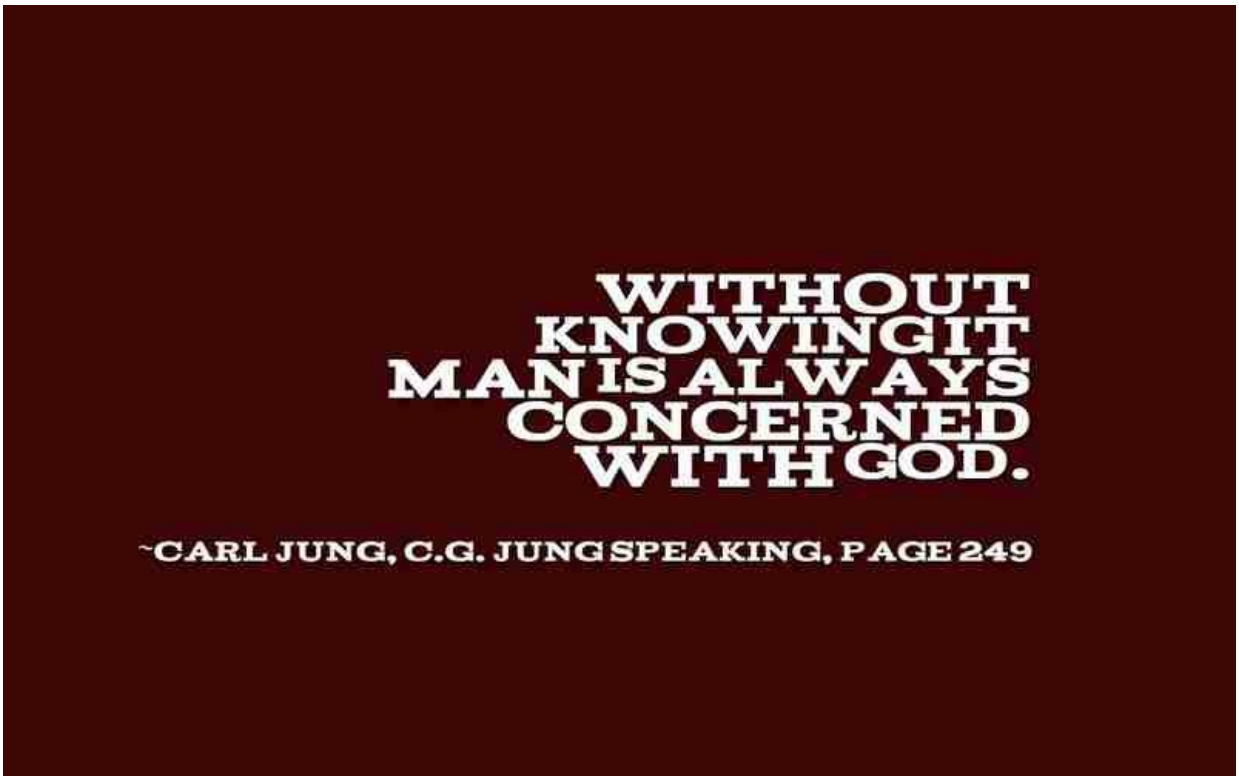


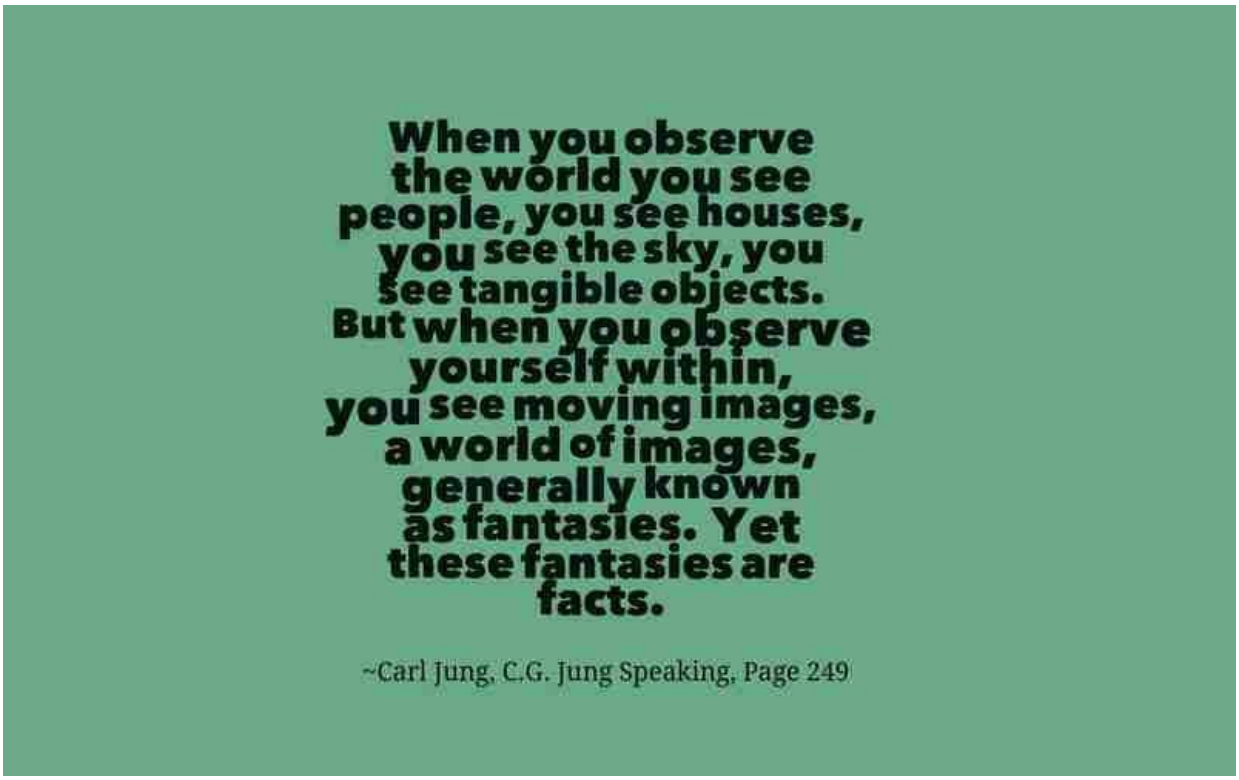
"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung,
C.G. Jung Speaking, Page 64.



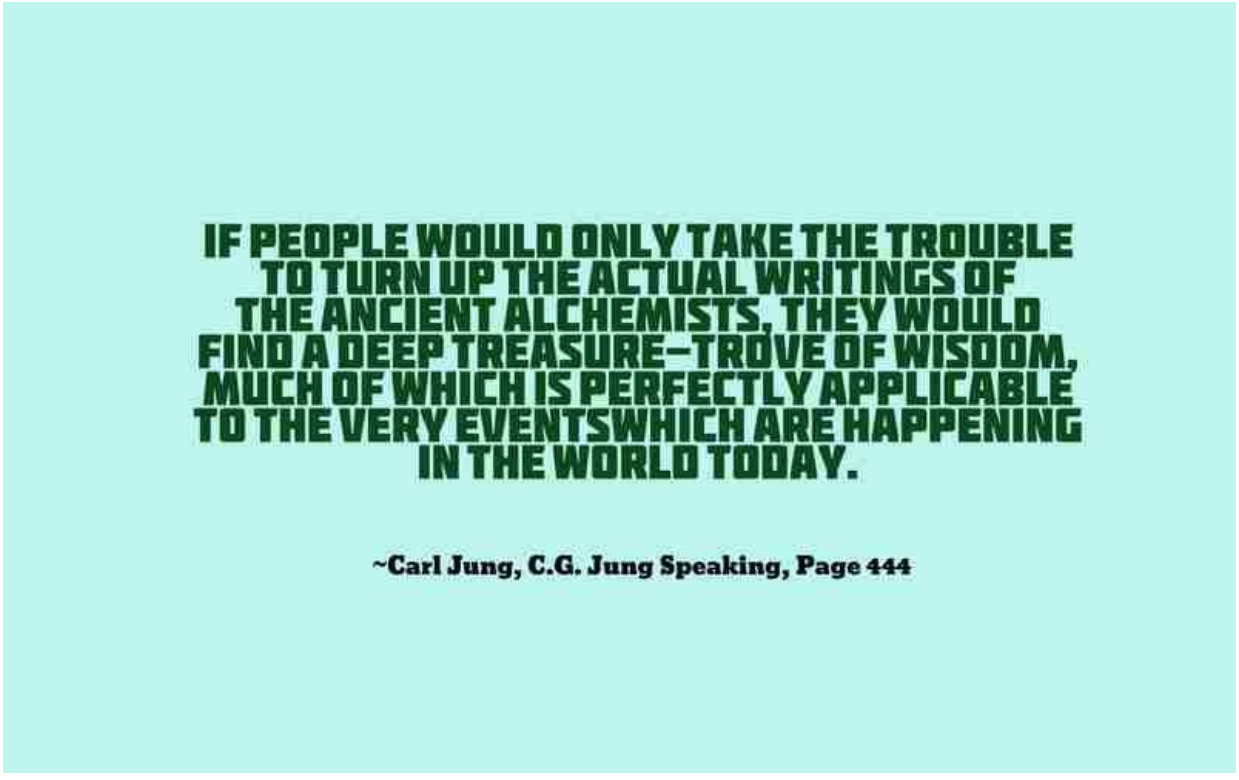
Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.



Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249


When you observe the world you see people, you see houses, you see the sky, you see tangible objects. But when you observe yourself within, you see moving images, a world of images, generally known as fantasies. Yet these fantasies are facts.
~Carl Jung, C.G. Jung Speaking, Page 249

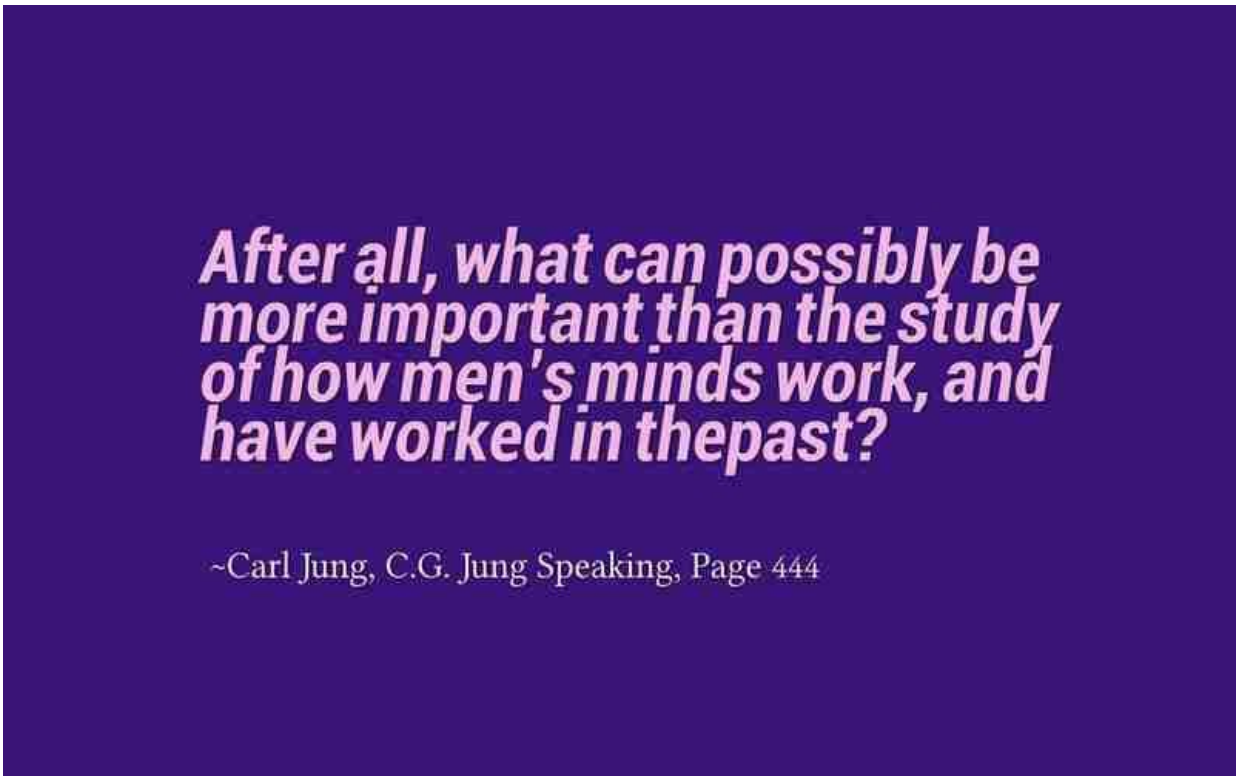
When you observe the world you see people, you see houses, you see the sky, you see tangible objects. But when you observe yourself within, you see moving images, a world of images, generally known as fantasies. Yet these fantasies are facts. Carl Jung, C.G. Jung Speaking, Page 302


IF PEOPLE WOULD ONLY TAKE THE TROUBLE TO TURN UP THE ACTUAL WRITINGS OF THE ANCIENT ALCHEMISTS, THEY WOULD FIND A DEEP TREASURE-TROVE OF WISDOM, MUCH OF WHICH IS PERFECTLY APPLICABLE TO THE VERY EVENTSWHICH ARE HAPPENING IN THE WORLD TODAY.
~Carl Jung, C.G. Jung Speaking, Page 444

If people would only take the trouble to turn up the actual writings of the ancient alchemists,

they would find a

deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444


After all, what can possibly be more important than the study of how men's minds work, and have worked in thepast?
~Carl Jung, C.G. Jung Speaking, Page 444

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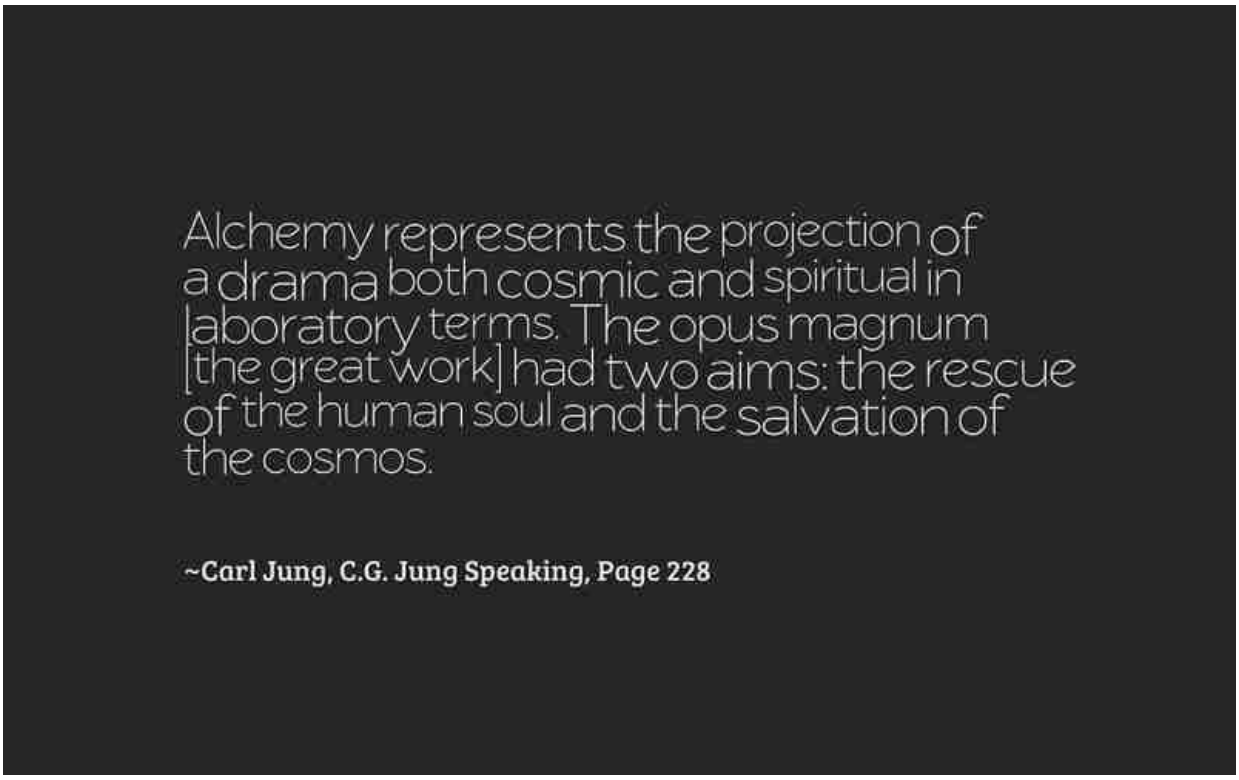
We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.


Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos.
~Carl Jung, C.G. Jung Speaking, Page 228

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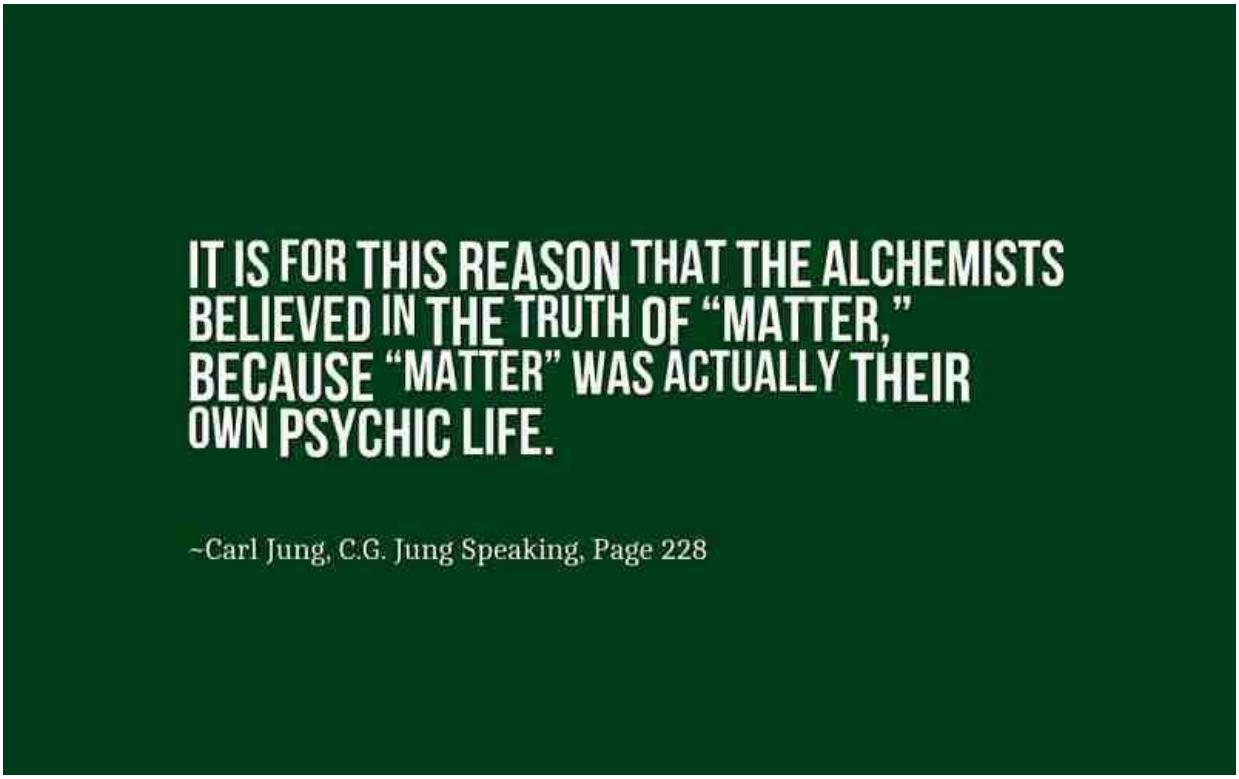
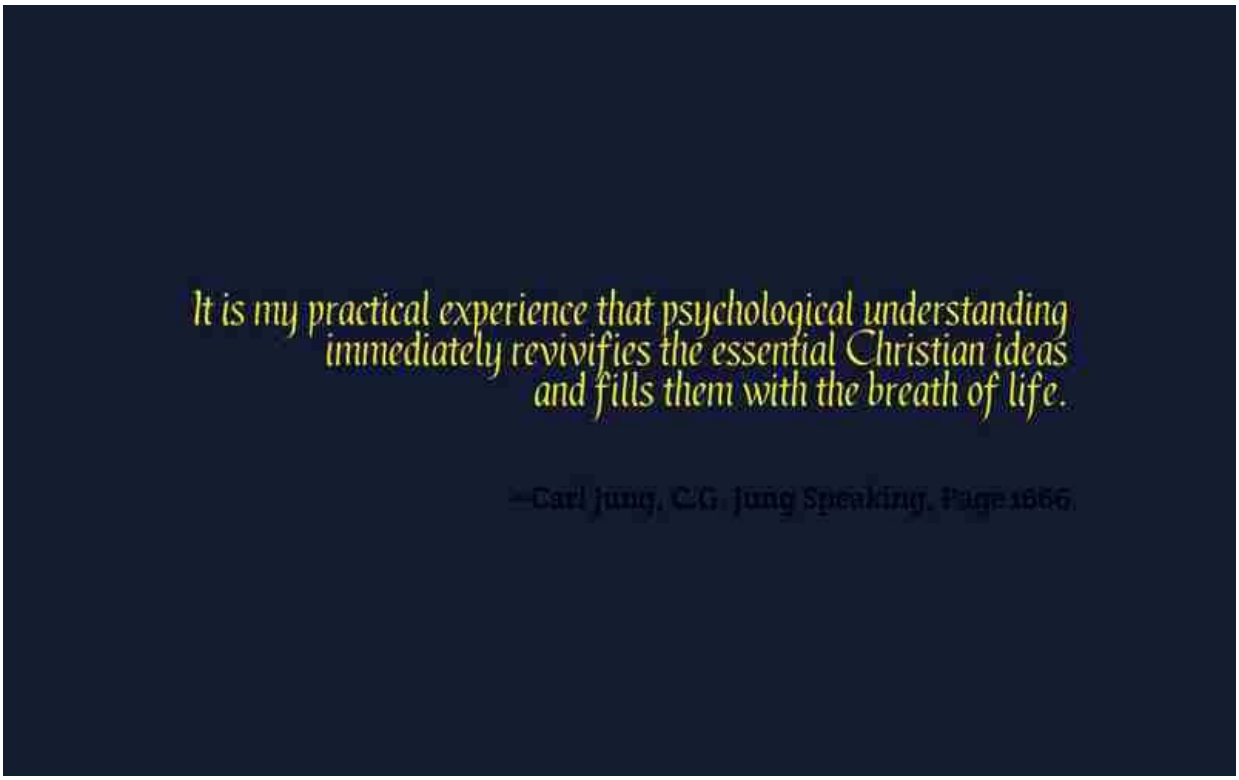
228


IT IS FOR THIS REASON THAT THE ALCHEMISTS BELIEVED IN THE TRUTH OF "MATTER," BECAUSE "MATTER" WAS ACTUALLY THEIR OWN PSYCHIC LIFE.
~Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228


It is my practical experience that psychological understanding
immediately revivifies the essential Christian ideas
and fills them with the breath of life.
~Carl Jung, C.G. Jung Speaking, Page 1666

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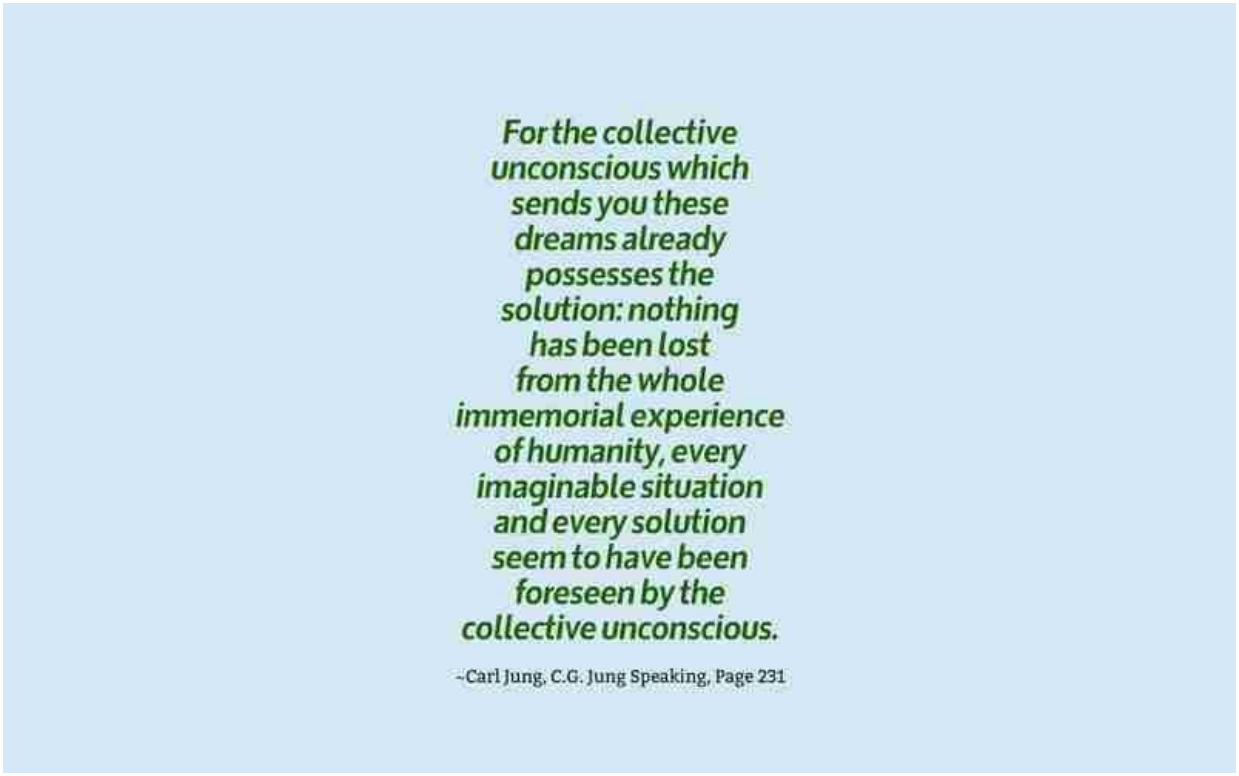
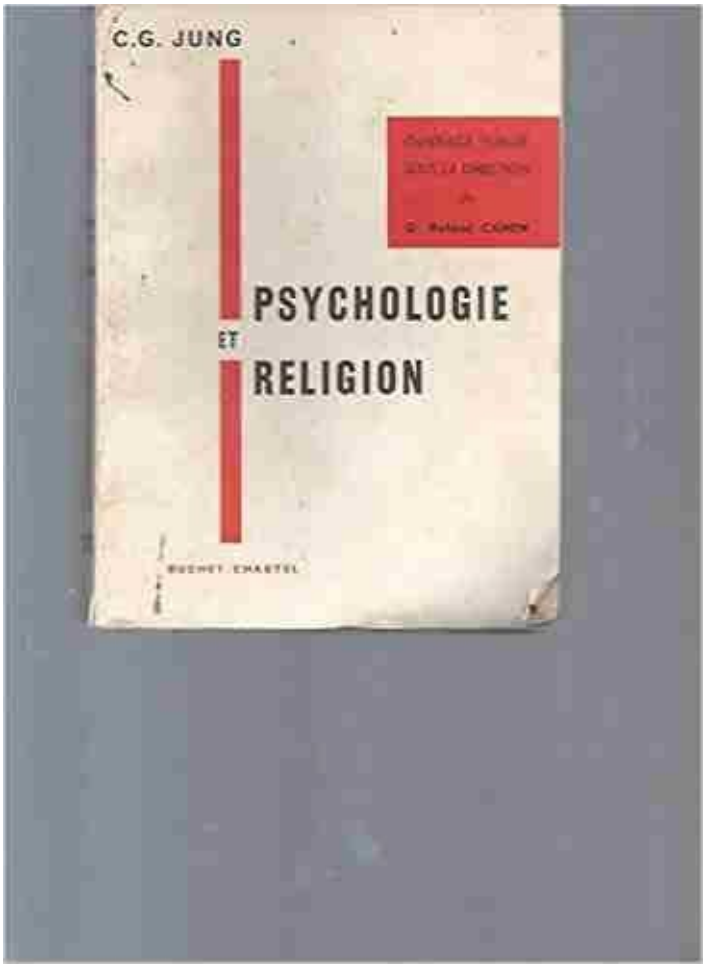


For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have

been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

Roland Caen: Jung spoke of Freud always with much esteem and admiration
(2016-07-03 02:30)



Roland Cahen: Memory of C.G. Jung

In this interview Dr. Cahen recounts how he first met Jung at the age of twenty-two, through a series of lucky circumstances.

Roland Cahen: "I arrived at Zurich at one o'clock," he tells in the interview, "and there was a course by Jung at the Polytechnic Institute at five o'clock.

I had intended to take the night train to Paris , but this course excited me so much that I decided to pitch my tent in Zurich,
and I stayed one month.

At the end of this month I went to see Jung at the end of one of his lectures and said: 'Monsieur, we have nothing
like this in France.

One should translate your stuff.’

Jung then was already a world authority, but at the same time he was

very open-minded. He told me: ’Carte blanche, young man!’"

Thus, Dr. Cahen says, the whole adventure began.

He proceeded to read Jung’s work and after 6,000 pages chose to translate Modern Man in Search of his Soul, of which more than 100,000 copies have been printed since.

Dr. Cahen’s short stay in Zurich resulted in a change of orientation.

He gave up philology and, in spite of many obstacles, took up medicine in preparation for his life’s work as an analyst.

He was determined to make Jung’s work known to French readers and has been instrumental in the publica- tion of twenty-two of Jung’s works.

Asked whether he was analyzed by Jung, Dr. Cahen

replied as follows: "I started on my analysis in Zurich

without financial means.

I want to stress this , because the relation of analysis to money is so

often caricatured. My analyst was C. A. Meier, who later occupied

Jung’s chair at the Polytechnic Institute.

To be sure, not all doctors have at all times his competence, his broadmindedness, and his generosity.

Then later, I analyzed with Jung himself in order to learn to know his own personal way, which was beyond compare, and then with Mrs. Jung, his wife, in order to make part of the analytical journey with an analyst of the opposite sex."

Asked by the interviewer what Jung was like, Dr. Cahen answered:

"Like a great gentleman. That’s the fundamental impression chat he always left with me.

He knew how to make himself accessible to everyone, to speak their language, to enter into their preoccupa- tions.

A great gentleman, in whom intelligence vied with his (physical) presence, his kindness, his sensitivity, with his manner, of necessity less logical than psychological, that is to say inclusive of the opposites.

The interviewer asked how Jung reacted to the popularization of

analytical ideas. Did he calk about that? Dr.

Cahen: "Jung was entirely aware of the vital importance of the psychological revolution, that is co say of the Copernican upheaval as a result of which man’s consciousness is no longer the center of his mental universe.

Do you remember the anecdote about Freud and Jung and also Ferenczi, where they disembark in the U.S. and one says to the other: 'They don't know that we are bringing them the plague."

I remember telling Jung one day that, if things continued thus, one must foresee a psychological service whose density would equal that of the services of religious institutions in the past.

The only reply Jung gave me was to raise his arms to heaven."

Dr. Cahen added that he thought we had arrived at this

point today. The interviewer asked whether Jung was a

man close to life.

Dr. Cahen: "He chopped his own wood in his country house on the shore of the

high Lake of Zurich. He considered manual labor a necessary part of life and also

of mental hygiene.

He had neither electricity nor running water at his country

house in Bollingen. He also was a great traveler and a bon

vivant.

You always had the impression char he was entirely at your disposal and that the only case in the world char interested
him was yours.

He had the wisdom to limit his activities.

When I knew him he had reached sixty; a little after chat he saw no more than two or three patients per day."

Interviewer: "Jung expressed himself a lot, 1 believe, in the course

of a session?" Dr. Cahen: "Freud also expressed himself and

much more than is currently thought.

The totally silent psychoanalyses do not correspond at all co what Freud himself did.

Jung expressed himself, and towards the end of his life, when 1 knew him, he expressed himself more, no doubt than in his fifties.

He thought it his cask to express himself, inasmuch as, beyond the association method of Freud, he proposed the method of amplification: if a subject has no associations in connection which his dream it is, no doubt, often due to resistances.

But it is also often due to the fact that it concerns a content that is emerging for the first rime

into the field of consciousness and
which therefore has no connection yet with the rest of the psychological edifice.

It is like a foreign body which emerges and makes a breakthrough . . .. Bur the amplification method muse intervene
only when one has exhausted stubbornly all appeals co personal history and to the associations of the patient.

It is here that Jung brings a new insight: not everything in the psychic material of the patient refers to his per- sonal history."

The interviewer asked Dr. Cahen how Jung spoke of Freud in 1938-39. twenty-five

years after their break. Dr. Cahen: "I don’t remember a single visit with Jung where he

did not speak to me of Freud.

I think that neither of the two great men ever healed of the grave wound of their rupture.

Jung spoke of Freud always with much esteem and admiration." Roland Cahen,

J.E.T., Pages 11-13 http://www.hommes-et-faits.com/psychologie/W _RCahen.htm

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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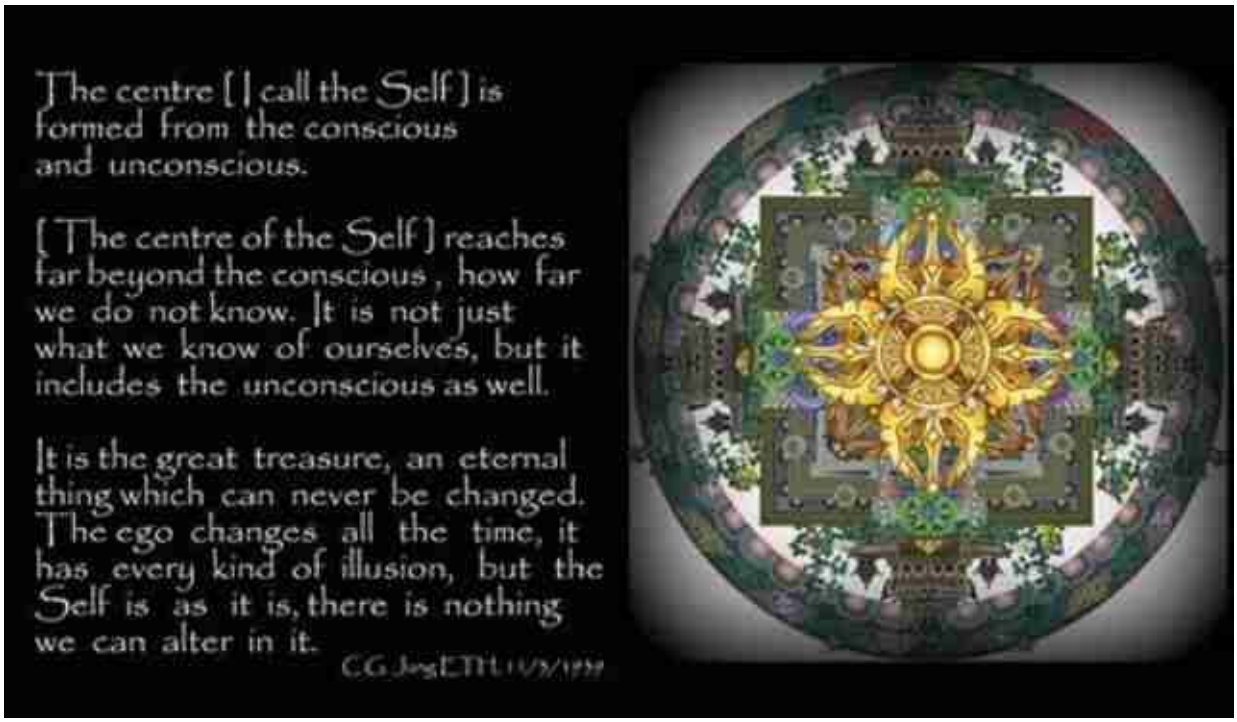
WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: The ego changes all the time, it has every kind of illusion,... (2016-07-04 02:30)


The centre [I call the Self] is formed from the conscious and unconscious.
[The centre of the Self] reaches far beyond the conscious , how far we do not know. It is not just what we know of ourselves, but it includes the unconscious as well.
It is the great treasure, an eternal thing which can never be changed. The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.

V. We come next to the four-headed Vajra and the quaternitas of the four elements united in one.

The Vajra is the incorruptible being, the diamond, corresponding to the lapis

philosophorum in alchemy. The four elements congeal, the separated are reunited; a

unity, a centre appears.

The nearest conclusion would be to assume that this centre was the ego.

There are some passages in alchemistic books where it does seem to be the ego, but there are far more pas- sages where it quite clearly is not.

It could not be the ego really, for that existed before, and this centre is formed from the conscious and uncon- scious.

I call this centre the Self.

It reaches far beyond the conscious, how far we do not know.

It is not just what we know of ourselves, but it includes the

unconscious as well. It is the great treasure, an eternal thing

which can never be changed.

The ego changes all the time, it has every kind of illusion, but the Self is as it is,there is nothing we can alter in it.

The colour motif appears here, one old alchemist says there are so many colours that a

man cannot imagine them, only a god can imagine them.

We see here how supernatural this being is, it has all colours, divine colours, which means all qualities, divine qualities.

We have the foundation for the Self in the Vajra and quaternitas, it is not yet animated but is represented as static condensed energy. Carl Jung, ETH, Page 176

Carl Jung across the web:

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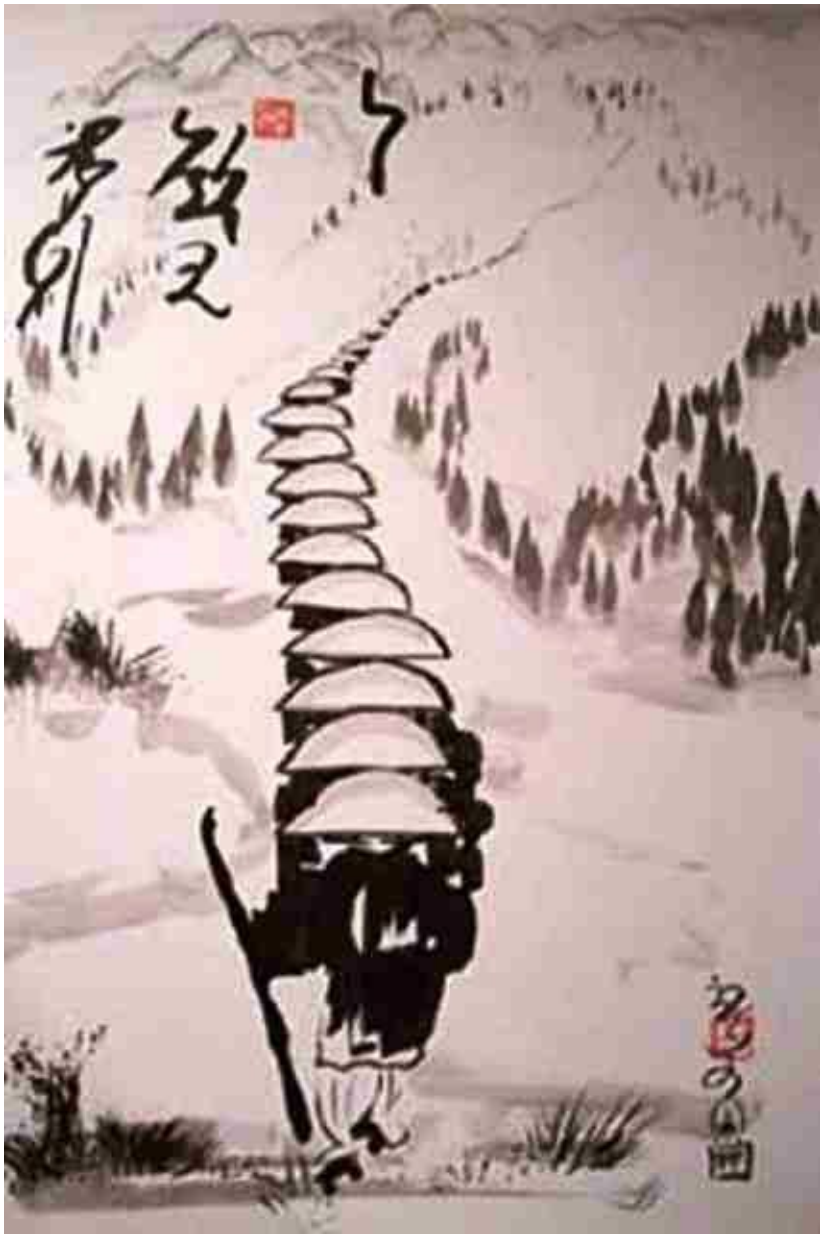
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical nature god. **(2016-07-04 02:30)**



Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of

philosophical nature god. The original form of Pan was a petty, local field

deity, like Priapus or Saturnus.

Priapus was a god of the fields, particularly of the boundary lines; instead of having stones to mark the begin- ning of a neighbor's estate, they had phallic figures of Priapus, always made of the wood of the fig tree.

They still have such figures in Egypt, but there they have more to do with fertilization, and they look more like scarecrows.

Saturnus was also such a deity, a rather unimportant field demon for fertilizing and protecting the seeds, the growth of the wheat, etc., an agricultural god.

Later on he became identified with the Greek god Chronos, who was the god of creation, having exactly the meaning of what Bergson calls la duree creatrice.

So one could say that Bergson's intuitive idea was only a recrudescence of that archetypal idea of creative time.

Then in Mithraism, there was the Aion, the god with the lion's head encoiled by the snake, the snake's head resting upon the head of the god; that figure was always standing in Mithraic temples somewhere near the altar, and it is identical with the Persian deity Zervan Akarana,

which means infinitely long duration, and this is also la duree creatrice.

Proclus, the Neoplatonist, called Chronos the god of creation and said that wherever there was creation there was time; the creative god was always associated with light, fire, warmth, and time.

Perhaps the most ancient form of the idea is found in Heraclitus, the old Greek philosopher, a contemporary of Lao-tze; he called it pur aeizoon, meaning fire always living, which is exactly what Proclus called Chronos about nine hundred years later.

But Saturn us was originally something like Pan, who was a god of the

meadows and the woods. Pan's flute created the panic fear of the shepherds.

The word panic comes from Pan.

He went about whistling or playing his pipe and frightening

the shepherds. The shepherd's fear islike the stampede of the

herds.

Occasionally a herd begins to stampede for no obvious reason, it is as if they were suddenly frightened by something.

That happens to us also; at certain moments in the midst of real nature one is suddenly seized with terror without knowing why.

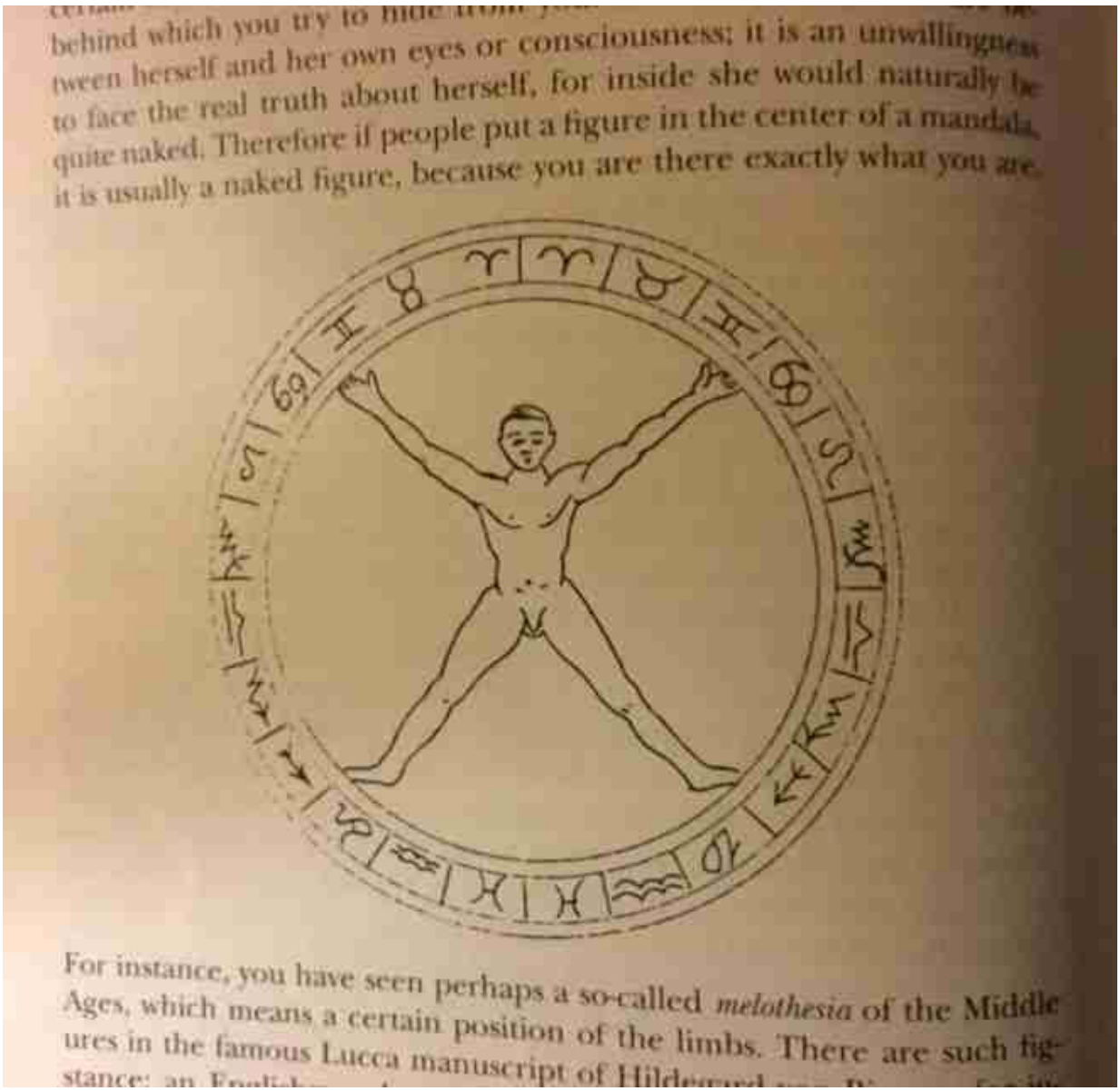
Sometimes it is a particularly lonely and uncanny spot, but at other times one cannot say what it is, a kind of animal fear seizes one.

It is the great god Pan that causes the panic terror.

Then that nature demon became a great philosophical god on account of the transformation in the meaning of the name.

The Greek word pas means all, the whole, and pan, the neuter, means the universe; and that meaning be- came attached to the god as the universal nature spirit. Carl Jung, Visions Seminar, Pages 580-581

Carl Jung: It is always a naked figure because it shows man as he is without any veils, the true man.
(2016-07-05 02:30)


behind which you try to hide
tween herself and her own eyes or consciousness; it is an unwillingness
to face the real truth about herself, for inside she would naturally be
quite naked. Therefore if people put a figure in the center of a mandala,
it is usually a naked figure, because you are there exactly what you are.
For instance, you have seen perhaps a so-called *melothesia* of the Middle
Ages, which means a certain position of the limbs. There are such fig-
ures in the famous Lucca manuscript of Hildegard

Dr. Bertine: Is that not connected also with the myth of Ishtar, who went to the underworld seeking her lover Tammuz and had to shed her seven veils one after another until she stood naked?

Dr. Jung: Yes, it is a very similar motif.

You see, this is not exactly a persona, because it is not a question here of what her relation to the world would be, it is an inner problem, the question of what her relation to herself would be.

For you can have a sort of persona toward yourself.

You have illusions about yourself, you want to appear to yourself in a certain way, and

that can be expressed as garments, sort of illusory veils, behind which you try to hide from your own view.

These veils are between herself and her own eyes or consciousness; it is an unwillingness to face the real truth about herself, for inside she would naturally be quite naked.

Therefore if people put a figure in the center of a mandala, it is usually a naked figure, because you are there exactly what you are.

For instance, you have seen perhaps a so-called melothesia of the MiddleAges, which means a certain position of the limbs.

There are such figures in the famous Lucca manuscript of Hildegard von Bingen, for instance; an Englishman has published a book about it, but one finds them in other books too.

It is often painted in this form as a five-rayed star, the star of man, the pentagram.

This figure serves the purpose of showing the microcosm within the macrocosm, and therefore it is usually surrounded by the phases of the zodiac, or the phases of the moon, showing how man is placed in the cosmos, his relation to the stars or the elementary powers.

It is always a naked figure because it shows man as he is without any veils, the true man.

But our patient still has garments or illusions about herself, as if she had been playing a role before herself. Carl Jung, Visions Seminar, Pages 819-821

Note: The Image appears on

Page 820 Carl Jung across the

web:

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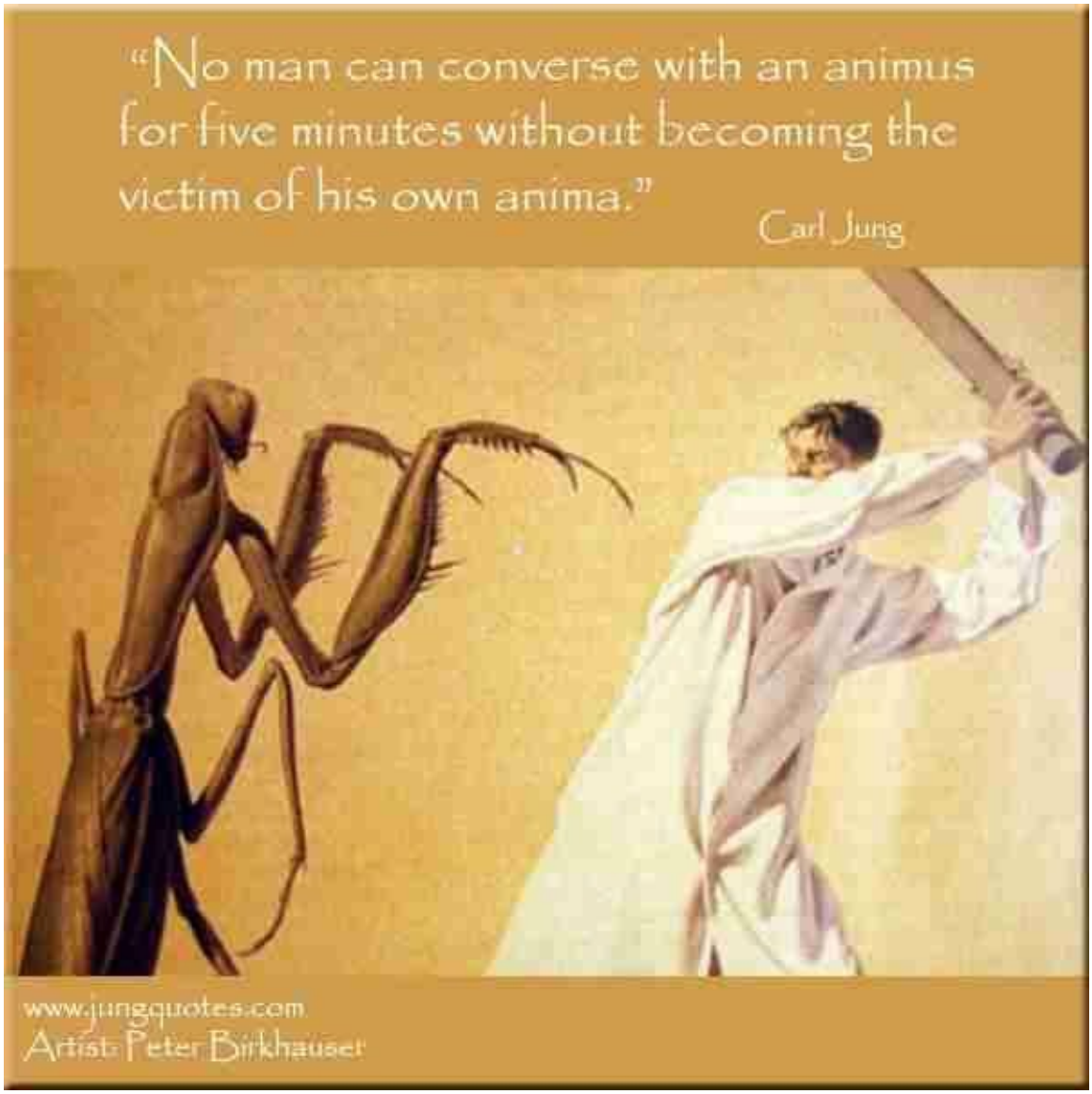
Carl Jung: In men, Eros, the function of relationship, is usually less developed than Logos. **(2016-07-06 02:30)**


"No man can converse with an animus for five minutes without becoming the victim of his own anima."
Carl Jung
www.jungquotes.com
Artist: Peter Birkhauser

Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint.

This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit.

The animus corresponds to the paternal Logos just as the anima corresponds to

the maternal Eros. But I do not wish or intend to give these two intuitive

concepts too specific a definition.

I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is character- ized more by the connective quality of Eros than by the discrimination and cognition associated with Logos.

In men, Eros, the function of relationship, is usually less developed than Logos.

In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a re- grettable accident.

It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.

This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth.

Such assumptions, as everyone knows, can be extremely irritating.

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right.

Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.

With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism"—for the dressmaker and hairdresser have already taken care of their vanity.

The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation.

No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus.

Often the man has the feeling—and he is not altogether wrong—that only seduction or a beating or rape would have the necessary power of persuasion.

He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse).

This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.

Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the lan- guages of the world and always remains essentially the same.

This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction.

The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight).

The language of love is of astonishing uniformity, using the well-worn formulas with the

utmost devotion and fidelity so that once again the two partners find themselves in a banal collective situation.

Yet they live in the illusion that they are related to one another in a most individual way.

In both its positive and its negative aspects the anima/animus relationship is always full of "animosity," i.e., it is emotional, and hence collective.

Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no longer has anything individual about it.

Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them. Carl Jung, Aion, Page 15-16

Carl Jung across the web:

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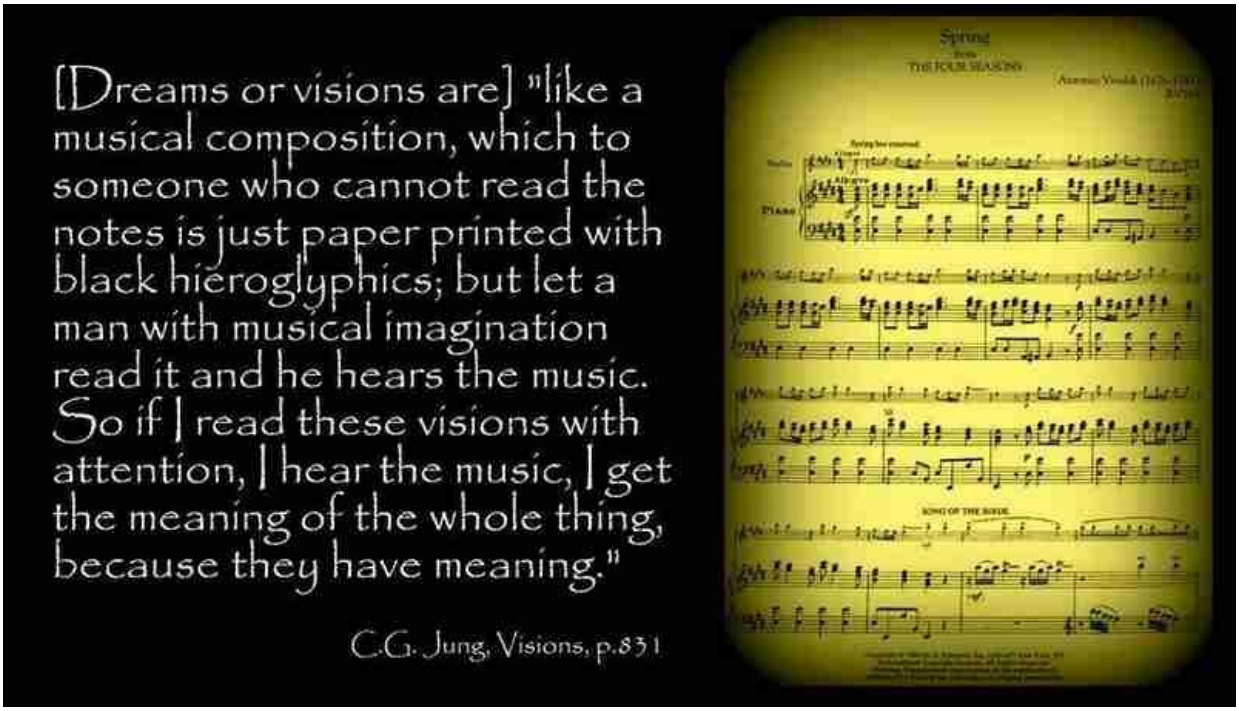
Carl Jung: In all these visions there is really not much blood. (2016-07-07 02:30)


[Dreams or visions are] "like a musical composition, which to someone who cannot read the notes is just paper printed with black hieroglyphics; but let a man with musical imagination read it and he hears the music. So if I read these visions with attention, I hear the music, I get the meaning of the whole thing, because they have meaning."
C.G. Jung, Visions, p.831
Spring
from
THE FOUR SEASONS

Dr. Jung:

I have received certain reactions to the last seminar.

One is from Mrs. Sigg, but I am afraid it is too extensive to

deal with now. She chiefly objects to the white placenta that

apparently contains no blood. This objection is quite justified.

But of course we are in no way capable of changing these visions, they are just what they are; there is no mis- take about them, they are facts.

Naturally facts do not always satisfy us, and we wish perhaps in a very natural yet shortsighted way that they were different.

Dreams also are not always what we want them to be; they are sometimes unpleasant, unsatisfactory, yet they are what they are.

So this placenta is unfortunately white; there is nothing to be

done about it. But I understand that Mrs. Sigg misses the

blood in that rebirth mystery.

In all these visions there is really not much blood.

As a matter of fact, they are thinner than ether, they are the flimsiest fabric you can imagine; when one reads them without any commentary one gets nothing out of them; it is an almost meaningless succession of images which convey practically nothing.

Yet they contain the skeleton of ideas. The forms are there, but it takes no end of trouble to make the contents visible.

They are like a book consisting of mathematical formulae which convey nothing to the layman, but give it to a mathematician and he will tell you a most interesting story.

Or like a musical composition, which to someone who cannot read the notes is just paper printed with black hieroglyphics; but let
a man with musical imagination read it and he hears the music.

So if I read these visions with attention, I hear the music, I get the meaning of the whole thing, because they have meaning. Carl Jung, Visions Seminar, Page 821

[Image courtesy of Craig Nelson]

Carl Jung on “Active Imagination” – Anthology **(2016-07-08 02:30)**

Carl Jung on “Active Imagination” – Anthology

This process of active imagination is the making conscious of the material which lies on the threshold of con- sciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH

Lectures, Volume II, Page 12.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture, Pages 174.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for ac- tive imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Page 238.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the uncon- scious through automatic writing instead of through "active imagination." Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

I used the same technique [Active Imagination] of the descent, but this time I went

much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925

Seminar, Page 68

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be consid- ered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

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2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Peter C. Lynn: Emma Jung was still actively teaching at the Institute (2016-07-09 02:30)

Peter C. Lynn Remembrance of C.G. Jung, Emma Jung, and Toni Wolff.

My wife and J spent three exciting years in Zurich, from 1950 through 1953.

In those days we were a small band of American students at the Zurich Institute, which was just beginning to hit its stride as a professional training center.

Life was cheap then, the G. I. Bill provided for basic necessities, and after David and I had persuaded the U.S.
Embassy in Paris to
include the C. G . Jung Institute in Zurich in the list of approved institutions of higher education, we got by very nicely.

Jung himself was no longer teaching, bur about twice a year he would invite the diploma candidates to his house in Kusnacht for "fireside chats."

He would stand by the fireplace, pipe in mouth, and ask for questions on anything and everything, encourag- ing us to engage him in dialogue.

My most vivid recollections of these extraordinary evenings is the experience of Jung as a giant whose head

couched the clouds and whose feet were rooted in the very center of the earth.

Within the same sentence he would connect an earthy, peasant-type joke (laughing uproarious!) with an ob- scure pre-Christian myth, both directly relevant to the question under discussion.

I used to come away from these gatherings with a great sense of awe, having glimpsed ultimate issues in a thoroughly human context.

His wife would appear now and then, but she never participated in the discussions.

Emma Jung was still actively teaching at the Institute and contact with her in class or in her home was always warm and cordial.

She was an ample woman, with an open and accepting attitude, very much her own person, who seemed to take the complexities and difficulties of life rather as a matter of course.

She was always available for counsel and made me feel genuinely welcome.

In stark contrast, Toni Wolff's appearance at the lnstitute (she was rarely privately approachable) was that of a ghost-like figure, gaunt, haughty and forbidding.

No smile ever crossed her face in class, in face she betrayed no emotions of any kind.

Questions were answered in clipped cones which made the questioner feel small, even stupid, for having asked the question in the first place.
The icy impression she conveyed made most of us ponder how she could ever have been a "femme fatale" or "femme inspiratrice" to anybody, least of all C. G. Jung.

Today, from the vantage point of a senior analyst with thirty years of experience I wonder about the accuracy of these perceptions: how much projection was there on my part?

All the same, I offer them herewith as images and impressions very much alive in my memory Peter C. Lynn, J.E.T., Pages 41-42

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4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Luella Sibbald: Memory of Toni Wolff (2016-07-10 02:30)

Luella Sibbald: Memory of Toni Wolff

In 1948 I planned to go to Zurich to have some work with Miss Toni Wolff.

As it got near the time to go, several people intimated to me that Miss Wolff was not too easy a person to work with, that she had a very high standard about her work and could be quite severe.

On the first morning I went a bit tentatively to my hour.

Although Miss Wolff was a very serious person and could appear severe until she smiled, whether it was my feeling approach in contrast to her thinking, or not, we “clicked” immediately.

I deeply appreciated her as a wise person and I looked forward to every hour of our weeks together.

She conveyed her great respect for the unconscious and did expect a person to spend time and energy on the inner work when working with her.

In one interview I told her that as a teenager and in early university years I was very interested in astrology, but people belittled it so emphatically I had buried the interest.

She stated, “I think it is very important that you don’t’ let early interests go underground.”

Within seven years I was working hard at it and astrology has continued to be an important part of my life.

With the Aquarian Age so near it has been a satisfaction to be able to understand more thoroughly what is ex- pected of us to meet the challenge of this age.

From a Greek myth I sound a statement, “The sun follows in the footsteps of God. The footsteps are the signs of the Zodiac. With every footstep the rituals and forms of religion must change.”

This may explain certain things which are happening now. Luella

Sibbald, J.E.T., Page 82 Carl Jung across the web:

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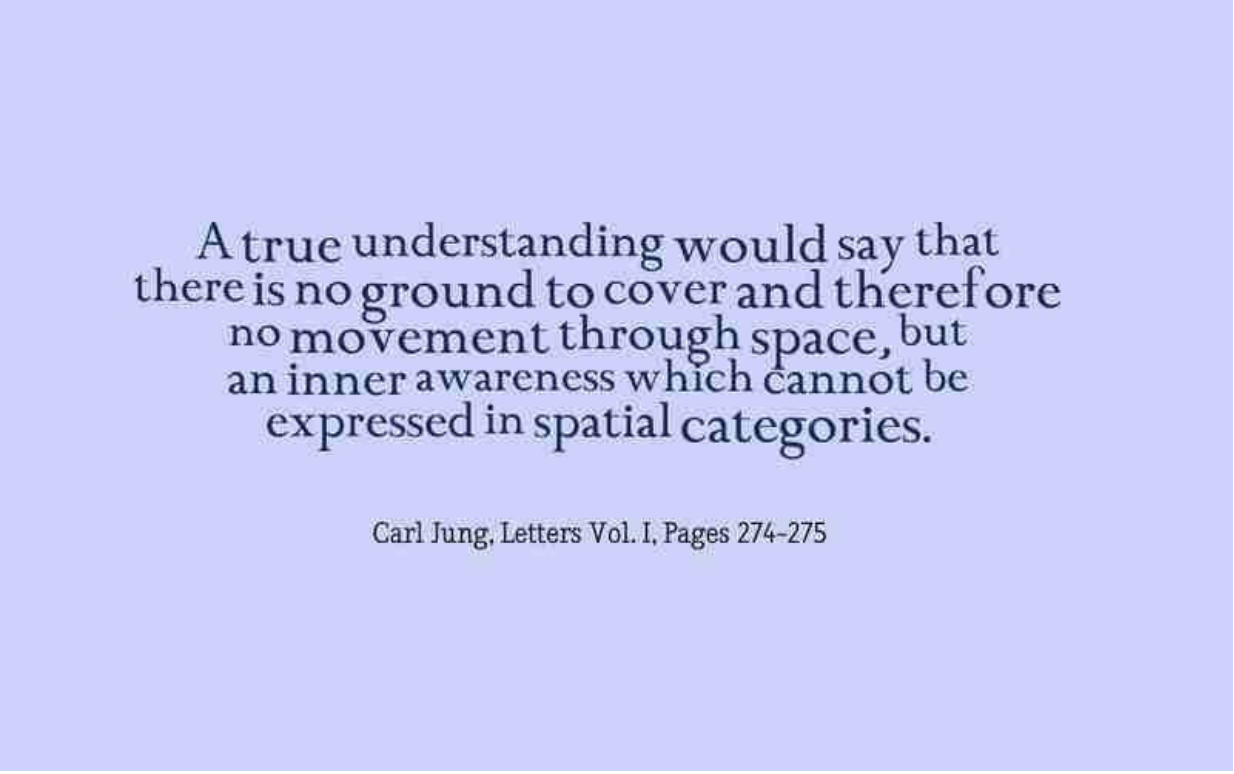
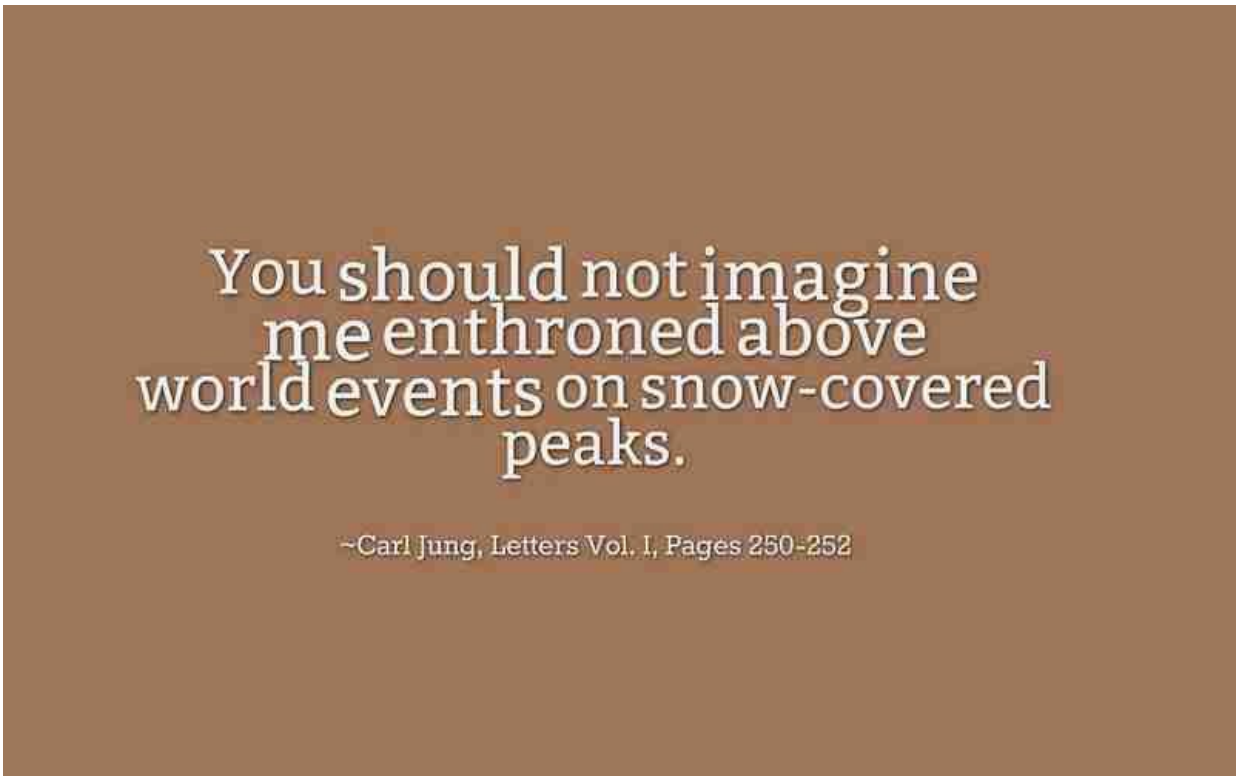
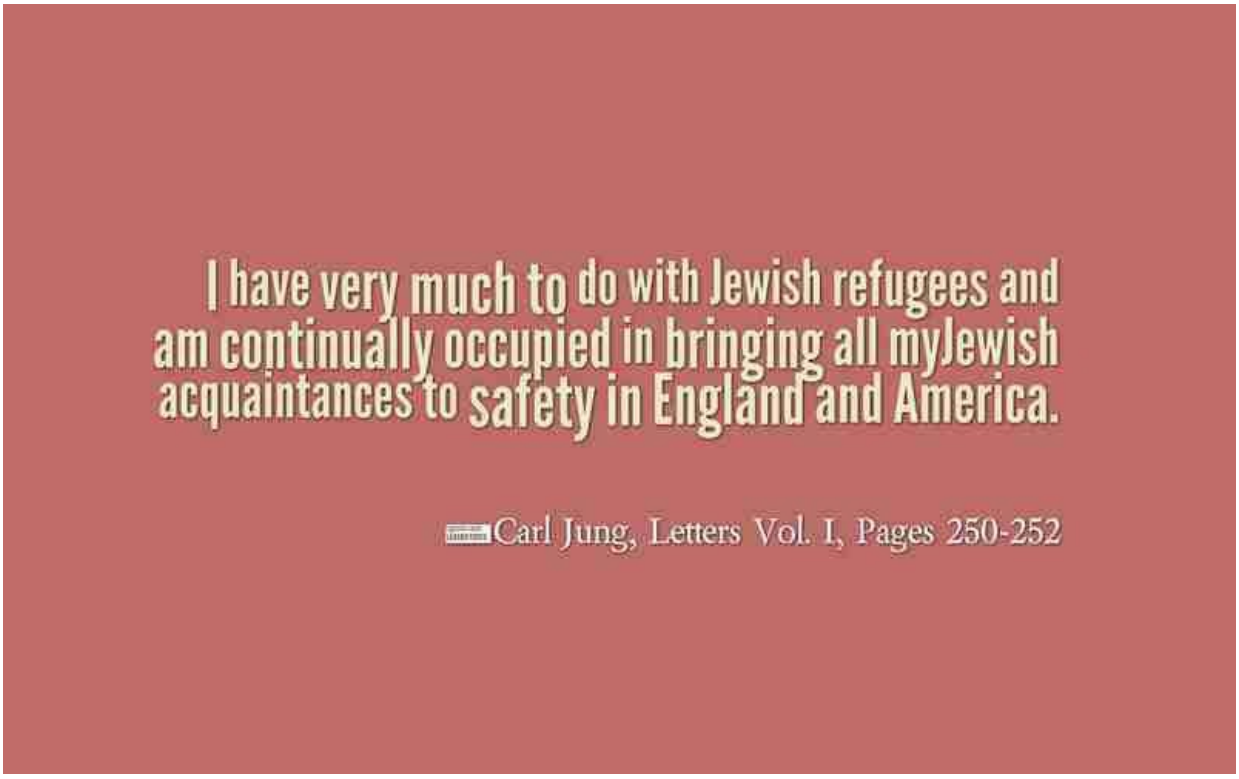
Some Carl Jung Quotations [L] **(2016-07-11 02:30)**


A true understanding would say that
there is no ground to cover and therefore
no movement through space, but
an inner awareness which cannot be
expressed in spatial categories.
Carl Jung, Letters Vol. I, Pages 274-275

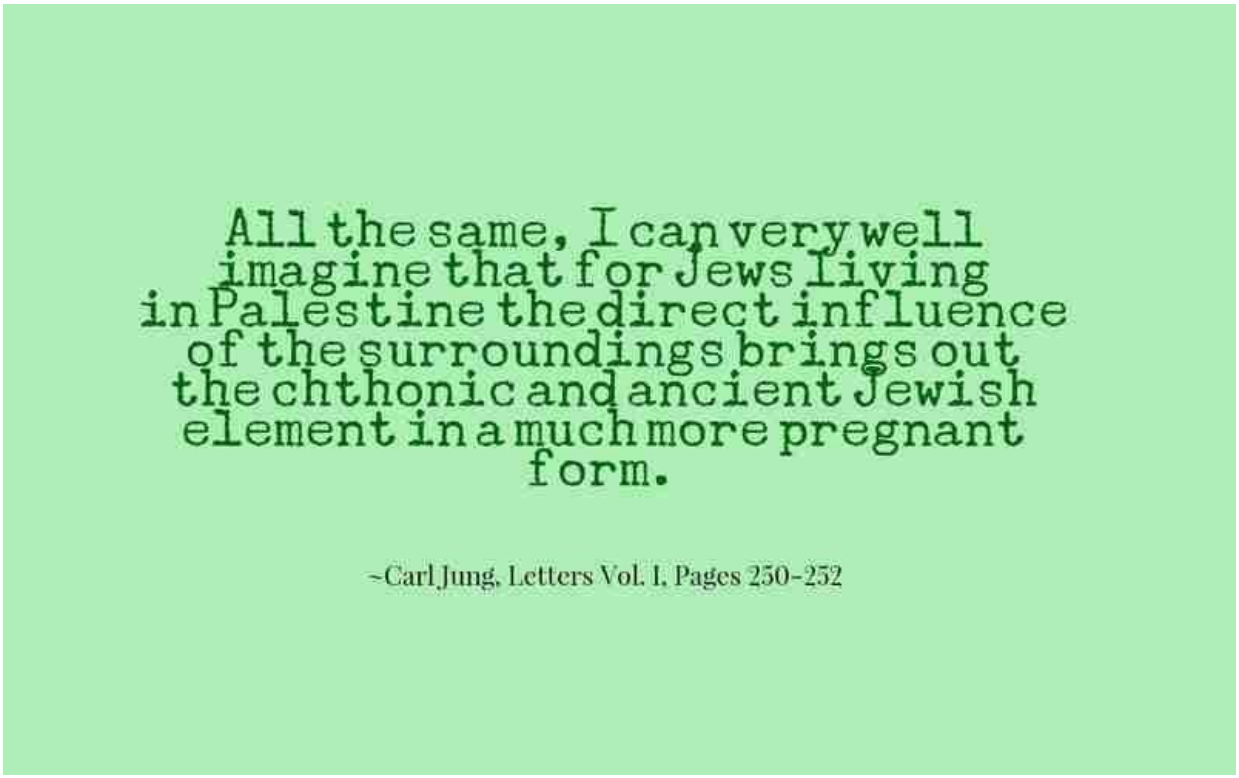
A true understanding would say that there is no ground to cover and therefore no movement through space, but an inner awareness which cannot be expressed in spatial categories. Carl Jung, Letters Vol. I, Pages 274-275



You should not imagine me enthroned above world events on snow-covered peaks. Carl Jung, Letters Vol. I, Pages 250-252


I have very much to do with Jewish refugees and am continually occupied in bringing all myJewish acquaintances to safety in England and America.
Carl Jung, Letters Vol. I, Pages 250-252

I have very much to do with Jewish refugees and am continually occupied in bringing all my Jewish acquaintances to safety in England and America. Carl Jung, Letters Vol. I, Pages 250-252


All the same, I can very well imagine that for Jews living in Palestine the direct influence of the surroundings brings out the chthonic and ancient Jewish element in a much more pregnant form.
~Carl Jung, Letters Vol. I, Pages 250-252

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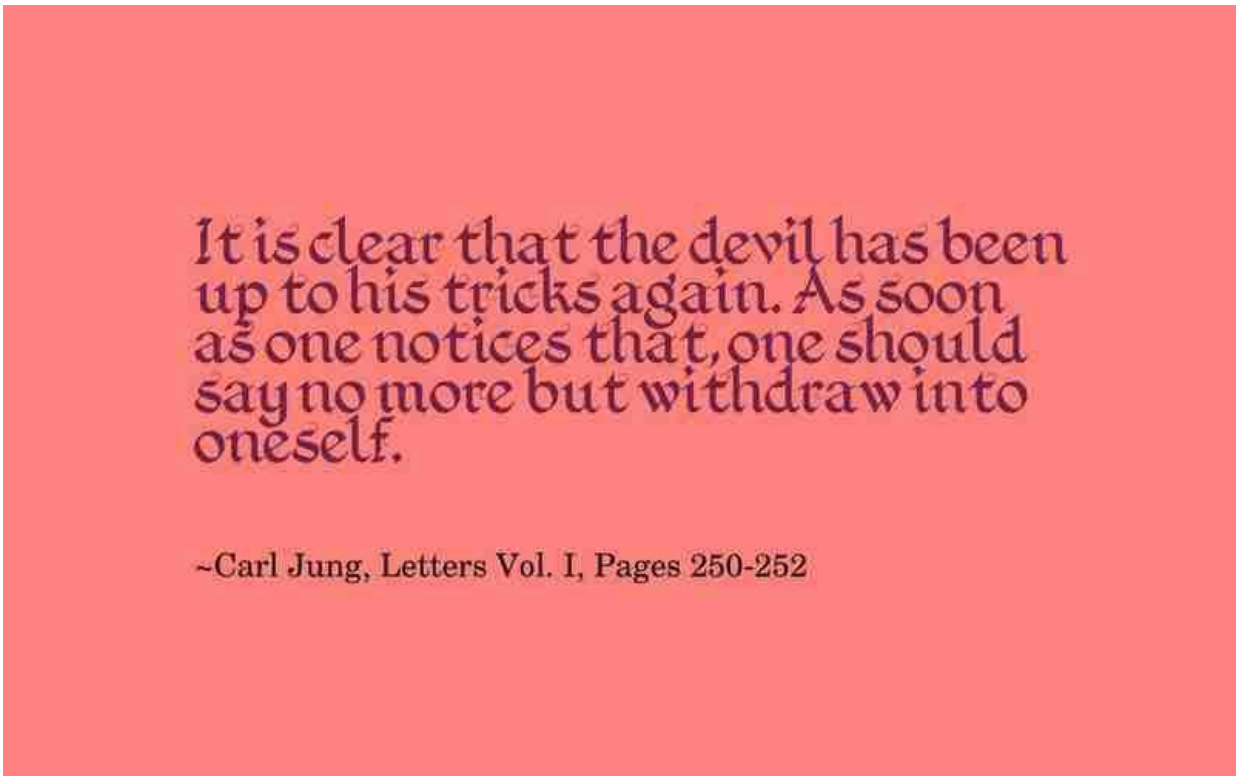
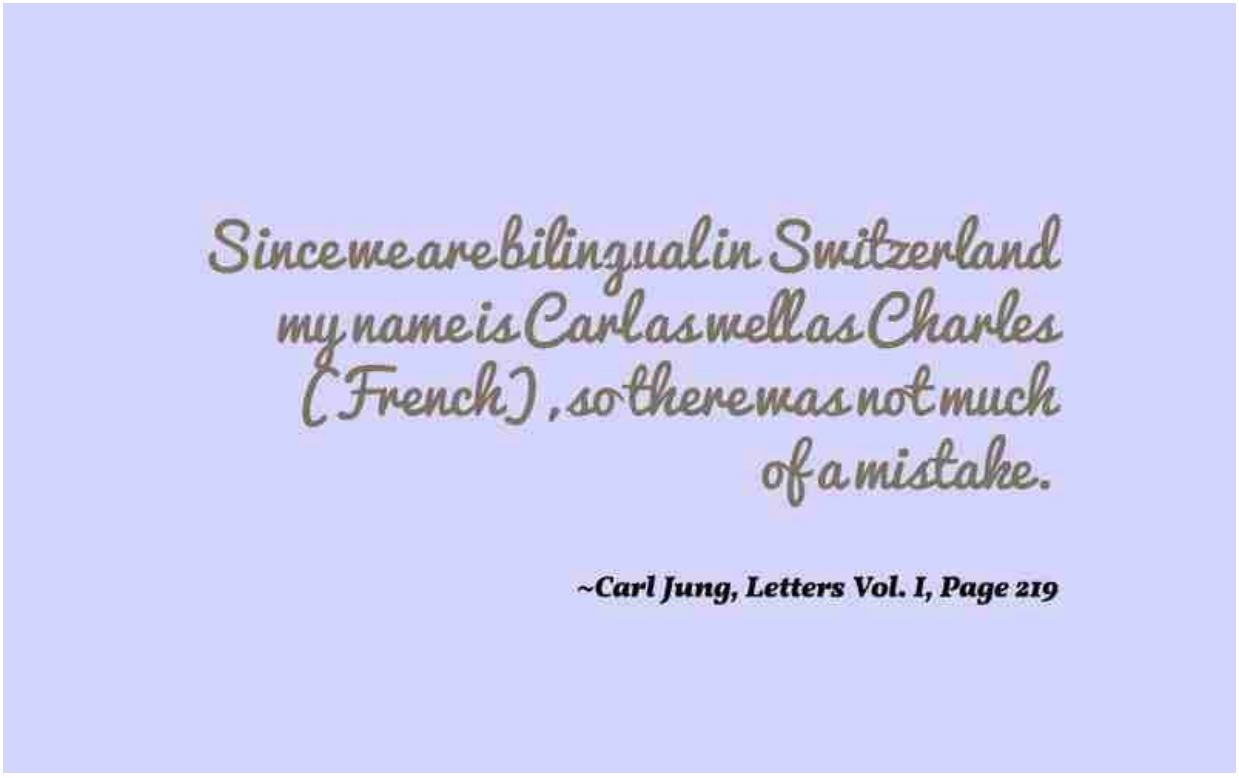
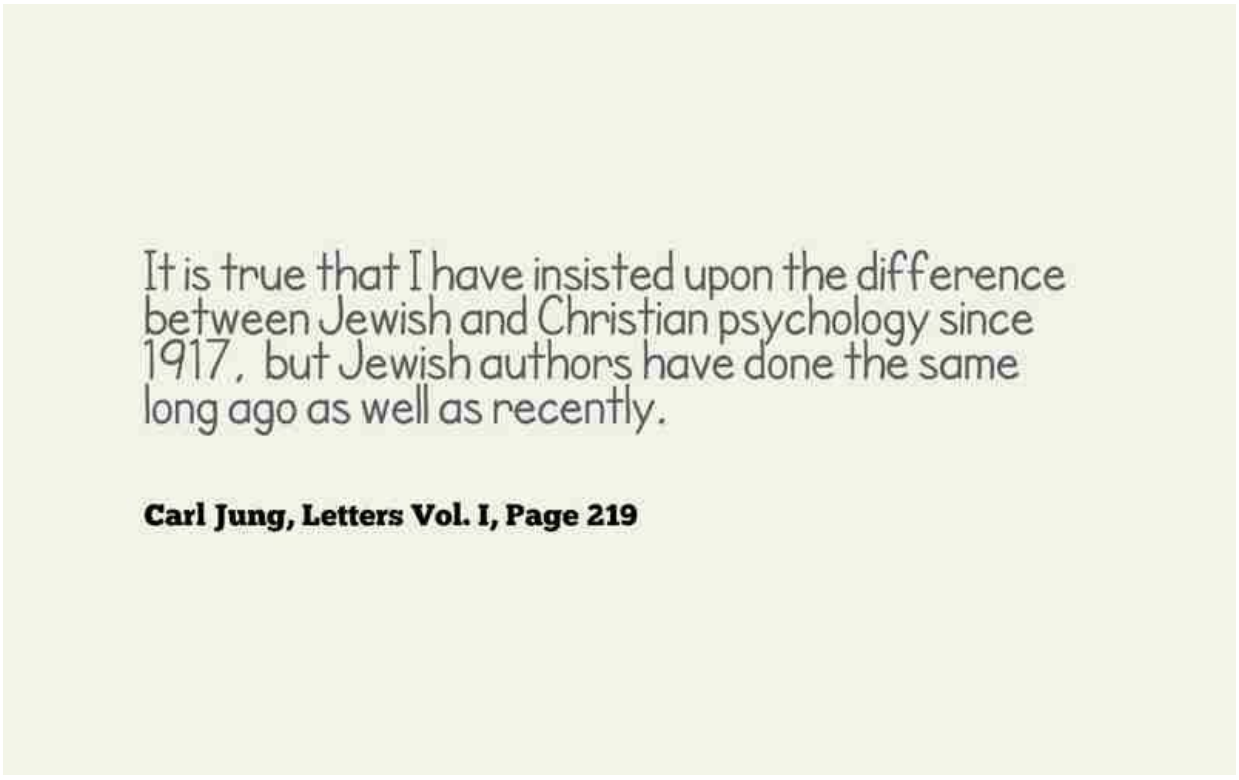

It is clear that the devil has been up to his tricks again. As soon as one notices that, one should say no more but withdraw into oneself.
~Carl Jung, Letters Vol. I, Pages 250-252

It is clear that the devil has been up to his tricks again. As soon as one notices that, one should say no more but withdraw into oneself. Carl Jung, Letters Vol. I, Pages 250-252

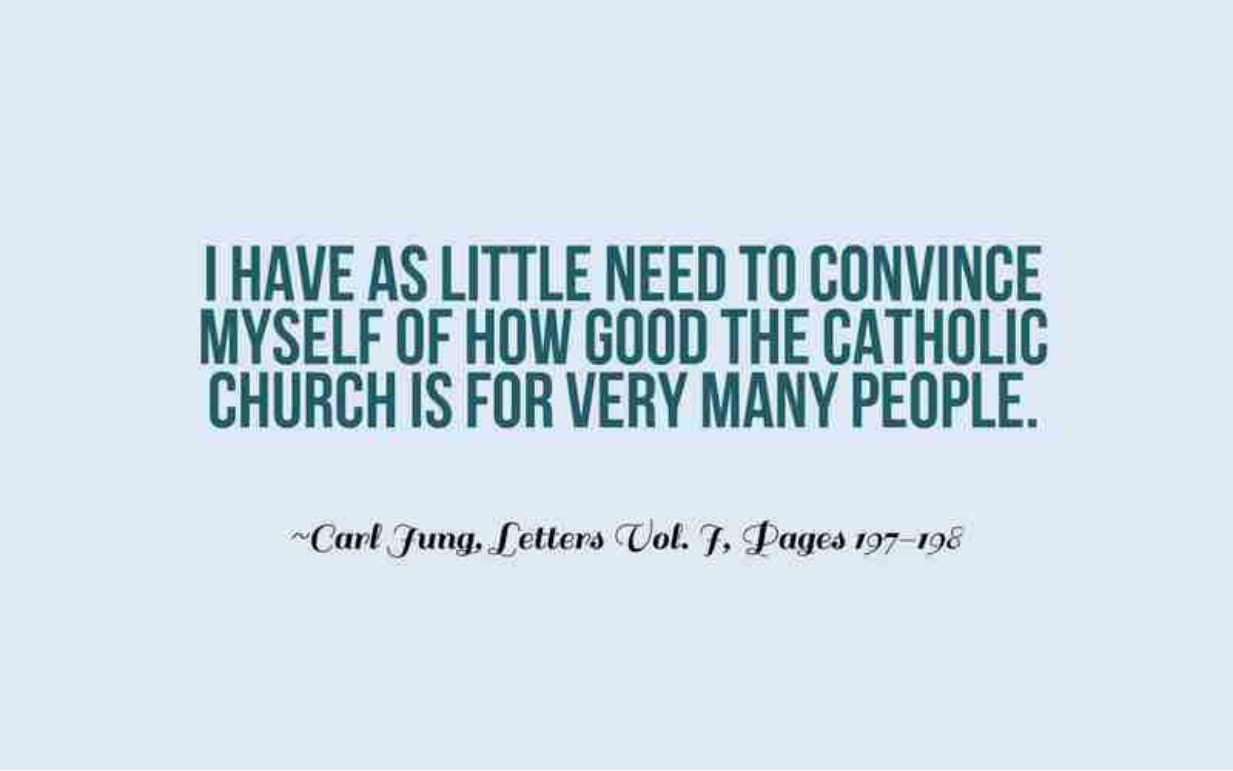

Since we are bilingual in Switzerland my name is Carl as well as Charles (French), so there was not much of a mistake.
~Carl Jung, Letters Vol. I, Page 219

Since we are bilingual in Switzerland my name is "Carl" as well as "Charles" (French), so there was not much of a mistake. Carl Jung, Letters Vol. I, Page 219

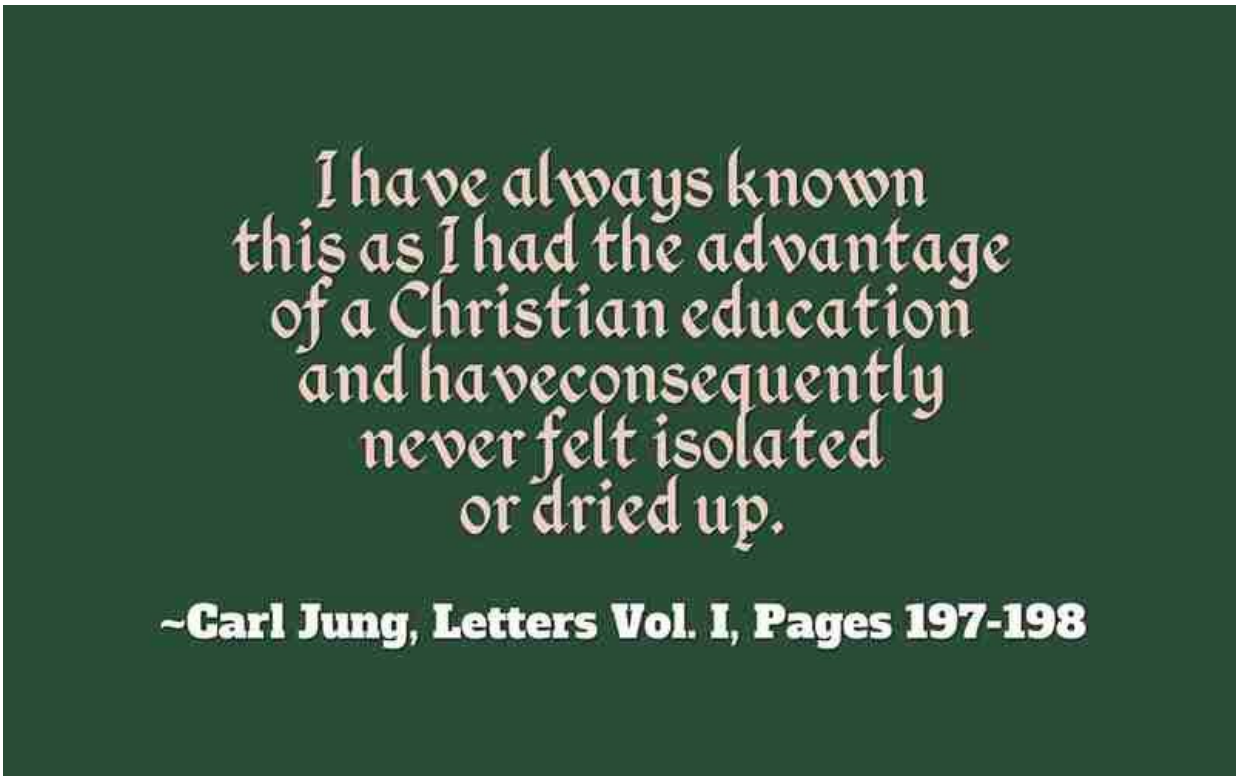

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently.
Carl Jung, Letters Vol. I, Page 219

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently. Carl Jung, Letters Vol. I, Page 219

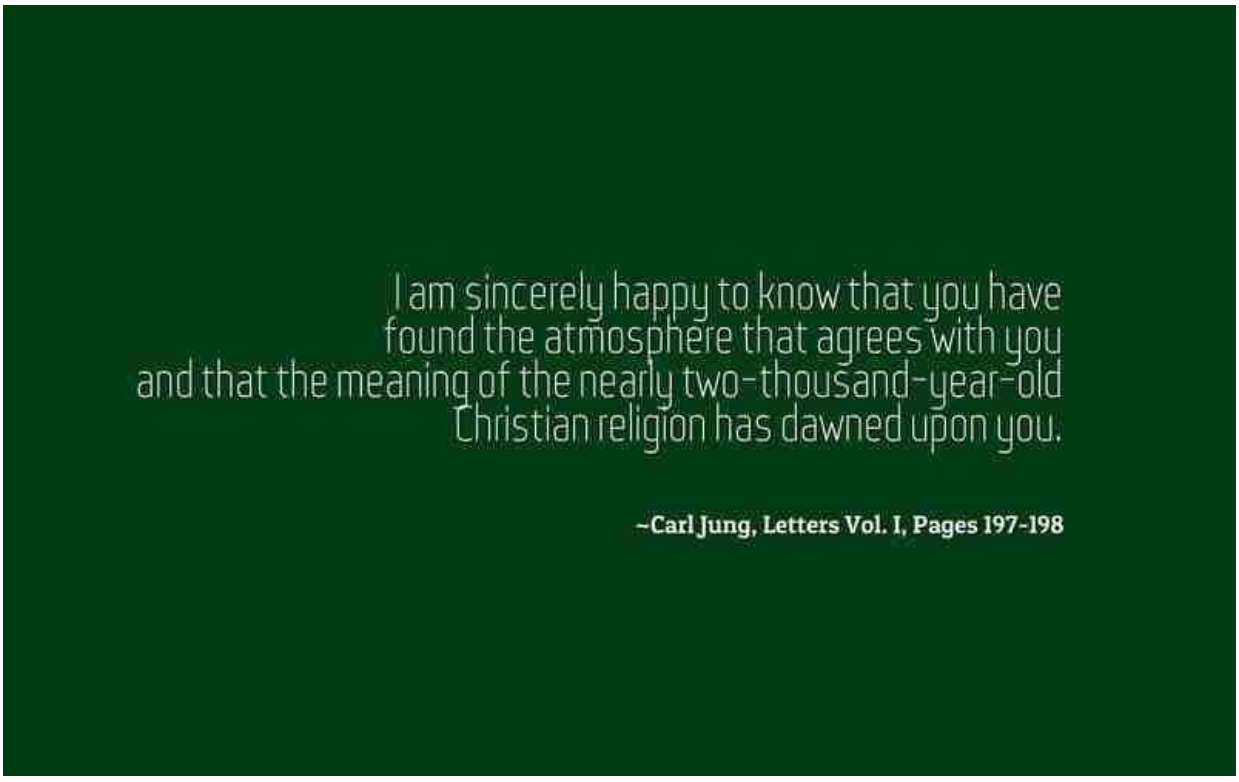
I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219


I HAVE AS LITTLE NEED TO CONVINCE MYSELF OF HOW GOOD THE CATHOLIC CHURCH IS FOR VERY MANY PEOPLE.
~Carl Jung, Letters Vol. I, Pages 197–198

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198


I have always known
this as I had the advantage
of a Christian education
and haveconsequently
never felt isolated
or dried up.
~Carl Jung, Letters Vol. I, Pages 197-198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Pages 197-198


I am sincerely happy to know that you have
found the atmosphere that agrees with you
and that the meaning of the nearly two-thousand-year-old
Christian religion has dawned upon you.
~Carl Jung, Letters Vol. I, Pages 197-198

I am sincerely happy to know that you have found the atmosphere that agrees with you and that the meaning of the nearly two-

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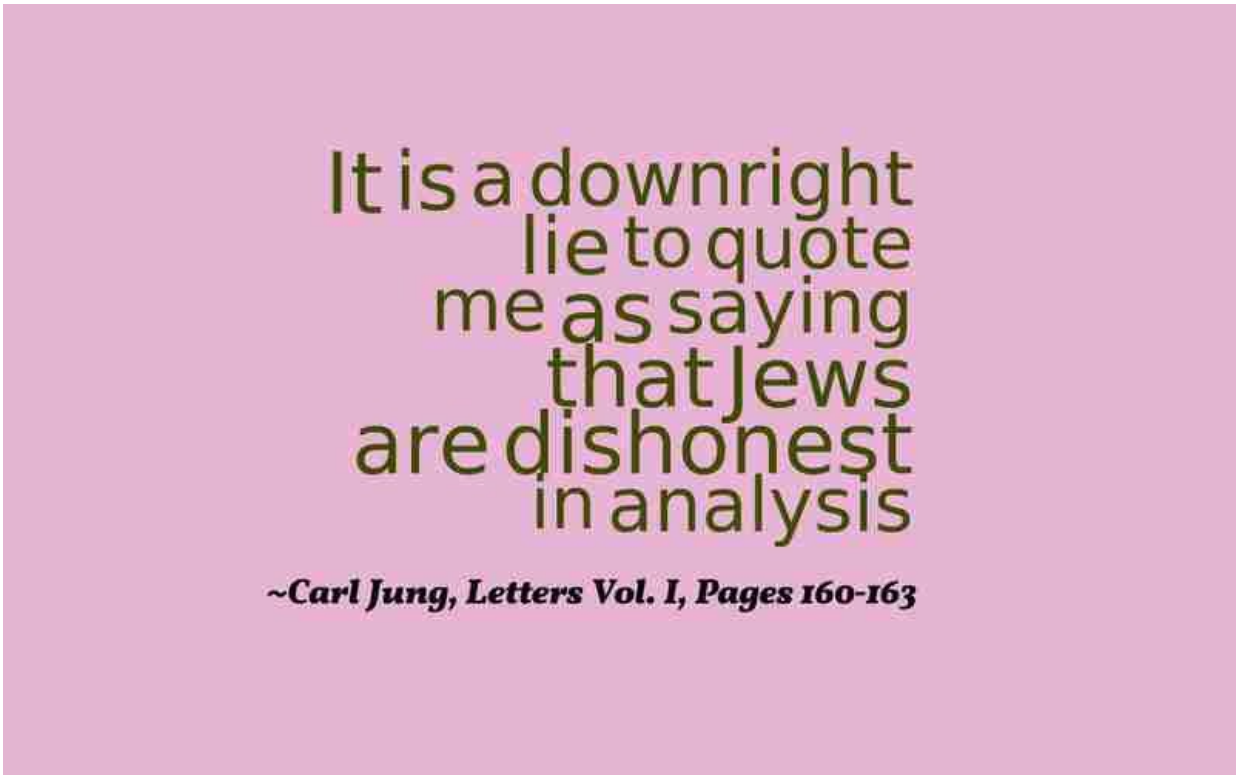
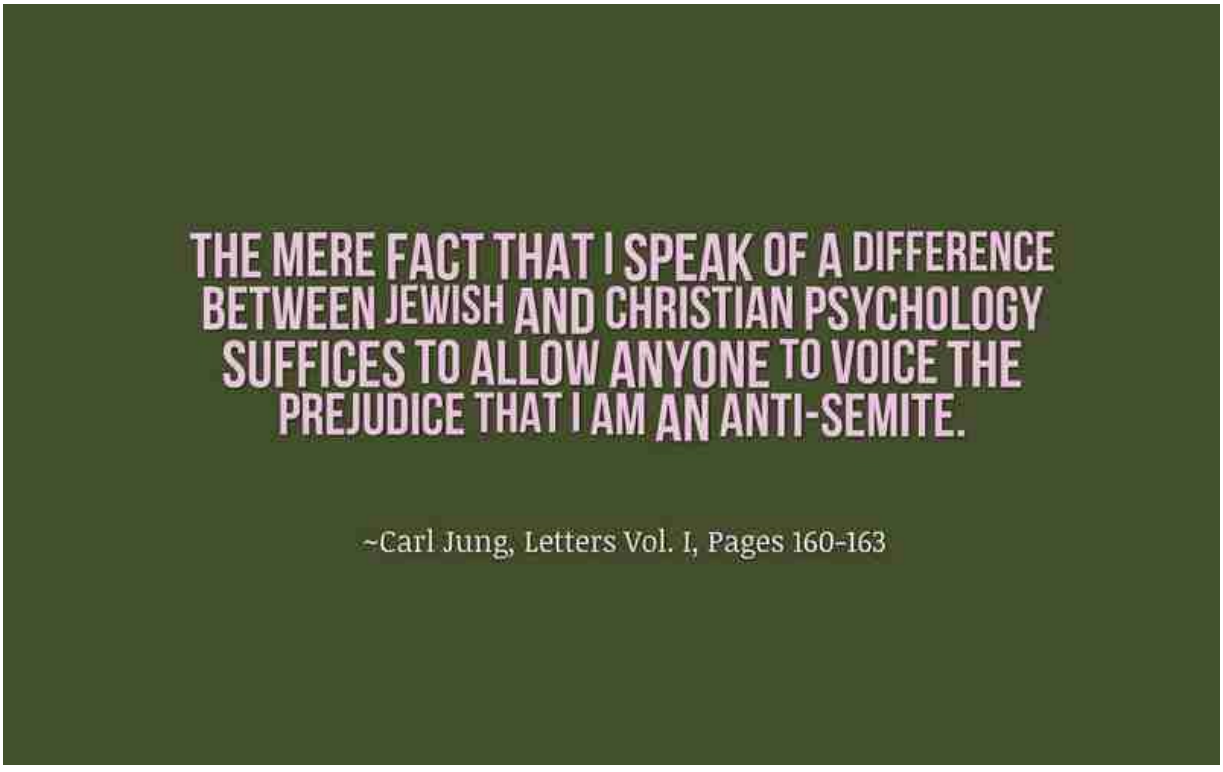
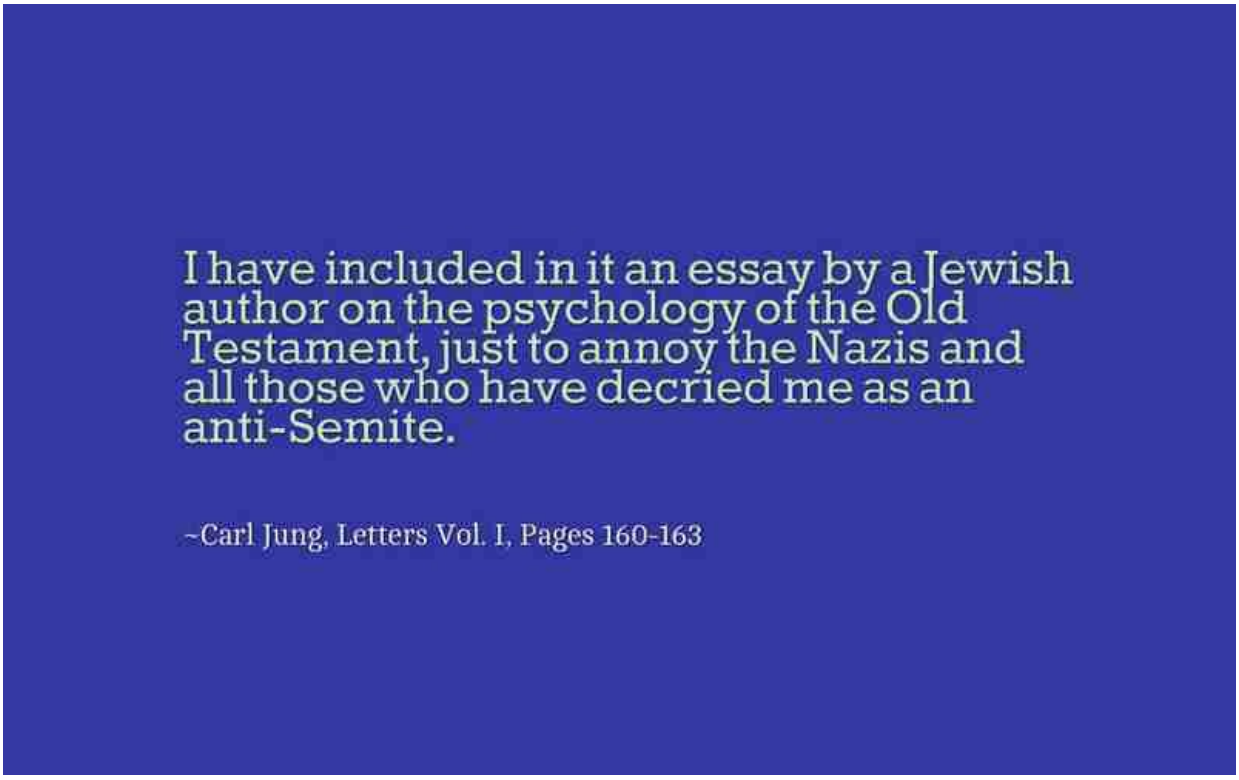


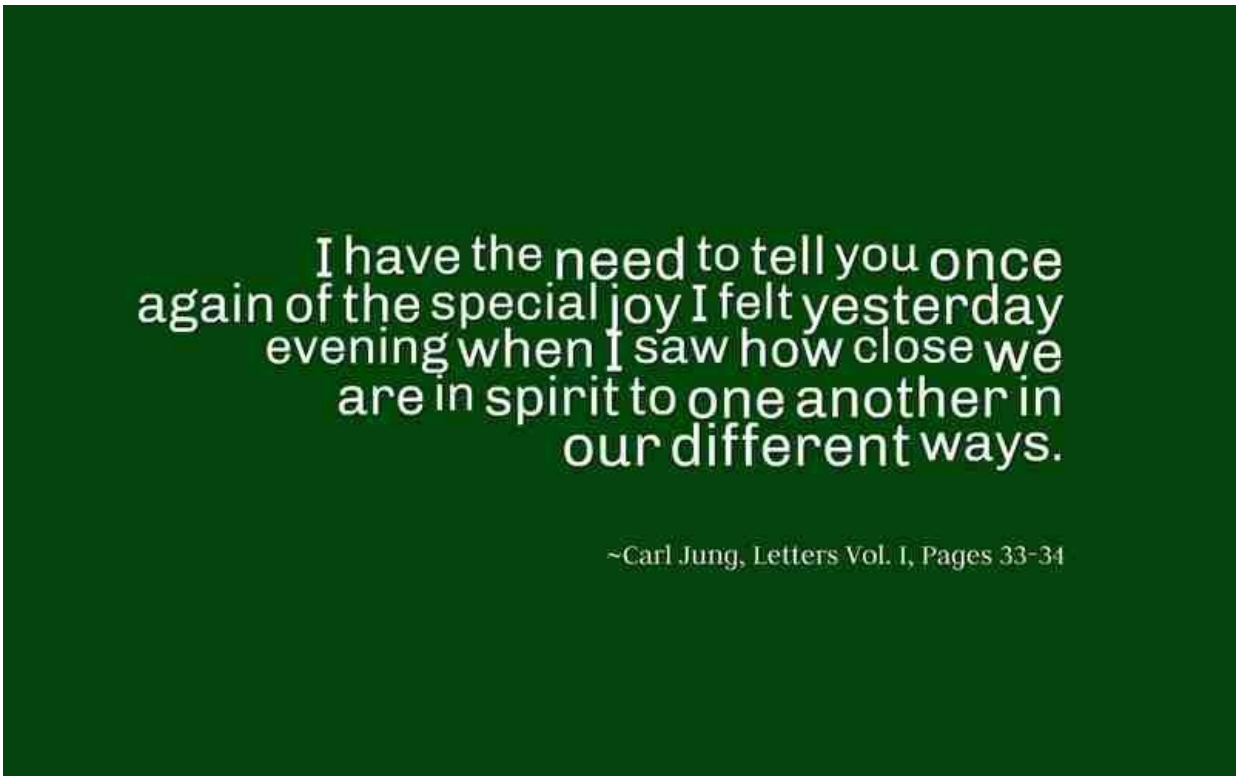
It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163


THE MERE FACT THAT I SPEAK OF A DIFFERENCE BETWEEN JEWISH AND CHRISTIAN PSYCHOLOGY SUFFICES TO ALLOW ANYONE TO VOICE THE PREJUDICE THAT I AM AN ANTI-SEMITE.
~Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163


I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite.
~Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163


I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways.
~Carl Jung, Letters Vol. I, Pages 33-34

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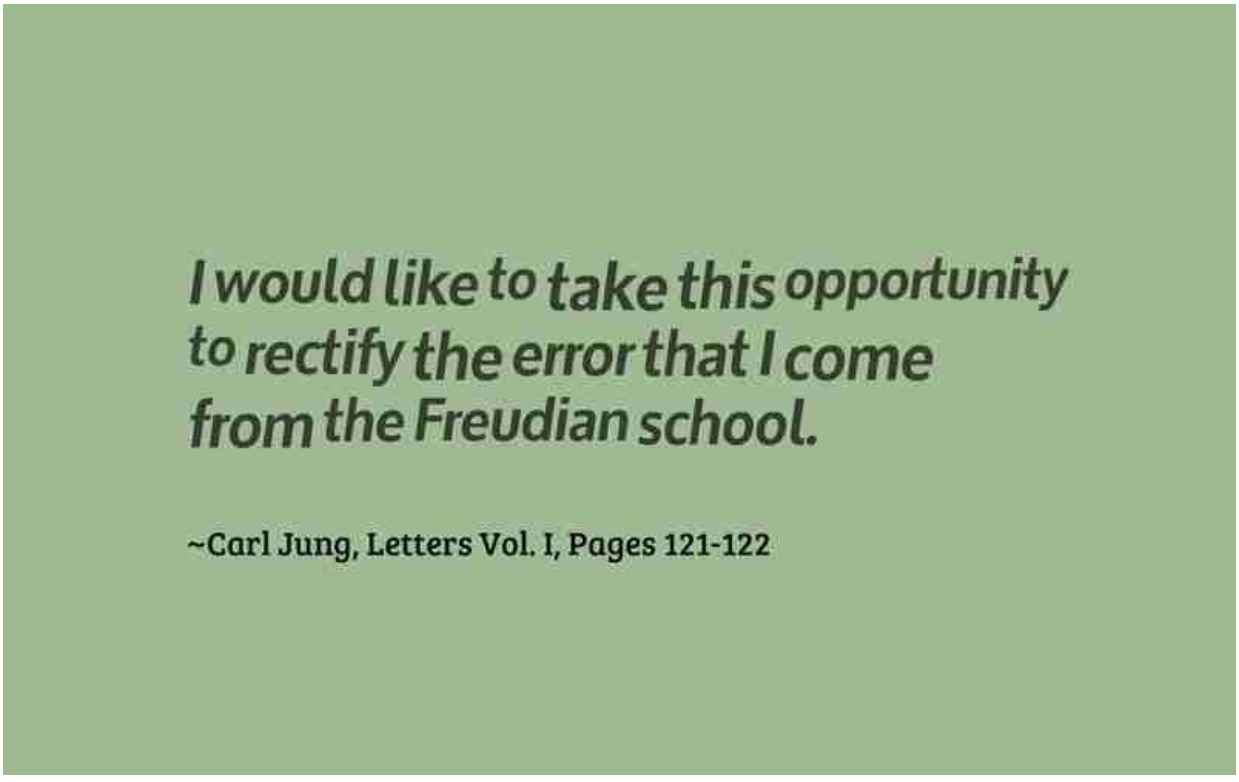
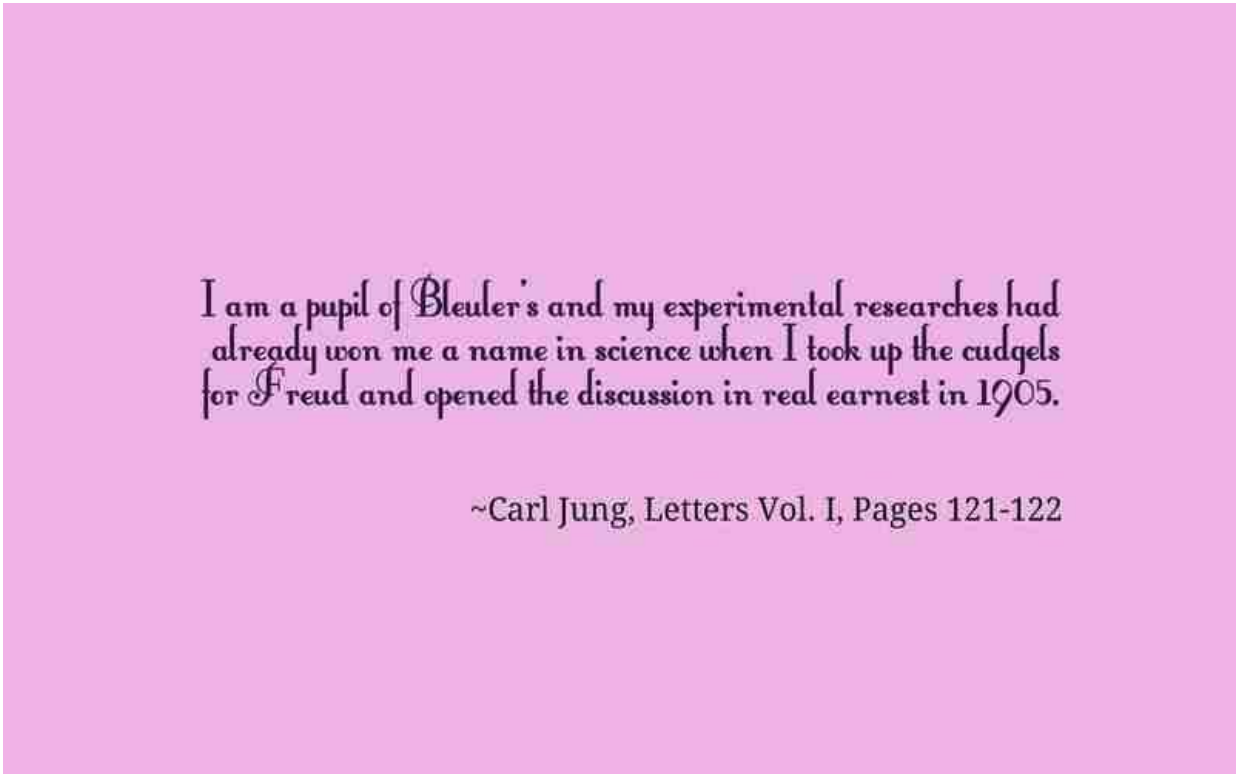
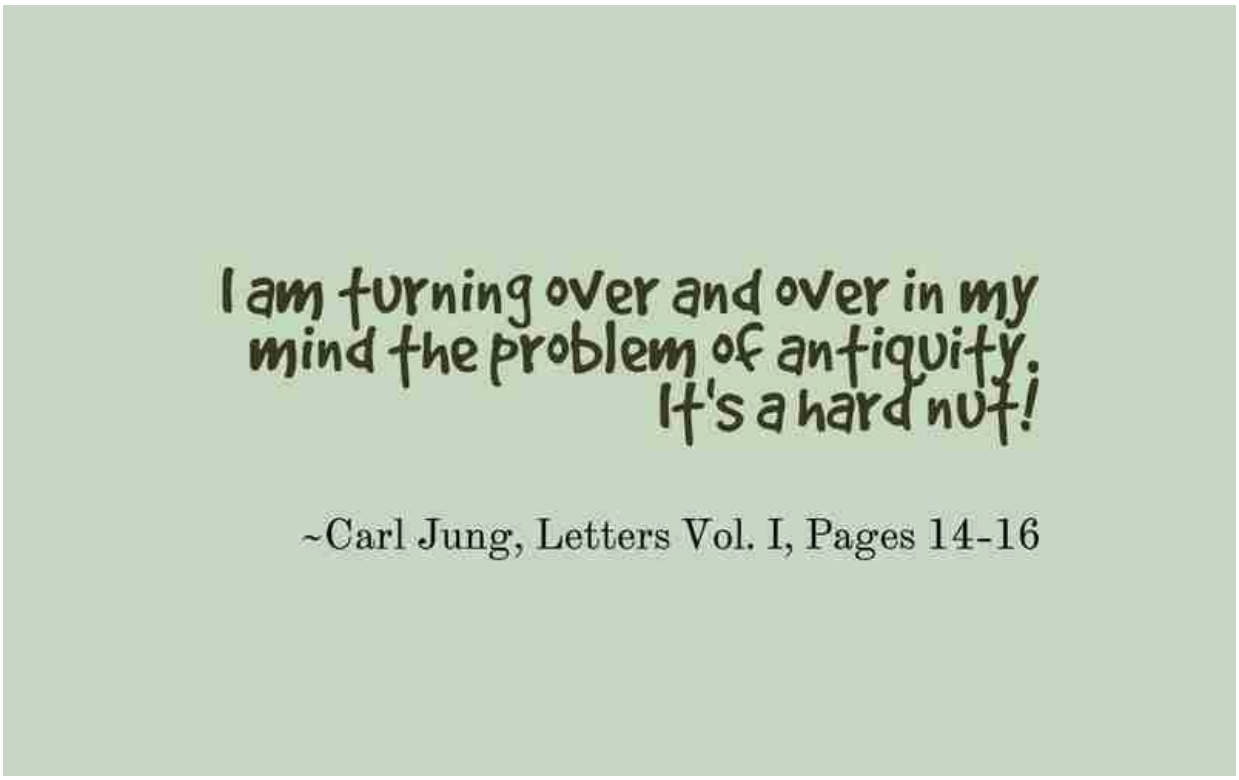

I would like to take this opportunity to rectify the error that I come from the Freudian school.
~Carl Jung, Letters Vol. I, Pages 121-122

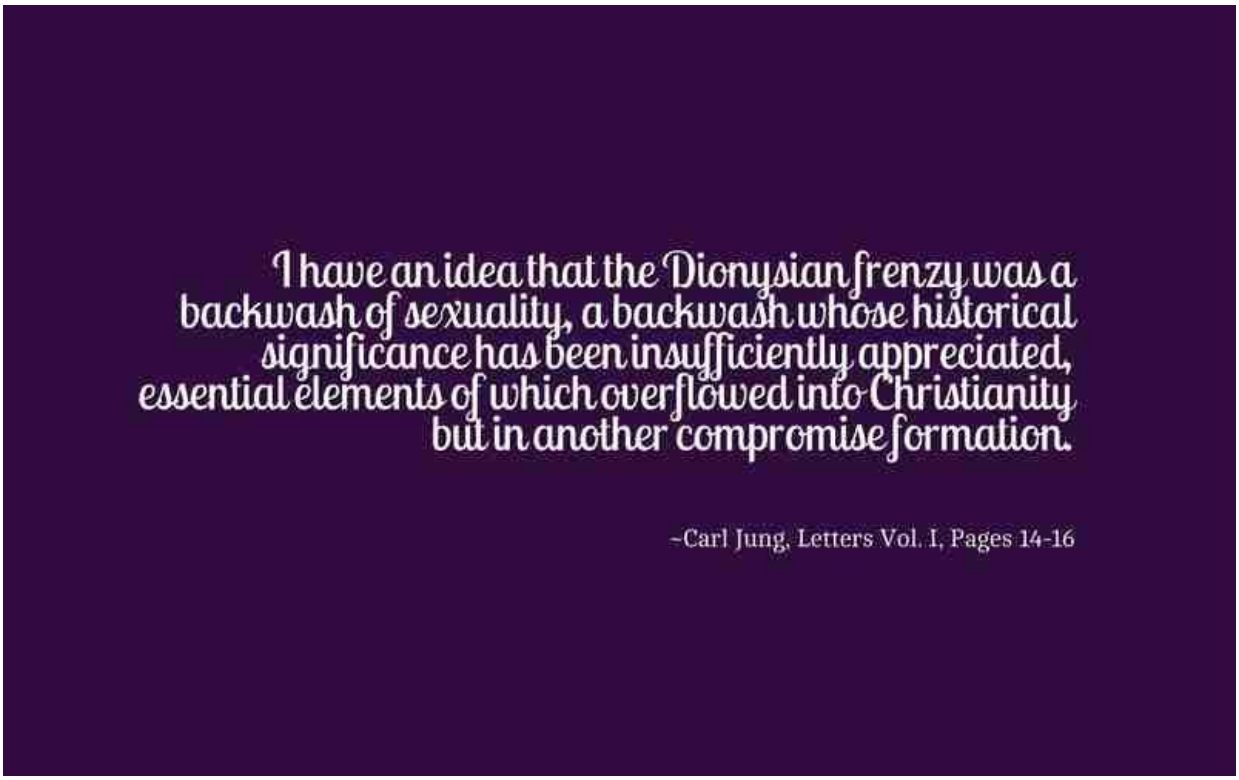
I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I,


I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905.
~Carl Jung, Letters Vol. I, Pages 121-122

I am a pupil of Bleuler’s and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905. Carl Jung, Letters Vol. I, Pages 121-122



I am turning over and over in my mind the problem of antiquity. It's a hard nut! Carl Jung, Letters Vol. I, Pages 14-16


I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation.
-Carl Jung, Letters Vol. I, Pages 14-16

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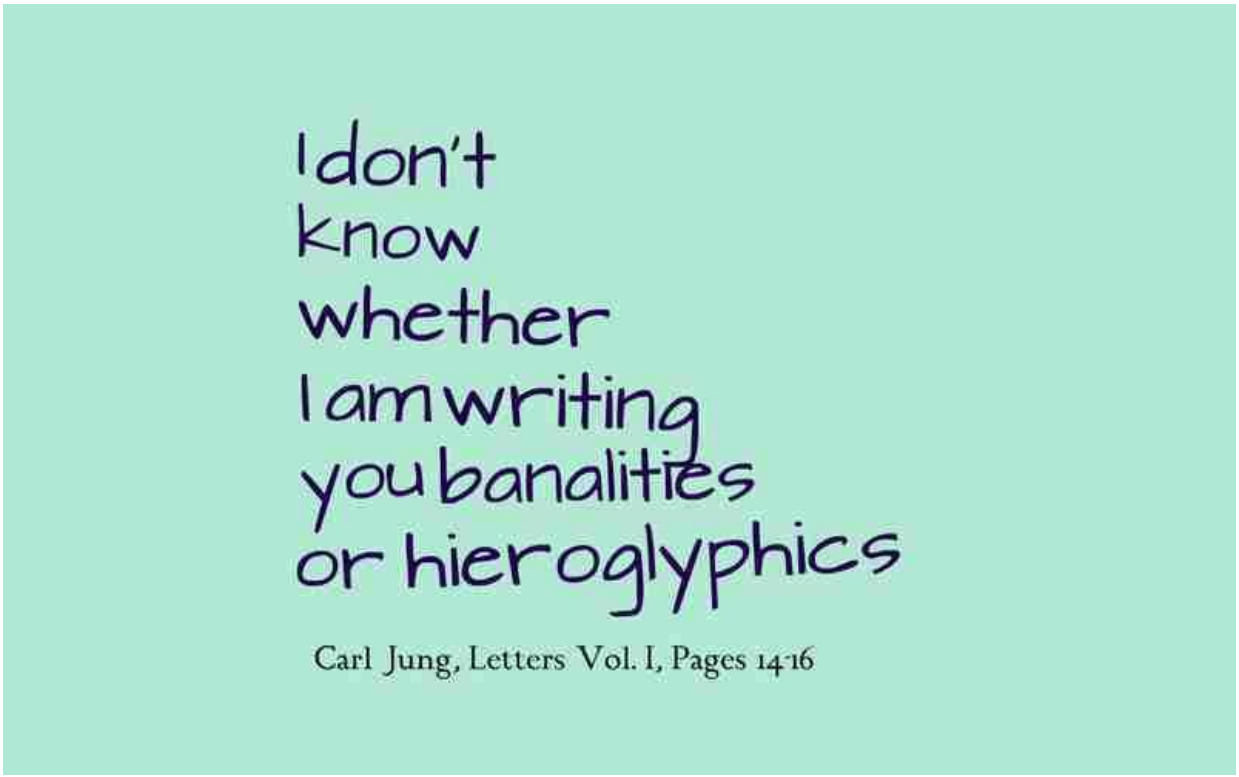
formation. Carl Jung, Letters Vol. I, Pages 14-16

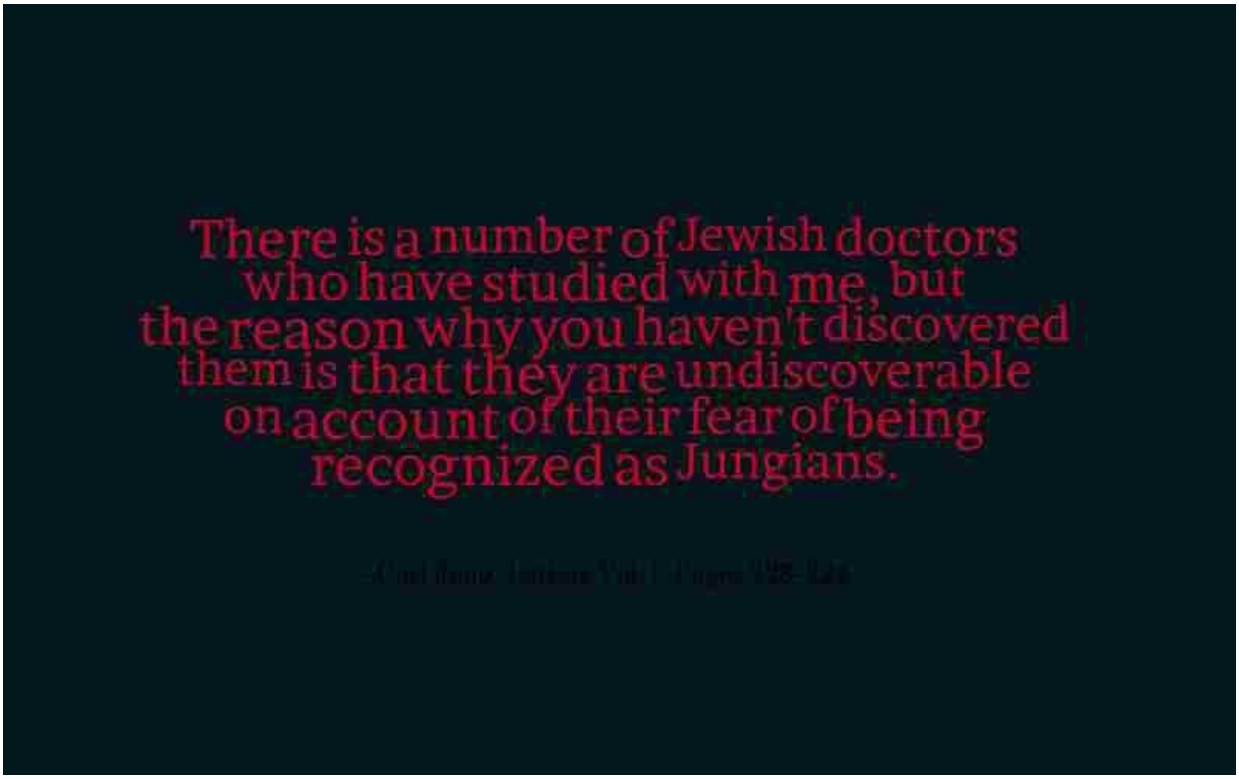


I don't know whether I am writing you banalities or hieroglyphics. Carl Jung, Letters Vol. I, Pages 14-16

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non- Jews.
~Carl Jung, Letters Vol. I, Pages 223-224

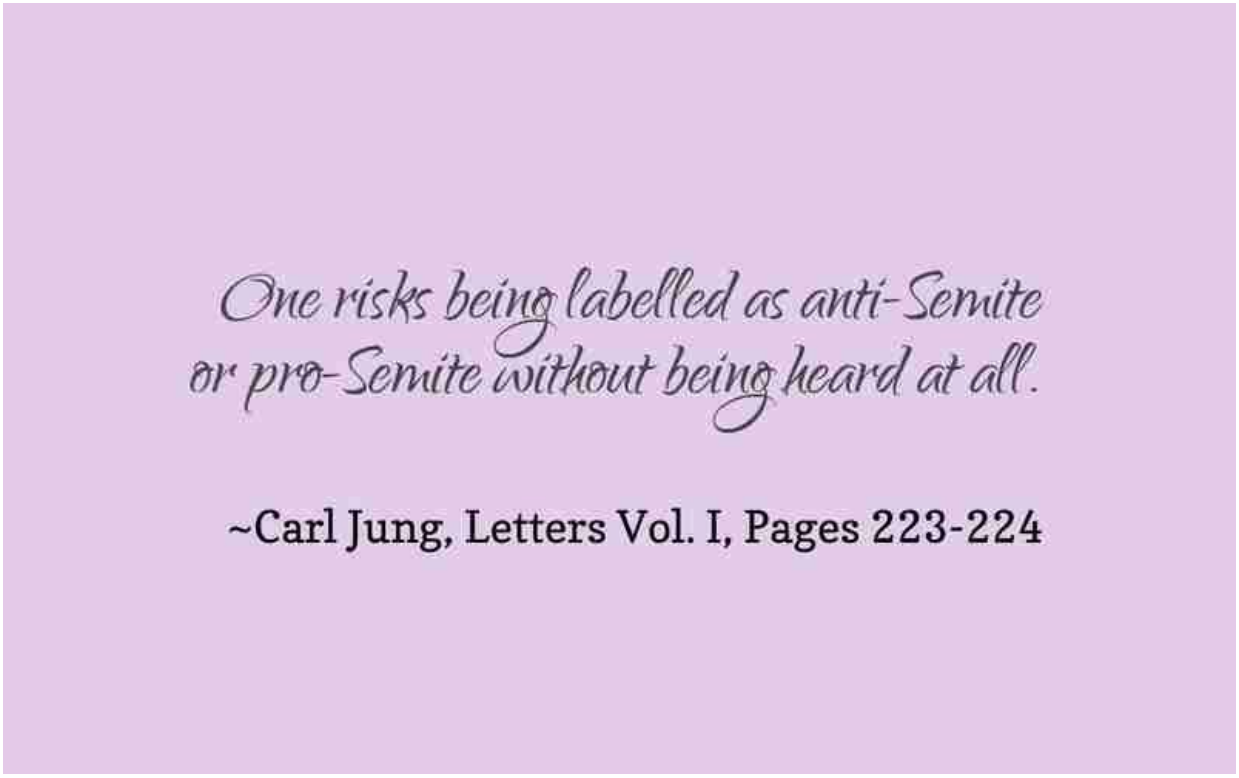
I found something very similar in Hindus, namely an extension or extensibility of

consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Pages 223-224

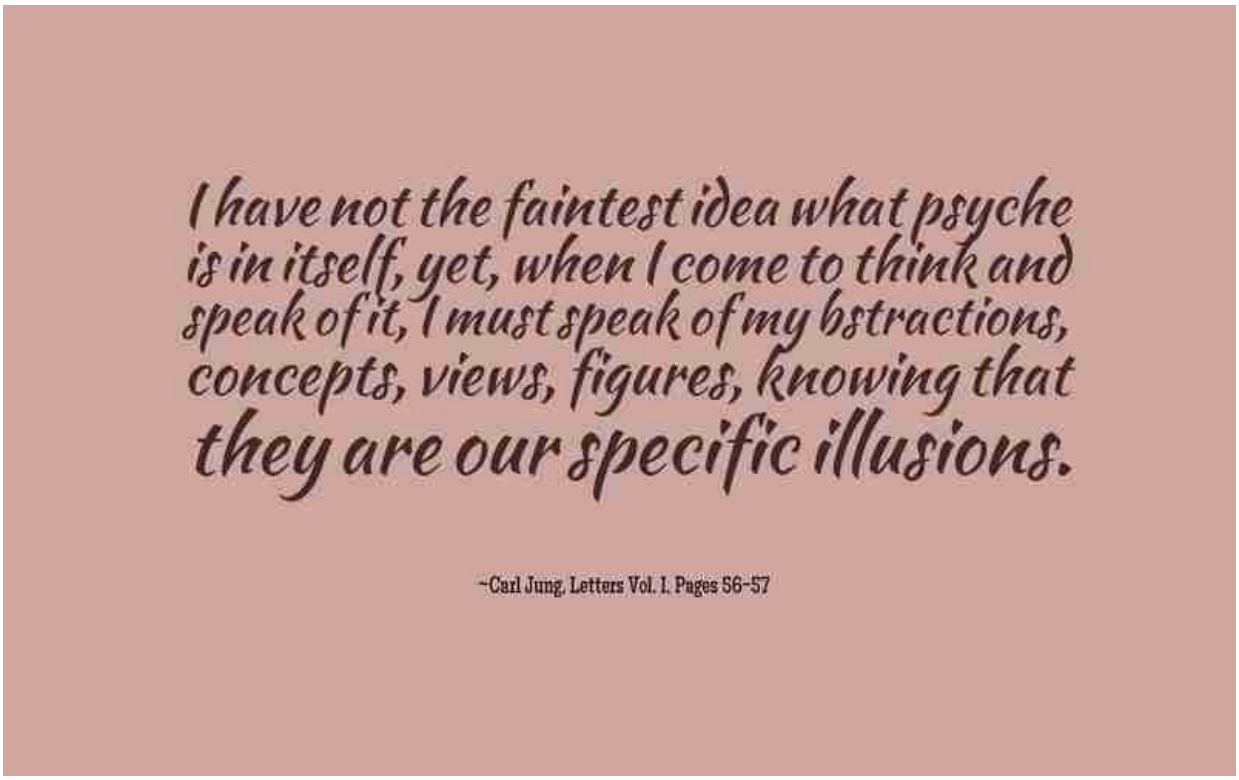

There is a number of Jewish doctors
who have studied with me, but
the reason why you haven't discovered
them is that they are undiscoverable
on account of their fear of being
recognized as Jungians.

There is a number of Jewish doctors who have studied with me, but the reason why you haven’t discovered them is that they are undiscoverable on account of their fear of being recognized
as Jungians. Carl Jung, Letters Vol. I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224



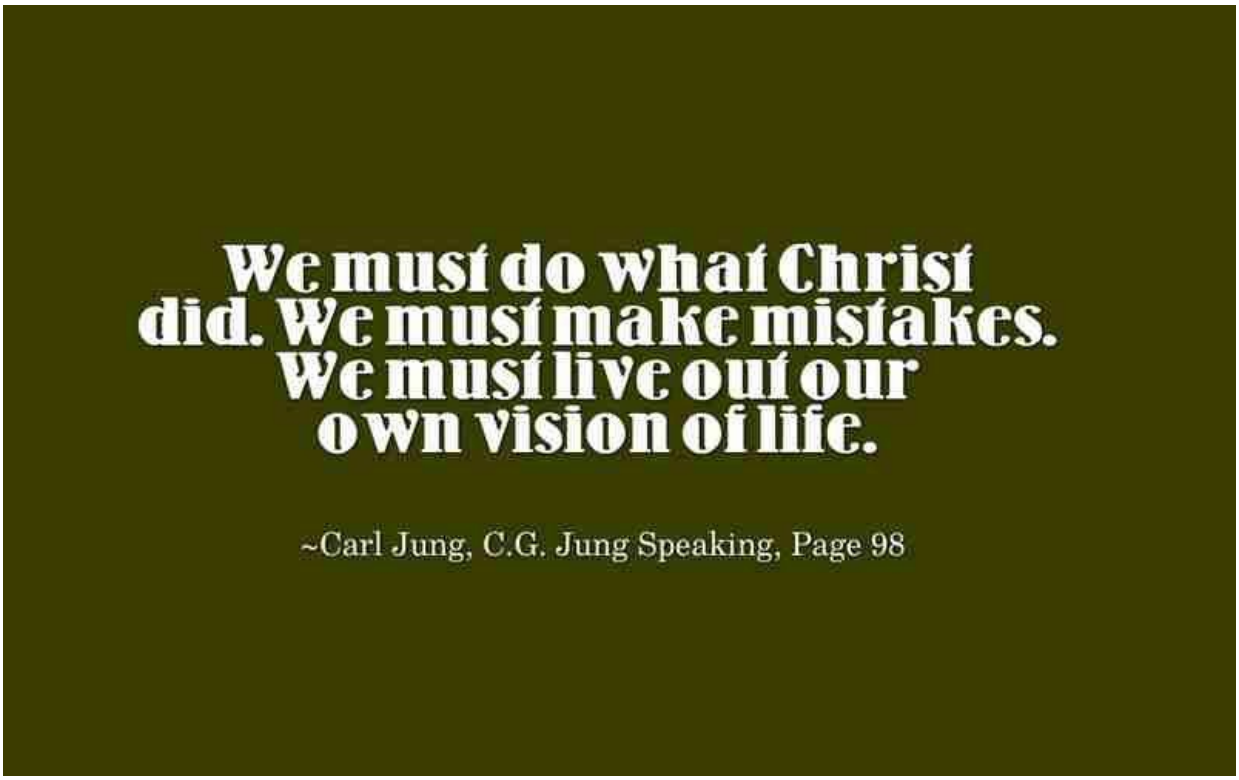
One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224


I have not the faintest idea what psyche is in itself, yet, when I come to think and speak of it, I must speak of my bstractions, concepts, views, figures, knowing that they are our specific illusions.
~Carl Jung, Letters Vol. I. Pages 56-57

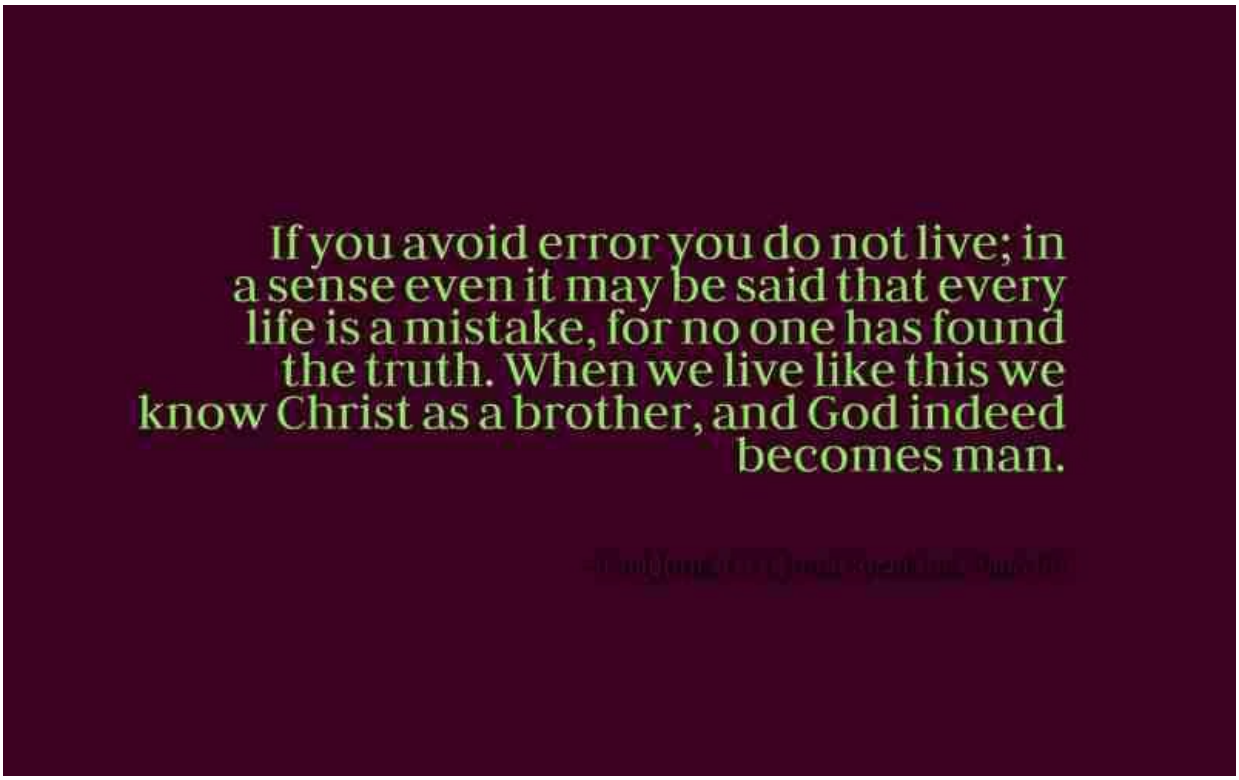
I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions.
Carl Jung, Letters Vol. I, Pages 56-57

We have no idea of absolute reality, because "reality" is always something "observed." Carl Jung, Letters Vol. I, Pages 56-57

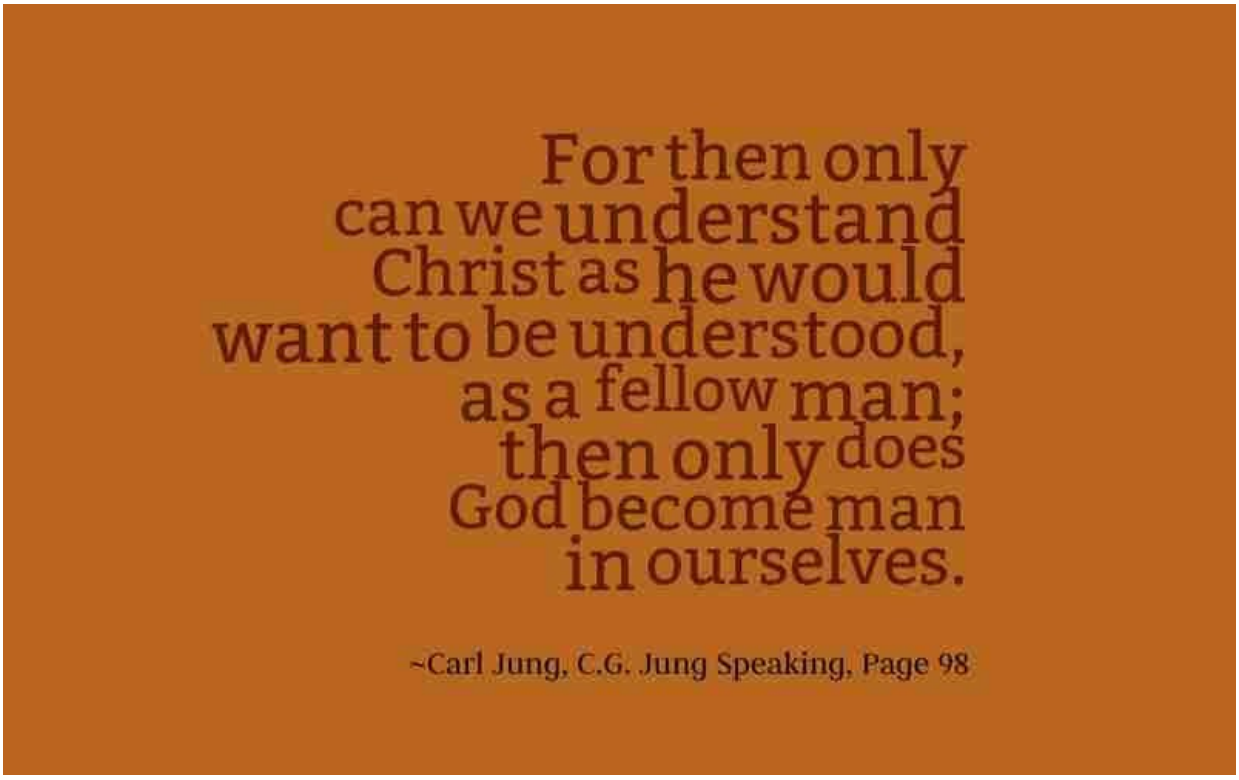
Some Carl Jung Quotations XLIV (2016-07-12 02:30)



We must do what Christ did. We must make mistakes. We must live out our own vision of life. Carl Jung, C.G. Jung Speaking, Page 98


If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man.

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one
has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung,
C.G. Jung Speaking, Page 98


For then only can we understand Christ as he would want to be understood, as a fellow man; then only does God become man in ourselves.
~Carl Jung, C.G. Jung Speaking, Page 98

For then only can we understand Christ as he would want to be understood, as a fellow man; then only does

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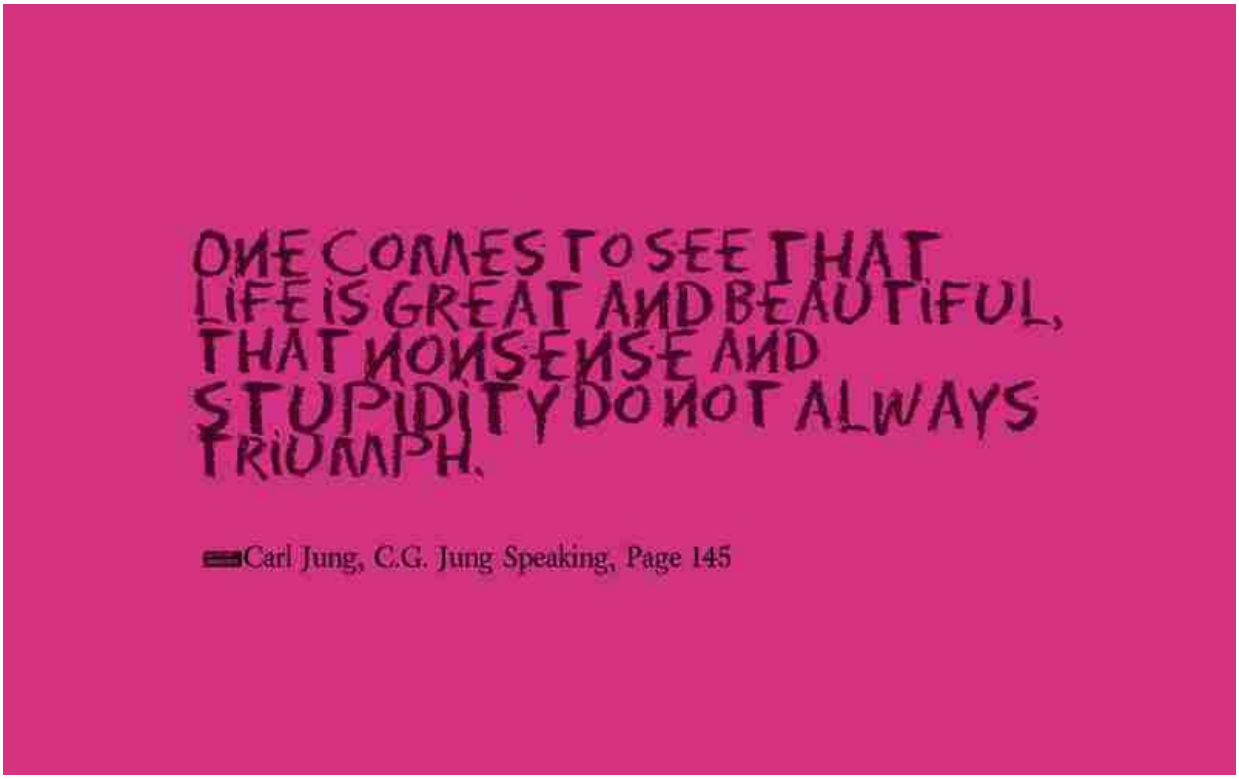
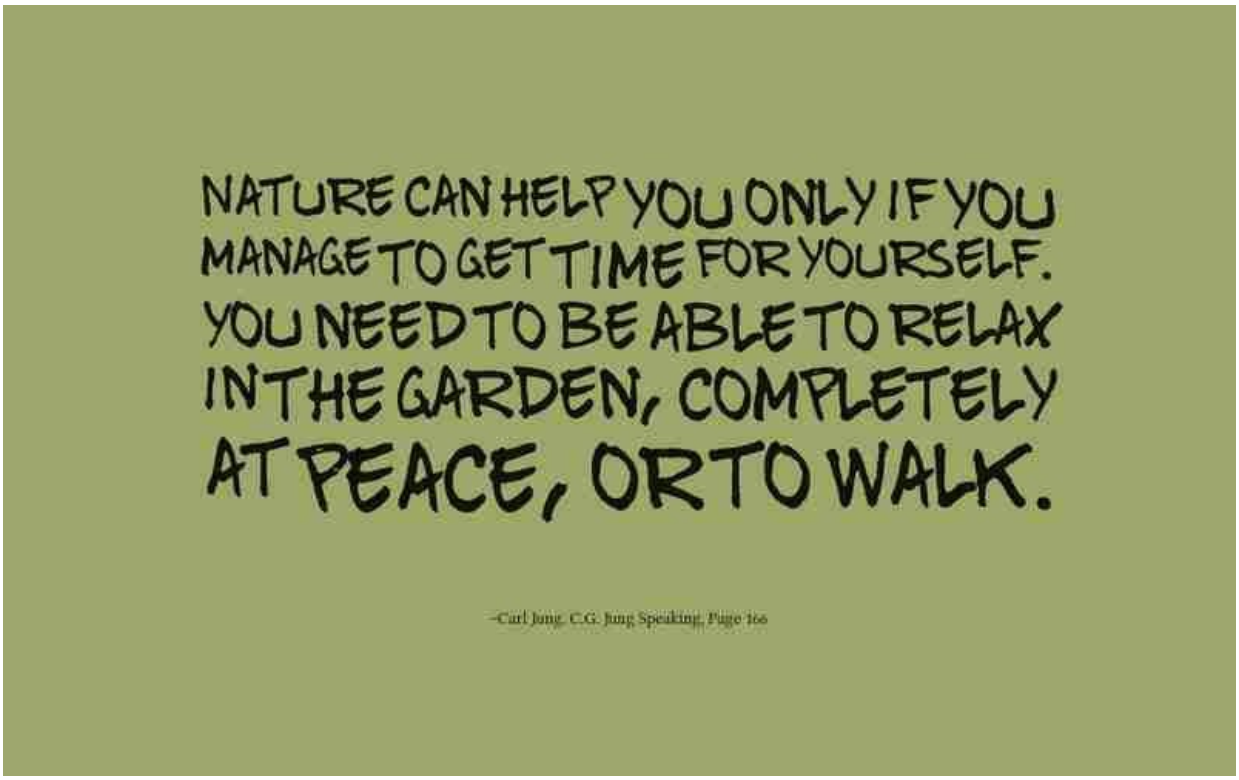
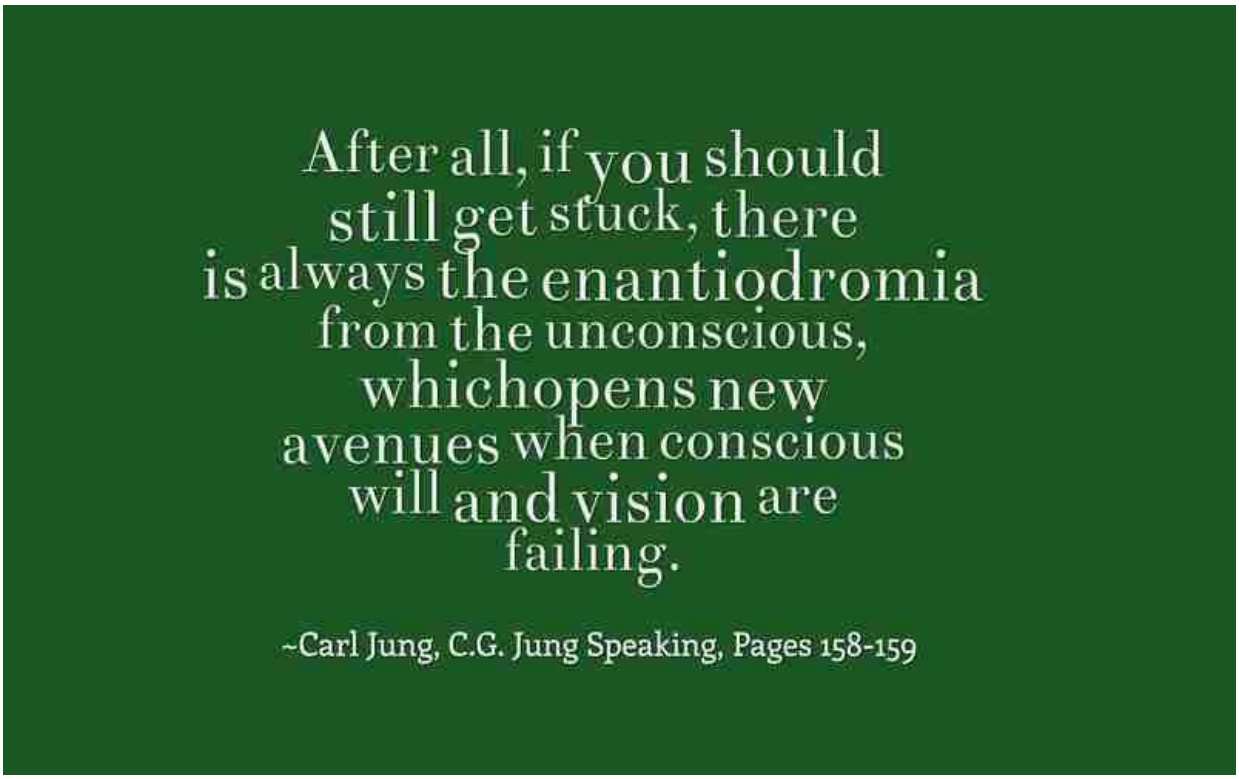

ONE COMES TO SEE THAT
LIFE IS GREAT AND BEAUTIFUL,
THAT NONSENSE AND
STUPIDITY DO NOT ALWAYS
TRIUMPH.
Carl Jung, C.G. Jung Speaking, Page 145

One comes to see that life is great and beautiful, that nonsense and stupidity do not always triumph. Carl Jung, C.G. Jung Speaking, Page 145.

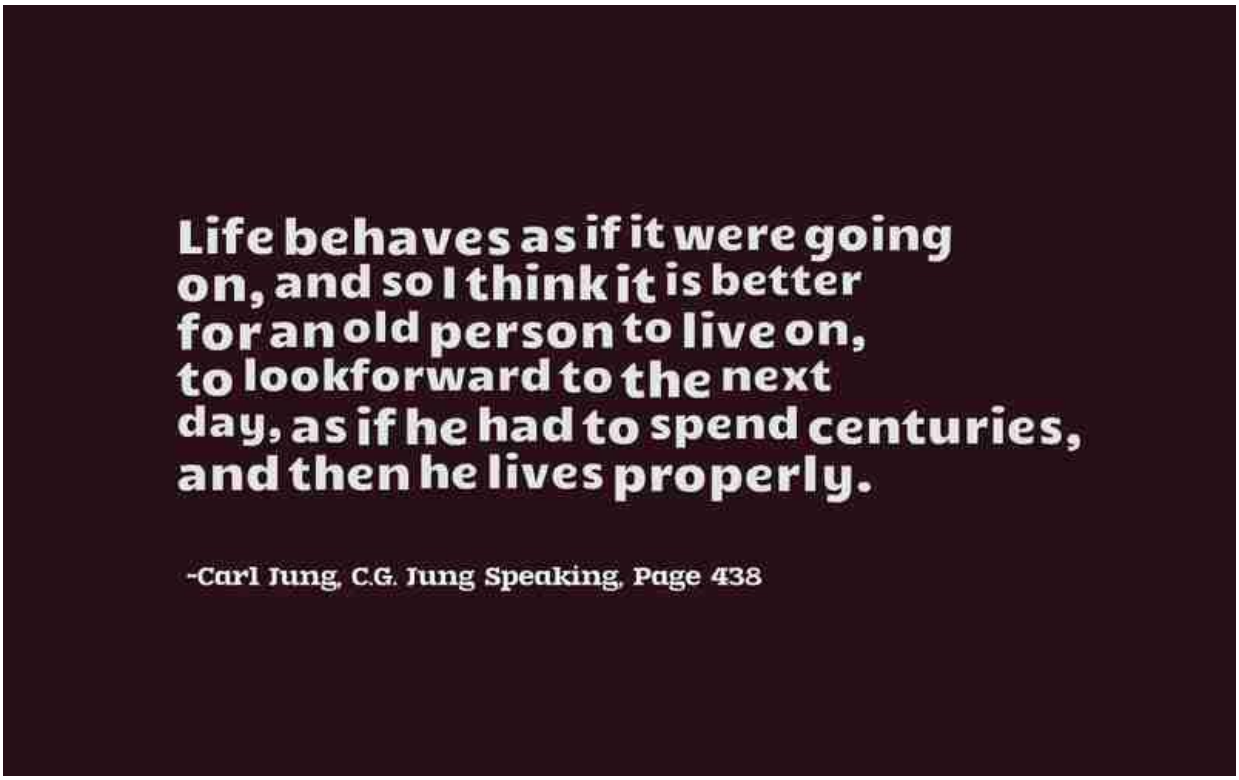

NATURE CAN HELP YOU ONLY IF YOU
MANAGE TO GET TIME FOR YOURSELF.
YOU NEED TO BE ABLE TO RELAX
IN THE GARDEN, COMPLETELY
AT PEACE, OR TO WALK.
~Carl Jung, C.G. Jung Speaking, Page 166

Nature can help you only if you manage to get time for yourself. You need to be able to relax in the garden, completely at peace, or to walk. Carl Jung, C.G. Jung Speaking, Page 166

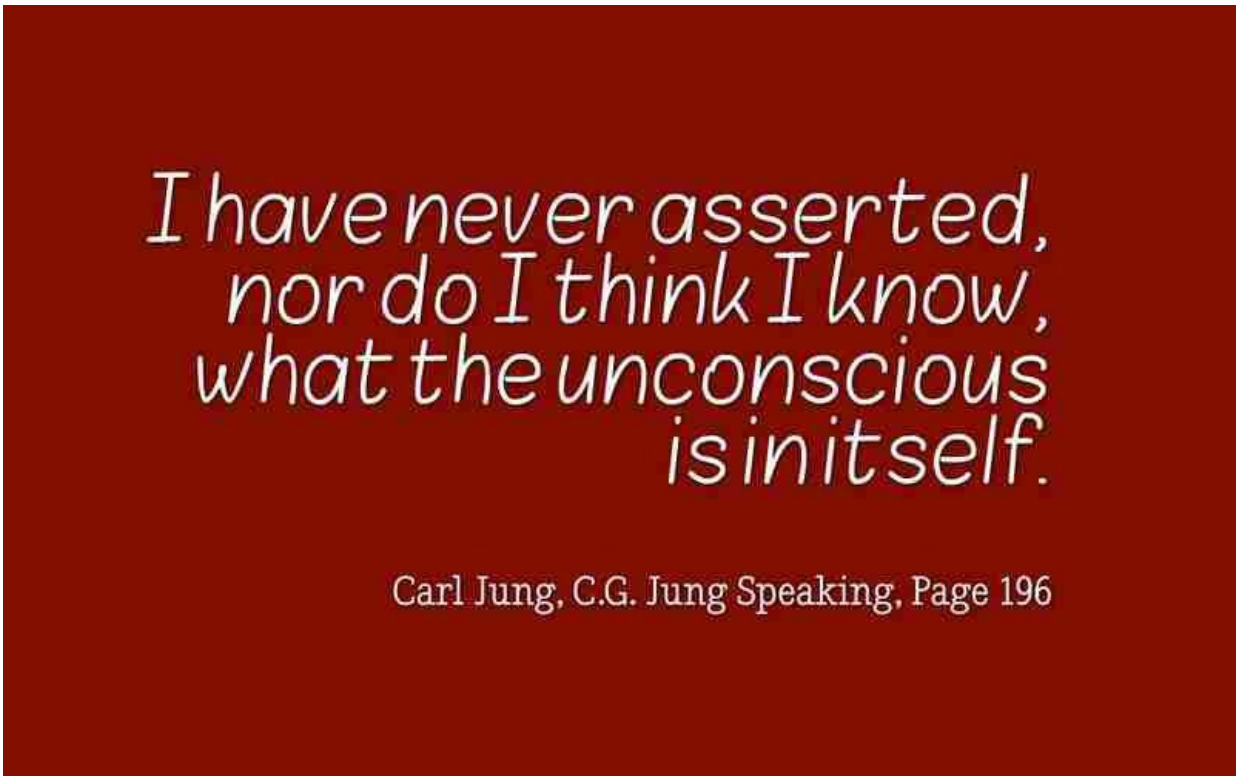


After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking, Pages

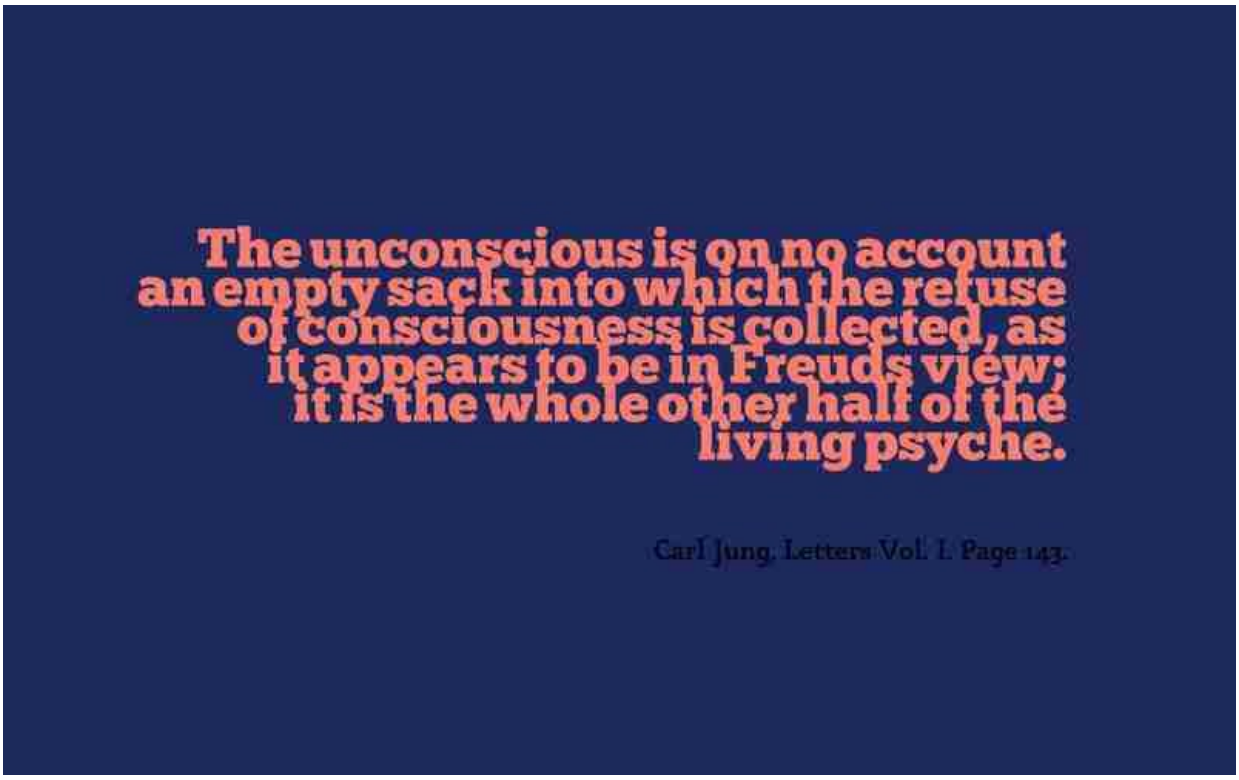
158-159.


Life behaves as if it were going on, and so I think it is better for an old person to live on, to lookforward to the next day, as if he had to spend centuries, and then he lives properly.
-Carl Jung, C.G. Jung Speaking, Page 438

Life behaves as if it were going on, and so I think it is better for an old person to live on, to look forward to the next day, as if he had to spend centuries, and then he lives properly. Carl Jung, C.G. Jung Speaking, Page 438



I have never asserted, nor do I think I know, what the unconscious is in itself. Carl Jung, Letters Vol. I, Page 196.


The unconscious is on no account
an empty sack into which the refuse
of consciousness is collected, as
it appears to be in Freuds view;
it is the whole other half of the
living psyche.
Carl Jung, Letters Vol. I, Page 143.

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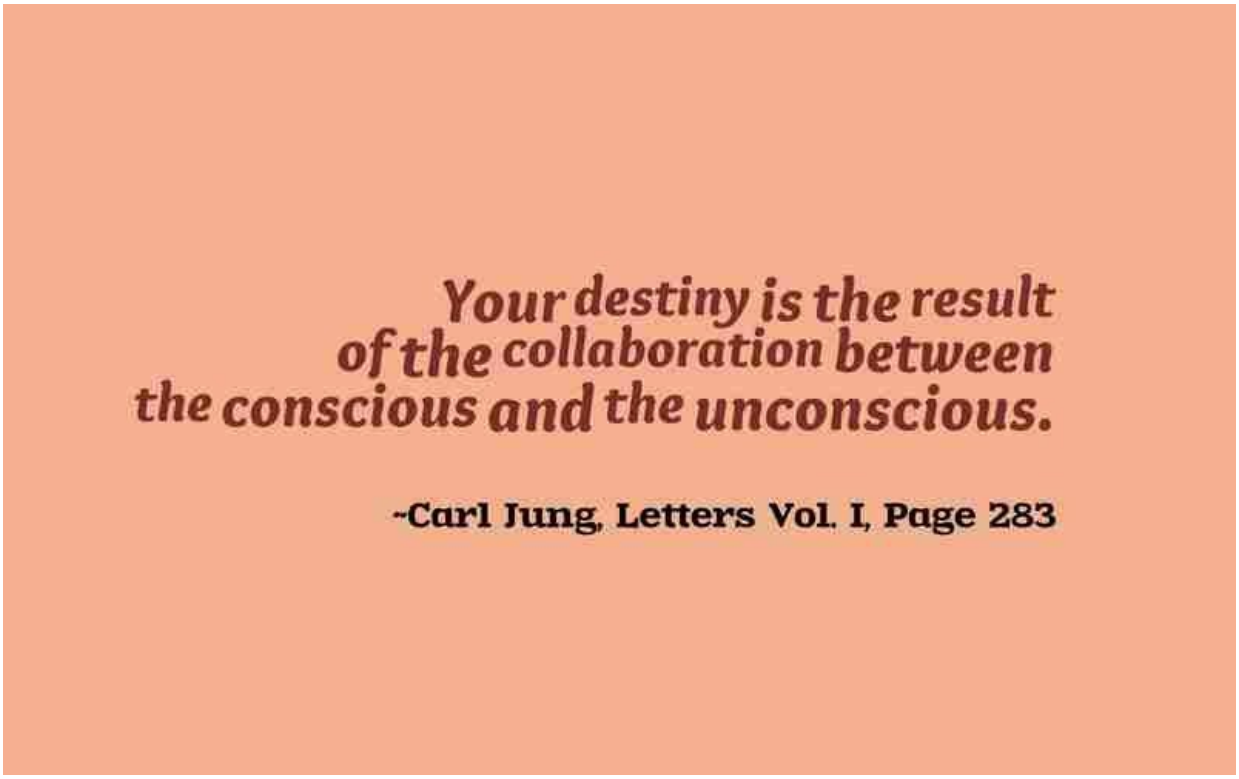
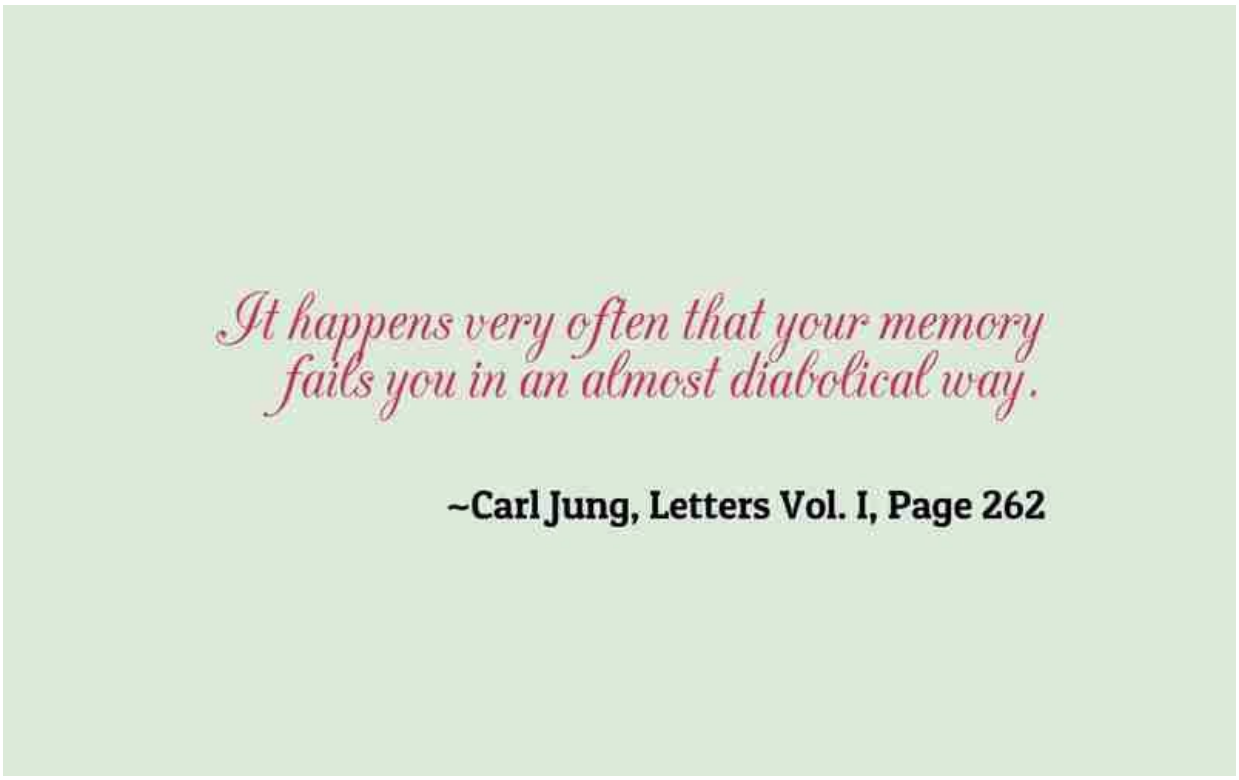
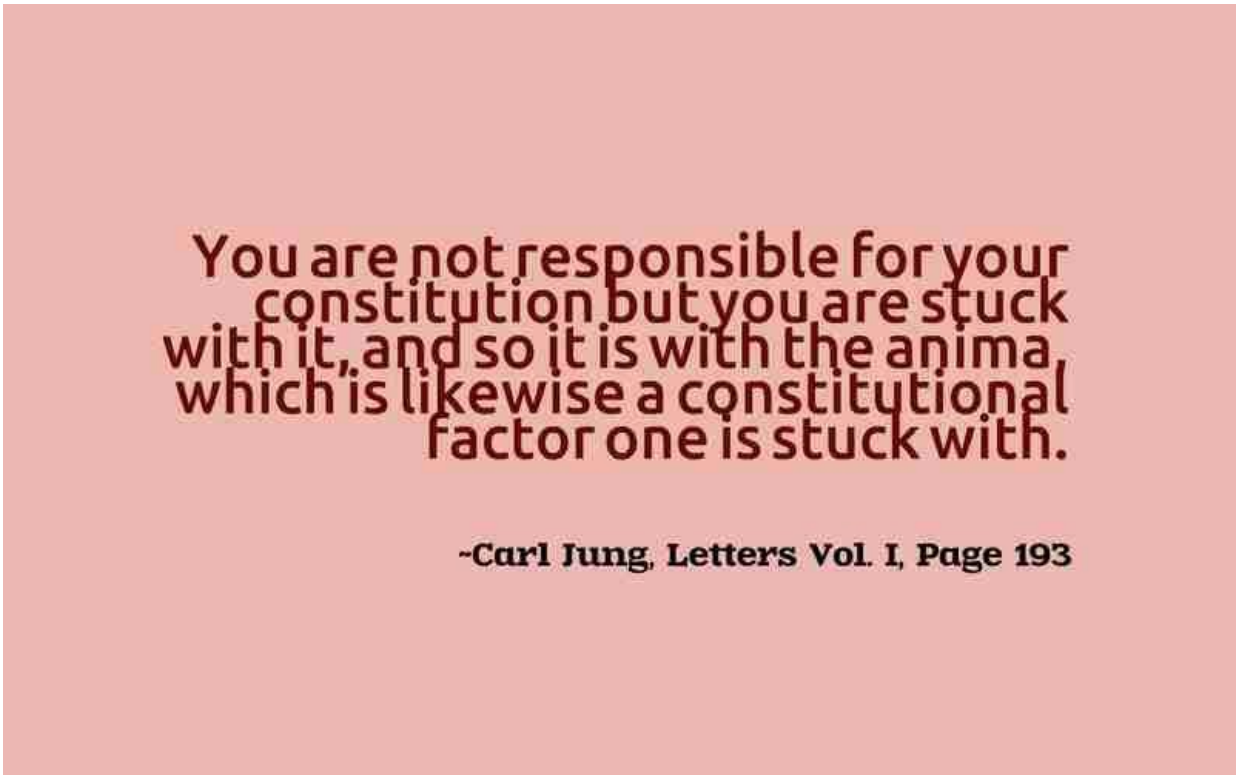
Letters Vol. I, Page 143.


Your destiny is the result
of the collaboration between
the conscious and the unconscious.
~Carl Jung, Letters Vol. I, Page 283

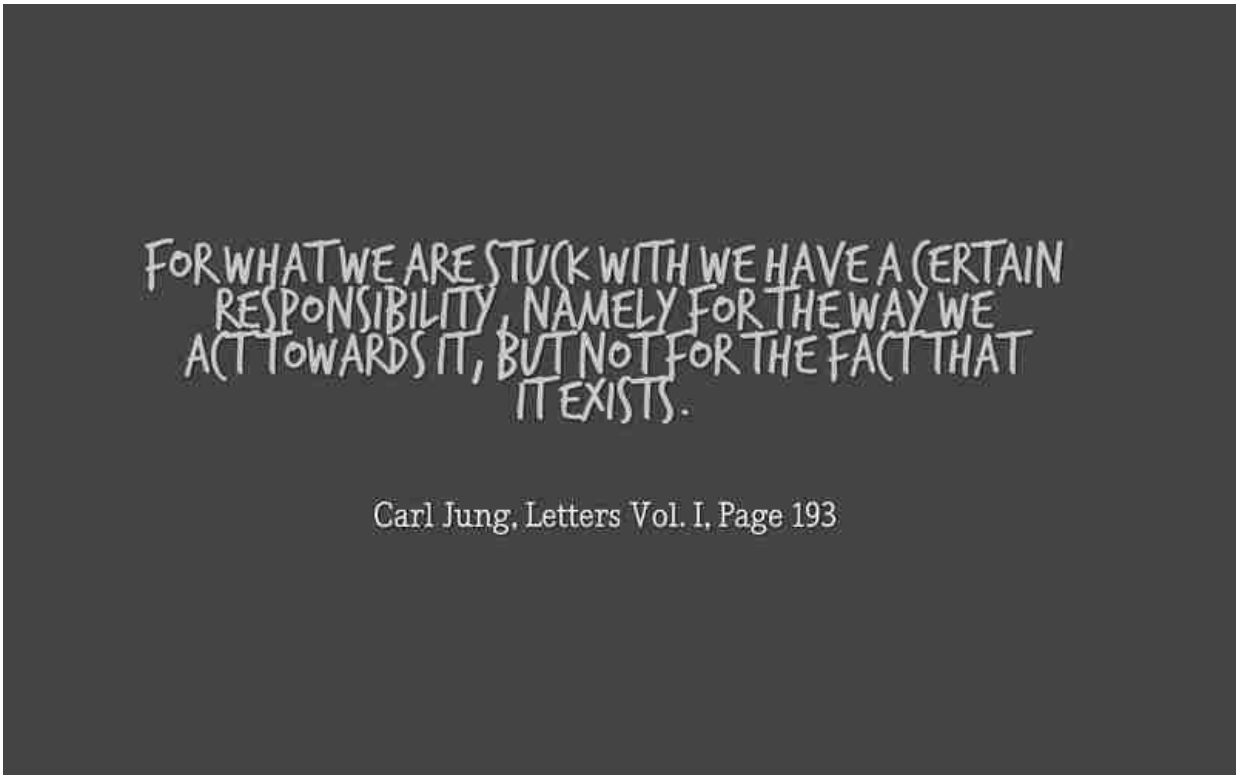
Your destiny is the result of the collaboration between the conscious and the unconscious. Carl Jung, Letters Vol. I, Page 283.



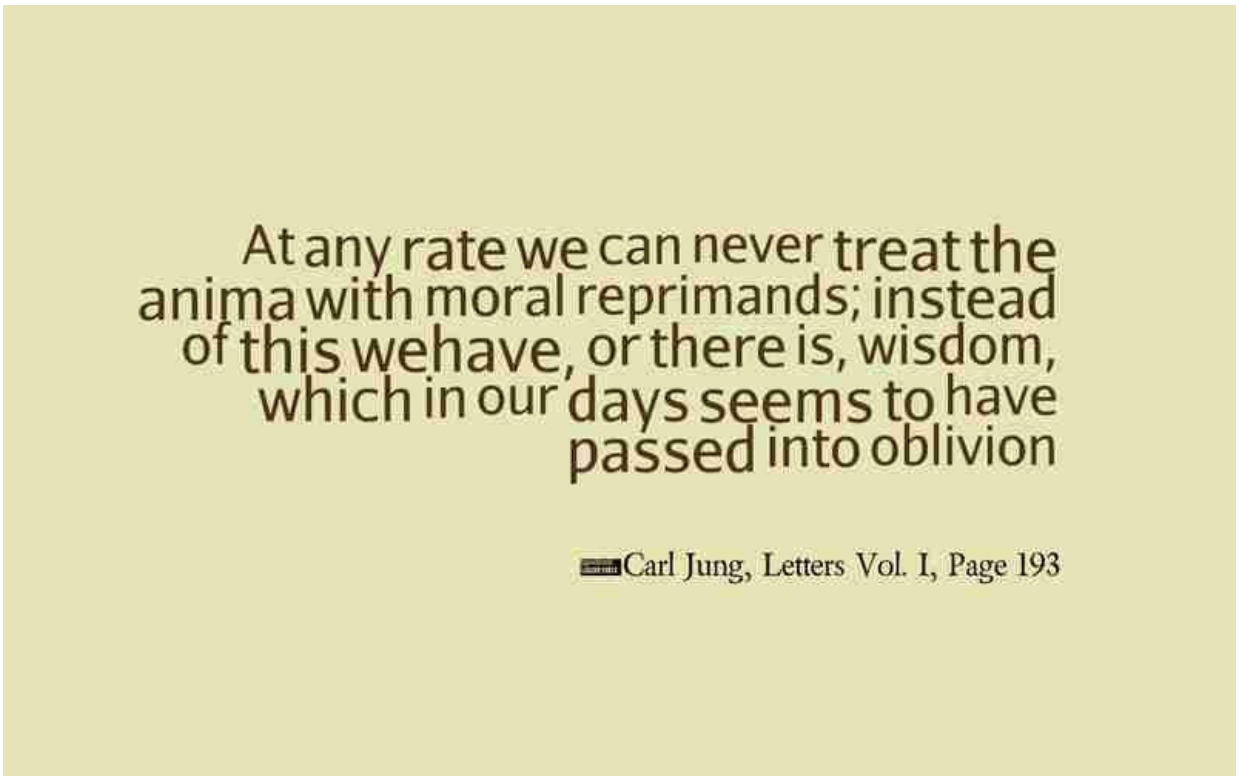
It happens very often that your memory fails you in an almost diabolical way. Carl Jung, Letters Vol. I, Page 262


You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with.
~Carl Jung, Letters Vol. I, Page 193

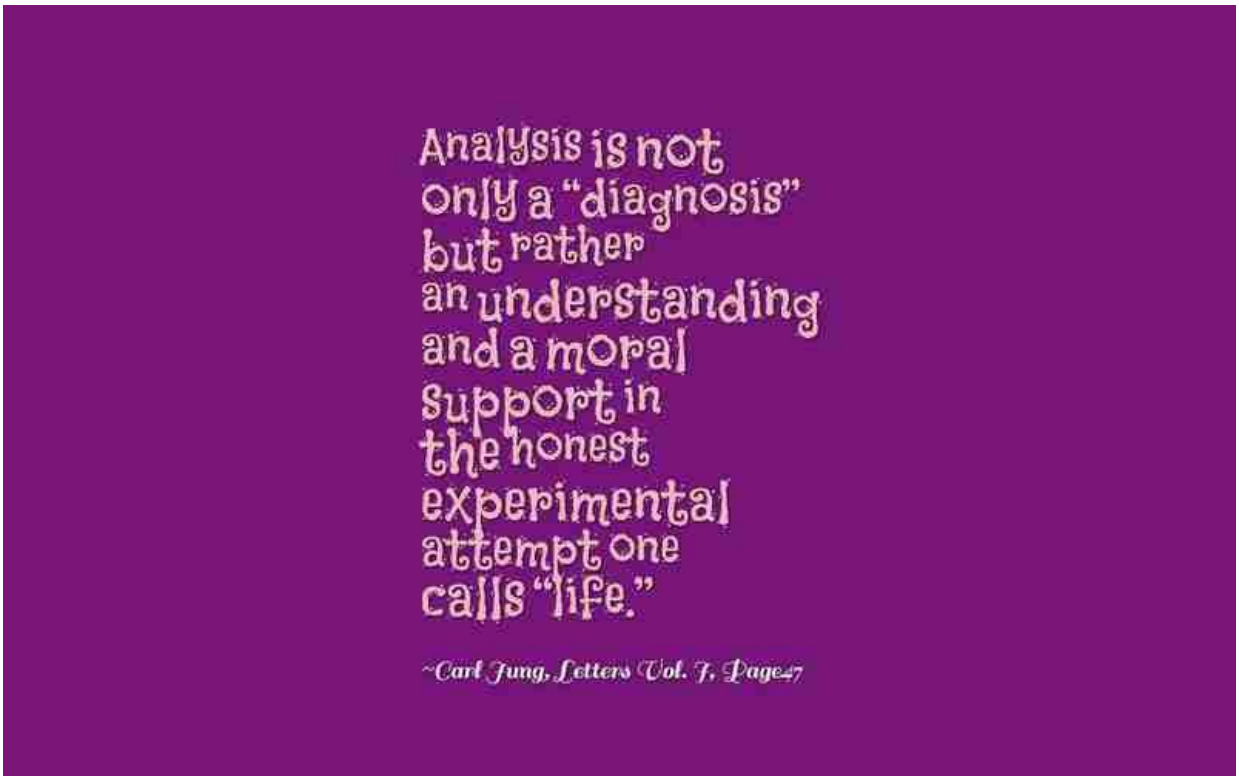
You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with. Carl Jung,


FOR WHAT WE ARE STUCK WITH WE HAVE A CERTAIN RESPONSIBILITY, NAMELY FOR THE WAY WE ACT TOWARDS IT, BUT NOT FOR THE FACT THAT IT EXISTS.
Carl Jung, Letters Vol. I, Page 193

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Page 193

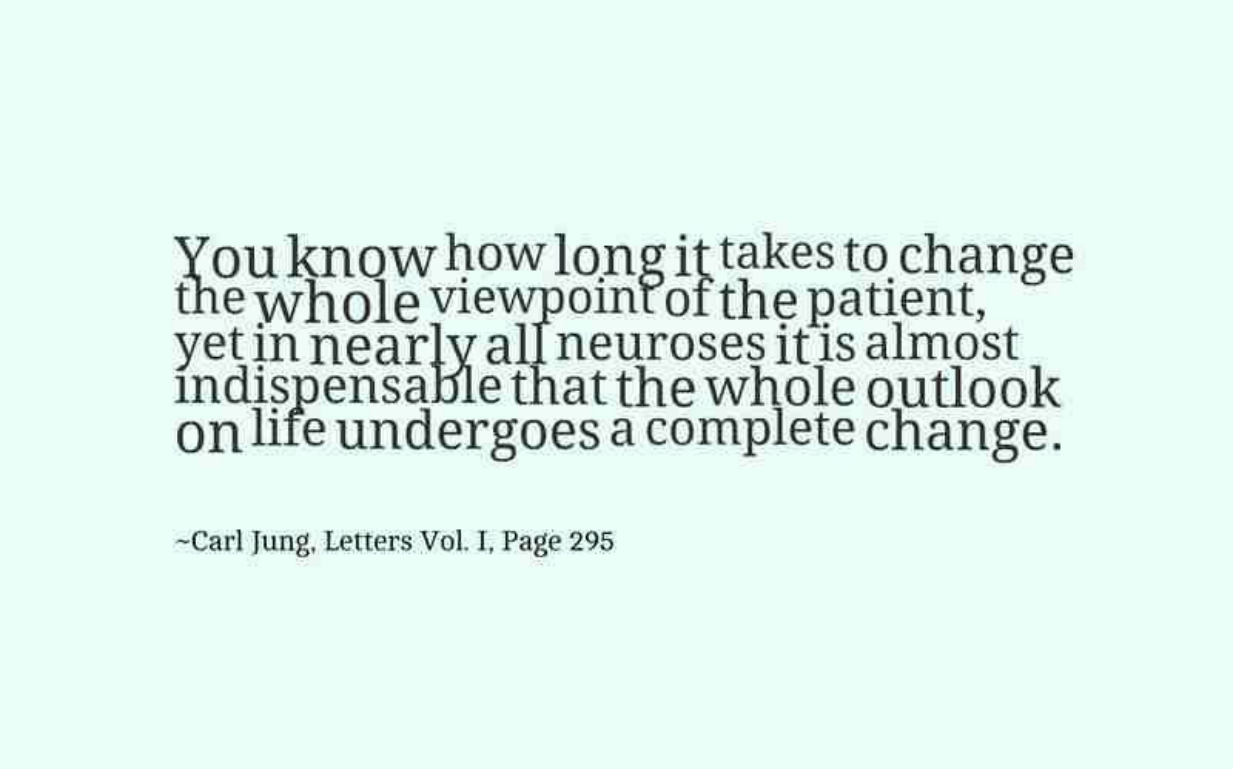

At any rate we can never treat the anima with moral reprimands; instead of this wehave, or there is, wisdom, which in our days seems to have passed into oblivion
Carl Jung, Letters Vol. I, Page 193

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Page 193

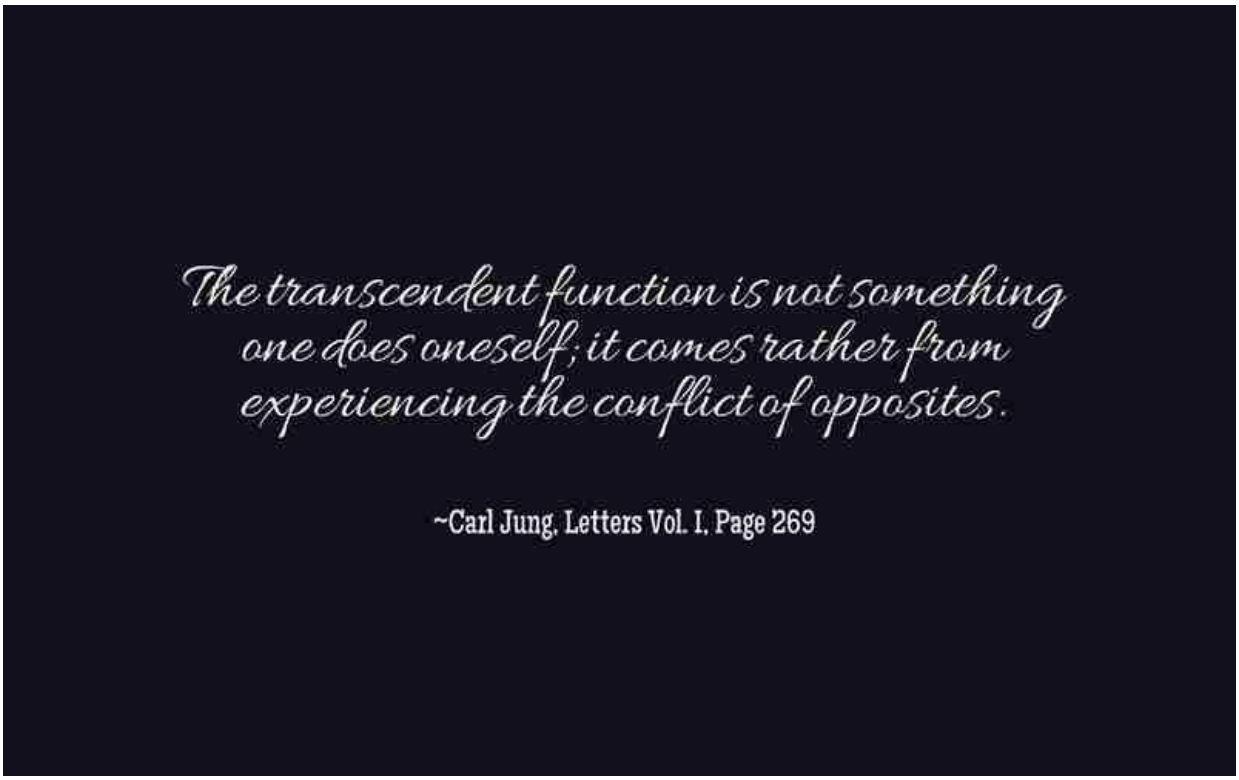

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life."
~Carl Jung, Letters Vol. I, Page47

Analysis is not only a “diagnosis” but rather an understanding and a moral support in the honest

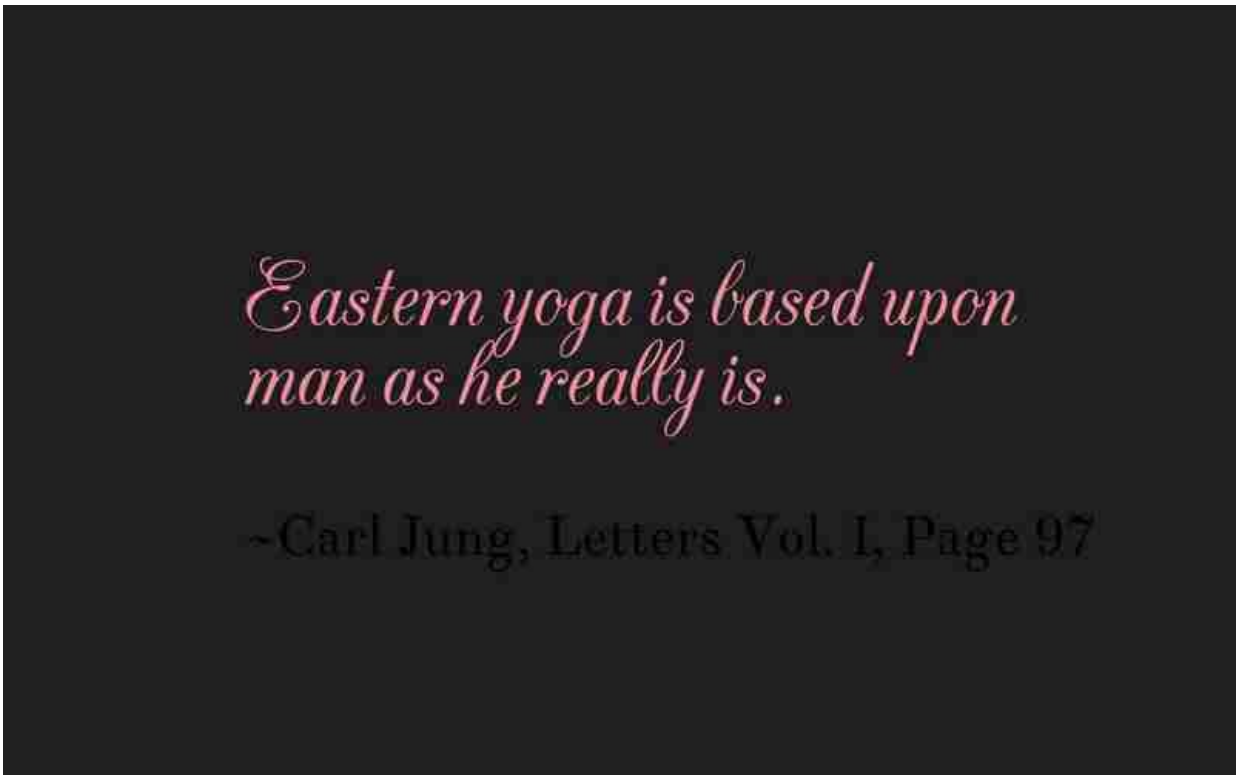
experimental attempt one calls “life.” Carl Jung, Letters Vol I, Page 47.


You know how long it takes to change the whole viewpoint of the patient, yet in nearly all neuroses it is almost indispensable that the whole outlook on life undergoes a complete change.
~Carl Jung, Letters Vol. I, Page 295

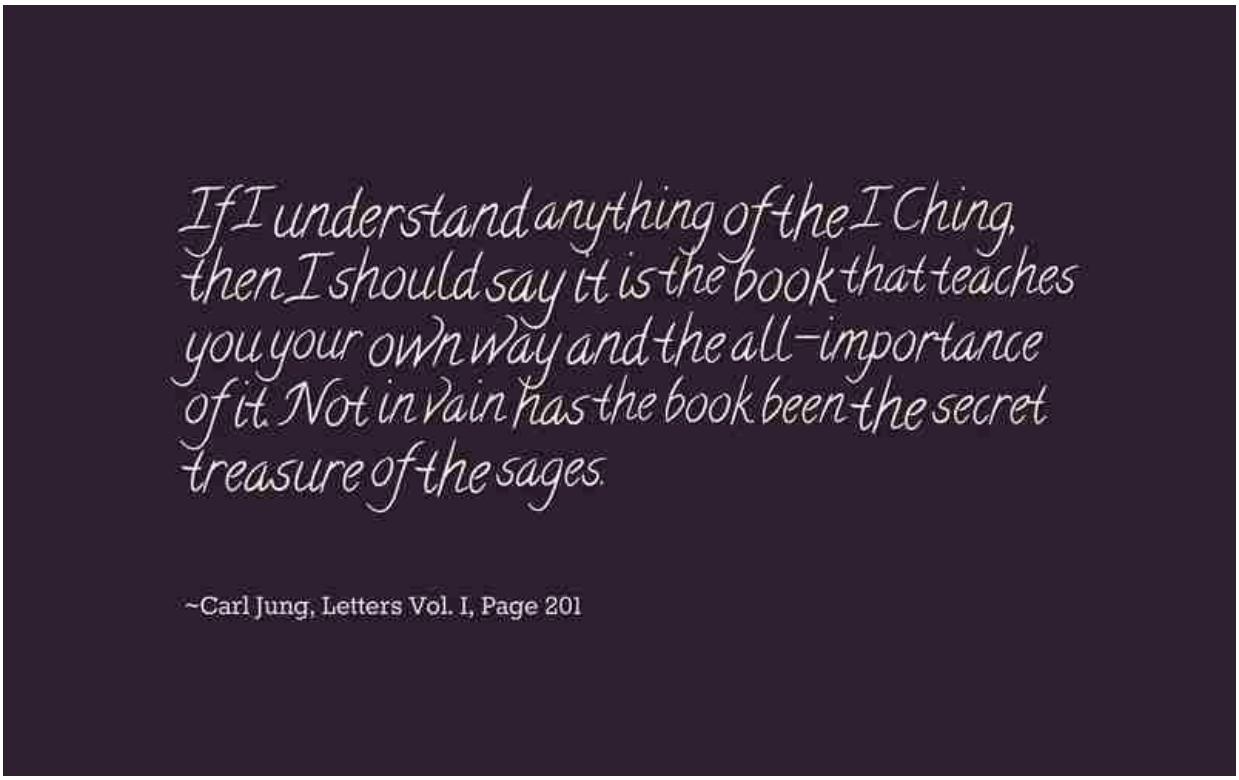
You know how long it takes to change the whole viewpoint of the patient, yet in nearly all neuroses it is almost indispensable that the whole outlook on life undergoes a
complete change. Carl Jung, Vol. I, Page 295


The transcendent function is not something
one does oneself; it comes rather from
experiencing the conflict of opposites.
~Carl Jung, Letters Vol. I, Page 269

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269



Eastern yoga is based upon man as he really is. Carl Jung, Letters Vol. I, Page 97.


If I understand anything of the I Ching,
then I should say it is the book that teaches
you your own way and the all-importance
of it. Not in vain has the book been the secret
treasure of the sages.
~Carl Jung, Letters Vol. I, Page 201

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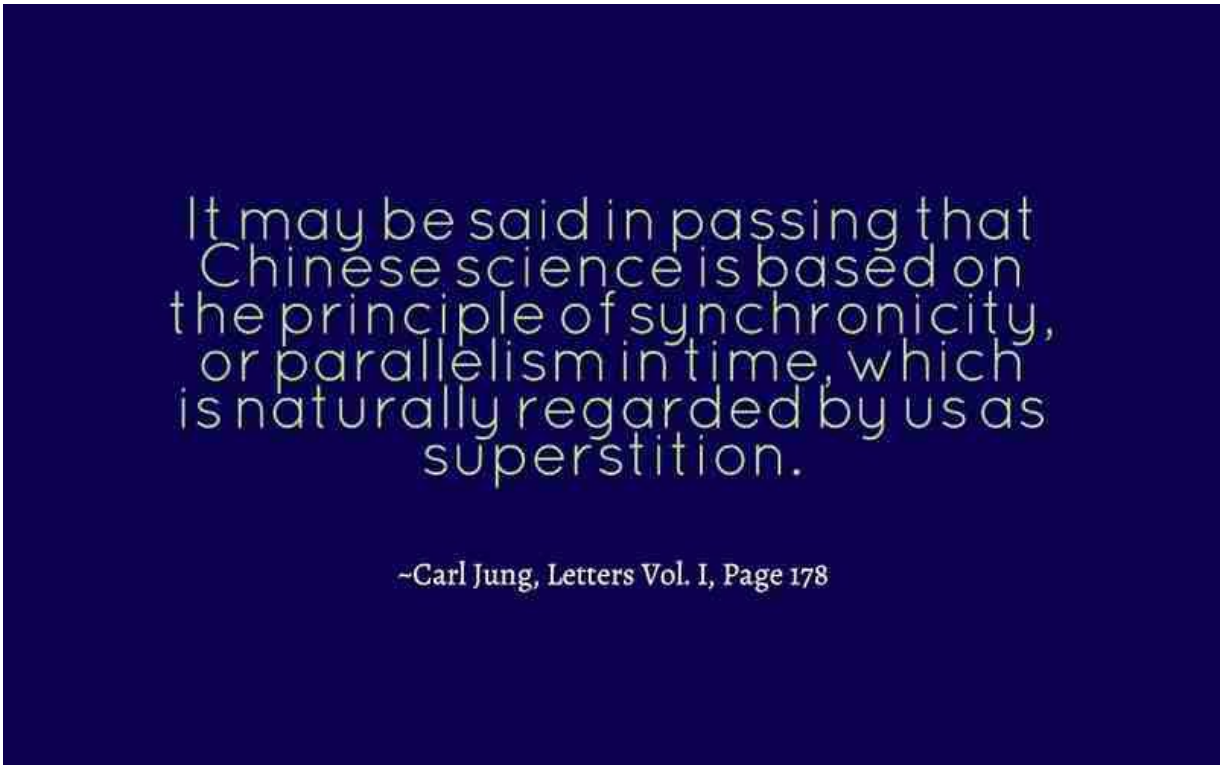
It may be said in passing that
Chinese science is based on
the principle of synchronicity,
or parallelism in time, which
is naturally regarded by us as
superstition.
~Carl Jung, Letters Vol. I, Page 178

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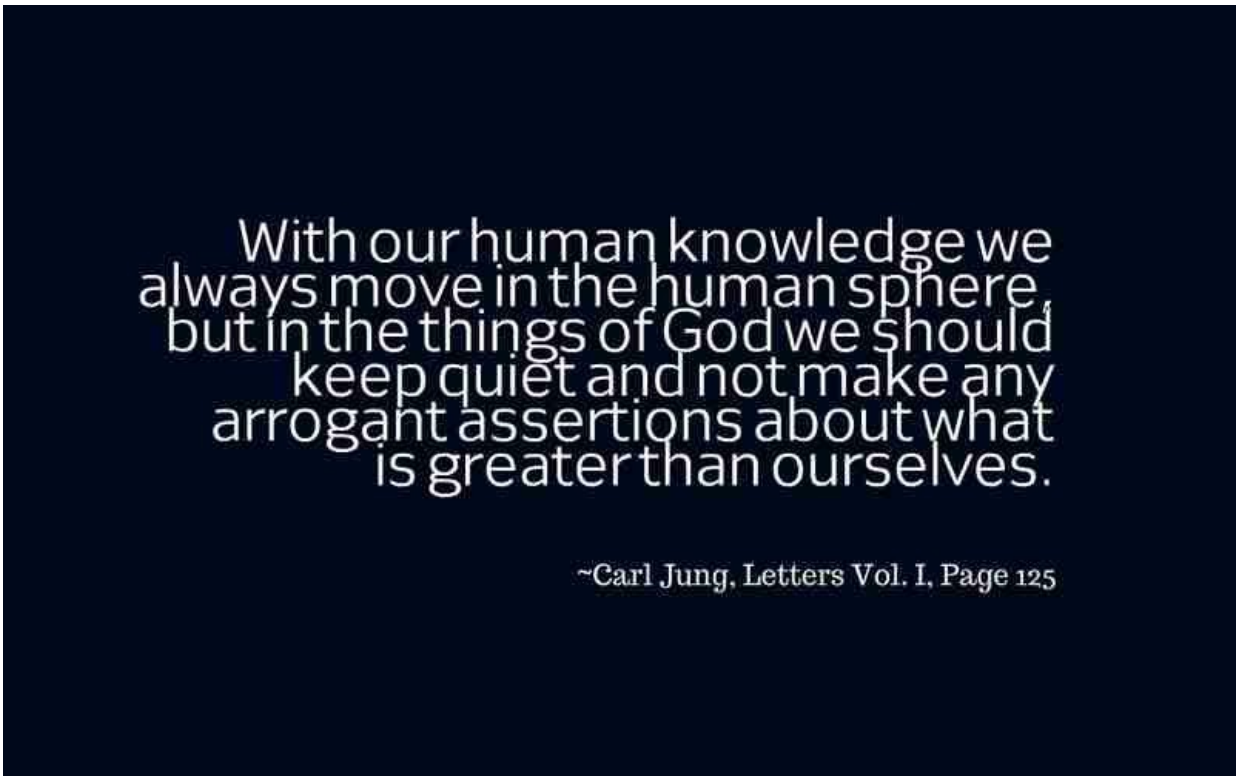
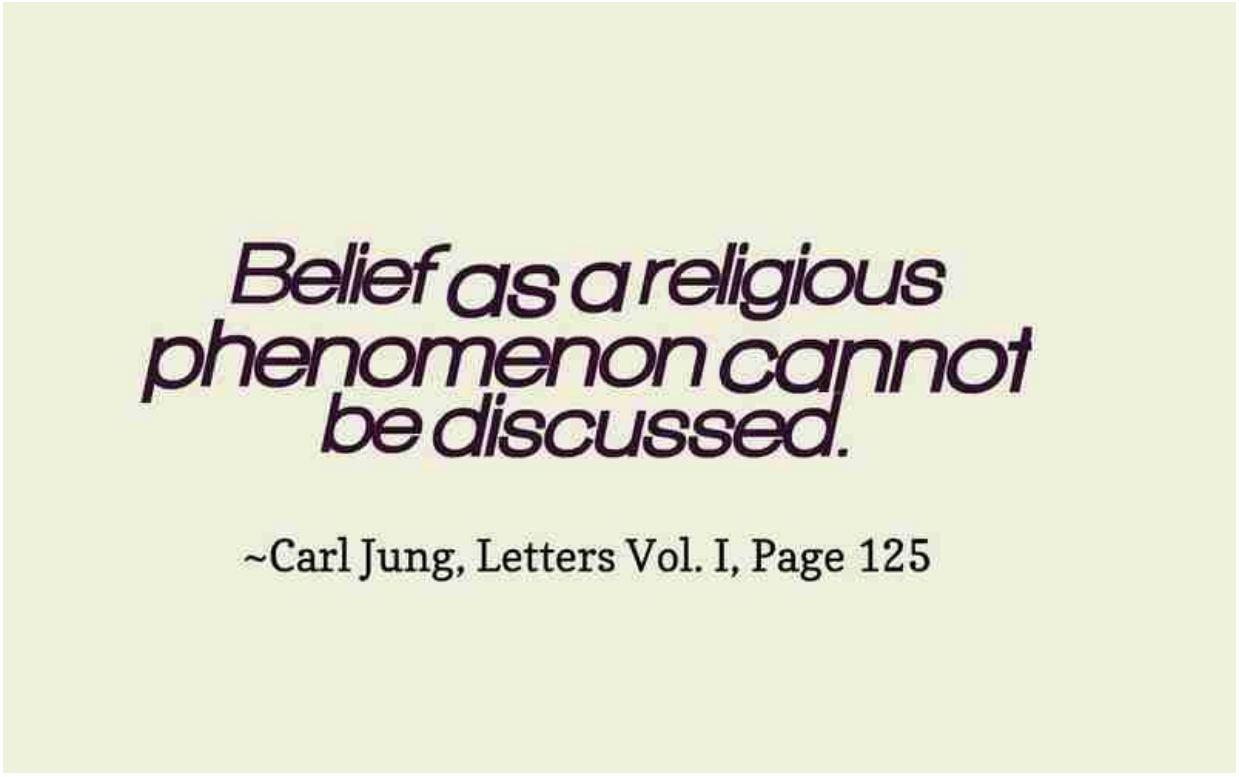
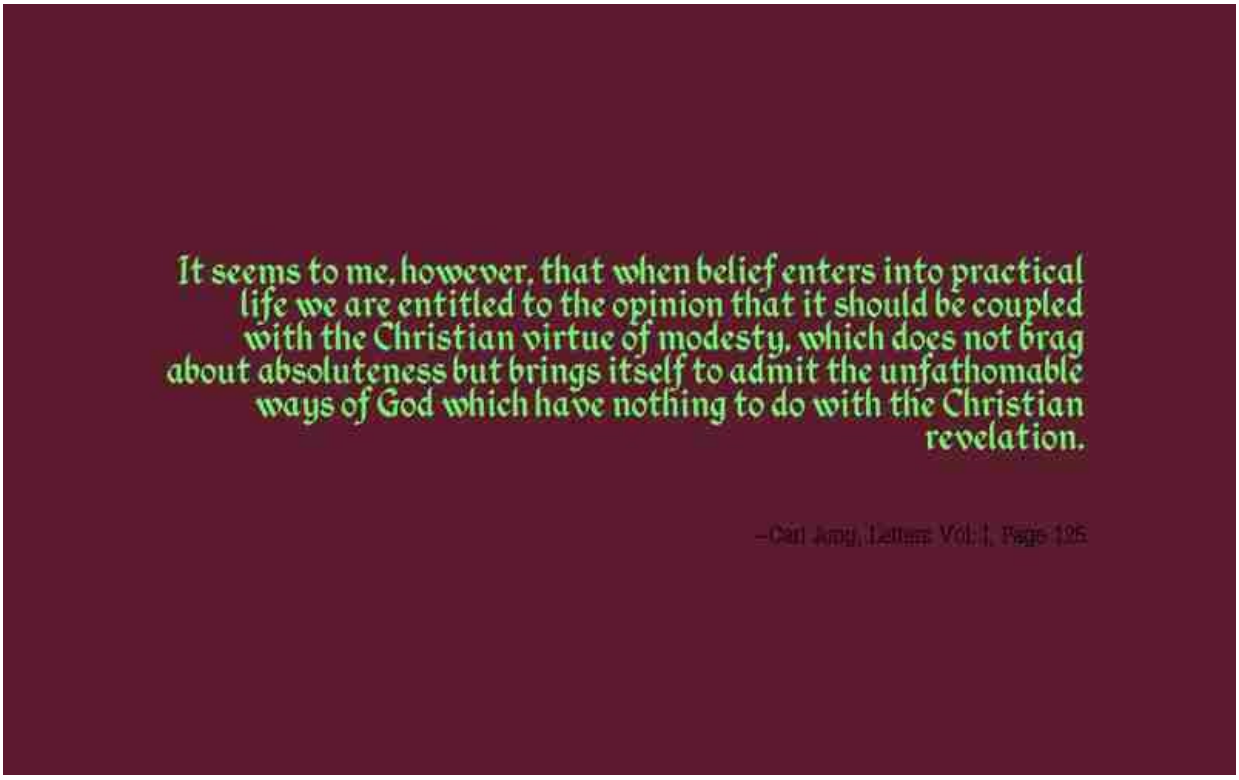

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves.
~Carl Jung, Letters Vol. I, Page 125

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.



Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.


It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation.
~Carl Jung, Letters Vol. I, Page 125

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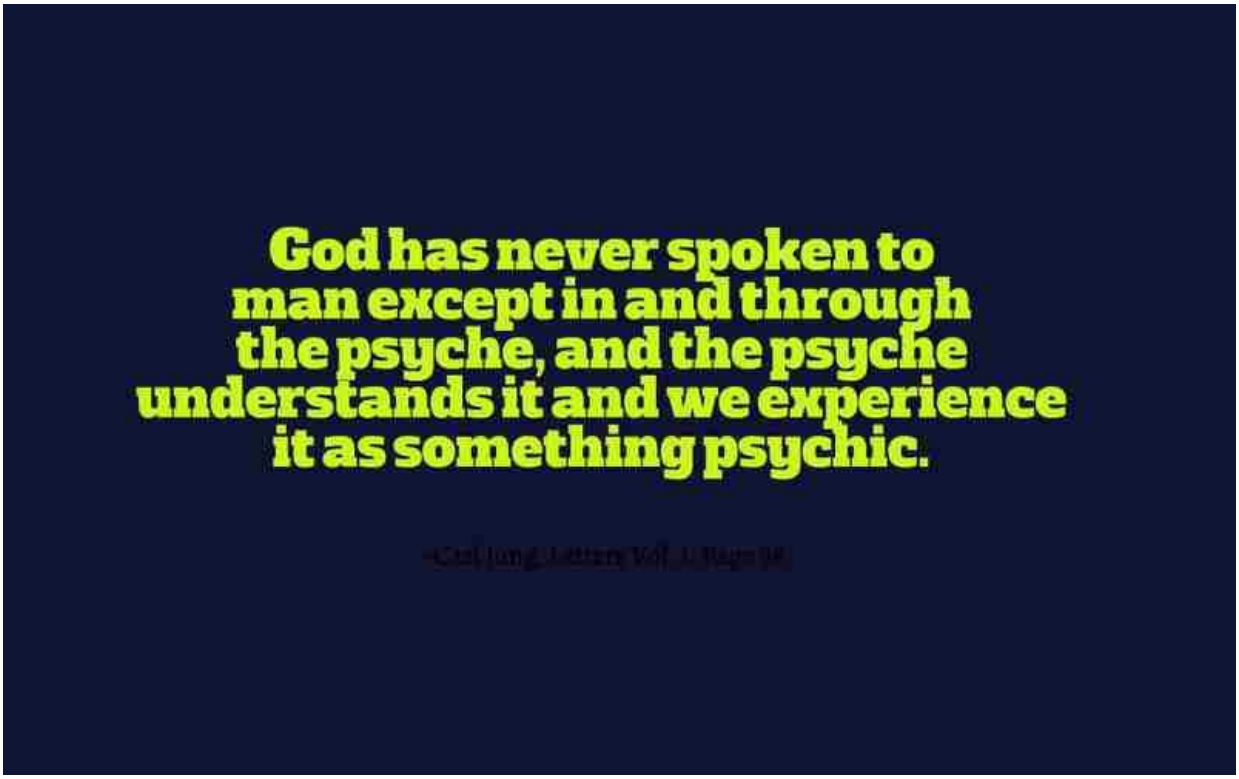
God has never spoken to
man except in and through
the psyche, and the psyche
understands it and we experience
it as something psychic.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes.
~Carl Jung, Letters Vol. I, Pages 65-66

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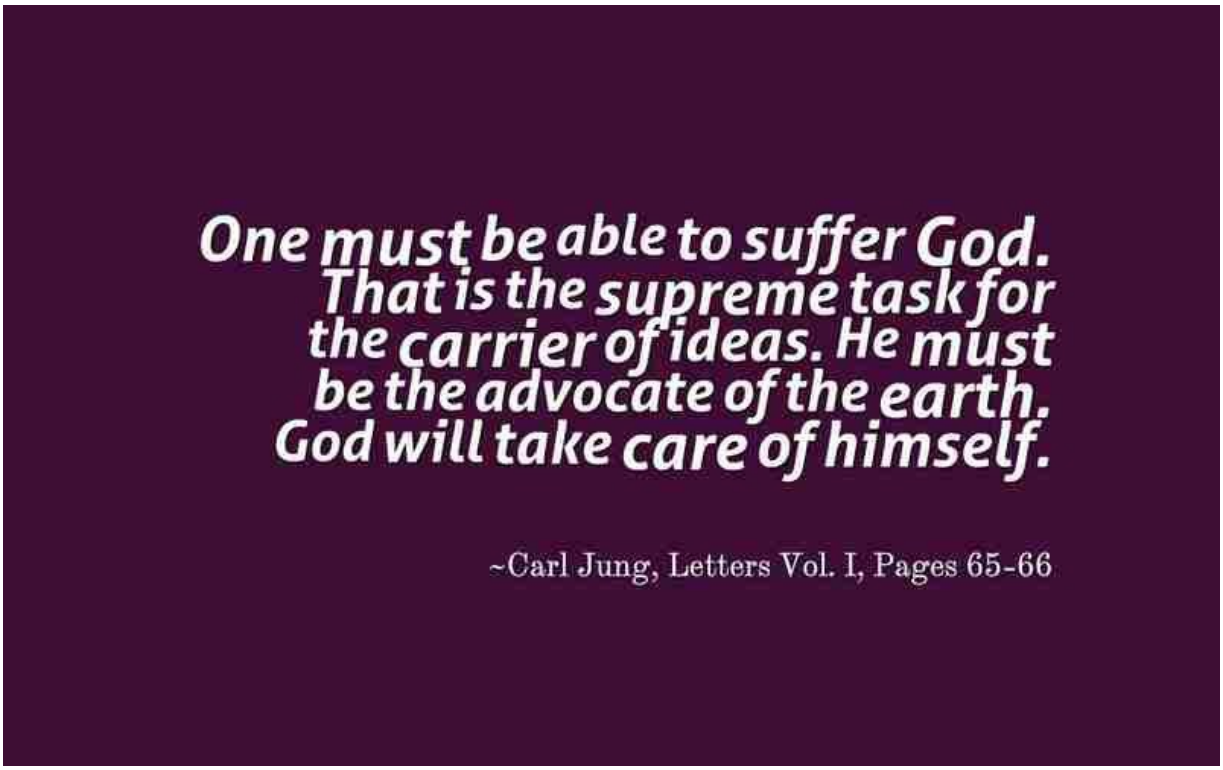
If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66


One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself.
~Carl Jung, Letters Vol. I, Pages 65-66

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God will take care of himself. Carl Jung, Letters Vol. I,

Pages 65-66 Carl Jung across the web:

Blog: http:

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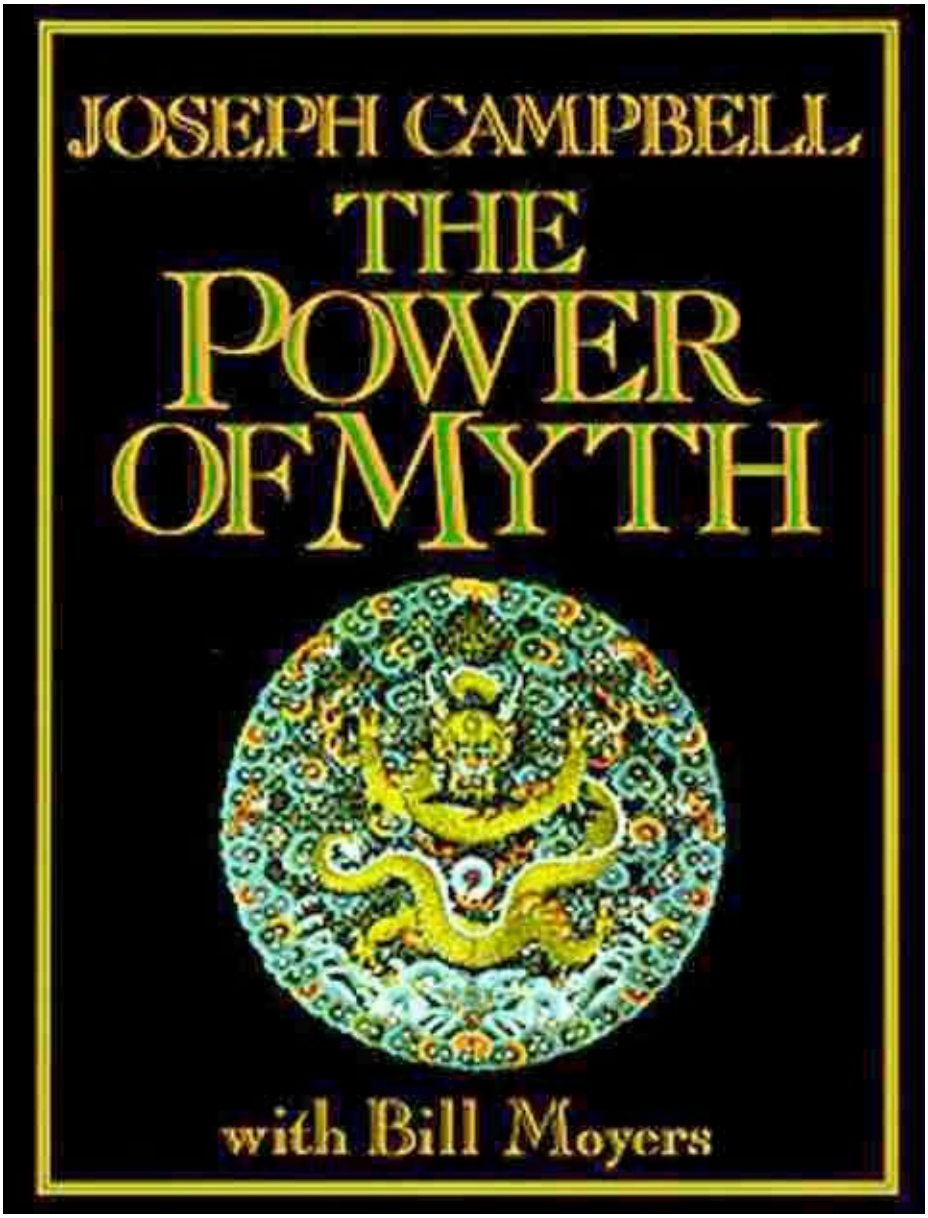
Joseph Campbell: The source of temporal life is eternity. **(2016-07-13 02:30)**



Here is what was said in a more complete context:

MOYERS: What does that mean, "Eternity is in love with the productions

of time"? CAMPBELL: The source of temporal life is eternity.

Eternity pours itself into the world. It is a basic mythic idea of the god who becomes many in us. In India, the god who lies in me is called the "inhabitant" of the body.

To identify with that divine, immortal aspect of yourself is to identify

yourself with divinity. Now, eternity is beyond all categories of thought.

This is an important point in all of the great Oriental religions.

We want to think about
God.

God is a thought.

God is a
name.

God is an
idea.

But its reference is to something that transcends all thinking.

The ultimate mystery of being is beyond all

categories of thought. As Kant said, the thing in itself

is no thing.

It transcends thingness, it goes past anything that could

be thought. The best things can’t be told because they

transcend thought.

The second best are misunderstood, because those are the thoughts that are supposed to refer to that which can’t be thought about.

The third best are what we talk about. And myth is that field of
reference to what is absolutely transcendent. Joseph Campbell, The Power of Myth, Pages 67-68

Carl Jung across the web:

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Erich Neumann: We find ourselves in a strongly extraverted phase—how else could Palestine be devel- oped? (2016-07-14 02:30)

[Erich Neumann: I can well imagine that Palestine will get dangerously close to the abyss and I assume that the Jews, in a paradoxical situation, will then come to their senses—as ever.]

Dear Doctor Jung,

I had actually intended not to write to you from here until I had really settled in and had begun to form at least the start of my own perspective.

In the meantime I have realized that this is impossible, for my need to write to you grows rapidly while set- tling in takes longer.

In the first part of my time here, although there were a lot of practicalities to sort out, I was more in Zurich than I was in Palestine.

That was not such a bad thing, as only in that way could I get to grips with the not insubstantial surprises.

I did not, by any means, come here with any illusions, but what I have found extraordinary was that I haven't found a "people" here with whom I fundamentally feel I belong.

I might have known that before, of course, but it was not the case, and the fact that the Jews here as a peo- ple, as a not-yet-people, seemed so extremely needy was a shock at first.

On the other hand, though, the landscape gripped me in such a compelling way that I couldn't ever have thought possible.

Precisely from the place I hadn't expected it, a vantage

point emerged. I haven't fully made sense of this.

Anyhow, as you prophesied, the anima has gone to ground.

She made an appearance all nice and brown, strikingly African, even more impenetrable in me, domineering— with a sisterly relationship to many animals—a boa constrictor, a panther, an elephant, a wild horse and a rhinoceros—thus speaks an image.

That this gives me strength, however, I feel

strongly. Even dreams are confirming it.

The situation here is exceedingly serious, as I see it.

The original spiritual, idealistic forces who established the country, the core of the working class and of the land settlements are being repressed by a growing wave of undifferentiated, egotistic, shortsighted, entrepreneurial Jews, flooding here because of the economic opportunities.

Thanks to this, everything is escalating more and more, and a growing politicization of the best is obstructing all horizons.

But this politicization is inevitable as the situation of the country is devoid of all state authority and gives power to the negative individual like nowhere else does.

So everything points to fascism regardless of where it might originate.

As a people, the Jews are infinitely more stupid than I expected, while only a concerted effort could overcome the difficult situation of being sandwiched between the Arabs and the English.

Please don't misunderstand me—I am not

reproaching the Jew. How could it be any different?

We come, as individuals, from who knows where and are then supposed

to be one people. That all takes time, but I must state it as it is.

So, I believe, the situation is rather muddled—but I'm not qualified politically and I haven't been here long— and herein lies my hope.

I can well imagine that Palestine will get dangerously close to the abyss and I assume that the Jews, in a para- doxical situation, will then come to their senses—as ever.

Everywhere the economy is booming, it's all hard work and speculation.

There is little interest in intellectual things except among the workers and almost

none in things Jewish. A newly prospering petit bourgeois middle class is evident

everywhere, not only in Tel Aviv.

All of this is quite natural.

We find ourselves in a strongly extraverted phase—how else could

Palestine be developed? The Jews are coming to a—terrible—civilization.

It cannot be changed.

The traditionlessness of this struggle that has no core gives everything a rather ghostly demeanor. It is a peo- ple of infinite opposites.

What orthodoxy does exist here is so immeasurably foreign to me that I'm shaken by it.

Alongside this are the unprincipled speculators and then the hordes of people who, by the investment of their substance, have constructed the prettiest villages and landscapes out of deserts and swamps.

Overall, there are many individuals who are not yet visible, but who are there and whose time will eventually come, individuals for whom it will be worth it.

It is strange to recognize that my generation will only be an interim generation here — our children will be the first ones to form the basis of a nation.

We are Germans, Russians, Poles, Americans etc.

What an opportunity it will be when all the cultural wealth that we bring with us is really assimilated into Ju- daism.

I don't share your opinion at all that there will be no Alexandrianism here, but rather, either nothing at all or something completely new, if, as I believe, despite everything, the Jews have retained their incredible ability to assimilate.

The way forward, as I see it, is certainly as hard as it is dangerous.

I actually fear that all our repressed instincts, all our desires for power and revenge, all our mindlessness and hidden brutality will be realized here.

Indeed, the ongoing development of the Jews failed precisely because, on the one hand, they were united in a collective-religious bond and, on the other, they were under pressure from other nations as individuals.

After the emancipation they caught up unnaturally quickly and powerfully with the Western trend toward the individual (secularization, rationalization, extraversion, the break with the continuity of the past), and thereby the shadow was finally "liberated," and here in Palestine it can reveal itself for the first time as, here, there is no external pressure.

That will not be pleasant—perhaps we will all be killed, but it's no use—it simply must be out in the open at last and worked through. (I wonder often if I am projecting all of this, but it does seem to me to be more than mere projection.)

In the face of this apparently historic necessity, the chaos here becomes not only bearable to me but I also feel myself to be infinitely closely bound up with it; I emerge out of this to my own "people."

I must, though, confess that I am quite often afraid at the same time.

I feel myself here to be quite accountable and I still know that my place is here, quite independently from whether the Jews will grant me this place one day or not.

Of course, I have very little to do, although there is still something, but I am not worried as I had reckoned with an extended lead-in time.

I am preparing a great deal, am absolutely not unproductive, and now—and this is new—and for this, along with infinitely more, I thank the work with you—it is no longer work "for me"; on the contrary it wants to exist in reality.

This includes a response to an article by Dr. Kirsch in the Jüdische Rundschau of which you will be aware.

As it appeared in a very abridged version, the strongly critical Zionist aspect was deleted, so I'm sending you a copy.

I have now made contact with Dr. Kirsch whom I only knew fleetingly.

He gave me your reminder about writing to you—I hope though, dear Dr. Jung, that you will understand that I needed a short break to settle in here.

Now I'm ready.

Dr. Kirsch is of the opinion that you shared his perception of the 2000-year-old collective neurosis of Judaism.

I explore this as well as the essay by Rosenthal—which is equally as interesting and important —in a longer elaboration that I do not wish to send you in my barely legible handwriting.

In the course of next week I will send you a typed version.

Many questions are raised in it and only the typed piece will be the

letter of "substance." I'd like to add something else too.

I've set myself the big challenge of getting you to write something
fundamental about Judaism.

I believe I can only do this by simply speaking to you
about what is very important to me.

After all, my efforts around the Rosenthal essay have taken me much further as I can show you here—but these are just notes for you, perhaps they'll develop into more.

By the way—something else.

Mrs. Kirsch informed me at the end of a detailed conversation about my response, which confirmed my im- pressions of Dr. Kirsch's essay, that I had gone against the comment of the Jungian analysts by responding in public.

I replied that I considered my response to be objectively necessary and important, and that I am not willing to retract factual material out of affiliations unknown to me.

It had been unpleasantly gossiped about, apparently, and I hope it is now over with, but I'd like to ask you to tell me if I have behaved incorrectly.

I do believe I can communicate with Dr. Kirsch within certain limits, but for me he is anything but authorita- tive, although, as Mrs. Kirsch informed me, in your opinion, he articulated the best thinking on the Jewish problem years ago, and has been authorized to educate
Jungian analysts, and his opinion coincides with yours, for example, on the Yahweh complex, the Christ complex, and on collective neurosis.

I very much strive for objectivity; I see much in these issues very
differently from Dr. Kirsch, and would like to and out for myself whether
your opinion deviates so much from mine.

Until now I had formed a very different impression about this.

It would not have occurred to me to write to you about this were it not for Mrs. Kirsch's intervention.

I have considered myself (and still do) to be very attached to you and your work—does this oblige me to a public conformity with your students?

I would be very concerned if that were the case, but I am convinced

that it is not so. To the best of my knowledge my response to Kirsch is free of personal issues.

I hope you will be able to make sense of my handwriting; if not, let me know and I will write my letters on a typewriter.

Dear Dr. Jung, it still seems too crass simply to thank you for what I have received from you; I am ambitious enough to say that I hope to be able to give something to you in return too.

I don't think it is that I cannot say thank you—that is just not enough.

This is connected to the fact that I did not know what to do when you gave me the gift of The Sermons.

Forever yours,

E. Neumann Jung-Neuman Letters, Pages 68-70

[Note: written between 15 June 1934—the publication date of Neumann's rejoinder to Kirsch—and 19 July 1934.]

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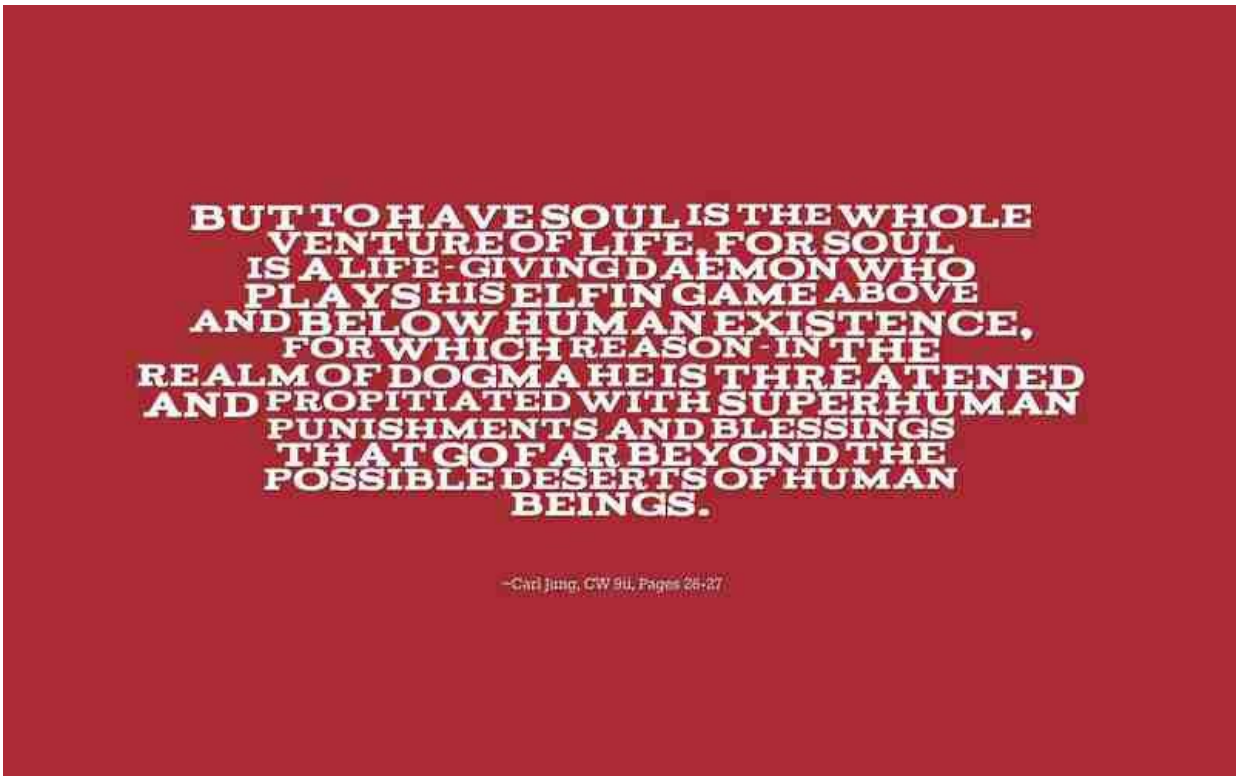
Some Carl Jung Quotations XLV (2016-07-15 02:30)


BUT TO HAVE SOUL IS THE WHOLE
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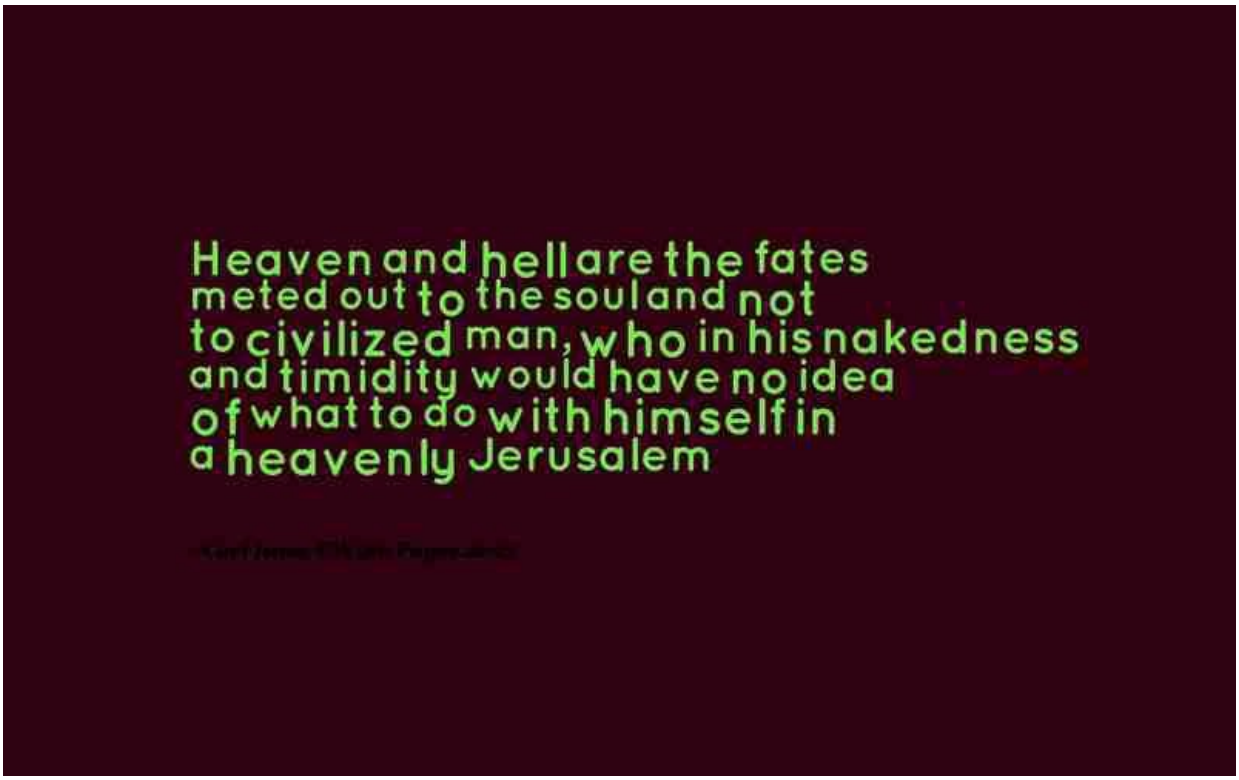
–Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27


Heaven and hell are the fates
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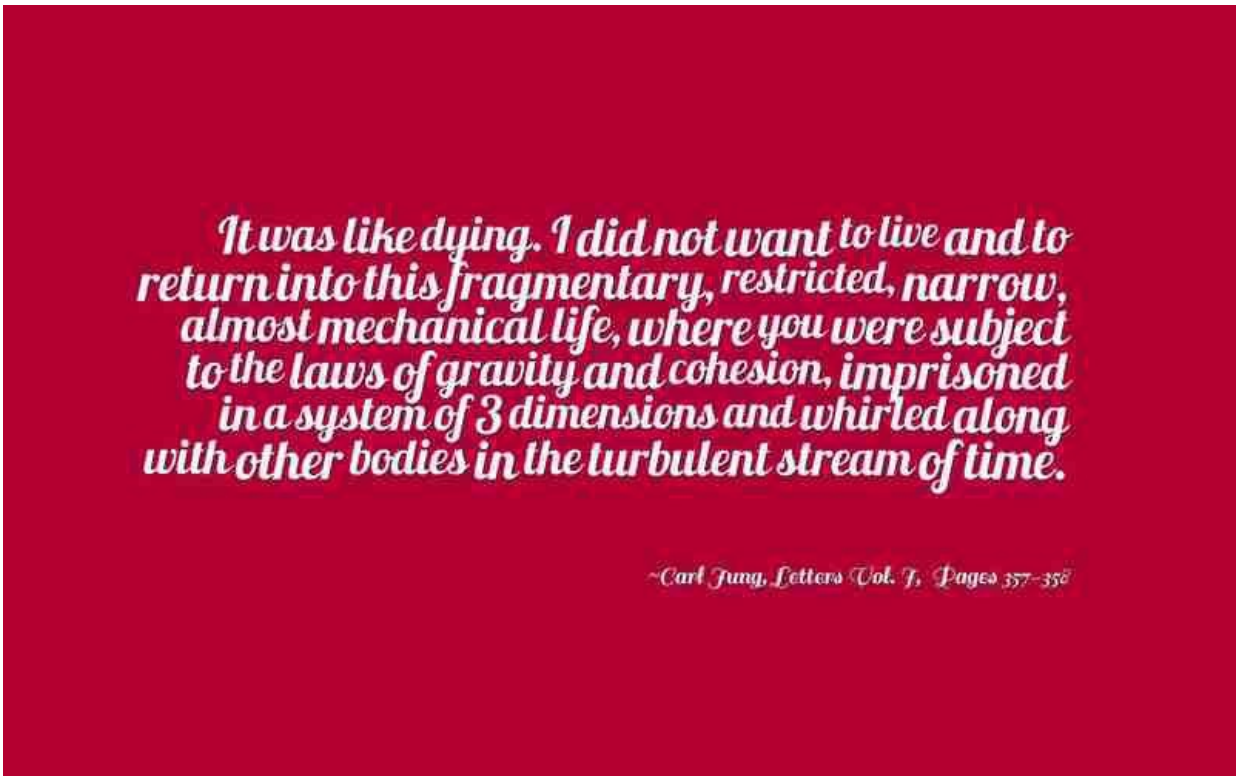
It was like dying. I did not want to live and to
return into this fragmentary, restricted, narrow,
almost mechanical life, where you were subject
to the laws of gravity and cohesion, imprisoned
in a system of 3 dimensions and whirled along
with other bodies in the turbulent stream of time.
~Carl Jung, Letters Vol. 1, Pages 357-358

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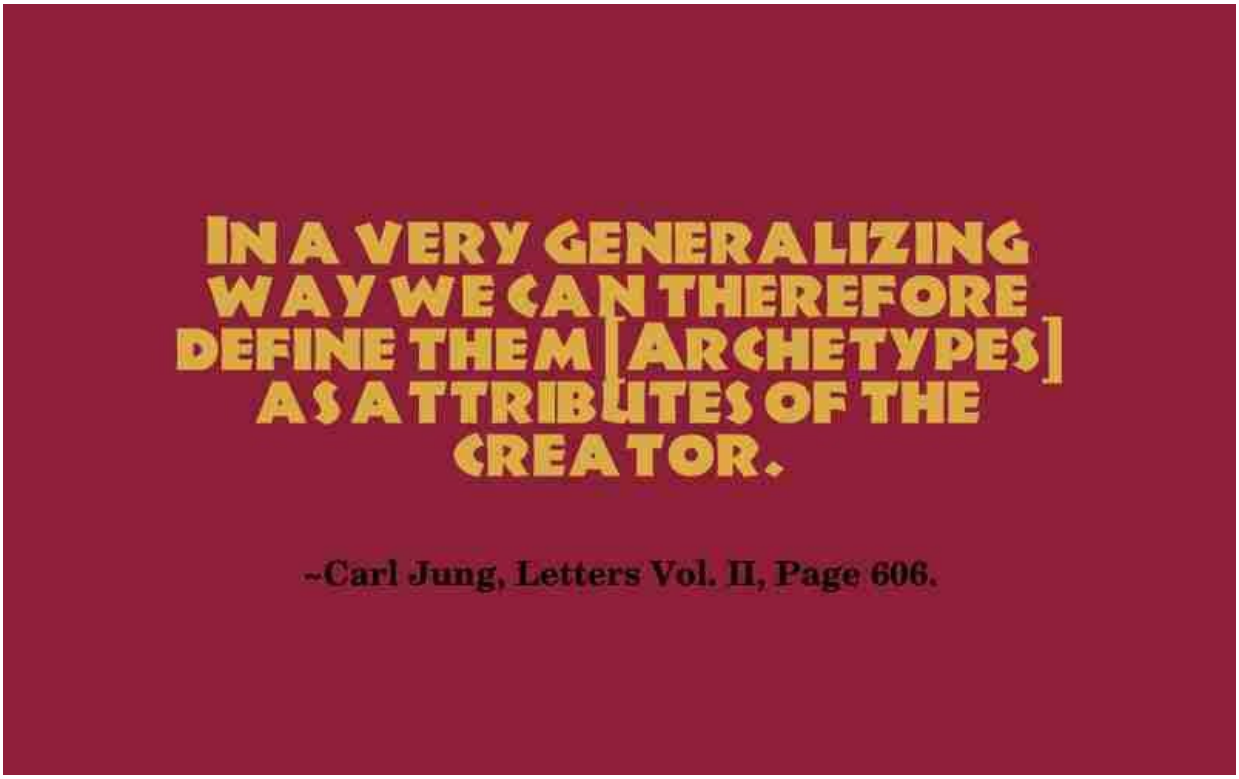
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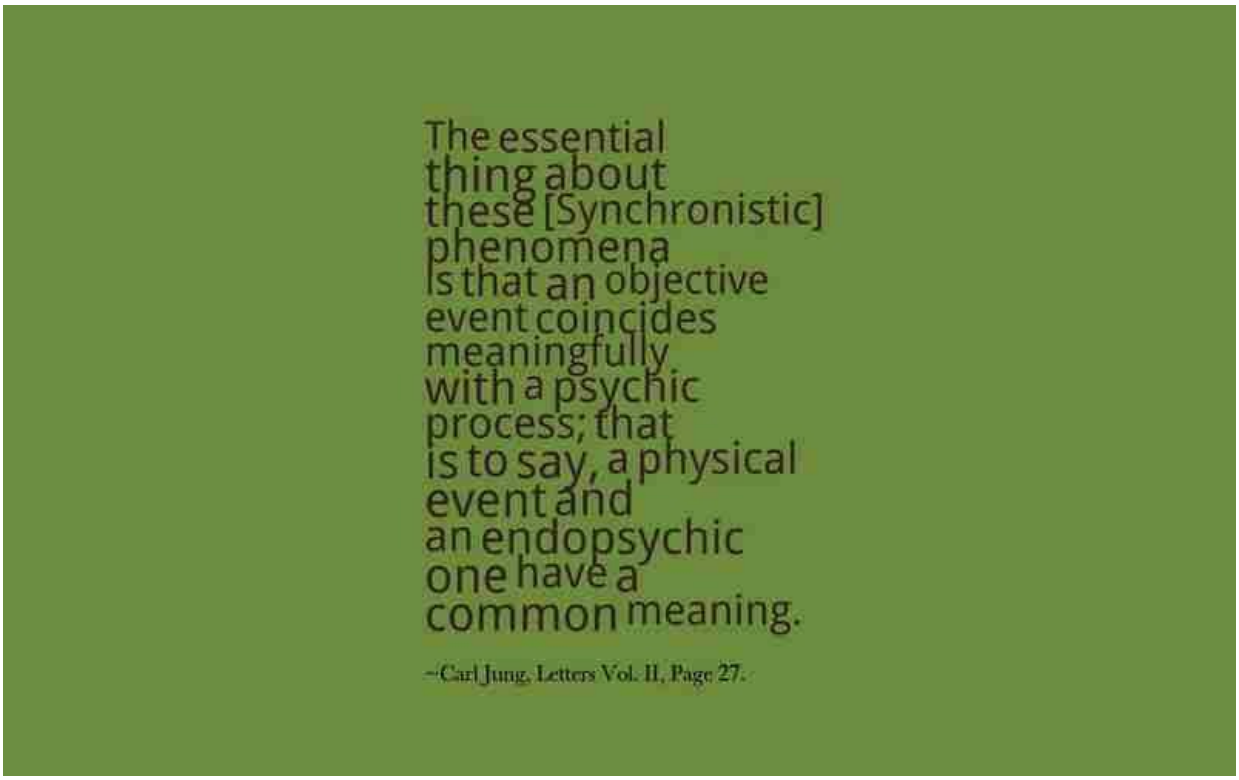
The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning.
~Carl Jung, Letters Vol. II, Page 27.

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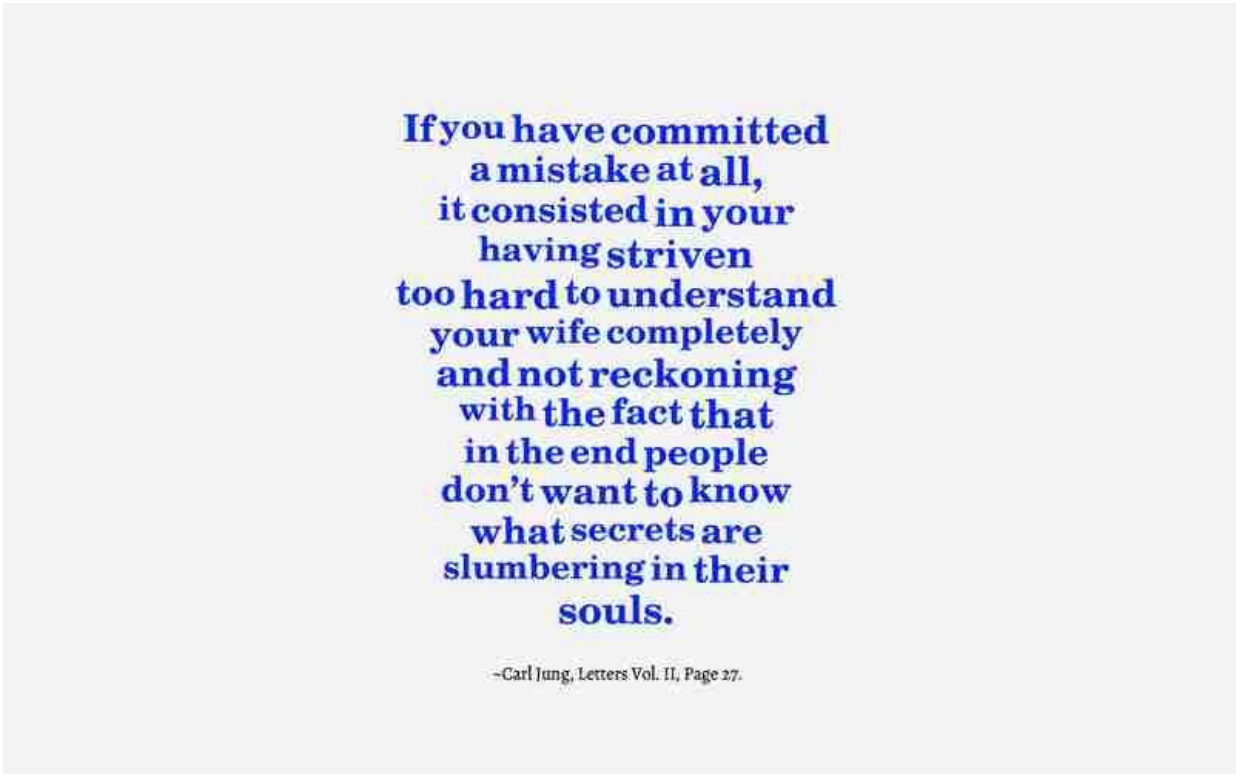
If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls.
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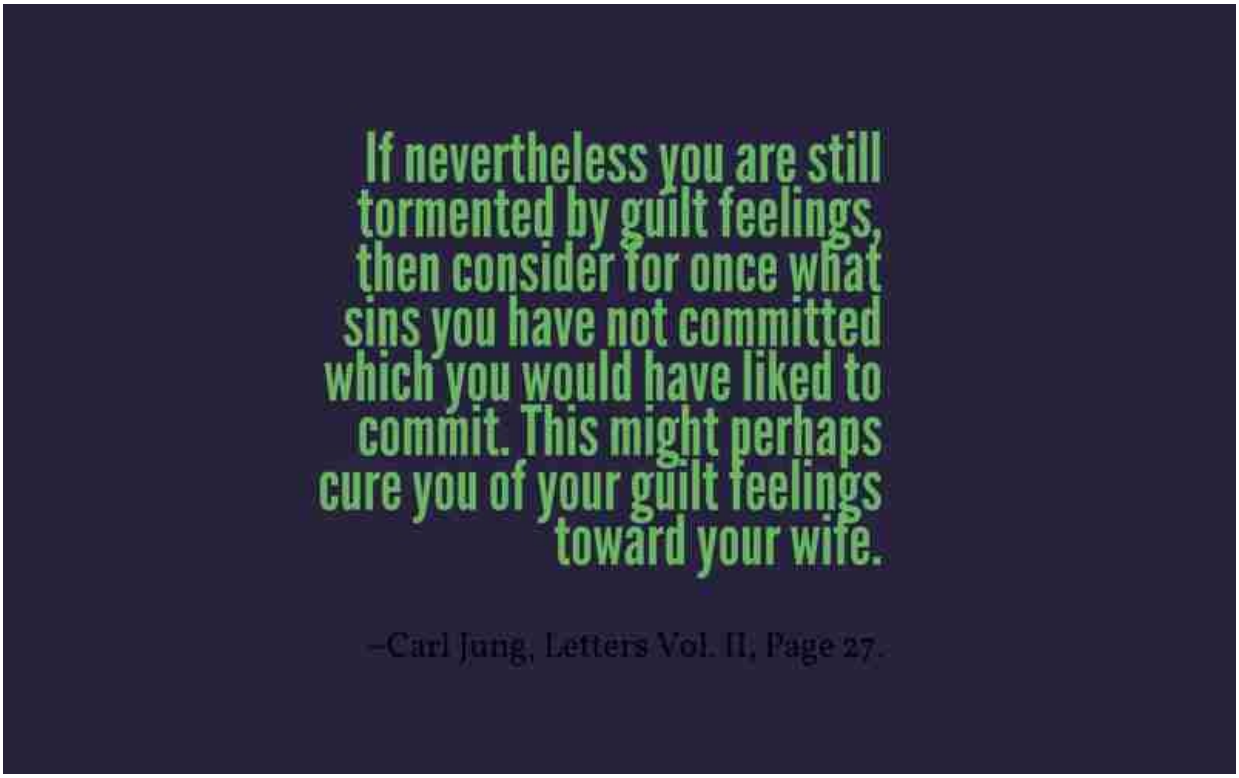
If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife.
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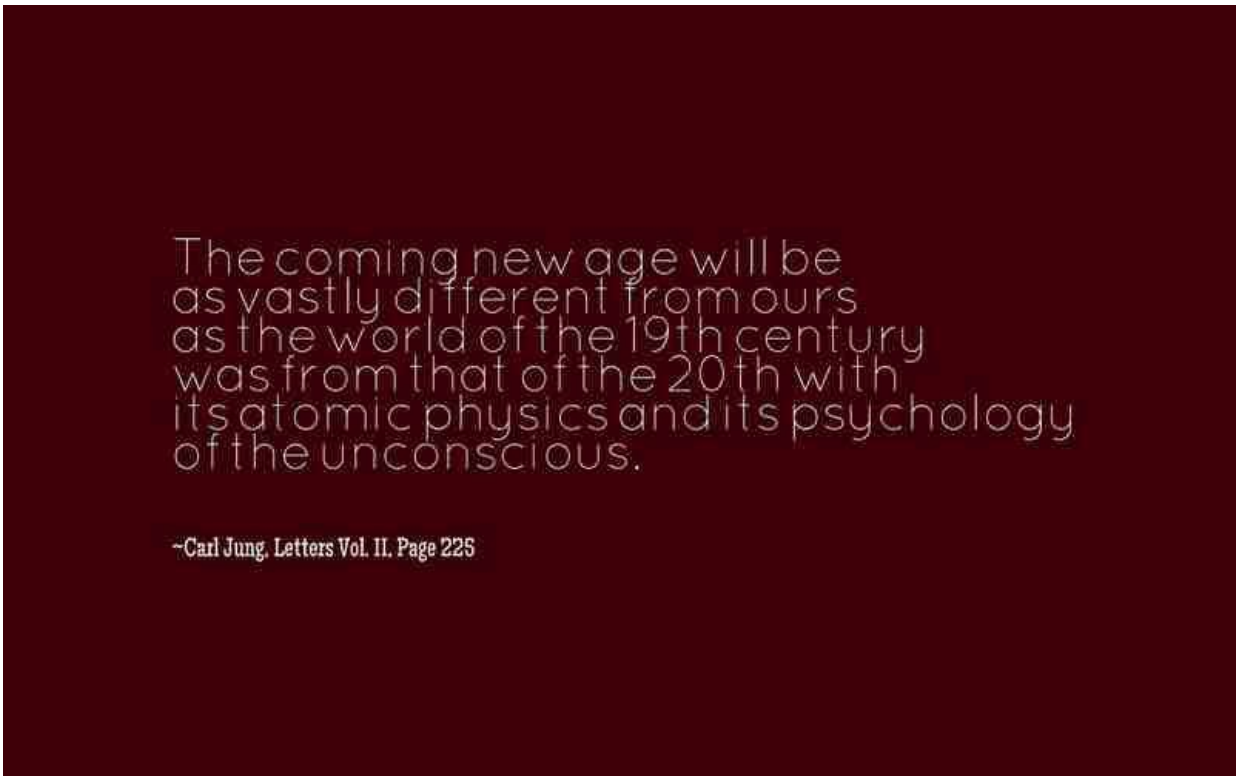
The coming new age will be
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~Carl Jung, Letters Vol. II. Page 225

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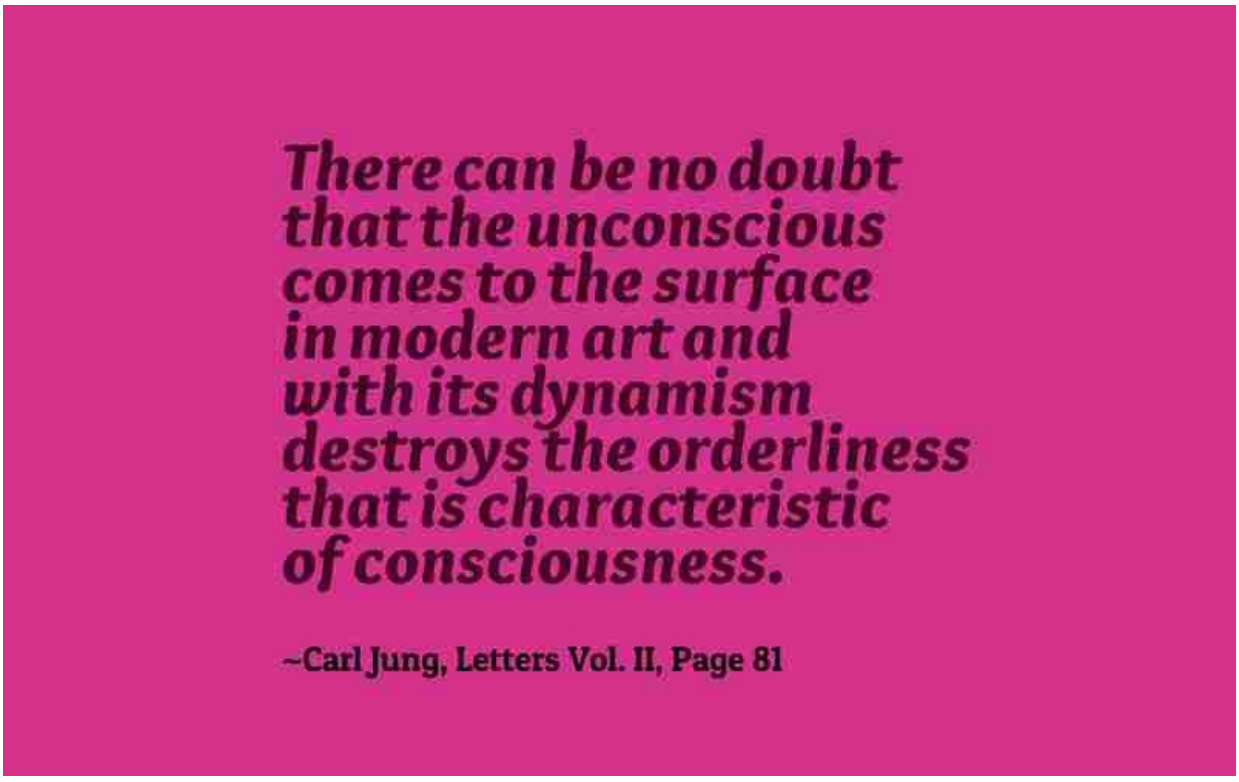
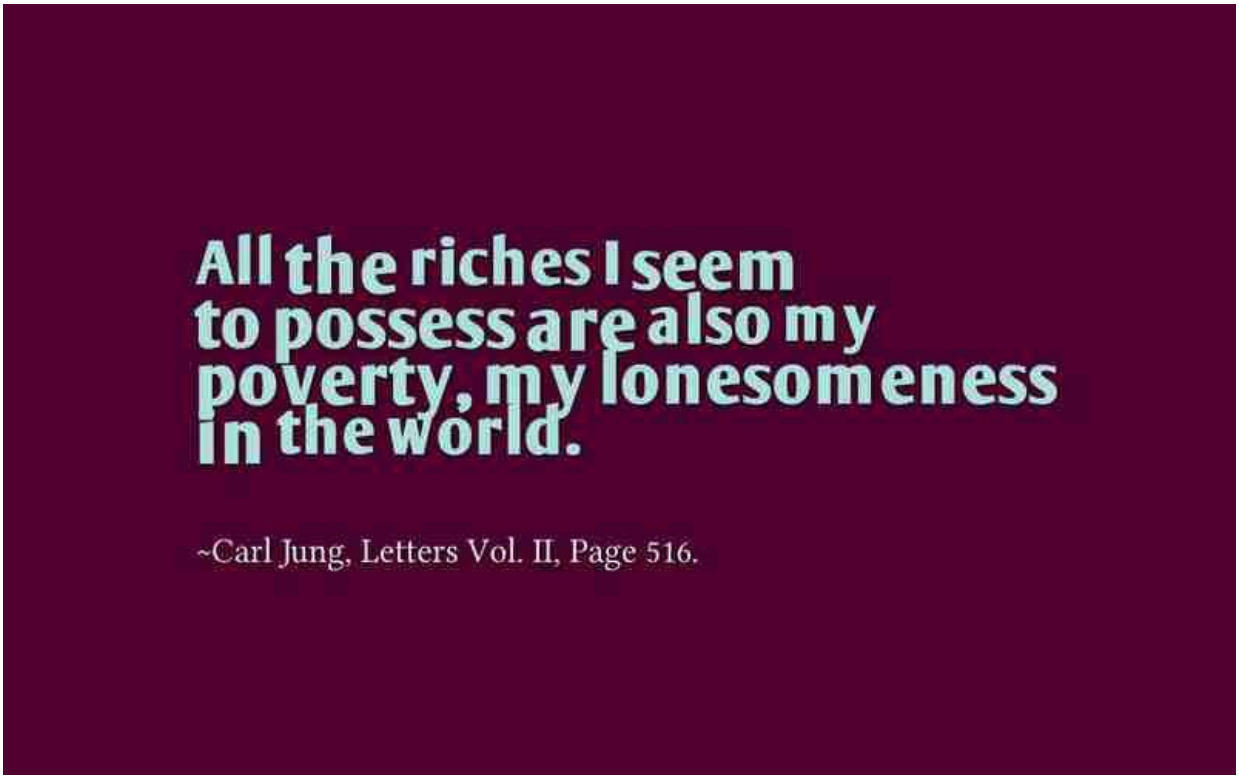
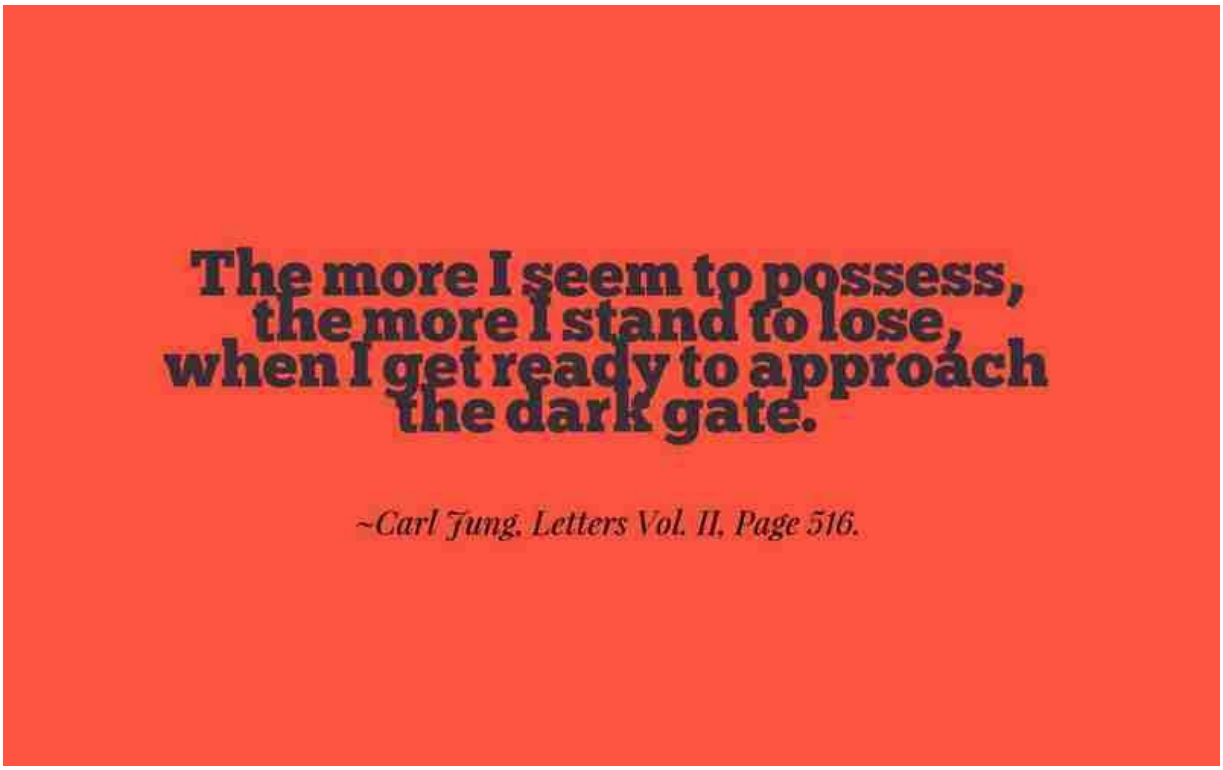


There can be no doubt that the unconscious comes to the surface in modern art and with its dynamism destroys the orderliness that is characteristic of consciousness. Carl Jung, Letters Vol.



All the riches I seem to possess are also my poverty, my lonesomeness in the world. Carl Jung, Letters Vol. II, Page 516.


The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate.
~Carl Jung, Letters Vol. II, Page 516.

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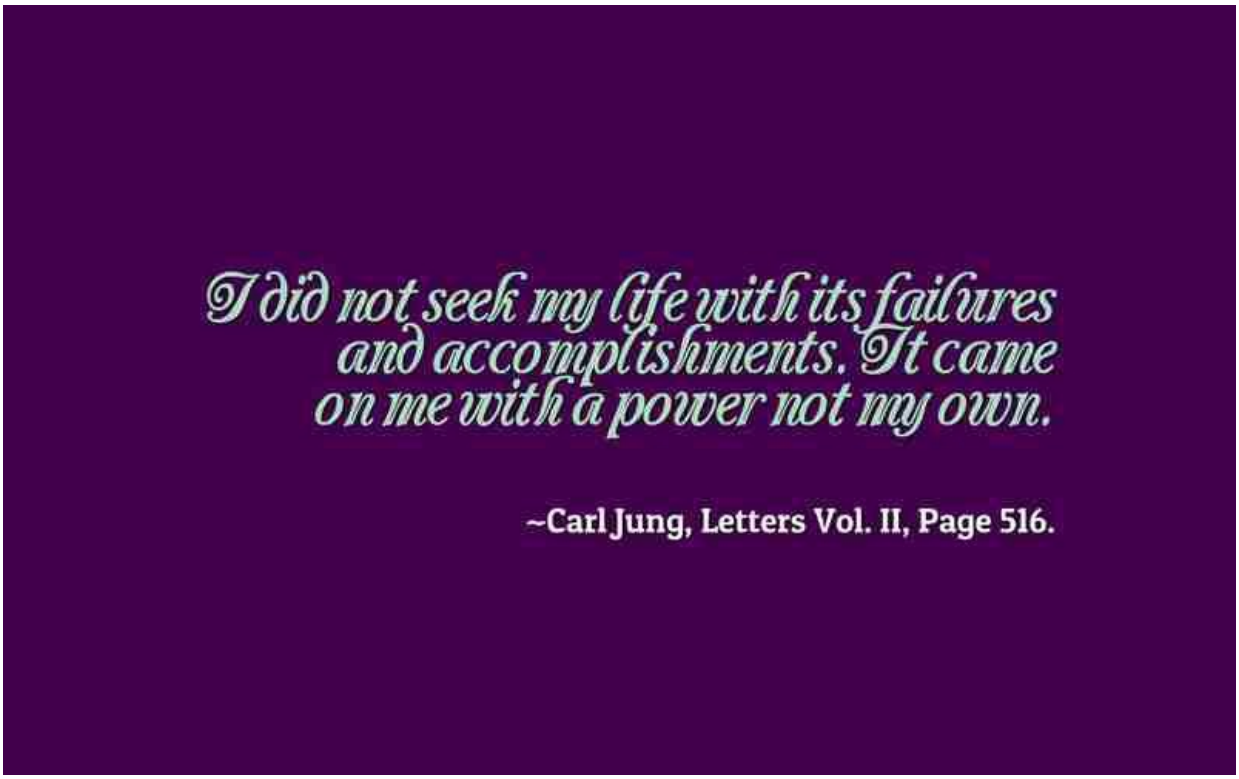
I did not seek my life with its failures
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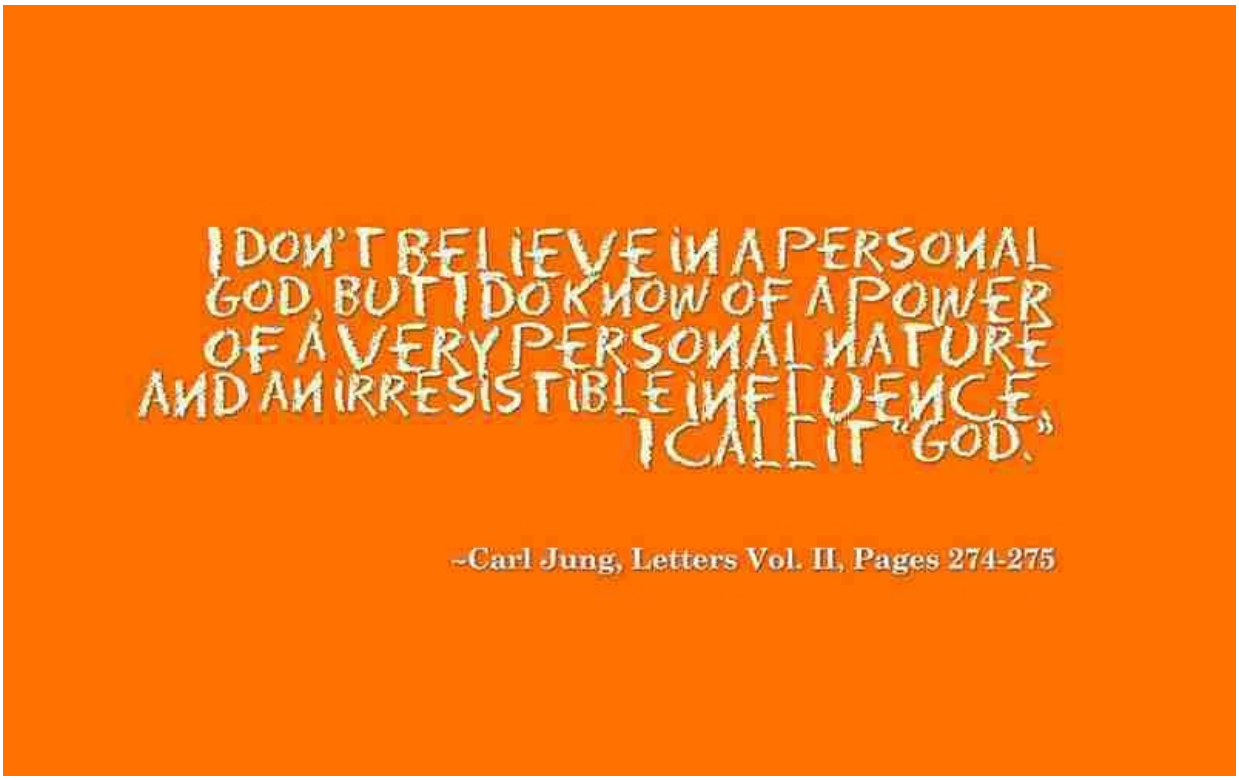
I DON'T BELIEVE IN A PERSONAL GOD, BUT I DO KNOW OF A POWER OF A VERY PERSONAL NATURE AND AN IRRESISTIBLE INFLUENCE. I CALL IT "GOD."
~Carl Jung, Letters Vol. II, Pages 274-275

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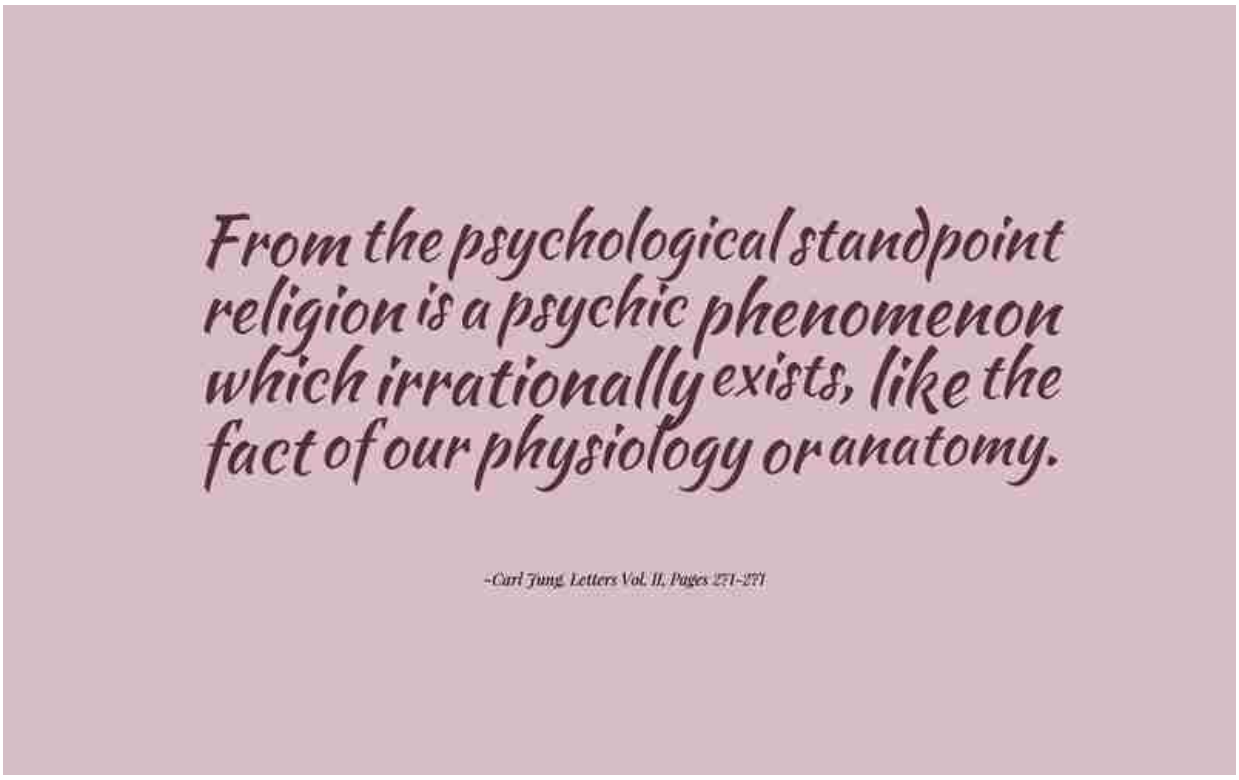
From the psychological standpoint religion is a psychic phenomenon which irrationally exists, like the fact of our physiology or anatomy.
~Carl Jung, Letters Vol. II, Pages 271-272

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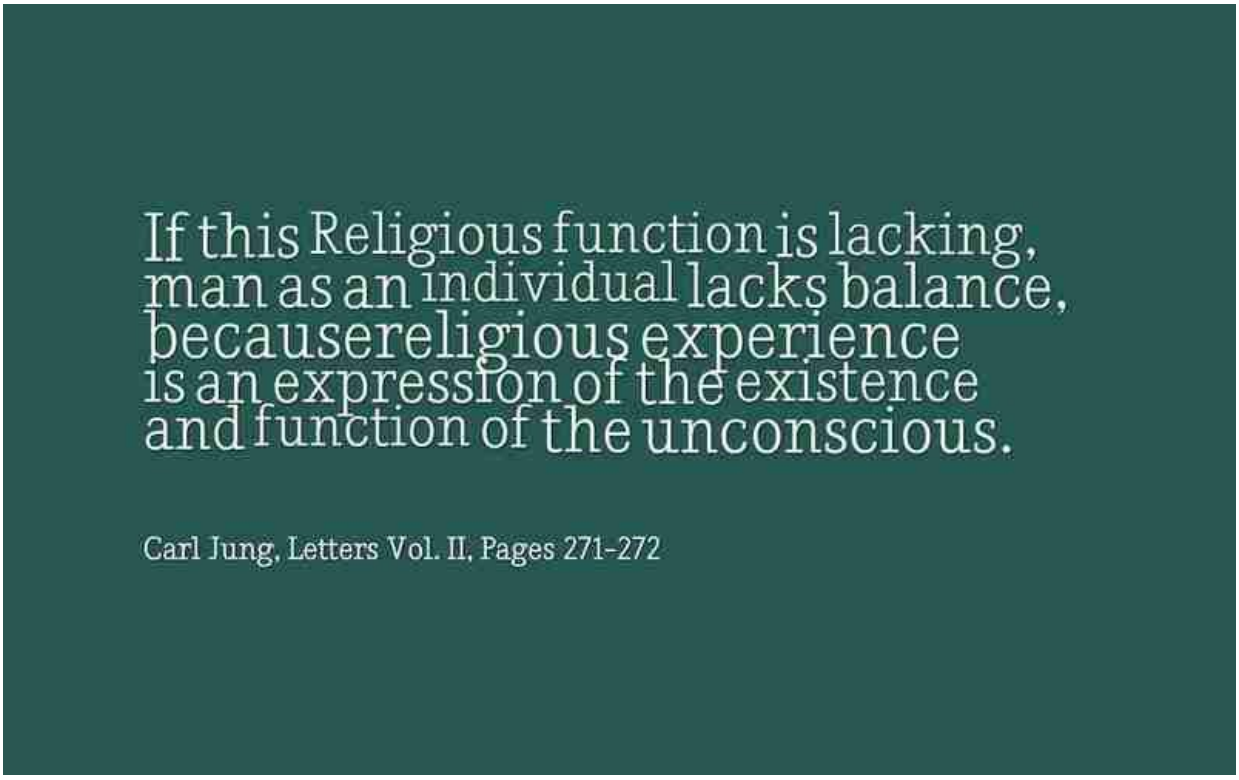
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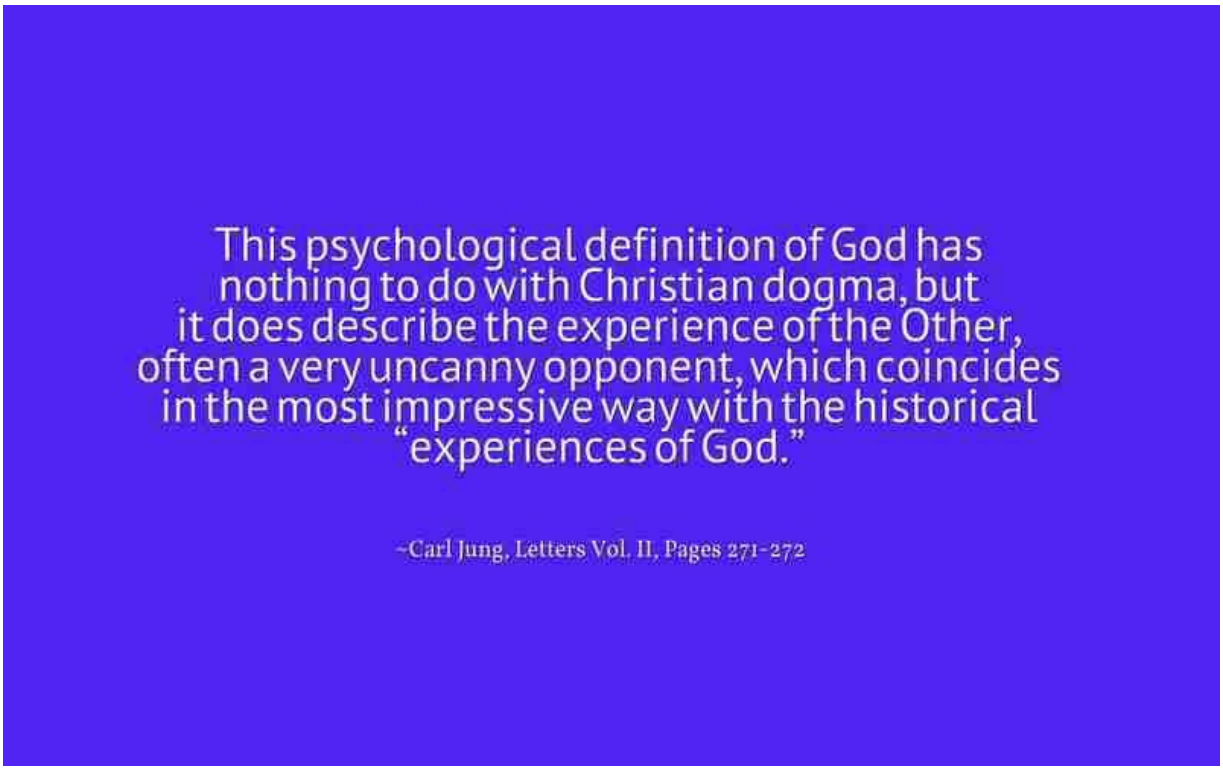
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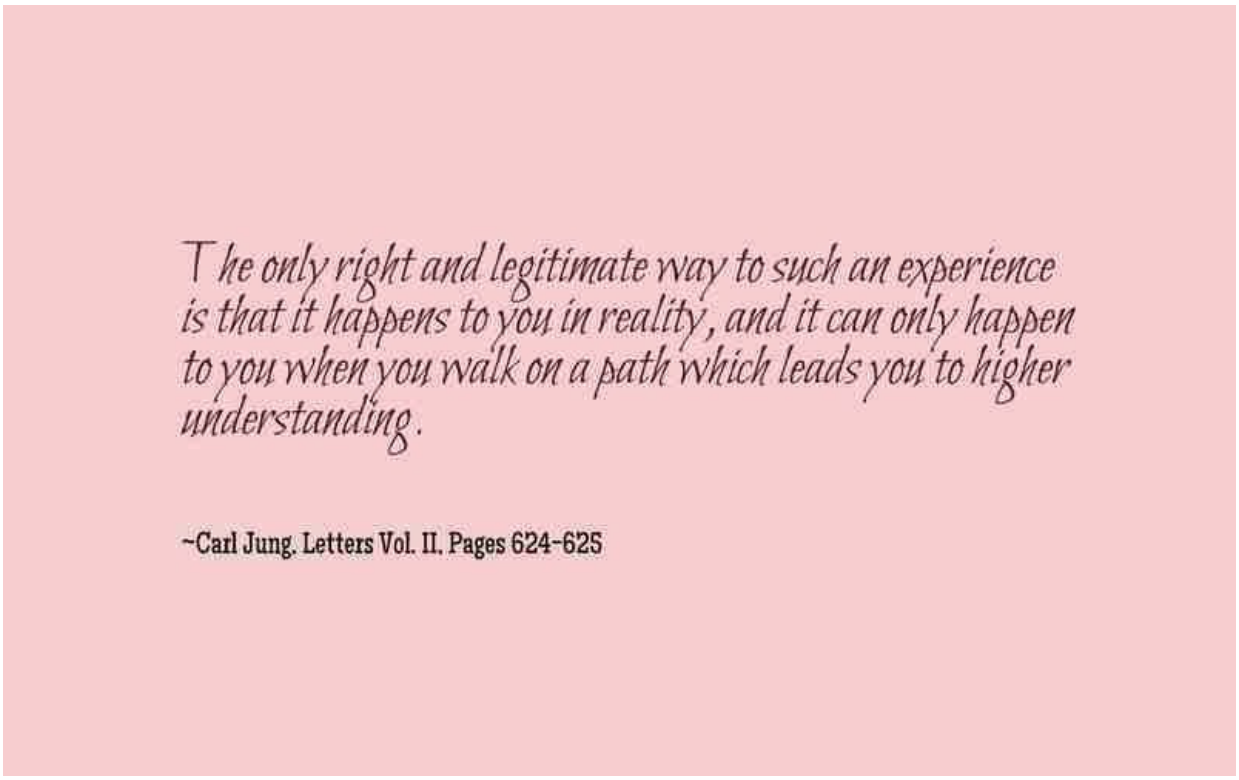
This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical “experiences of God.” Carl Jung,Letters Vol. II, Pages 271-272


The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding.
~Carl Jung. Letters Vol. II. Pages 624-625

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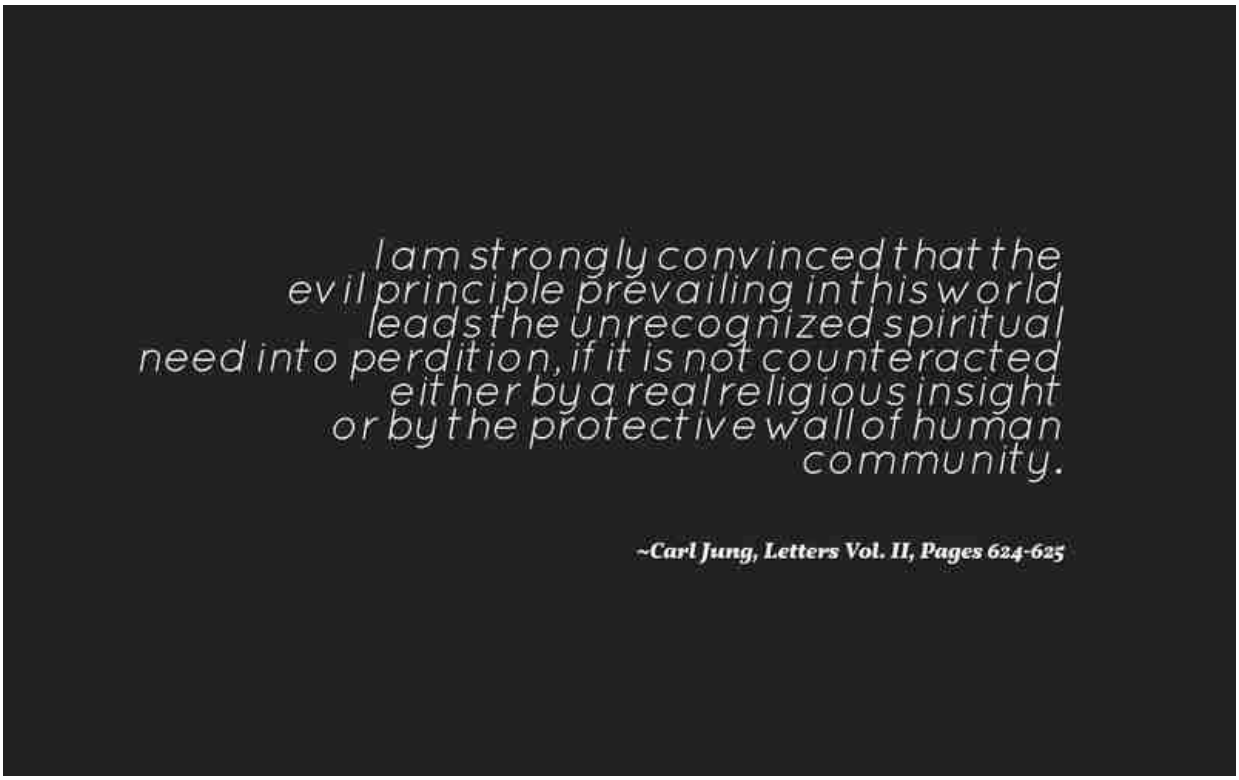
I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.
~Carl Jung, Letters Vol. II, Pages 624-625

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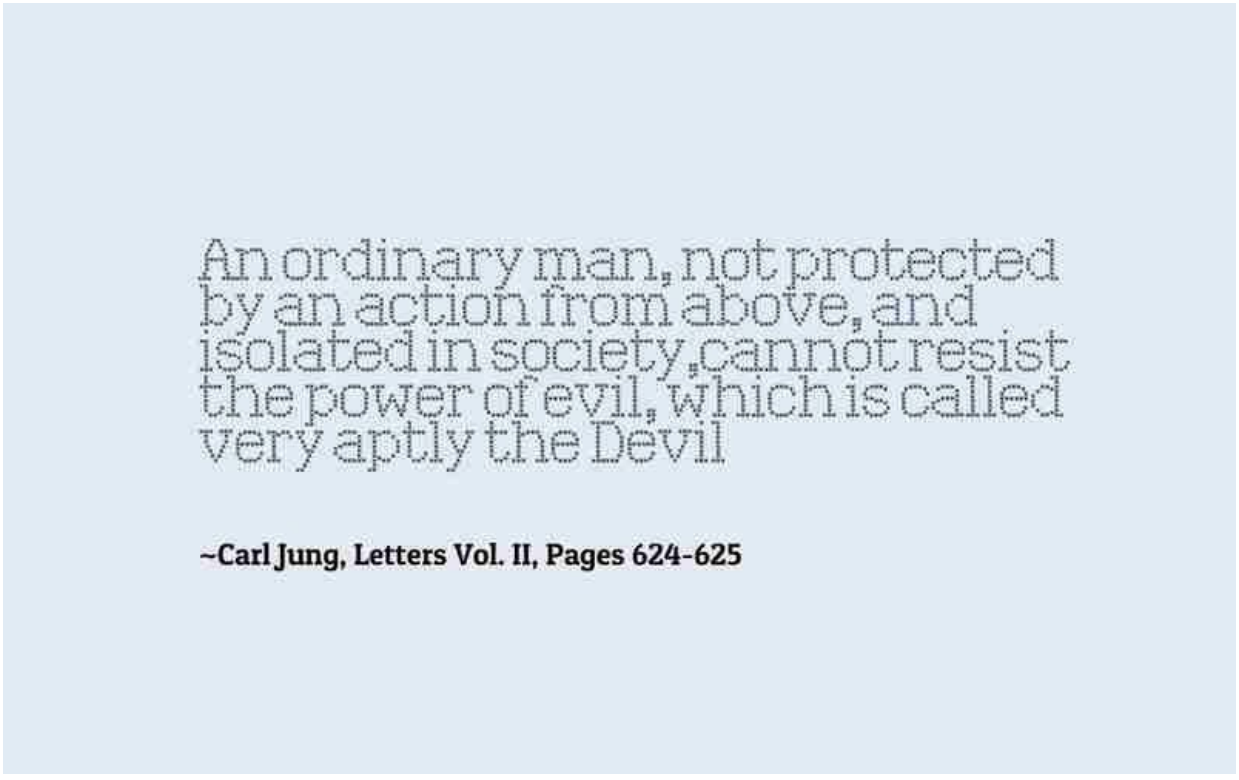
An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil
~Carl Jung, Letters Vol. II, Pages 624-625

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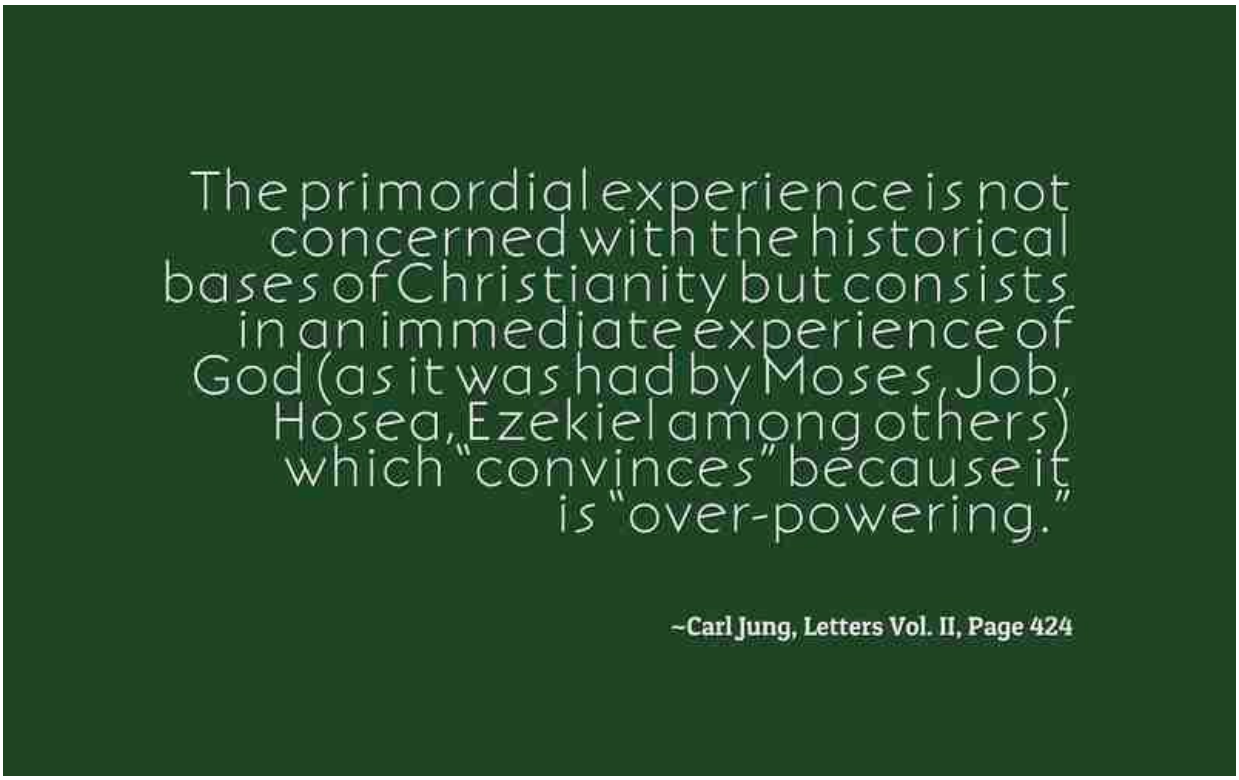
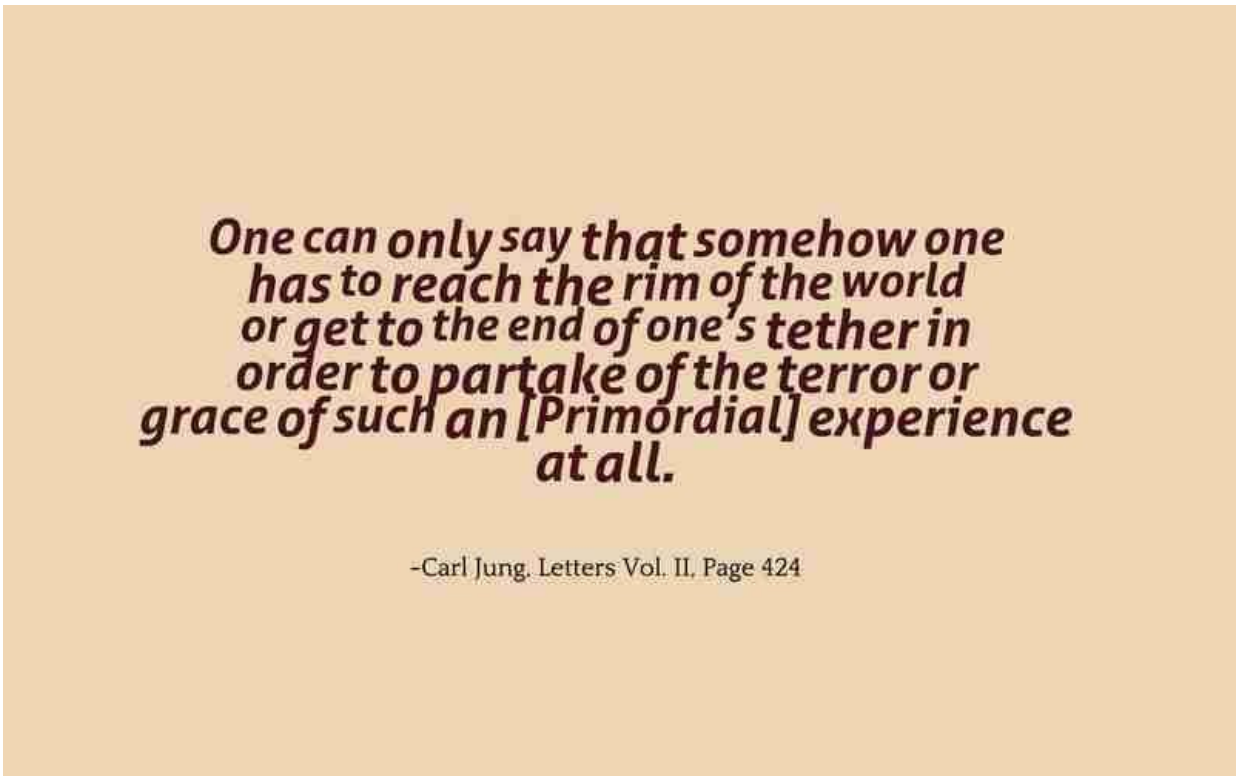

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as it was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "over-powering."
~Carl Jung, Letters Vol. II, Page 424

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as it was had by Moses, Job, Hosea, Ezekiel among others)which “convinces” because it is “over-powering.” Carl Jung, Letters Vol. II, Page 424.


One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an [Primordial] experience at all.
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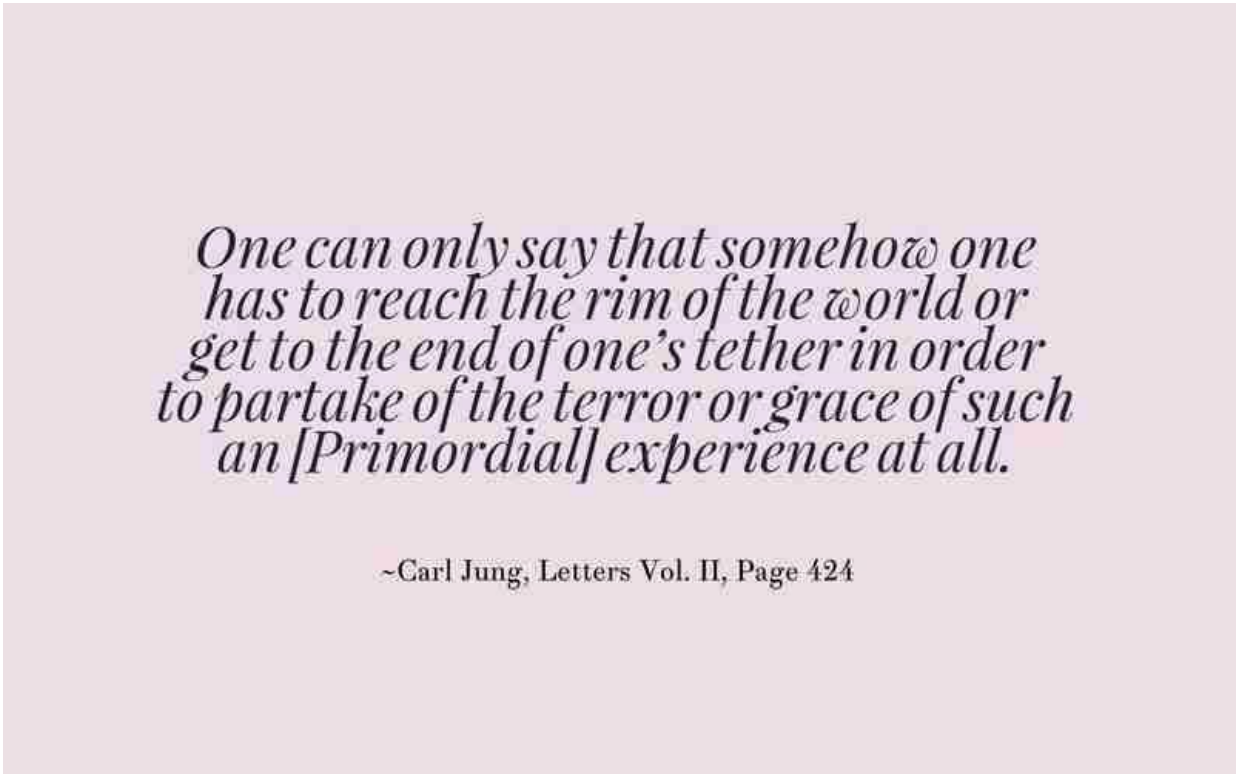
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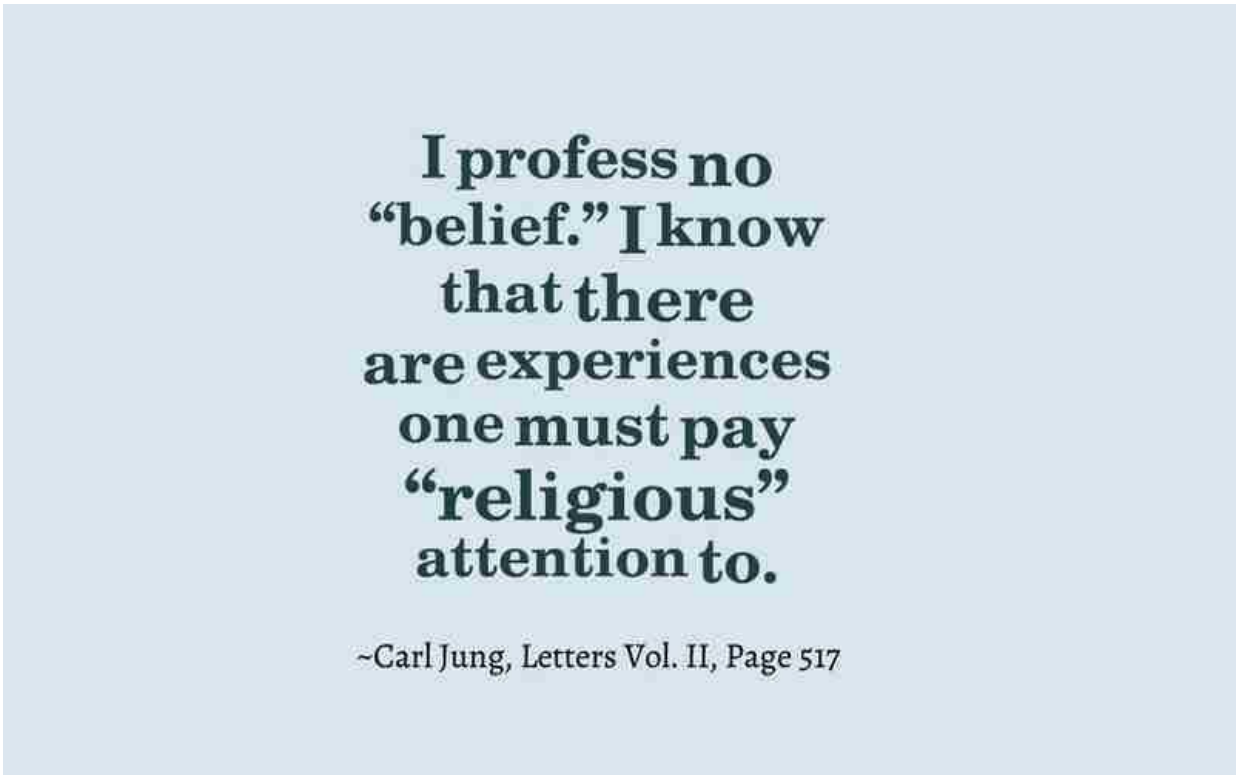
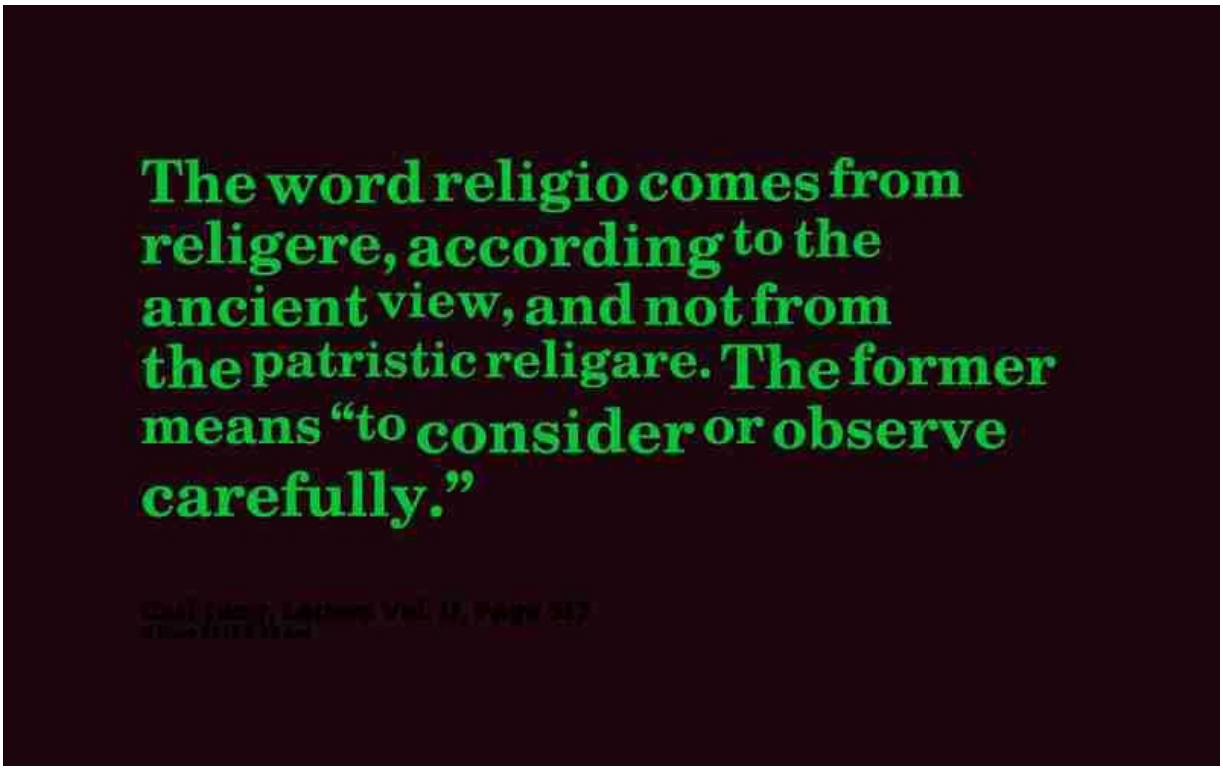
~Carl Jung, Letters Vol. II, Page 424

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters 236

Vol. II, Page 424.



I profess no "belief." I know that there are experiences one must pay "religious" attention to.
Carl Jung, Letters Vol. II, Page 517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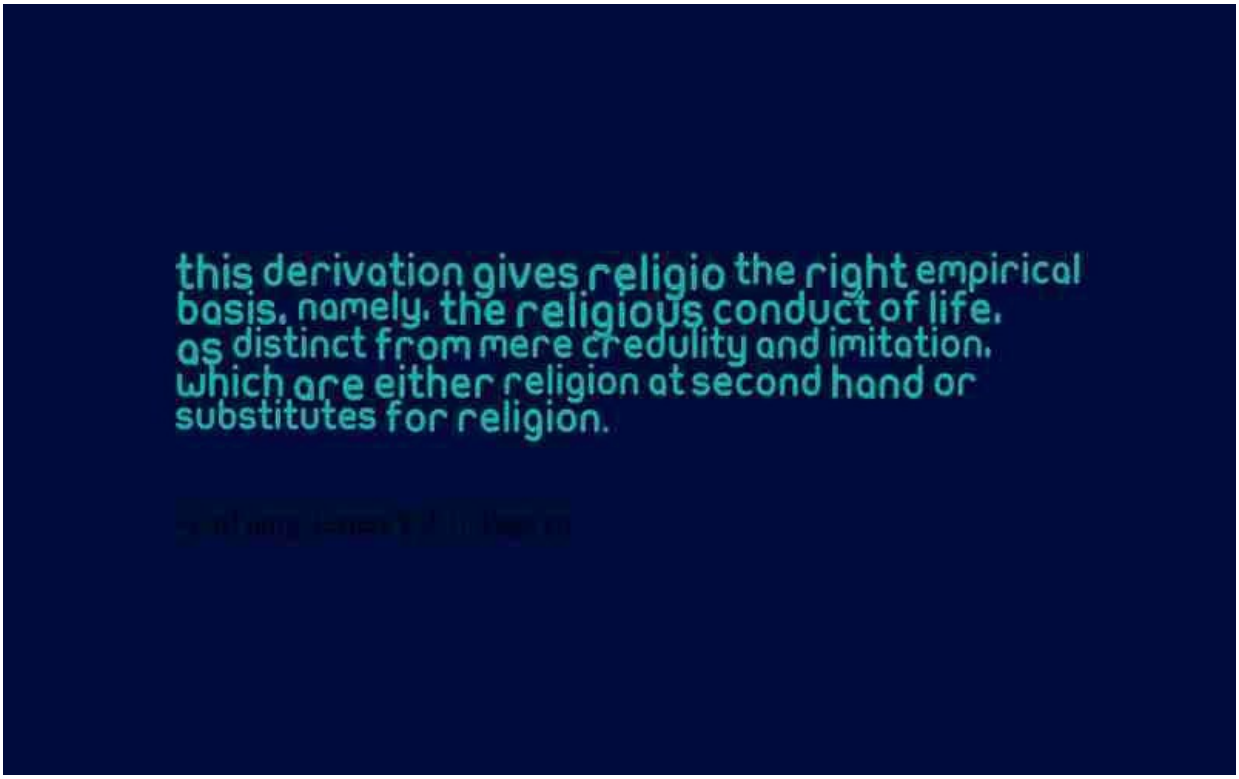
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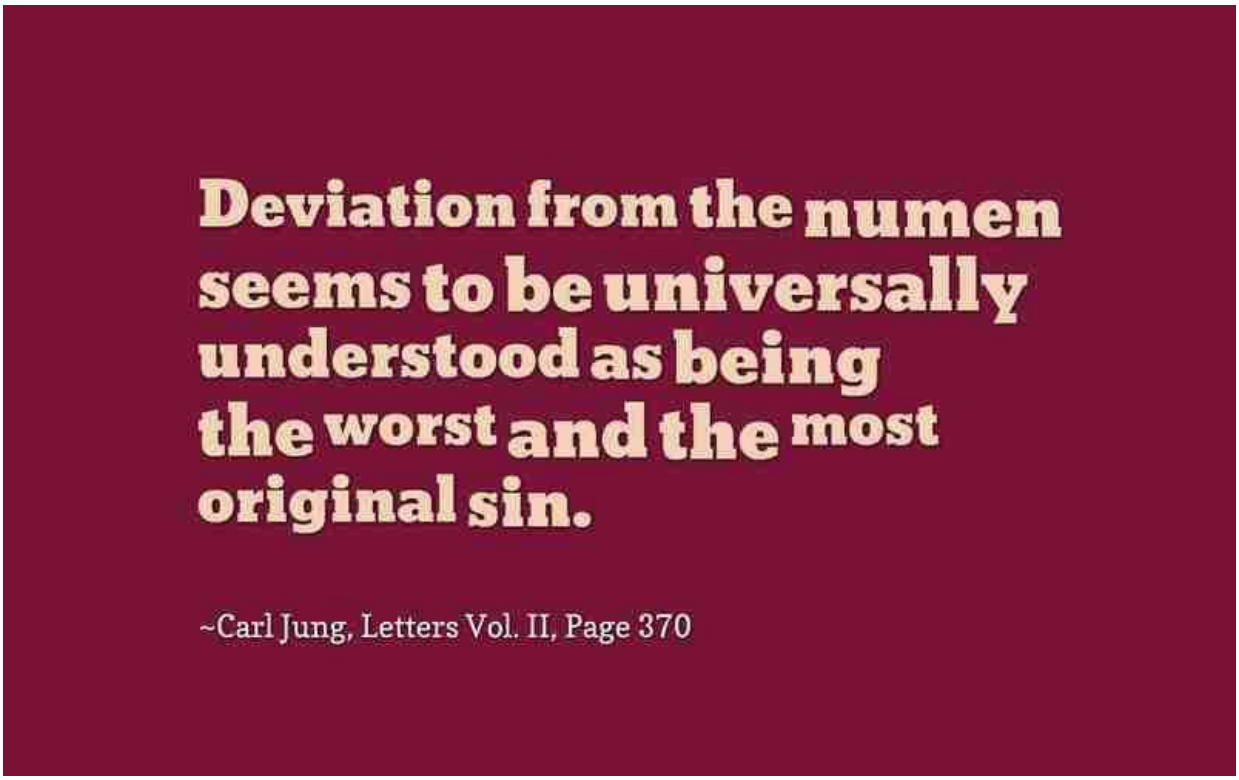
Deviation from the numen seems to be universally understood as being the worst and the most original sin.
~Carl Jung, Letters Vol. II, Page 370

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Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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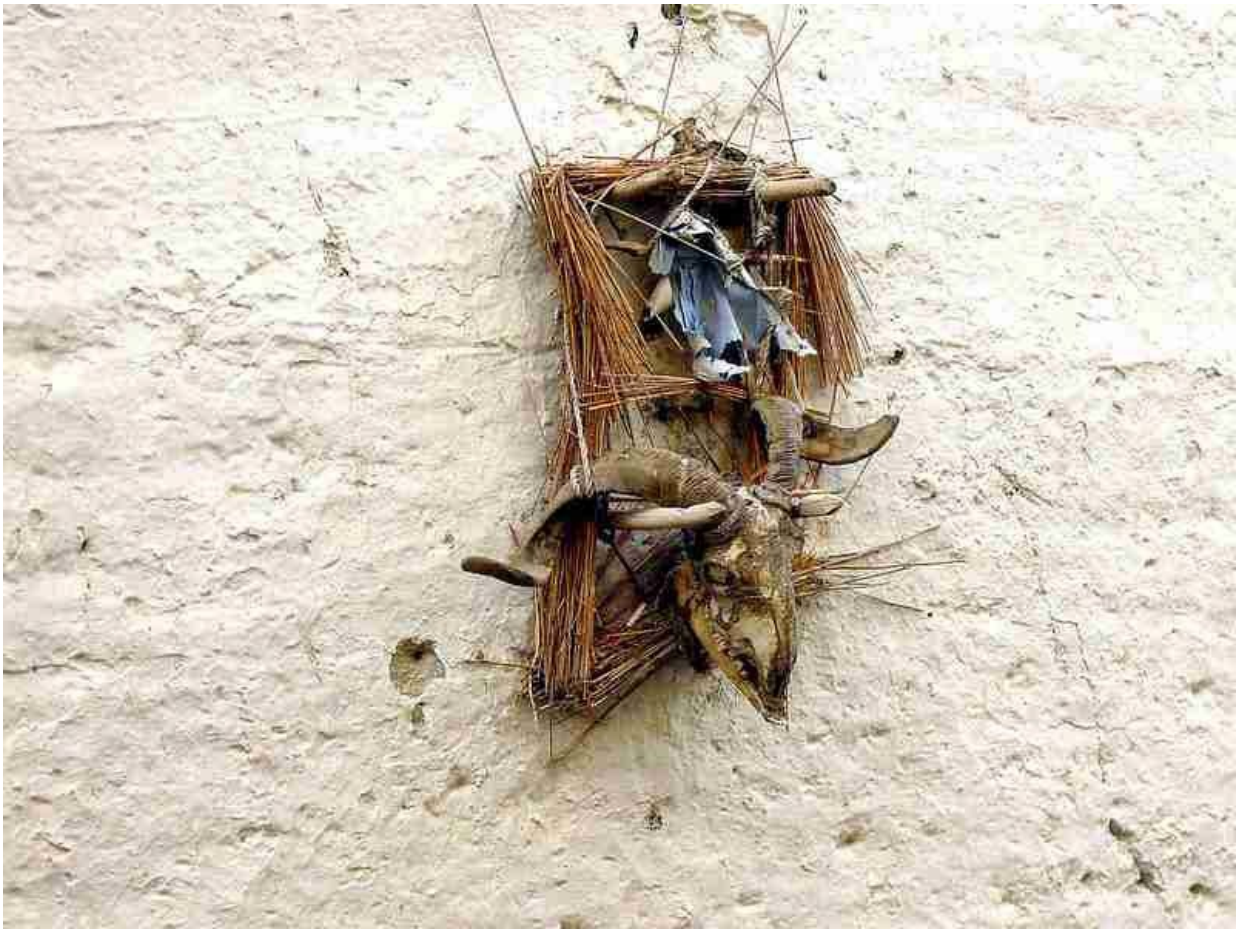
Frederick Spielbergjet: This ghost trap I brought to Dr. Jung,... (2016-07-16 02:30)



Frederick Spielberg: Memory of C.G. Jung:

It was a colossal privilege for me to have been entitled to have several long talks with Jung.

In 1949, in Sikkim, I had discovered and acquired fourteen different types of Tibetan ghost traps, used for as- trological, medical, and other reasons.

In Zurich I constructed a model of one of them.

This ghost trap I brought to Dr. Jung, because I knew he would be very interested in it. That was in the year

1956.

I brought it to him to his house in Kusnacht and he kept it, afterwards, in his tower, his big tower at Bollingen which is still in existence.

Now this ghost trap that I built I took with me to the railroad station on my way to Jung's place, and while I was waiting for the train with this huge thing at my side a man walked by and lifted his hat as if in respect to this thing he considered as at least a personality of dignity.

And then I talked to Dr. Jung and I told him this was one of my Tibetan ghost traps heelheard about, and the first thing he said was, "Have you trapped any ghosts with it yet?"

I said, 'Tm very surprised, Dr. Jung, that you as a psychologist ask such a question because we came to talk about the fact that obviously I would not have trapped a ghost with this contraption in Zurich because if there are any ghosts, and there may be some in Zurich and around the Jung Institute, these ghosts would not be the same as the Tibetans are accustomed to and for which purpose these particular contraptions were built."

But he was so interested in them and had many similar questions about their use and talked to me for a long time about somewhat related practices of village wizards in the Swiss villages, call "Strondel."

How many demons are there that can be trapped?

Usually the answer is that there are about 50,000, but if you ask about it closer you find out that each Tibetan has his own 50,000.

That makes quite a few

billions! Dr. Jung and I

talked about that. Why

this enormous number?

Because we are maybe brought up as monotheists, it's a good thing to put all good things into one pot and call it God or all the bad things in one pot and call it the Satan.

Why so many?

Dr. Jung was very much in favor of polytheism in this sense because he said that every situation calls for its own demon and for its own projection.

It's much better if for every good occasion or for every bad occasion you have a separate angel and a separate ruling force that you can contact with instead of by mentalization to throw it all together in some abstract way.

One ghost trap was of special interest to Jung.

I told him that it was used to counteract the evil consequences of great success. "Of course," said Jung, "

You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope, my friend, that this success will not

harm you too much.’"

The last one of our conversations, in 1960, centered around the question of the decay of myth and religion.

To Jung’s question, "What was your most recent publication about?"

I answered: "Alchemy as a way to salvation, in which I showed that the intellectualization of alchemy by Paracelsus and Boehme meant the death of alchemy.

Thereupon Jung said smilingly, "But I am an alchemist and I

am not dead!" The following discussion centered about this

subject matter.

Jung, who had studied more medieval alchemy texts than anyone else, insisted that alchemy had not really died during the wrongly called "enlightenment," which relied one-sidedly on the material side of the exploration of Being.

In contrast to us, the alchemist did not feel body and soul as separated as we feel; the outside and the inside of his being were not
antagonistic.

If he faced a problem he went straight away down to his laboratory to find the solution by working with the materials of nature rather than to develop theories in his mind alone.

The problem he experienced thus has an aspect of the cosmic cycle that could be solved only in harmony with All.

His subconscious was not as subconscious as ours, his consciousness

not so conscious. So Jung became an alchemist, a harmonizer and

combiner.

You will understand therefore when today I walk into a Jung Institute I do not feel that I am approaching just another psychiatric clinic where a few hundred people are helped in their personal suffering, but I have distinctly the impression of entering an alchemical laboratory, where the treasures of the deep are lifted up to the level of awareness.

Jung indeed was like a deep-sea fisherman who did not hesitate to touch, catch and accept the often beastly and dangerous, but also precious and wonderful essences that underlie our existence. Frederick Spiegelbergjet, J.E.T., Pages 83-85

Carl Jung across the web:

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Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

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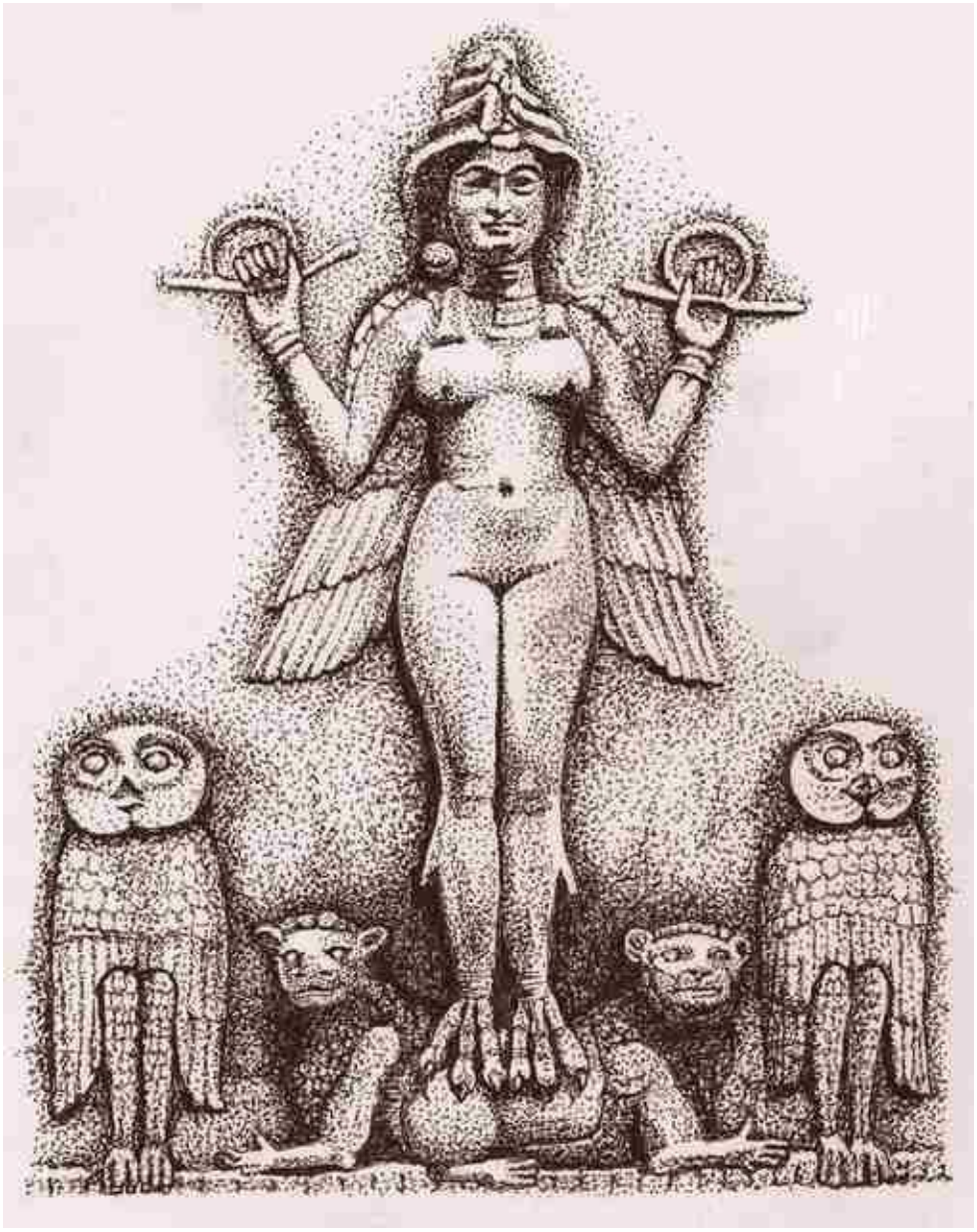
Joseph Campbell: ...the Sumerian myth of the goddess Inanna's descent to the nether world.
(2016-07-17 02:30)



The oldest recorded account of the passage through the gates of metamorphosis is the Sumerian myth of the goddess Inanna's descent to the nether world.

From the "great above" she set her
mind toward the "great below,"

The goddess, from the "great above"
she set her mind toward the "great
below,"

Inanna, from the "great above" she set her

mind toward the "great below."

My lady abandoned heaven,
abandoned earth, To the nether world
she descended,
Inanna abandoned heaven,
abandoned earth, To the nether
world she descended, Abandoned
lordship, abandoned ladyship,
To the nether world she descended.

She adorned herself with her queenly robes

and jewels. Seven divine decrees she

fastened at her belt.

She was ready to enter the "land of no return," the nether world of death and darkness, governed by her enemy and sister goddess, Ereshkigal.

In fear, lest her sister should put her to death, Inanna
instructed Ninshubur, her messenger, to go to heaven and set
up a hue and cry for her
in the assembly hall of the gods if after three days
she should have failed to return.

Inanna descended.

She approached the temple made of lapis lazuli, and at the gate
was met by the chief gatekeeper, who demanded to know who
she was and why she had come.

"I am the
queen of heaven, the place where the sun rises," she replied.

"If thou art the queen of heaven," he said, "the place
where the sun rises, why, pray, hast thou come to the
land of no return"?

On the road whose traveler returns not, how has thy heart led thee?"

Inanna declared that she had come to attend the
funeral rites of her sister’s husband, the lord
Gugalanna; whereupon Neti, the gatekeeper, bid her
stay until he should report to Ereshkigal.

Neti was instructed to open to the queen of heaven
the seven gates, but to abide by the custom and
remove at each portal a part of her clothing.

To the pure Inanna he

says: "Come, Inanna,

enter."
Upon her entering the first gate,

The shugurra, the "crown of the plain" of her head, was removed. "What, pray, is this?"

"Extraordinarily, O Inanna, have the decrees
of the nether world been perfected,
0 Inanna, do not question the rites of the nether world."

Upon her entering the second
gate, The rod of lapis lazuli
was removed. "What, pray, is
this?"
"Extraordinarily, 0 Inanna, have the
decrees of the nether world been
perfected,
O Inanna, do not question the rites of the nether world."

Upon her entering the third gate,
The small lapis lazuli stones of her neck were
removed. "What, pray, is thin?"
"Extraordinarily, 0 Inanna, have the
decrees of the nether world been
perfected,
0 Inanna, do not question the rites of the nether world."

Upon her entering the fourth gate,
The sparkling stones of her breast were
removed. "What, pray, is this?"
"Extraordinarily, O Inanna, have the
decrees of the nether world been
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0 Inanna, do not question the rites of the nether world."

Upon her entering the fifth gate.
The gold ring of her hand was
removed. "What, pray, is this?"
"Extraordinarily, 0 Inanna, have the
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O Inanna, do not question the rites of the nether world."

Upon her entering the sixth gate,
The breastplate of her breast was
removed. "What, pray, is this?"
"Extraordinarily, O Inanna, have the
decrees of the nether world been
perfected,
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Upon her entering the seventh gate,
All the garments of ladyship of her body were
removed. "What, pray, is this?"
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Naked, she was brought before the throne. She
bowed low. The seven judges of the nether world, the
Anunnaki, sat before the throne of Ereshkigal, and
they fastened their eyes upon Inannai— the eyes of

death.

At their word, the word which tortures
the spirit, The sick woman was turned
into a corpse,

The corpse was hung from a stake.

Inanna and Ereshkigal, the two sisters, light and dark respectively, together represent, according to the antique manner of symbolization, the one goddess in two aspects; and their confrontation epitomizes the whole sense of the difficult road of trials.

The hero, whether god or goddess, man or woman, the figure in a myth or the dreamer of a dream, discovers and assimilates his opposite (his own unsuspected self) either by swallowing it or by being swallowed.

One by one the resistances are broken.

He must put aside his pride, his virtue, beauty, and life, and bow or submit to the absolutely intolerable.

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The ordeal is a deepening of the problem of the first threshold and the question is still in balance: Can the ego put itself to death?

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The original departure into the land of trials represented only the beginning of the long and really perilous path of initiator)' conquests and moments of illumination.

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Pages 86-88 to the nether world.

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J. Marvin Spiegelman: Memory of C.G. Jung

My memories of Jung come from the period March, 1956, to March, 1959, during which I was a student at

the Institute in Zurich.

He was to be seen at least once or twice a year then, at a public or Institute lecture or at a seminar for the advanced students.

At these events, times of great anticipation and excitement for us, Jung was much as he appears in the filmed interviews: alive, vital, intense, serious and attentive to all issues which were raised, yet full of good humor and laughter.

There were two moments during which he departed from those warming and awe-inspiring presentations, at one of which I was an unfortunate participator.

The first moment was during a seminar for advanced students.

One of our group had given Jung a number of paintings done by a patient in analysis and Jung was comment- ing on them.

At one point, he came upon a painting of a missionary clergyman helping some African blacks.

Jung got very angry and denounced those Europeans who went down to save perfectly happy and contented Africans who didn't need them.

"We need these saints in Europe," said Jung, "to help us save ourselves!"

The thinly veiled reference was probably to Schweitzer, but Jung's anger went way beyond some personal or individual criticism and was enormously heartfelt.

The second moment was at a lecture at the Institute.

Jung opened up to questions of a general sort after his talk and I foolishly raised a question about the nature of the symbol.

I had been having many conversations over the past months with a fellow-student who had very strong Freudian leanings and was trying to reconcile these with his Jungian views and interests.

In those conversations, he often quarreled with Jung's view of the symbol.

I told him to ask Jung himself, but when the time came at the public lecture, my friend wisely kept his mouth shut.

So I asked the
question.

Jung got just
furious.

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I was overwhelmed with this closeness, this total availability both physically and psychologically, and babbled something to the effect that my problems were pretty well taken care of by my analyst, but I wanted to see Jung before I left Zurich.

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He nodded and then laughed again, saying that they "had been hard to write."

We were both silent for a while, as if he were trying to sense really where my soul was, since I wasn't able to convey it to him.

Then he began to speak, from out of himself somewhere.

He spoke of his own life, of his trips to Africa and India, of his own search for himself, of the claims of the in-

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He spoke of dreams he had, of one in particular that he had dreamt at Bollingen, where soldiers of the Middle Ages appeared.

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He stopped at once, looked deeply at me and said, "I don't

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Most of all, it was an experience of Self speaking to Self.

At the end-I don't know whether it was an hour or two-I left with great thanks and a handshake that expressed all that I could not.

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We did a "hora" together.

In all these dreams and fantasy encounters, Jung has always been supportive of my individuation, just as he was through my silence that special day in March, 1959. J. Marvin Spiegelman, J.E.T., Pages 84-88

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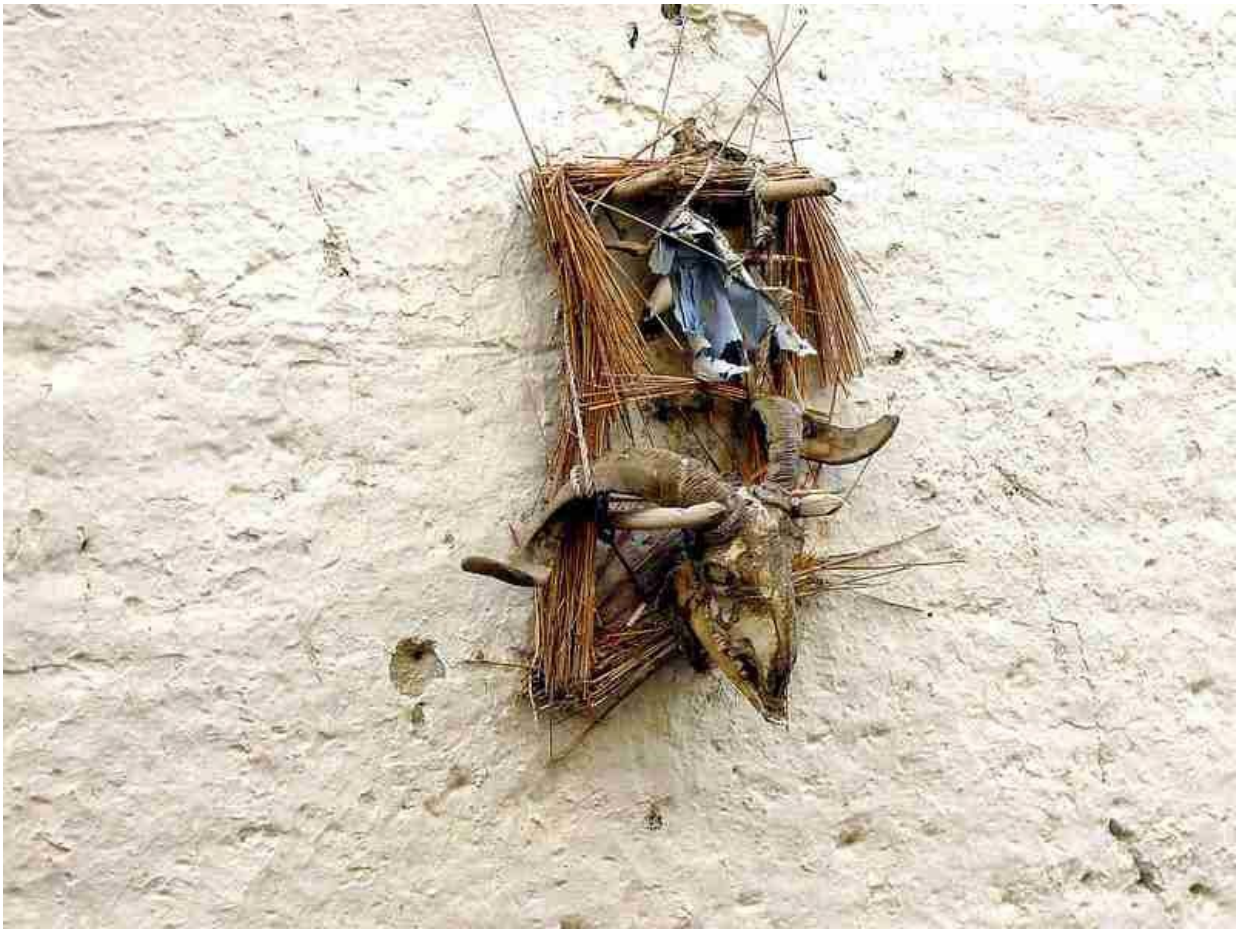
Carl Jung and Tibetan Ghost Traps (2016-07-19 02:30)



Frederick Spielbergjet: Memory of C.G. Jung:

It was a colossal privilege for me to have been entitled to have several long talks with Jung.

In 1949, in Sikkim, I had discovered and acquired fourteen different types of Tibetan ghost traps, used for as- trological, medical, and other reasons.

In Zurich I constructed a model of one of them.

This ghost trap I brought to Dr. Jung, because I knew he would be very interested in it. That was in the year 1956.

I brought it to him to his house in Kusnacht and he kept it, afterwards, in his tower, his big tower at Bollingen which is still in existence.

Now this ghost trap that I built I took with me to the railroad station on my way to Jung's place, and while I was waiting for the train with this huge thing at my side a man walked by and lifted his hat as if in respect to this thing he considered as at least a personality of dignity.

And then I talked to Dr. Jung and I told him this was one of my Tibetan ghost traps heel heard about, and the first thing he said was, "Have you trapped any ghosts with it yet?"

I said, 'Tm very surprised, Dr. Jung, that you as a psychologist ask such a question because we came to talk about the fact that obviously I would not have trapped a ghost with this contraption in Zurich because if there are any ghosts, and there may be some in Zurich and around the Jung Institute, these ghosts would not be the same as the Tibetans are accustomed to and for which purpose these particular contraptions were built."

But he was so interested in them and had many similar questions about their use and talked to me for a long time about somewhat related practices of village wizards in the Swiss villages, call "Strondel."

How many demons are there that can be trapped?

Usually the answer is that there are about 50,000, but if you ask about it closer you find out that each Tibetan has his own 50,000.

That makes quite a few

billions! Dr. Jung and I

talked about that. Why

this enormous number?

Because we are maybe brought up as monotheists, it's a good thing to put all good things into one pot and call it God or all the bad things in one pot and call it the Satan.

Why so many?

Dr. Jung was very much in favor of polytheism in this sense because he said that every situation calls for its own demon and for its own projection.

It's much better if for every good occasion or for every bad occasion you have a separate angel and a separate ruling force that you can contact with instead of by mentalization to throw it all together in some abstract way.

One ghost trap was of special interest to Jung.

I told him that it was used to counteract the evil consequences of great success. "Of course," said Jung, "

You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope, my friend, that this success will not harm you too much.'"

The last one of our conversations, in 1960, centered around the question of the decay

of myth and religion. To Jung's question, "What was your most recent publication

about?"

I answered: "Alchemy as a way to salvation, in which I showed that the intellectualization of alchemy by Paracelsus and Boehme meant the death of alchemy.

Thereupon Jung said smilingly, "But I am an alchemist and I

am not dead!" The following discussion centered about this

subject matter.

Jung, who had studied more medieval alchemy texts than anyone else, insisted that alchemy had not really died during the wrongly called "enlightenment," which relied one-sidedly on the material side of the exploration of

Being.

In contrast to us, the alchemist did not feel body and soul as separated as we feel; the outside and the inside of his being were not
antagonistic.

If he faced a problem he went straight away down to his laboratory to find the solution by working with the materials of nature rather than to develop theories in his mind alone.

The problem he experienced thus has an aspect of the cosmic cycle that could be solved only in harmony with All.

His subconscious was not as subconscious as ours, his consciousness

not so conscious. So Jung became an alchemist, a harmonizer and

combiner.

You will understand therefore when today I walk into a Jung Institute I do not feel that I am approaching just another psychiatric clinic where a few hundred people are helped in their personal suffering, but I have distinctly the impression of entering an alchemical laboratory, where the treasures of the deep are lifted up to the level of awareness.

Jung indeed was like a deep-sea fisherman who did not hesitate to touch, catch and accept the often beastly and dangerous, but also precious and wonderful essences that underlie our existence. Frederick Spiegelbergjet, J.E.T., Pages 83-85

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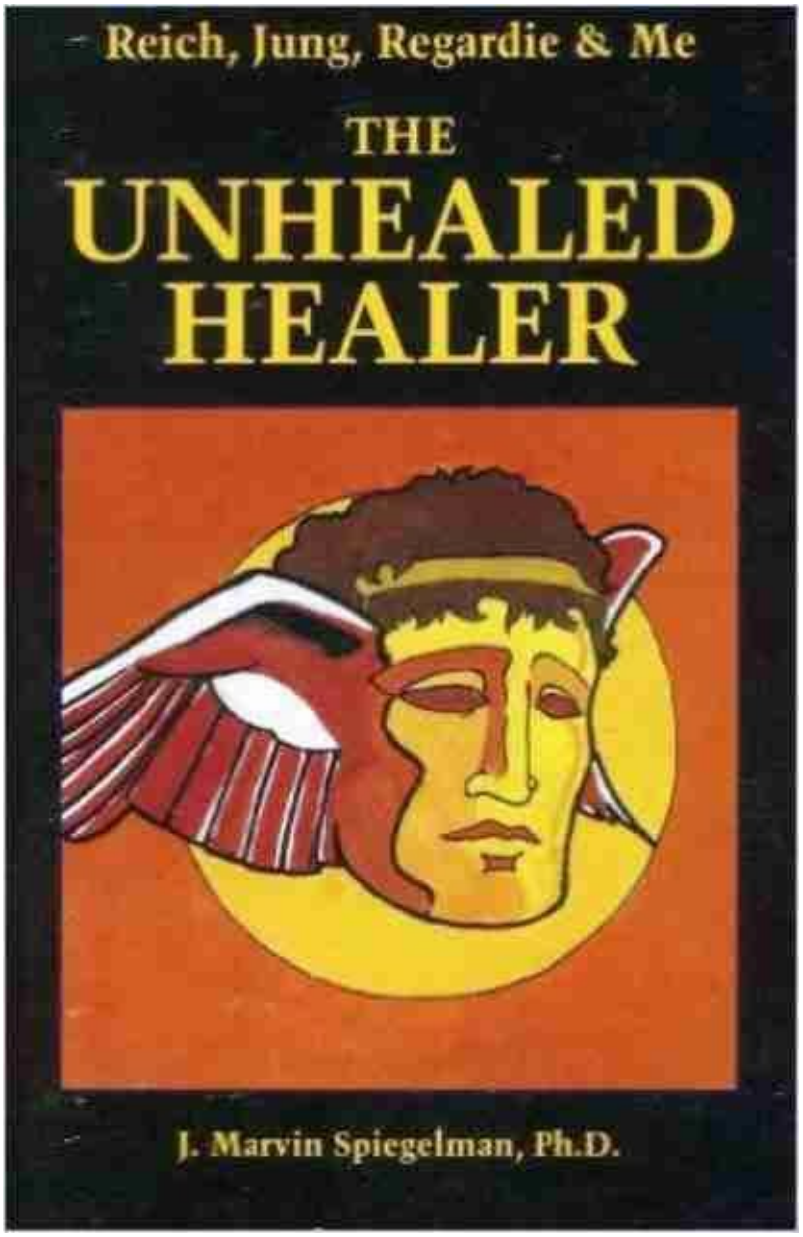

J. Marvin Spiegelman: Memory of C.G. Jung

My memories of Jung come from the period March, 1956, to March, 1959, during which I was a student at the Institute in Zurich.

He was to be seen at least once or twice a year then, at a public or Institute lecture or at a seminar for the advanced students.

At these events, times of great anticipation and excitement for us, Jung was much as he appears in the filmed interviews: alive, vital, intense, serious and attentive to all issues which were raised, yet full of good humor and laughter.

There were two moments during which he departed from those warming and awe-inspiring presentations, at one of which I was an unfortunate participator.

The first moment was during a seminar for advanced students.

One of our group had given Jung a number of paintings done by a patient in analysis and Jung was comment- ing on
them.

At one point, he came upon a painting of a missionary clergyman helping some African blacks.

Jung got very angry and denounced those Europeans who went down to save perfectly happy and contented Africans who didn't need them. "

We need these saints in Europe," said Jung, "to help us save ourselves!"

The thinly veiled reference was probably to Schweitzer, but Jung's anger went way beyond some personal or individual criticism and was enormously heartfelt.

The second moment was at a lecture at the Institute.

Jung opened up to questions of a general sort after his talk and I foolishly raised a question about the nature of the symbol.

I had been having many conversations over the past months with a fellow-student who had very strong Freudian leanings and was trying to reconcile these with his Jungian views and interests.

In those conversations, he often quarreled with Jung's view of the symbol.

I told him to ask Jung himself, but when the time came at the public lecture, my friend wisely kept his mouth shut.

So I asked the
question.

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furious.

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Sigrid Strauss-Klobe: Memory of C.G. Jung: (2016-07-21 02:30)

Sigrid Strauss-Klobe: Memory of C.G. Jung:

I would like to tell about three encounters with C. G. Jung.

I was present at the memorial address that Jung gave for his deceased friend Richard Wilhelm in May, 1930.

Jung spoke as one who was deeply moved, personally, and his words reflected the close ties he had with Wil- helm, both with the person and with his intellectual work.

He spoke of the human and spiritual encounter with R. Wilhelm as of one of the most significant events of his life.

He spoke of the grateful reverence he felt for this man and friend.

He remembered his all-embracing humanity, his greatness of heart which allowed him to divine "the whole," and which enabled him to bring to the torn-asunder soul of the West the gift of ancient Chinese wisdom of which we stand in great need.

Jung also spoke of the stimulus and influence on his own work which was

due to Wilhelm. Every listener knew that this was a memorial like no

other.

Something numinous stood in the room.

I want to tell a funny memory I have of Jung in the year 1930.

Jung had spoken in the largest auditorium at the Munich University on the subject of "Psychology and Litera- ture."

After the lecture, members of the Jungian circle met in the foyer of the Hotel Vier Jahreszeiten in order to talk with Jung. In the course of the evening, Dr. Heyer brought Jung to our table where, besides my husband and myself, sat two ladies who had also been to the lecture, but whom I did not know.

These ladies told Jung that they doubted that a high caliber artist would necessarily have a shadow as Jung had asserted in the lecture.

Both women insisted that there were exceptions: in the presence of great personal differentiation they al- lowed
no shadow.

I remember one of them telling Jung: "But Johann Sebastian Bach!"

Jung answered, "Be glad that you were not married to Johann

Sebastian Bach!" Thereupon the other said: "But you, Herr Professor,

you are, after all, an exception!" Jung said nothing. The subject of

conversation changed.

A few minutes later, Jung leaned back in his chair and stared at two strange ladies who stood in the foyer very modishly got up and said with tiny narrowed eyes: "Now those ladies would interest me a lot!"

No reply from the two idolizers.

I experienced a very merry Jung on the occasion of an evening excursion of the members of the Zurich psy- chological
club at the time of the Eranos conference of 1935 in Ascona.

The group had gone to the high-lying village of Intrania for a rural supper.

Being from Germany I did not belong to the group, but a woman therapist, who was a friend of Jung’s, had asked his permission to bring me along.

Jung knew me since I had worked with him analytically earlier in the year.)

At the long table with local wine and fish and a full moon rising, a practically Dionysian boisterousness set in, in which Jung was fully included.

The full moon was greeted by Jung with solemn words.

All intellectual and personal conversational gambits were spiked with symbolic and mythic puns.

All this was couched in the Zurich Swiss-German dialect and I understood but little, yet simply could join in the general hilarity.

Toni Wolff, who sat opposite me (next to Jung) and who noticed my language problem, occasionally tendered explanations.

For me that evening was the experience of a totally relaxed Jung, with a child's readiness for merriment.

Sigrid Strauss-Klobe, J.E.T., Pages 89-90.

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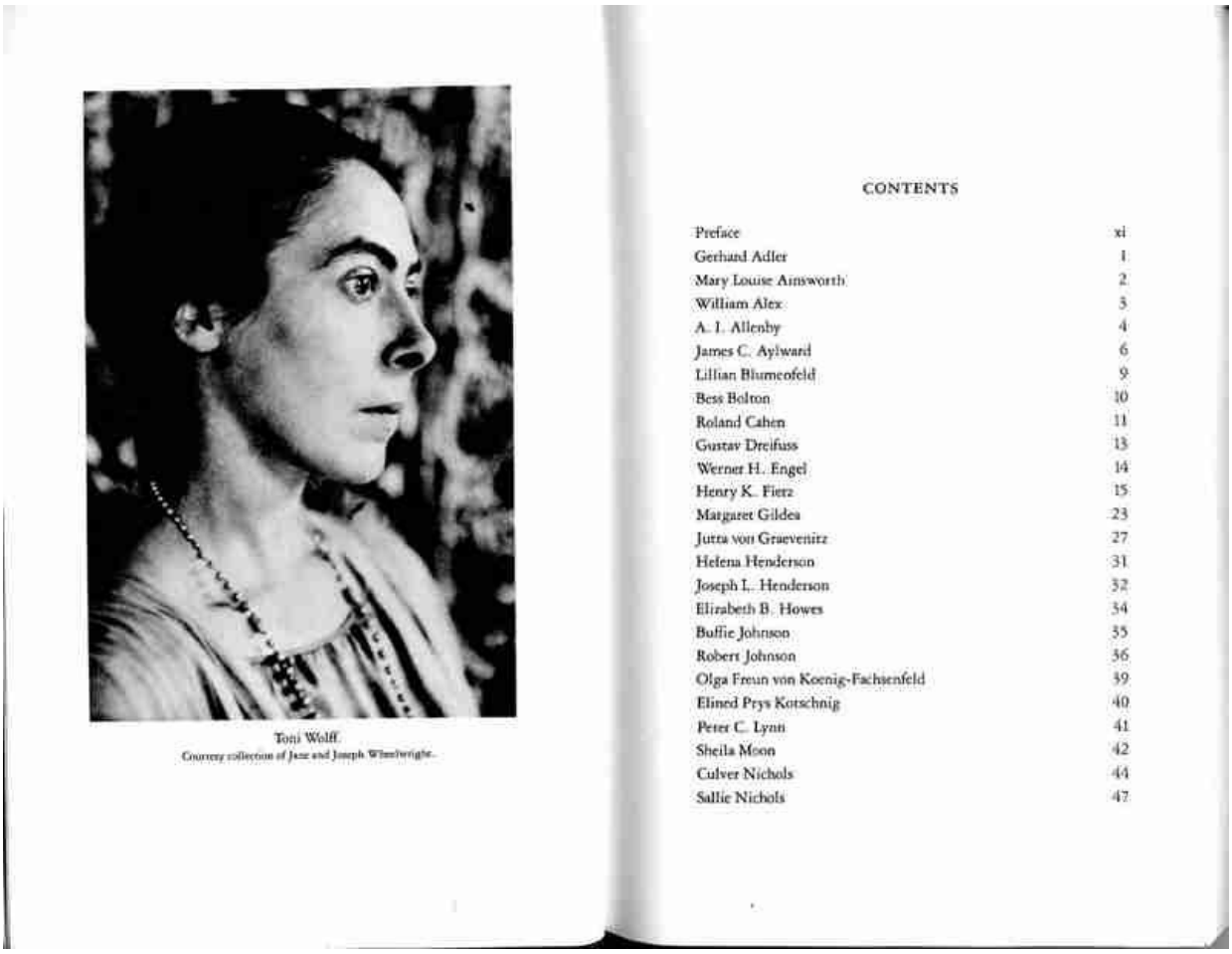
M. I. Rix Weaver: An Interview with C.G. Jung (2016-07-22 02:30)



Toni Wolff.
Courtesy collection of Jane and Joseph Wheelwright.

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On November 22, 1955, I visited Dr. Jung at his home in Kusnacht.

Though I had met Jung and had listened to him speak, I looked forward to having a period with him alone.

When I came to Zurich in 1951 to study at the C. G. Jung Institute, Jung no longer lectured students, but he did grant some personal interviews.

I had in mind as I walked down the Seestrasse to his home to discuss with him a

dream which I had had. This was precious time allotted me and I wanted to waste no

part of it.

I entered the house and sat awhile in a small room at the top of the stairs, waiting for Jung to invite me to his library.

It was at this time his wife Emma was very ill and Dr. Jung went first to see her, then

took me to his study. He put my coat on a rack near the doorway.

We sat at a window overlooking the Zurichsee.

Tapestries and books filled the background as Jung leaned back in his chair and looked at me thoughtfully.

I was the first Australian to come to the C. G. Jung Institute and I was probably the first to visit him, for he said, after we had spoken about his birthday celebrations at which I had taken a photo of him which he liked, "Coming from Australia as you do, should you not have some sort of accent as the Americans do?"

I told him then a yarn about the much maligned Australian accent and he

laughed heartily. Another time he spoke of Australia as Ultima Thule.

Then came the time for a more serious talk and Jung asked me if there was something I wanted to ask of him.

All thoughts of dreams left me and my question surprised me, appearing, as it seemed, of its own accord. "What," I said, "is the difference between me and that table?"

In the company of the great man it seemed as if I was aware on a different level of the

oneness of all things. Perhaps I was experiencing something grasped intellectually

before.

Perhaps like the French writer Colette who, when she saw Walt
Disney's Living Desert said, "We are one creature."

Jung, however, leaned forward and tapped the table with his middle finger and said "We are of the same sub- stance as that table.

Our discrimination, the 'I' awareness is the difference.

The difference is the consciousness God has spent millions of years to bring about.

Look how He experimented with the dinosaurus, for instance, after it came from the sea and had to develop a brain.

"Development continued. Primitive man, the anthropoid from which we sprang gradually acquired conscious- ness, though real consciousness, as we know it, commenced with the beginning of written history.

For all that, only a handful are conscious today.

Even people like Einstein did not believe the Creator played a game of chance, but that is exactly how it all happened-growth.

"Consciousness itself is a growing thing.

However conscious we seem, our abysmal

unconsciousness is alarming. Every day I know I am

unconscious.

I see in people that which is not there-or the other way round.

It is a duty to withdraw and question ourselves.

It is a duty to say to ourselves, ’That is a table and how much of

it do I perceive? Do I perceive it wholly?’

Of people we have to say, ’This is a human being, how

much do I see?’ And the same with our psyche-stand off

and be critical of its contents.

It is only from our realizing unconsciousness that consciousness expands.

It gives meaning to life to know that everything added to consciousness is a step

forward of the creator. This is our human work.

I am not afraid of communism; I am afraid of unconsciousness and of modern science.

I am afraid of America which educates its children away from being individuals into being mass-educated peo- ple.

These are the Marxists without

knowing it. Russia is masculine and

America feminine. They are natural

opposites.

With their so-called science, America plays into the hands

of Marxism. "You see, that is our real problem-the

collective shadow.

The atom bomb is in the hands of unconscious people.

It is like giving a baby a kilo of gelignite, it eventually

blows itself up. "There is no science.

There is no cause.

There is a growing something in which the Creator seeks to

become conscious. If the Creator had had a causal idea,

He would have made man for this and animal for that in a certain way, and in their completeness, and things would have been sterile.

Nothing could have happened, life would have had no meaning.

It is the fact that consciousness grows which gives life its meaning.

When you rely on modern science, on cause and effect, and you take away individuality, you take God out of the world, that is the anti-Christ.

Take a riverbed, for instance, mark off a square of it after stopping the flow of the water, and

then measure the stones. Science will say this riverbed has stones of three inches in diameter.

Then the water flows over again, but some day there comes along someone who sees a boulder or a grain of sand and it does away with the whole concept.

Tell a modern scientist that his proposition is only so far true, and he laughs.

He says the boulder and the grain of sand are the exceptions, but just

therein is the point. There is not a rule.

"The Creator never meant it like that.

Somewhere evil has got in and put things into ’cause’ and into ’science.’

But what scientists miss is that they themselves observe and we are so unconscious that what appears real we find is not as we thought.

That is why I say, ’Be conscious.’

That is the thing than can, if only sufficient are conscious, save us from sterility and this threat of complete de- struction.

Destruction would be a

pity. Life is worth living.

Today’s world has taken millions of years for its achievements and there is happiness and interest in living.

We have children and grandchildren and even if we don’t believe in immortality for ourselves, we can believe in the right to live of future people.

This is today’s calamity-the collective shadow, the general unconsciousness while those who are conscious are like a handful of salt in all this.

There are people who believe that the few who are conscious can hold the world against annihilation,but I am afraid of the terrific power of general unconsciousness.

People say to me: Alchemy is very interesting, but you

give no proof. Why the whole book is a proof!

It has been thought!

It is an example!

Thoughts are real, they are the consciousness.

People can’t see
that.

Einstein could
not.

Take your realization into your

daily life. Test it and every test

widens it.

That is indeed your contribution to this overwhelming unconsciousness we

see all around us. We can only hope it is the little leaven.

"It is said that the shadow is my [Jung’s] concept.

I did not make the shadow, it is a fact. Man has a shadow, this is

not a concept. Nor are the archetypes concepts, they are facts

which we can prove.

They have nothing to do with me, they were

already there. Once I met a normal man.

He had a home, a family, a practice.

He was interested in hypnosis and came to me for analysis.

Then to my horror he had a latent psychosis, which broke out immediately the unconscious was touched.

I tell you I was scared.

I got him right in three weeks.

Then I said to that man: Now you have learned a lot, and you’d better

leave it alone. And he went back and has not touched psychology

since.

What I fear greatly and suspect greatly is

normality. That is something people are

trained to.

It is like a tight lid.

That is why I am afraid of the psychologists of today who have the idea of universal validity. That which is paradoxical is sent underground, so they attempt a normality which is sterile.

People must know they are in

conflict. They must be able to

carry the conflict. That is

consciousness.

They must stand between that which is in

opposition. You see I cannot sit on any stool.

The theologians think I attack God and the scientists think

me unscientific. I have no theory.

A theory kills and stultifies.

One has to look at things as

they come. Now let us look

again at that table.

How conscious is one of it?

If you commence to begin to realize you are overwhelmed by your

unconsciousness. Do you know the pattern on the other side?

Do you know all of that table-the tree, the thoughts of workers (for it is also man's thoughts), the hopes, the aims etc.

Do you begin to know?

One has to say: When I hear, do I hear? When I see, do I see? When I touch, how much do I feel?

IfI touch this chair, it is not the touch in itself which tells me, it has to come back to me in order that I recog- nize.

Only then can I send out recognition.

Consciousness is seated in the brain. (Psychoid) It is subjective.

When I was in Africa and went alone to a place where there was a valley of wild animals which no-one knew about, I suddenly thought, 'Only I know.'

It is necessary in order that they exist for someone

to know. Each of these animals is of the Creator.

Each is the same stuff as I.

And yet I had to know it. You see it was a new world.

There are so many new worlds and only an extension of consciousness brings

them into existence. That table is a world.

"In a world which demands normality people are afraid

of a vision. These days it belongs to the lunatic asylum.

The production of ’mass’ men kills life and obstructs consciousness.

As I said, if God had been conscious and had created the finished article, there would have been nothing more to do, there would have been no development, and people would be just that and nothing more.

But we see it is not so, and that every time we add to our own consciousness it is the growing consciousness of the Creator.

That gives real meaning to life, makes it interesting and worthwhile.

Life is worth while and that is why I do not want to see it destroyed by great masses

of unconsciousness. "I have a book here written by a chemical scientist on

alchemy.

Not once does the word ’Conjunctionis’ appear.

He has seen alchemy as the basis of chemistry, but because the conjunctionis appears symbolically as male and female, sun and moon, he missed the important point-the union, the fusion of substances which is the basis of chemistry, because it was put in a way which his actual thinking could not understand and so he cast it out as dross, thereby missing the essence.

People are profoundly unconscious.

"The body, mind, world, are all one substance, but consciousness

demands of us: I am this. I am of the whole God, but not the whole.

God exists in that we are conscious.

How would I know I am a man if I saw no other man.

Separateness is consciousness, but that separateness can only come after conscious recognition of the one- ness, otherwise it is participation mystique and unconsciousness."

Jung was called away at that point and I waited

quite a while. When he returned there was a

change.

He told me the doctor had just called and that his dear wife would not recover.

I offered to leave but he bade me stay.

He then sat a little longer to speak.

This time he said that life has to be lived

fully. One has to live what one is,

utilize one's potential.

He spoke of his wife's life and its completeness, then added, "Death is a drawing together of two worlds, not an end.

We are the bridge."

I did not see Jung again until the funeral of Mrs.

Jung. Through the years those last words have

stayed with me. Surely we are the bridge in so

many ways.

And as Jung had pointed out, it is necessary to strengthen that bridge by our own lives.

I believe it was largely that day's talk with Jung and a dream I had later in which he held up a stick and said, "Eternity stands upright," that led to my ultimate interest in microphysics-that discipline added to Jung's concepts opened for me doorways to deep understanding, even consciousness, to knowledge that was ancient and new and meaningful beyond words. M.I. Rix Weaver, J.E.T., Pages 90-95

http://www.jungwa.org/rix.html

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+:

https://plus.google.com/102529939687199578205/post

s Facebook: Group:

https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

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326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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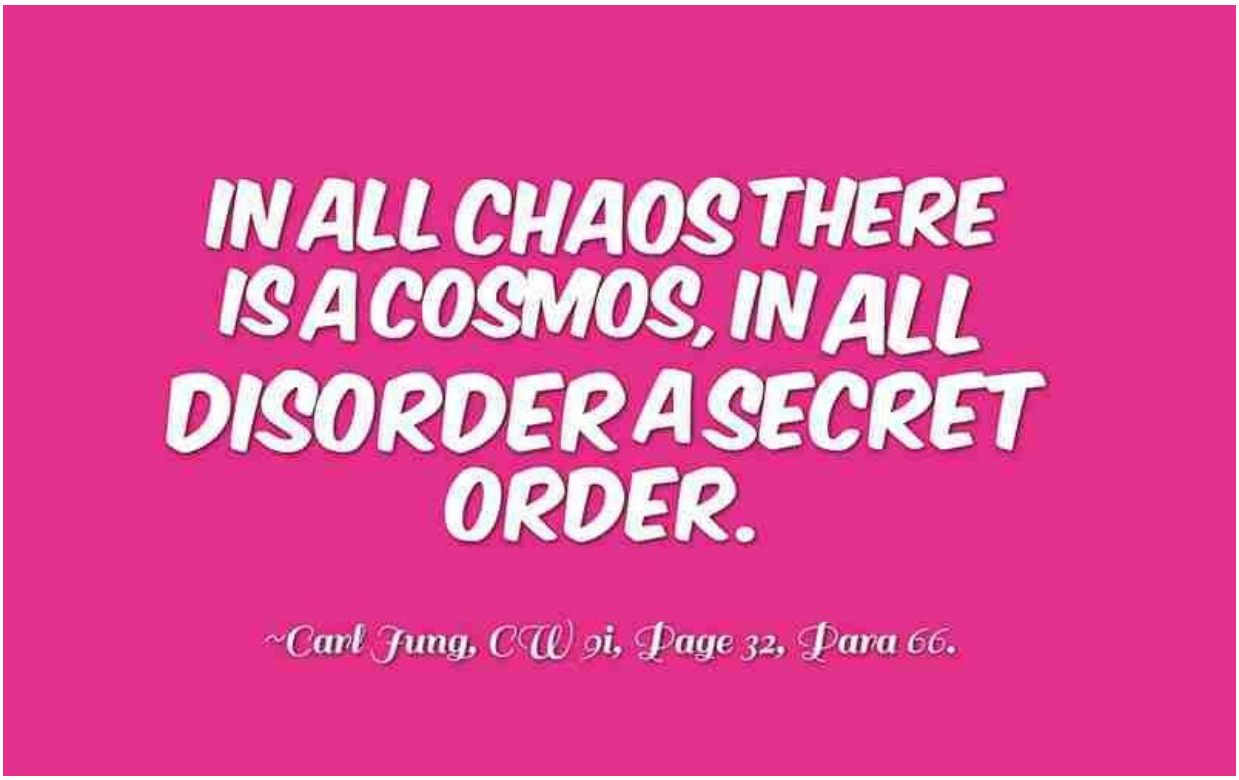
Carl Jung: ...in all chaos there is a cosmos, in all disorder a secret order...
(2016-07-23 02:30)



Thus the anima and life itself are meaningless in so far as they offer no interpretation.

Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite.

It takes man's discriminating understanding, which breaks everything down. into antinomial judgments, to rec- ognize this.

Once he comes to grips with the anima, her chaotic capriciousness will give him cause to suspect a secret or- der, to sense a plan, a meaning, a purpose over and above her nature, or even-we might almost be tempted to say-to "postulate" such a thing, though this would not be in accord with the truth.

For in actual reality we do not have at our command any power of cool reflection, nor does any science or philosophy help us, and the traditional teachings of religion do so only to a limited degree.

We are caught and entangled in aimless experience, and the judging intellect with its categories proves itself powerless.

Human interpretation fails, for a turbulent life-situation has arisen that refuses to fit any of the traditional meanings assigned to it.

It is a moment of collapse.

We sink into a final depth-Apuleius calls it "a kind of voluntary death."

It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary sub- mission and humiliation decked in moral garb but an utter and unmistakable defeat crowned with the panic fear of demoralization.

Only when all props and crutches are broken, and no cover from the rear offers even the slightest hope of se- curity, does it become possible for us to experience an archetype that up till then had lain hidden behind the meaningful nonsense played out by the anima.

This is the archetype of meaning) just as the anima is the archetype of life itself. Carl Jung, CW 9i, Page 32, Para 66.

Carl Jung across the web:

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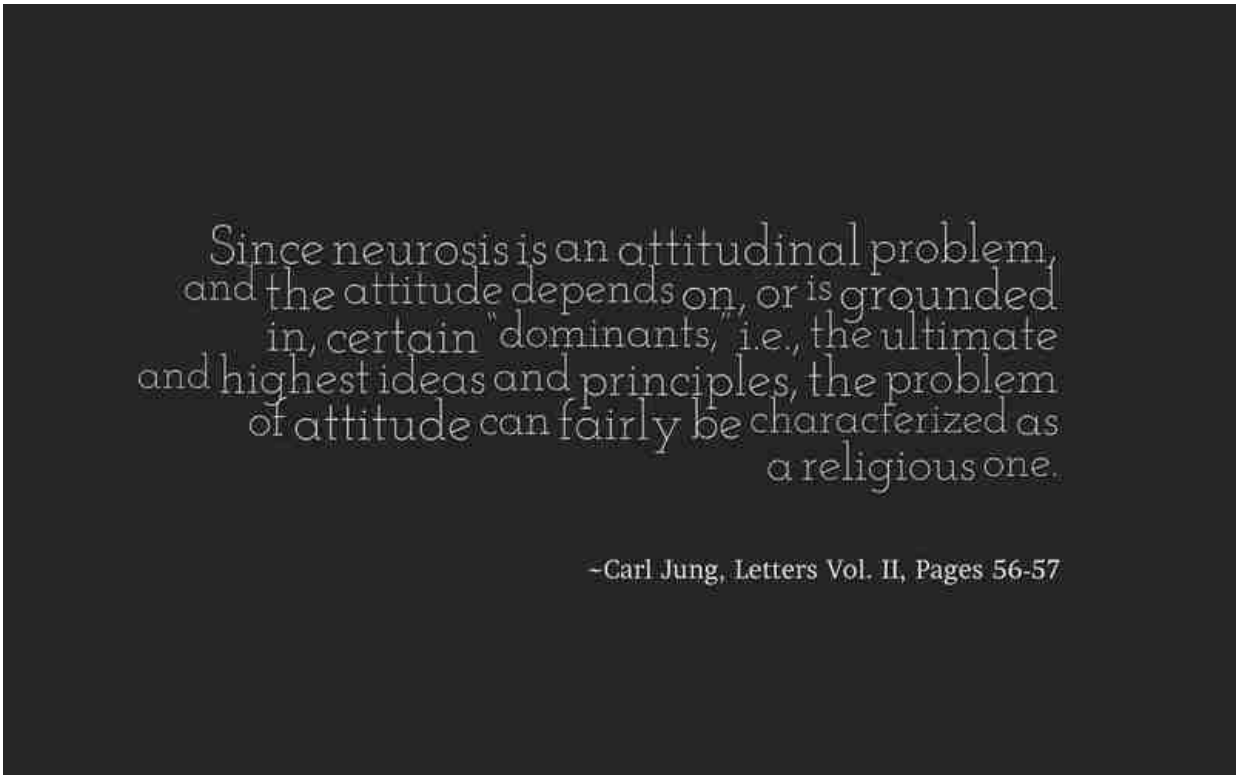
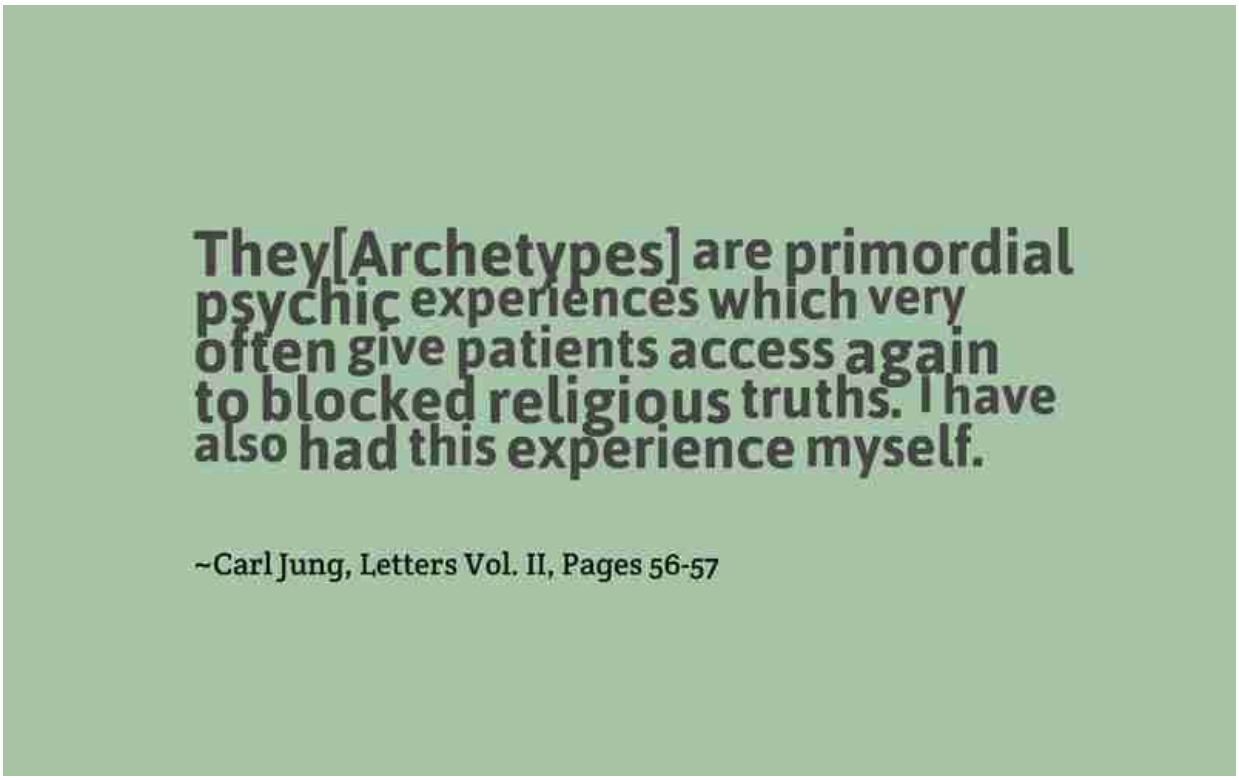
Some Carl Jung Quotations XLVI (2016-07-24 02:30)


Since neurosis is an attitudinal problem,
and the attitude depends on, or is grounded
in, certain "dominants," i.e., the ultimate
and highest ideas and principles, the problem
of attitude can fairly be characterized as
a religious one.
-Carl Jung, Letters Vol. II, Pages 56-57

Since neurosis is an attitudinal problem, and the attitude depends on, or is grounded in, certain "dominants," i.e., the ultimate and highest ideas and principles, the problem of attitude can fairly be characterized as a religious one. Carl Jung, Letters Vol. II, Pages 56-57


They[Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself.
~Carl Jung, Letters Vol. II, Pages 56-57

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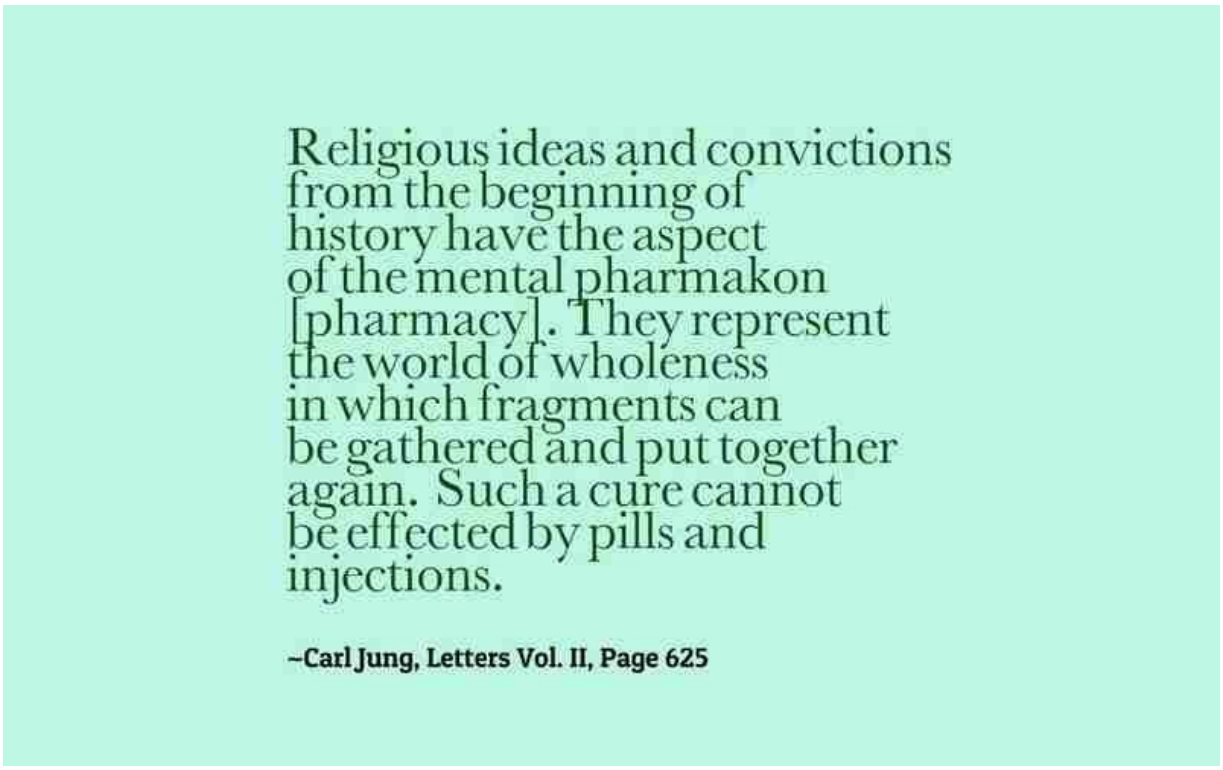
Religious ideas and convictions from the beginning of history have the aspect of the mental pharmakon [pharmacy]. They represent the world of wholeness in which fragments can be gathered and put together again. Such a cure cannot be effected by pills and injections.
–Carl Jung, Letters Vol. II, Page 625

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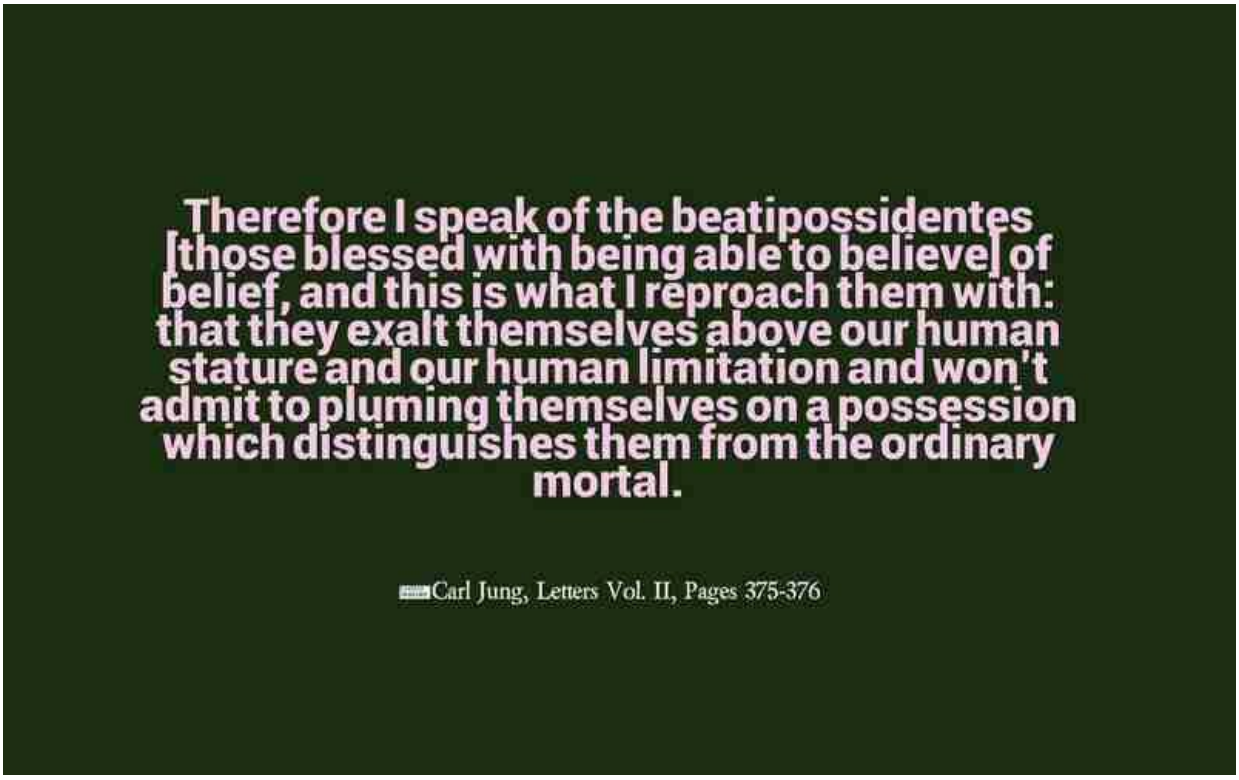
Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal.
Carl Jung, Letters Vol. II, Pages 375-376

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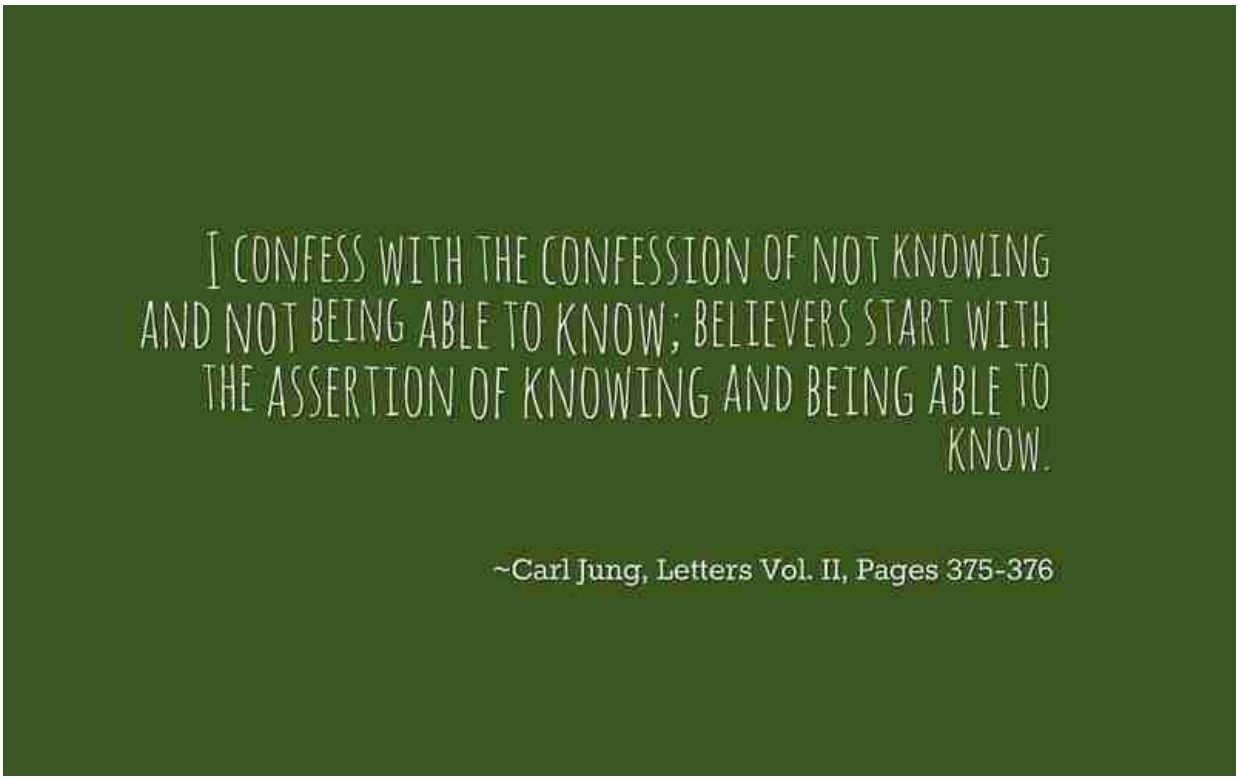
I CONFESS WITH THE CONFESSION OF NOT KNOWING AND NOT BEING ABLE TO KNOW; BELIEVERS START WITH THE ASSERTION OF KNOWING AND BEING ABLE TO KNOW.
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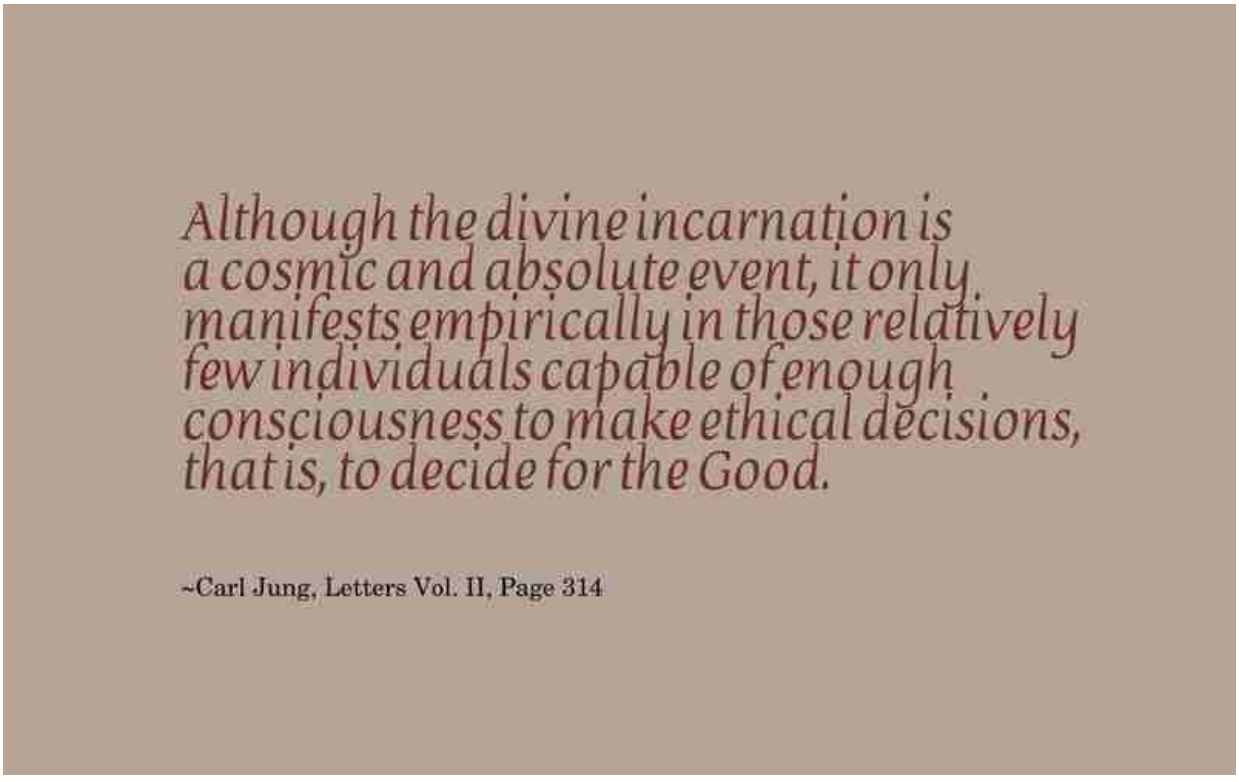
Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good.
~Carl Jung, Letters Vol. II, Page 314

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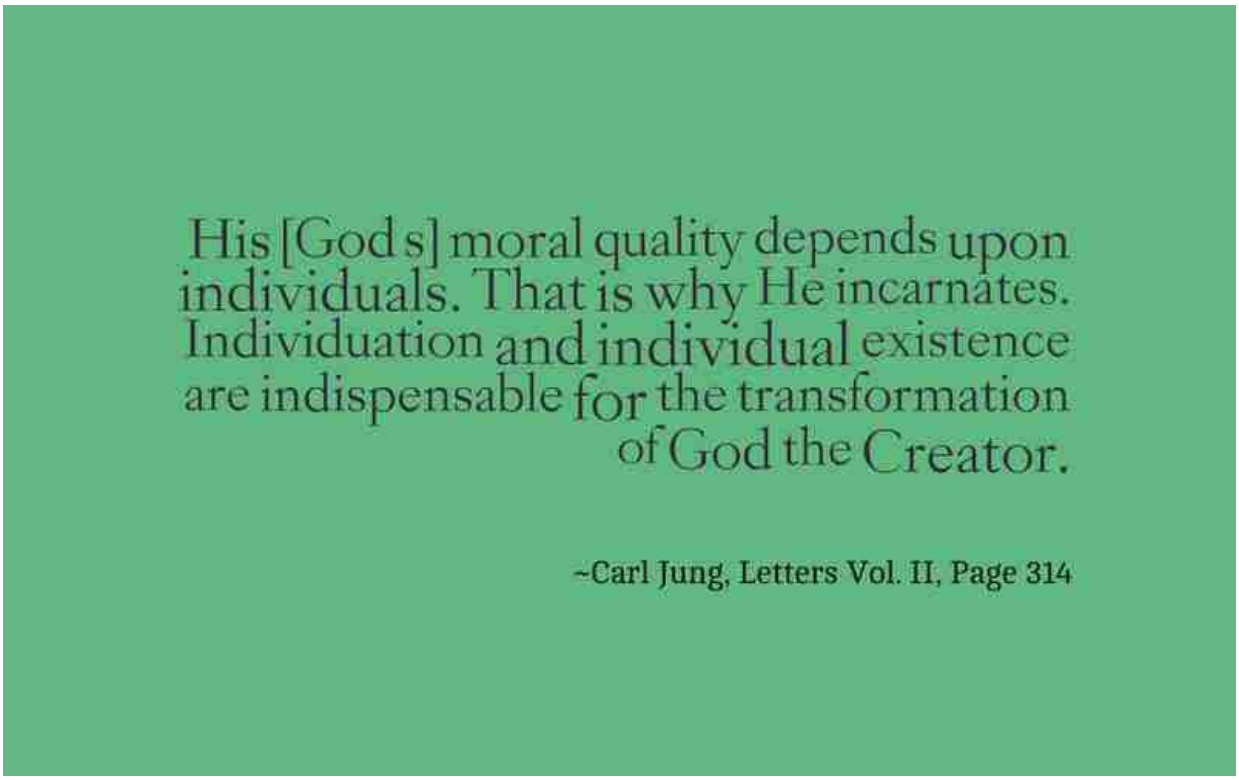
His [God s] moral quality depends upon individuals. That is why He incarnates. Individuation and individual existence are indispensable for the transformation of God the Creator.
~Carl Jung, Letters Vol. II, Page 314

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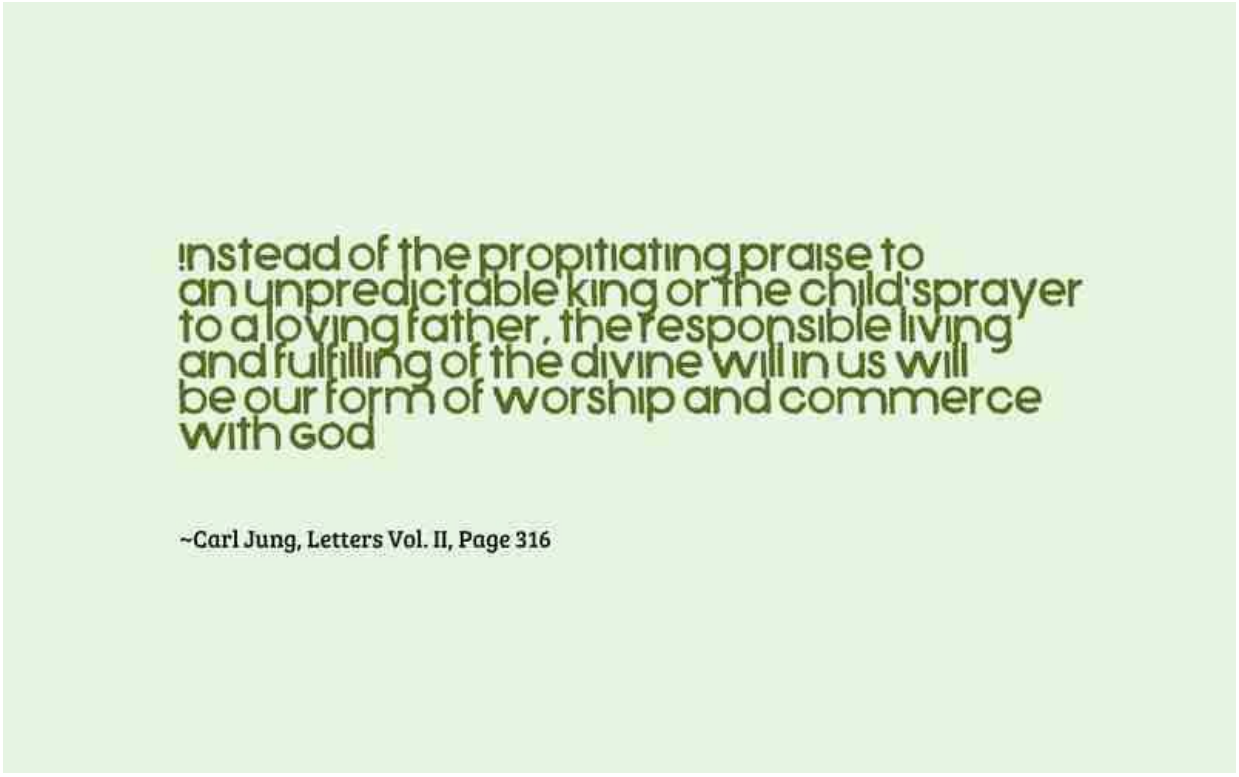
Instead of the propitiating praise to
an unpredictable king or the child's prayer
to a loving father, the responsible living
and fulfilling of the divine will in us will
be our form of worship and commerce
with God
~Carl Jung, Letters Vol. II, Page 316

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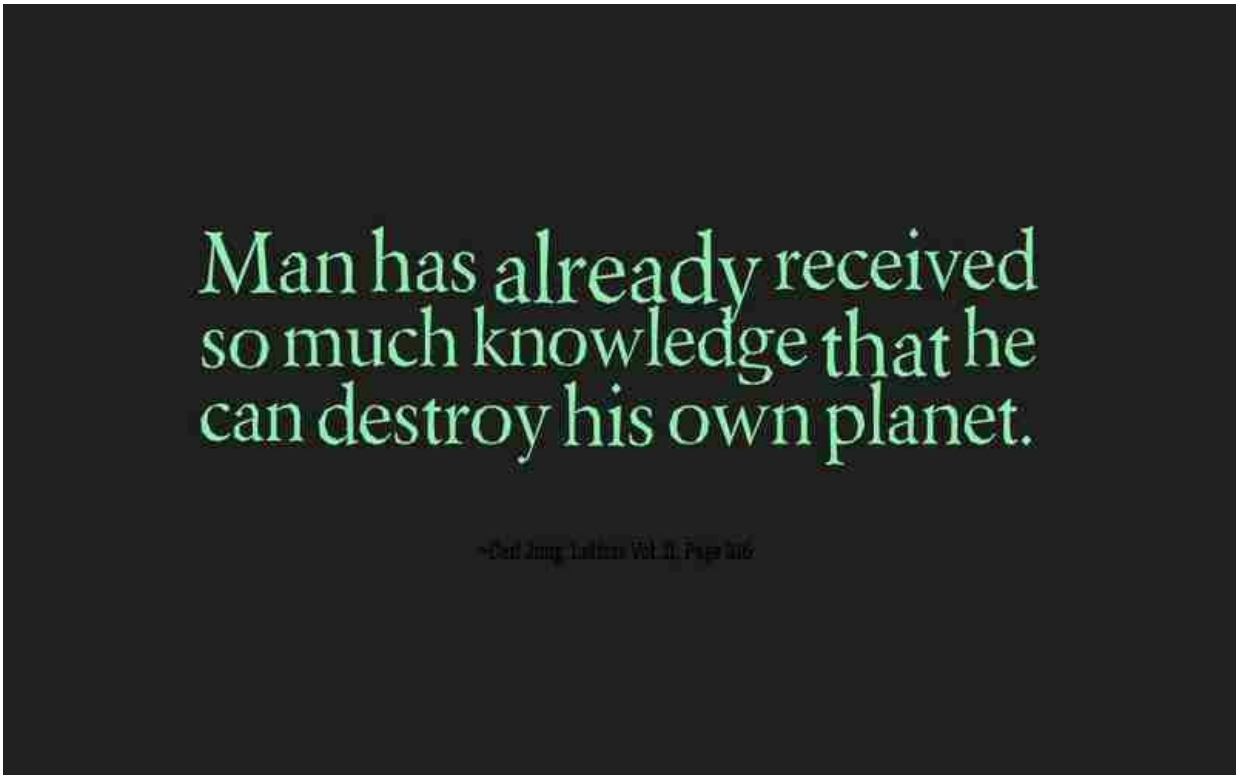
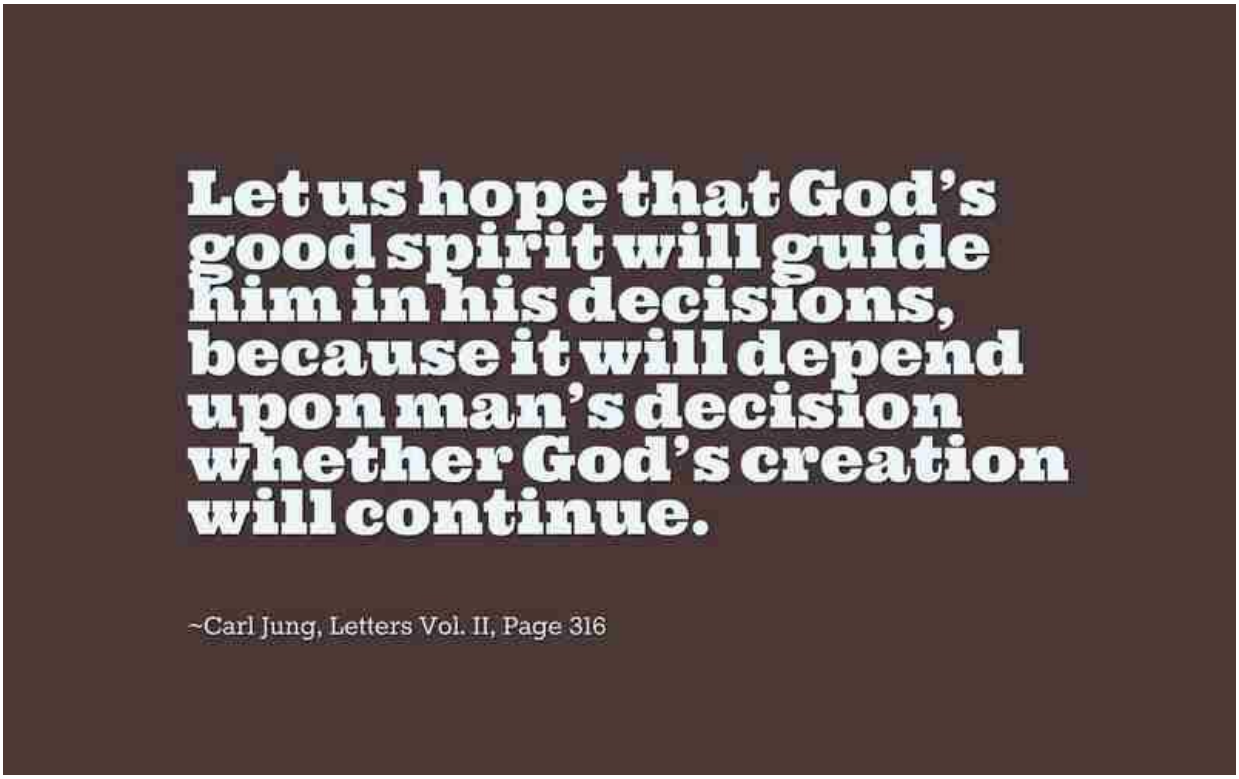


Man has already received so much knowledge that he can destroy his own planet. Carl Jung,

Letters Vol. II, Page 316.


Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue.
~Carl Jung, Letters Vol. II, Page 316

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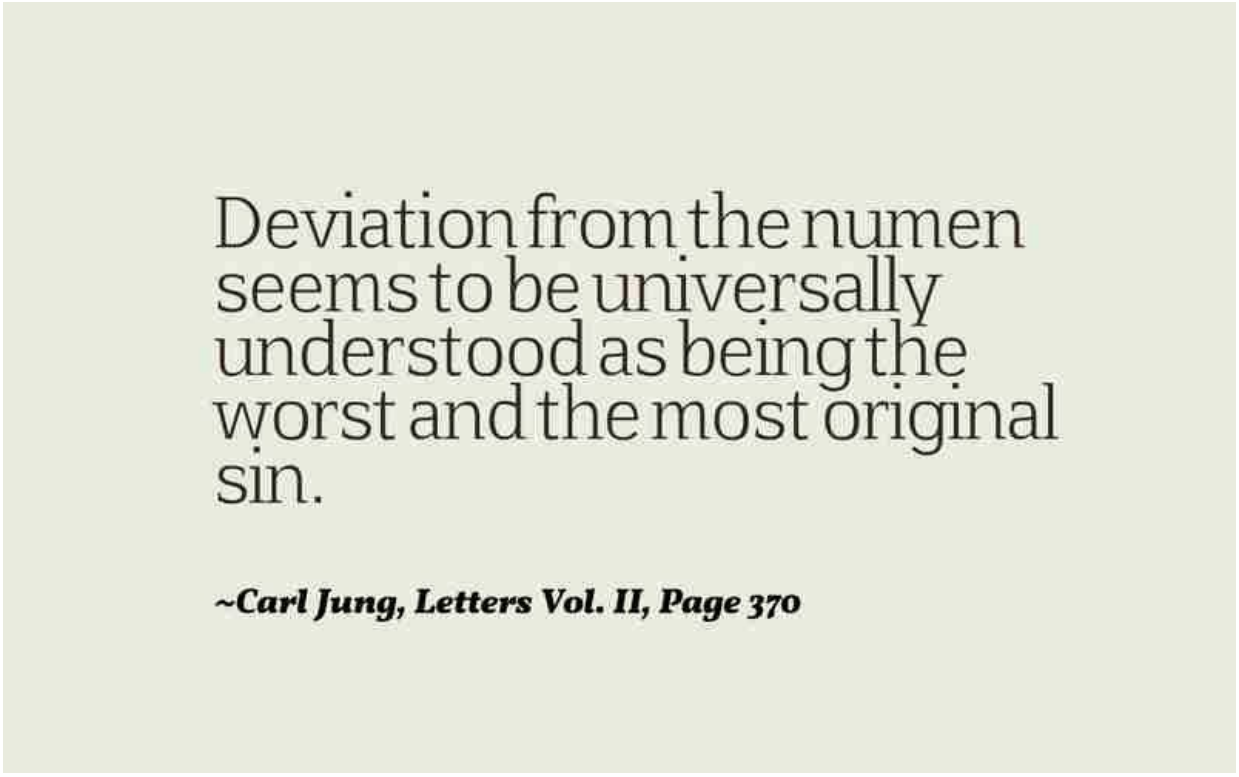
Deviation from the numen seems to be universally understood as being the worst and the most original sin.
~Carl Jung, Letters Vol. II, Page 370

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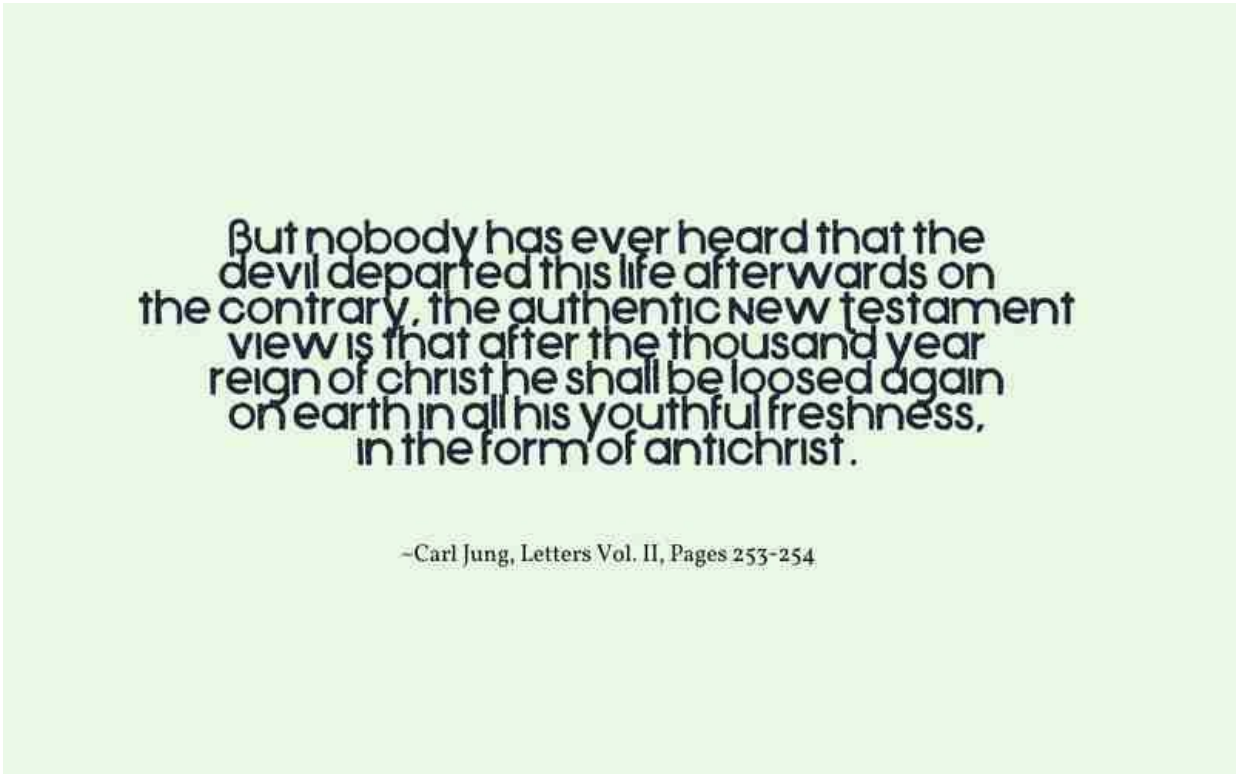
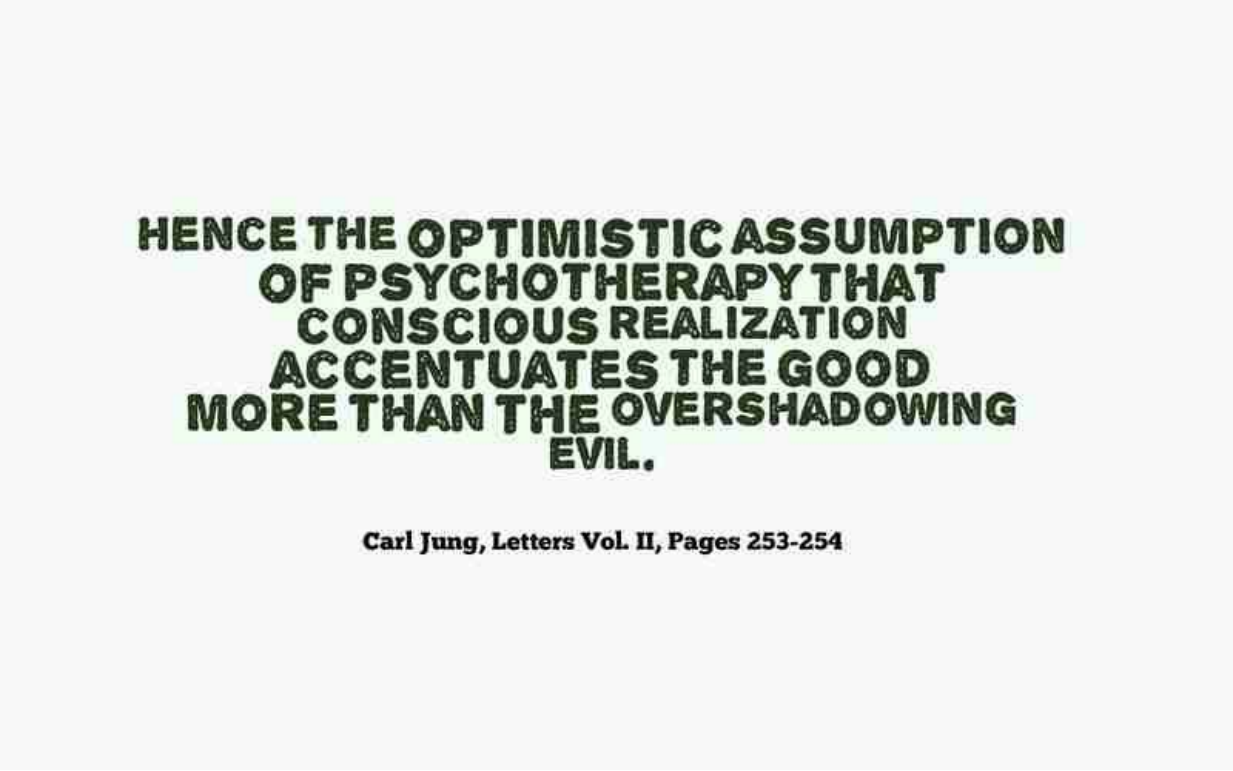
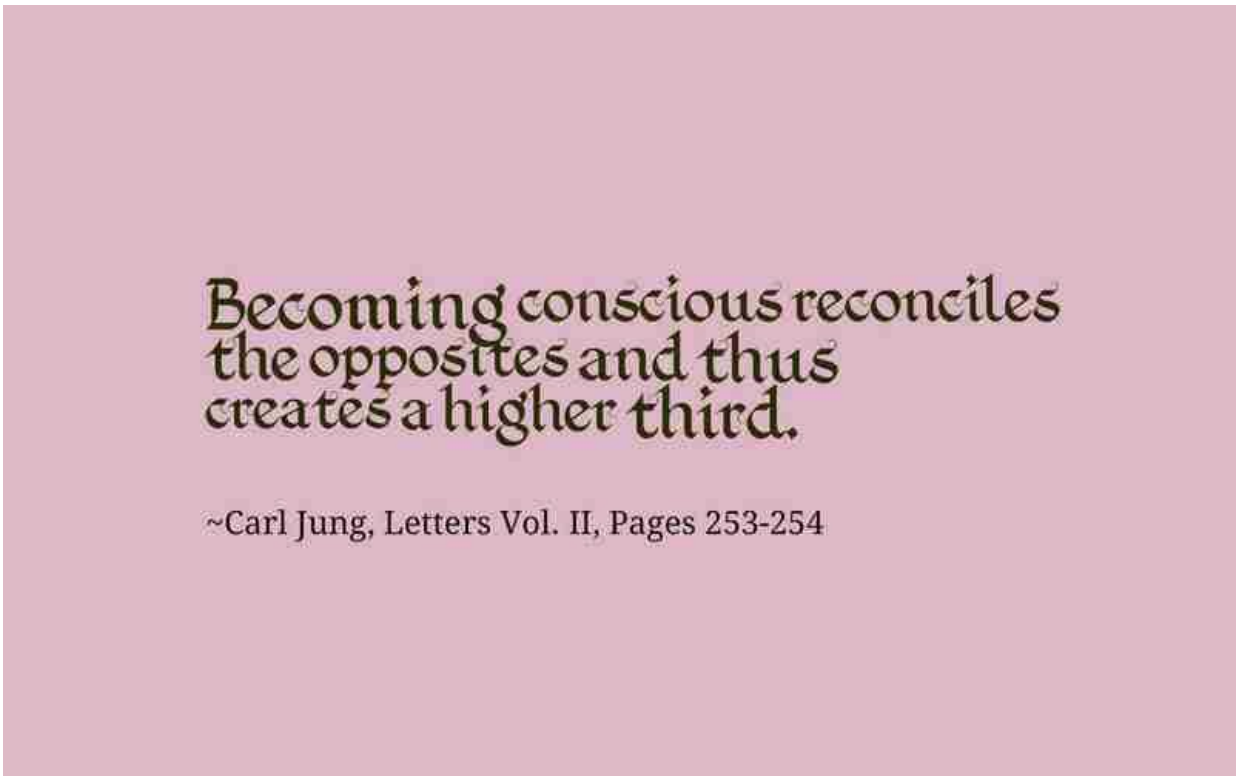

But nobody has ever heard that the devil departed this life afterwards on the contrary, the authentic New Testament view is that after the thousand year reign of christ he shall be loosed again on earth in all his youthful freshness, in the form of antichrist.
~Carl Jung, Letters Vol. II, Pages 253-254

But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand year reign of Christ he shall be

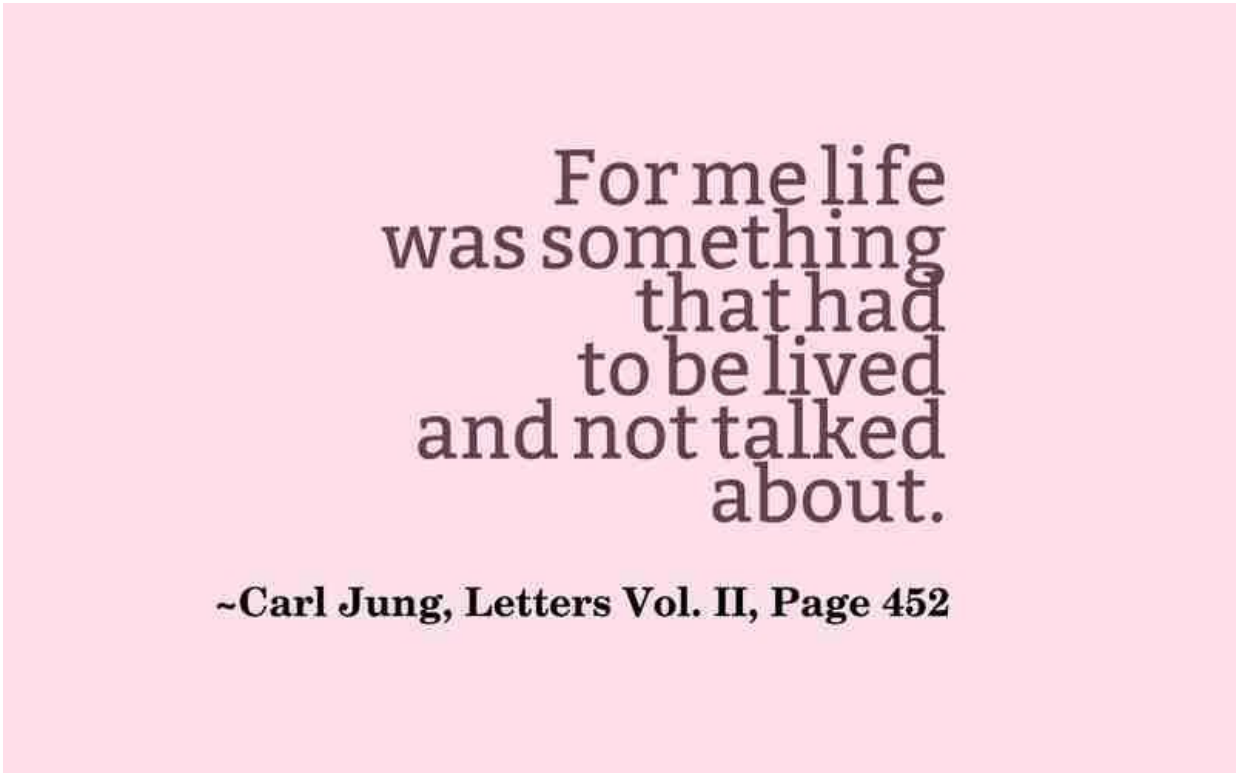
loosed again on earth in all his youthful freshness, in the form of Antichrist. Carl Jung, Letters Vol. II, Pages 253-254.


HENCE THE OPTIMISTIC ASSUMPTION OF PSYCHOTHERAPY THAT CONSCIOUS REALIZATION ACCENTUATES THE GOOD MORE THAN THE OVERSHADOWING EVIL.
Carl Jung, Letters Vol. II, Pages 253-254

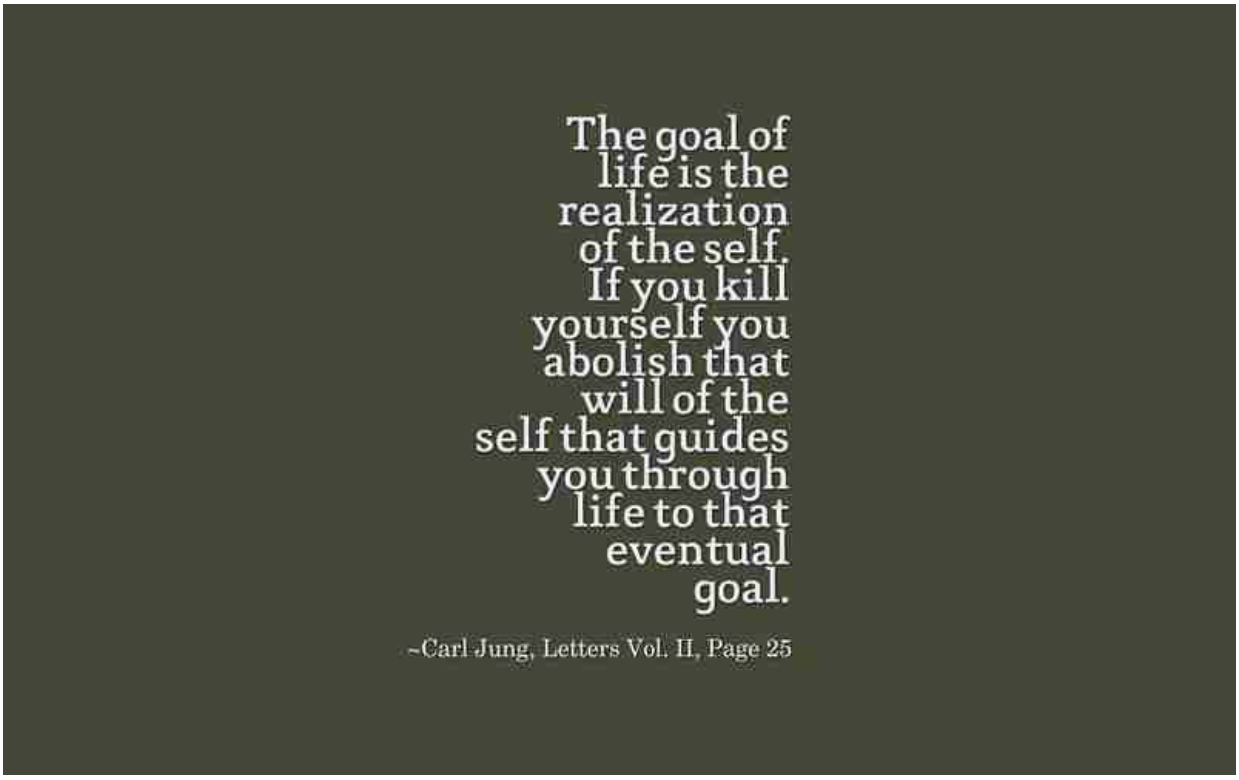
Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Pages 253-254.



Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Pages 253-254



For me life was something that had to be lived and not talked about. Carl Jung, Letters Vol. II, Page 452


The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal.
~Carl Jung, Letters Vol. II, Page 25

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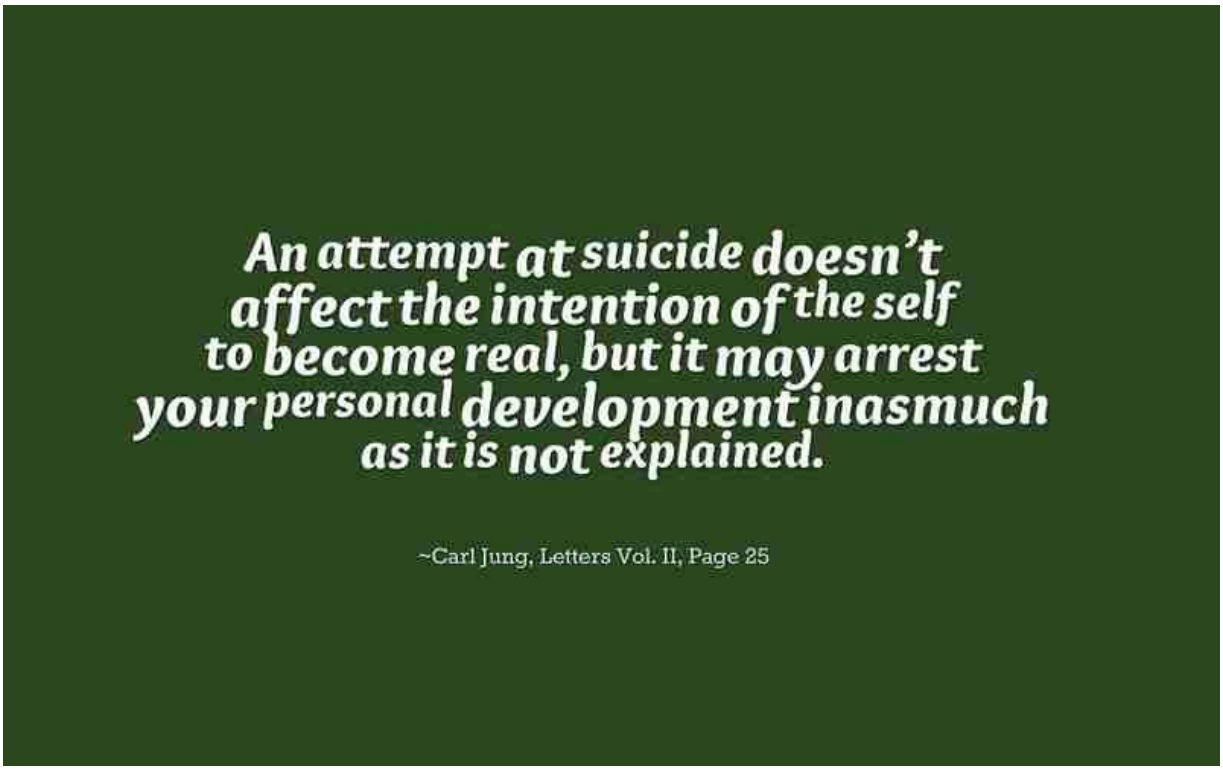
An attempt at suicide doesn't affect the intention of the self to become real, but it may arrest your personal development inasmuch as it is not explained.
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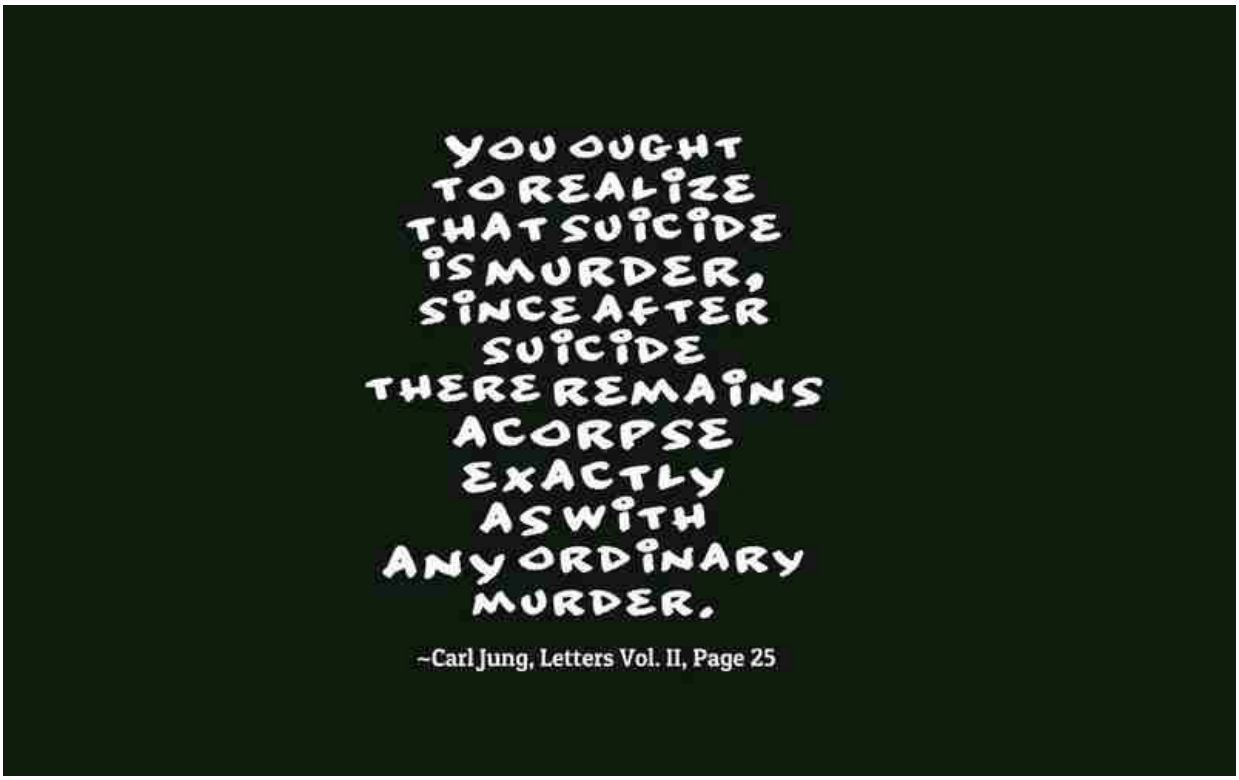
An attempt at suicide doesn’t affect the intention of the self to become real, but it may arrest your personal development inasmuch as it is not explained. Carl Jung, Letters Vol. II, Pages 25-26.


YOU OUGHT TO REALIZE THAT SUICIDE IS MURDER, SINCE AFTER SUICIDE THERE REMAINS A CORPSE EXACTLY AS WITH ANY ORDINARY MURDER.
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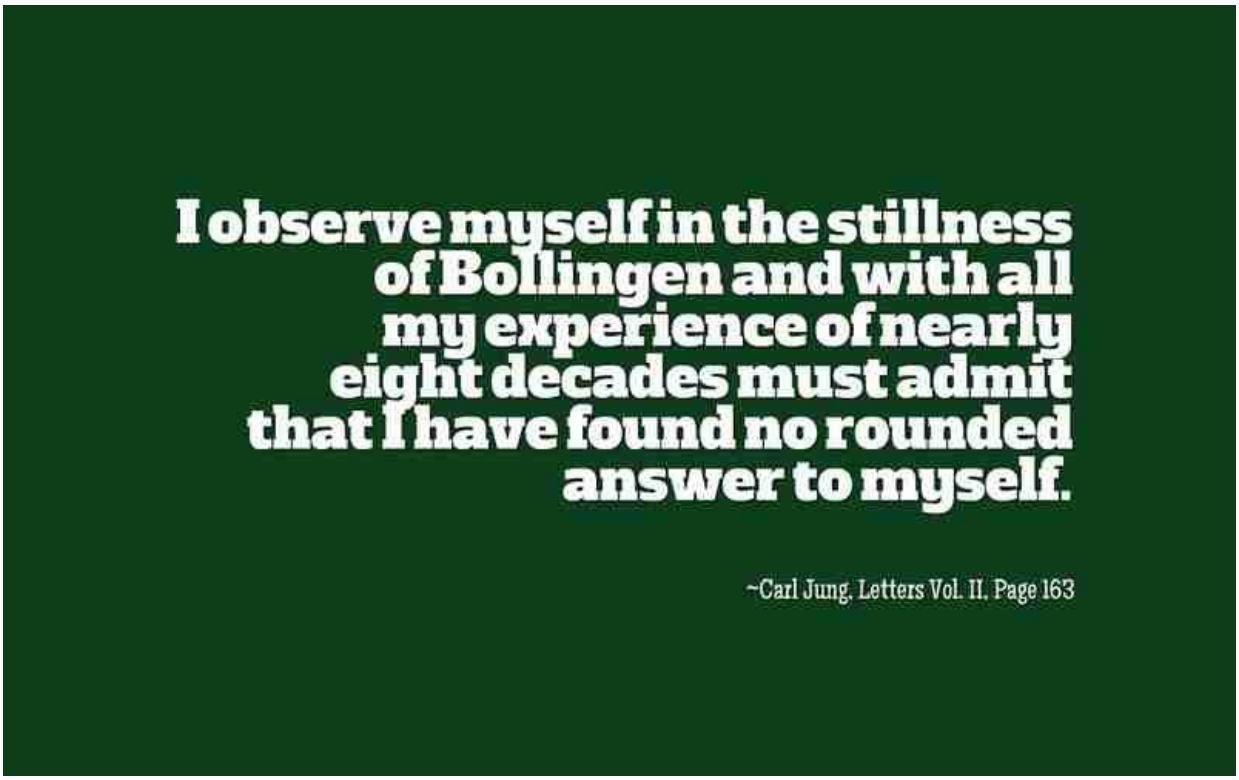
You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed. Carl Jung, Letters Vol. II, Pages 25-26.


I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself.
~Carl Jung, Letters Vol. II, Page 163

I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself. Carl Jung, Letters Vol. II, Page 163.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?
~Carl Jung, Letters Vol. II, Page 76

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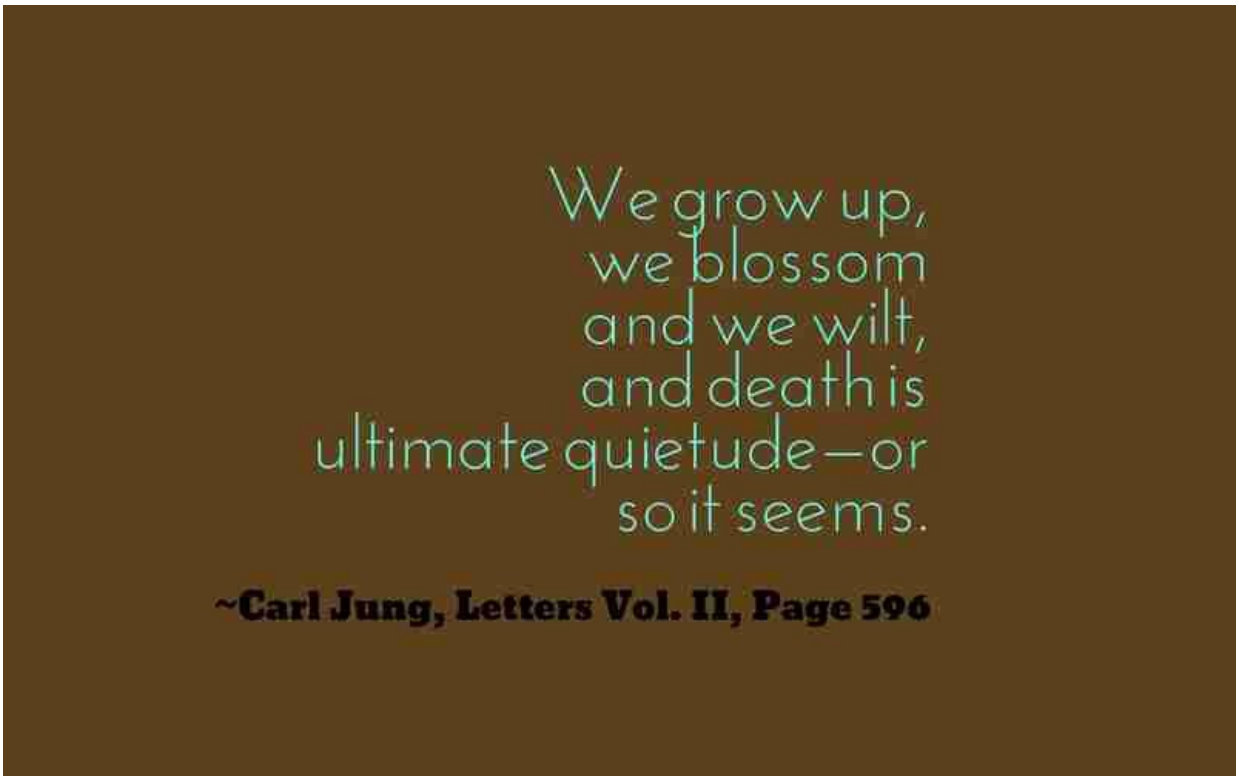
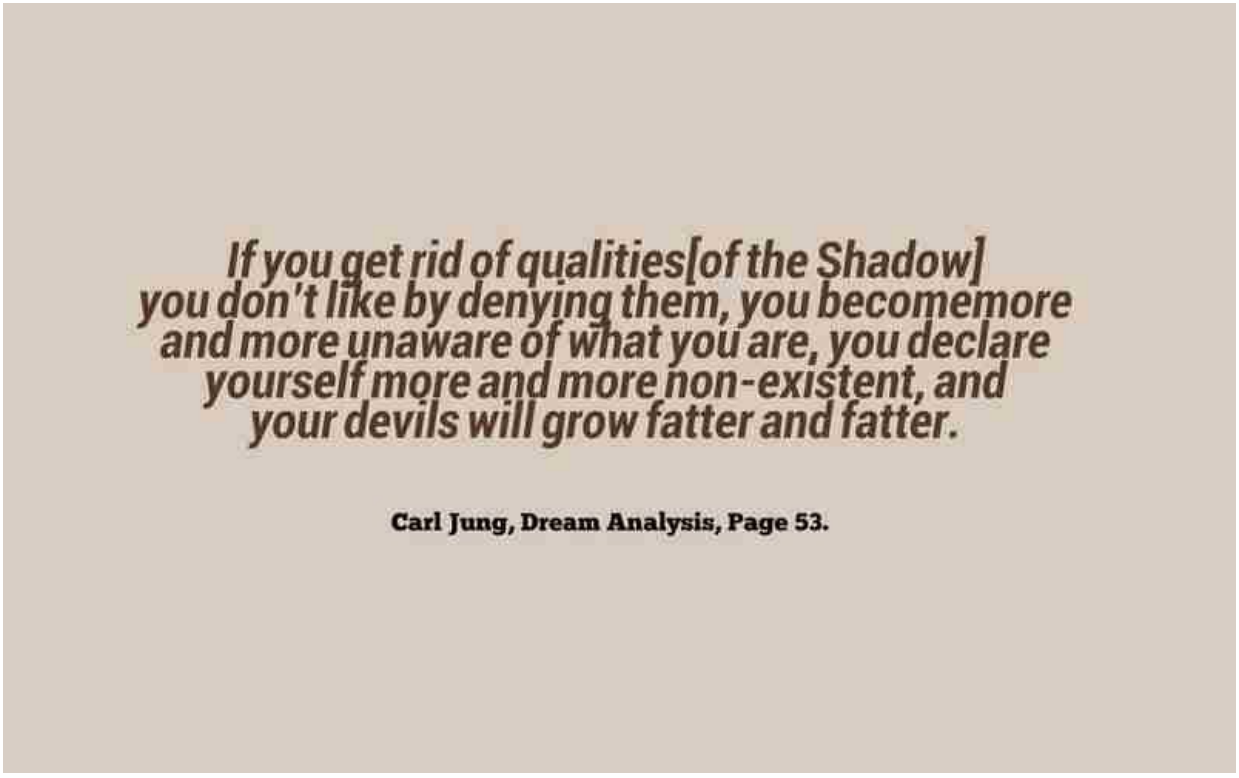


We grow up, we blossom and we wilt, and death is ultimate quietude—or so it seems. Carl Jung, Letters Vol. II, Page 596.

When you don't acknowledge that you have such qualities [The Shadow], you are simplyfeeding the devils.
~Carl Jung, Dream Analysis, Page 53.

When you don’t acknowledge that you have such qualities [The Shadow], you are simply feeding the devils. Carl Jung, Dream Analysis, Page 53.


If you get rid of qualities[of the Shadow] you don't like by denying them, you becomemore and more unaware of what you are, you declare yourself more and more non-existent, and your devils will grow fatter and fatter.
Carl Jung, Dream Analysis, Page 53.

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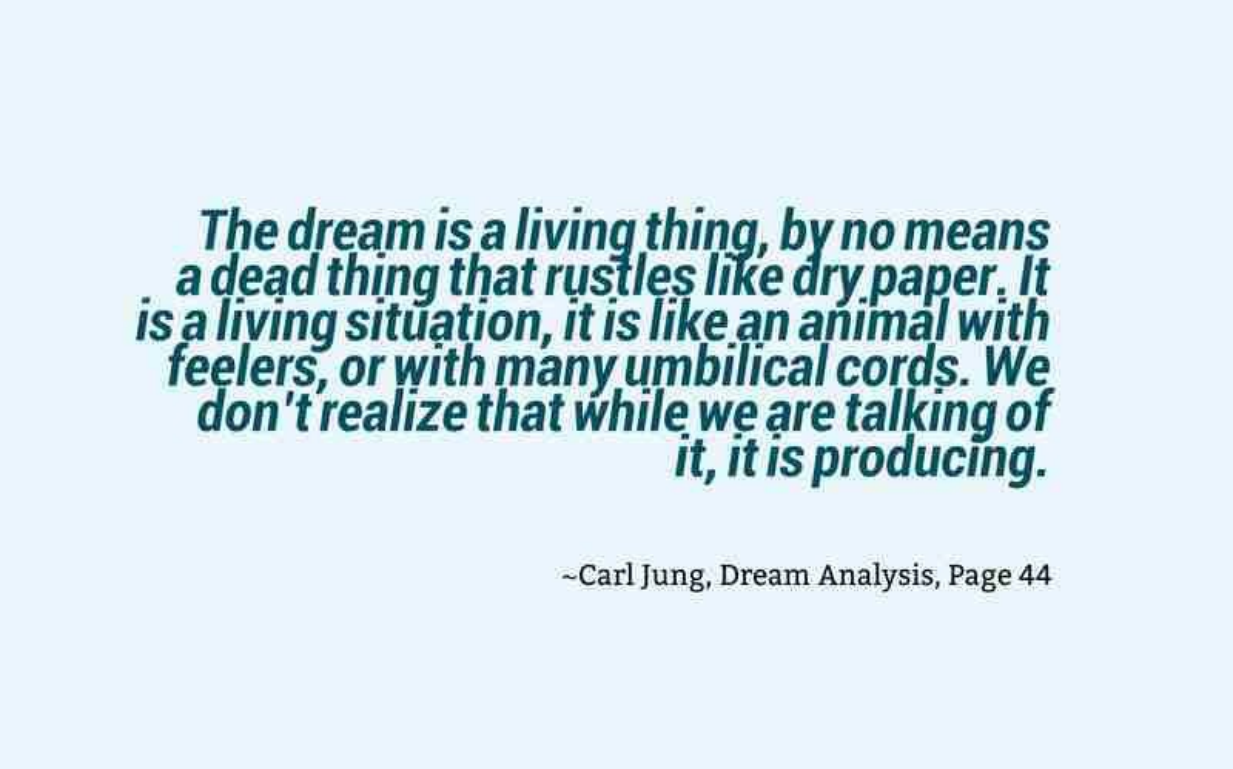
The dream is a living thing, by no means a dead thing that rustles like dry paper. It is a living situation, it is like an animal with feelers, or with many umbilical cords. We don't realize that while we are talking of it, it is producing.
~Carl Jung, Dream Analysis, Page 44

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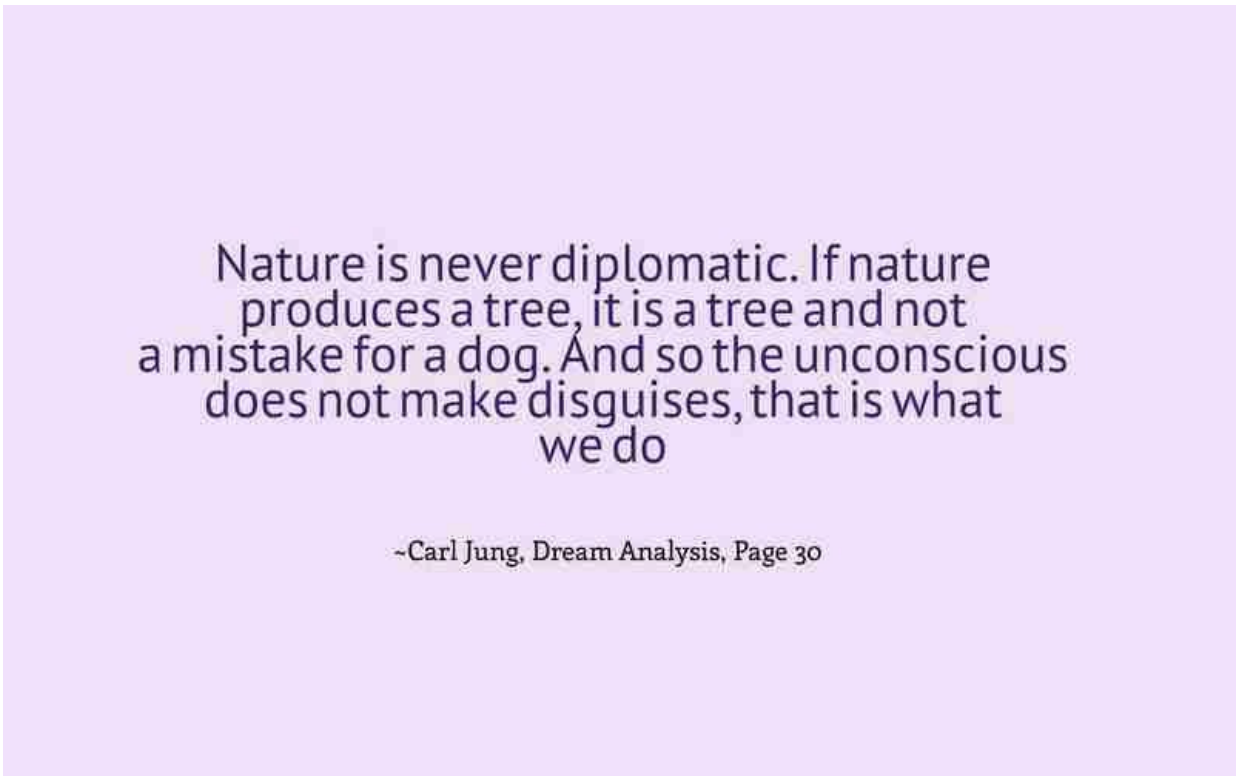
Nature is never diplomatic. If nature produces a tree, it is a tree and not a mistake for a dog. And so the unconscious does not make disguises, that is what we do
~Carl Jung, Dream Analysis, Page 30

Nature is never diplomatic. If nature produces a tree, it is a tree and not a mistake for a dog. And so the unconscious does not make disguises, that is what we do. Carl Jung,
Dream Analysis, Page 30

Joseph Wheelwright: A Salute to Toni Wolff (2016-07-25 02:30)

For many years I have managed to work into my speeches-and many personal communications-that Toni Wolff was the best analyst I ever had.

She has had formidable competition.

The others who have tinkered with my psyche have been Jung, Peter Baynes and Erna Rosenbaum, Elizabeth Whitney and Joe Henderson.

I could justify this galaxy of analysts but will desist at this time.

It has not been easy to spell out my gratitude and appreciation for her ministrations.

First and foremost she was a very superior woman and, though she was an accomplished analyst, she never

identified with this persona-she was always herself.

With me she was, by virtue of her experience and personal

development, an authority. But at the same time she related to me as

though we were equal as human beings.

Another pair of opposites that she contained was being a tough mother (she was twenty years older than me) when indicated, and at other times a supportive mother who believed in me.

Finally, I felt a profound sense of intimacy with her.

In 19 51 I returned to Zurich for the first time in twelve years.

I had been working desperately hard and, as happens to analysts from time to time, been pushed to my ex- treme limits as a person, in order to match patients who were as, or more, developed than I was.

This strain, as well as other things, plunged me into a deep depression.

I took a three-month leave of absence and went to Toni like a homing pigeon.

I sat down in her consulting room, took one look at her, sitting with her feet on the pillow that she used as a footstool, and her long fingers holding her long cigarette holder, and burst into uncontrollable sobbing.

After about ten minutes I got some control of myself, and in a gentle but firm voice she asked, "What is it"?

I blurted out: "I am a patient," and began to cry again.

But by the time the hour was over, I felt the stirring of new life and the feeling that I had turned the corner and was going to rejoin the human race.

Her last years were not easy as, after the formation of the Zurich Institute in 1948, she was no longer the leading figure in the analytic community.

But to the end she staunchly continued to give of herself to many

men and women. Her death in 1953 was merciful.

She died in her sleep, presumably from a heart attack. Joseph Wheelwright,

J.E.T., Pages 106-107 Carl Jung across the web:

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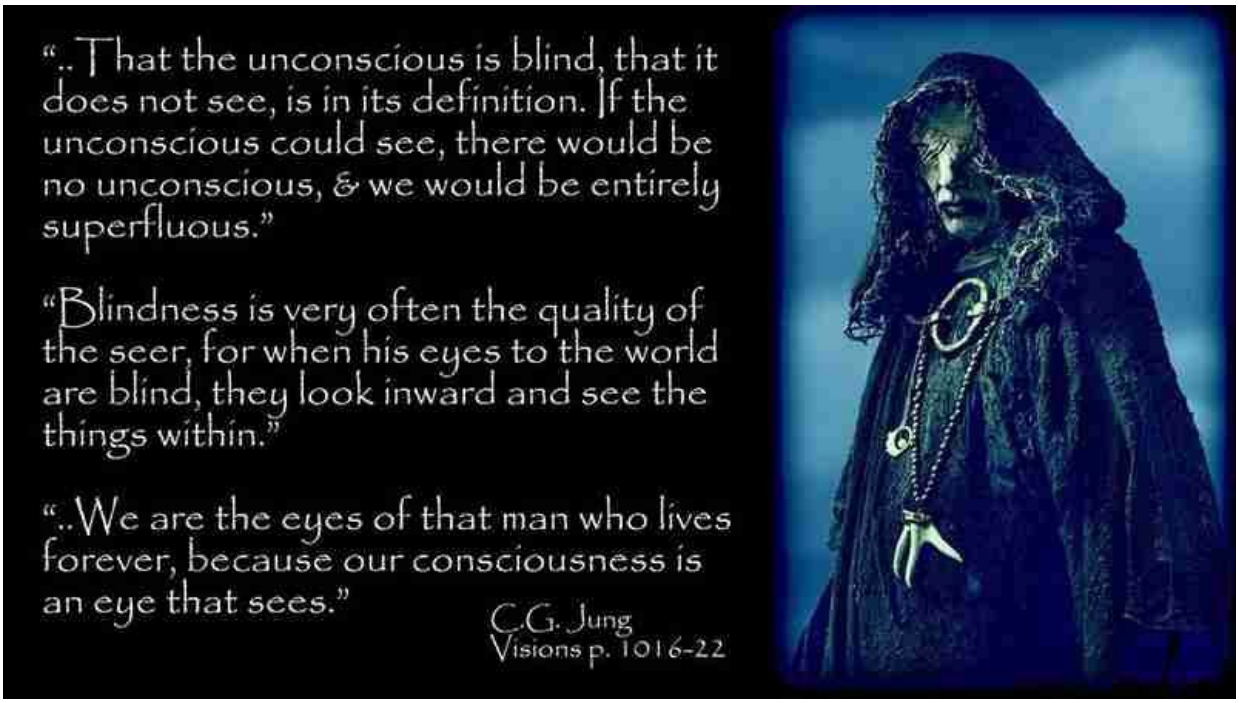
Carl Jung: We don't know whether the collective unconscious is conscious of its images, but it might be.
(2016-07-26 02:30)


"..That the unconscious is blind, that it does not see, is in its definition. If the unconscious could see, there would be no unconscious, & we would be entirely superfluous."
"Blindness is very often the quality of the seer, for when his eyes to the world are blind, they look inward and see the things within."
"..We are the eyes of that man who lives forever, because our consciousness is an eye that sees."
C.G. Jung
Visions p. 1016-22

Dr: Jung: I think that would be the most concise answer to my question.

This figure quite certainly represents the collective unconscious, and the fact that the unconscious is blind, that it does not see, is in its definition.
Dr: Jung: I think that would be the most concise answer to my question.

This figure quite certainly represents the collective unconscious, and the fact that the unconscious is blind, that it does not see, is in its definition.

If the unconscious could see, there would be no unconscious, and we would be entirely superfluous.

Everything would be foreseen, we would have predestination with no freedom whatever, no chance of free will.

That seems to be a statement of fact, but it does not quite explain why those great forces which have made him what he is have made him blind at the same time.

You see, he would not say he had been made blind unless he assumed that he had once been able to see.

Now we don’t know whether the unconscious has ever been able to see, but apparently the old man could see, and then the same great forces that gave him his eyesight, or his importance, rendered him blind. Carl Jung, Visions Seminar, Pages 1021-1022

Now in this vision the grandfather, the old man, is blind.

Blindness is very often the quality of the seer, for when his eyes to the world are blind, they look inward and see the things within.

His attributes are the cross of blood, his garment embroidered with Chinese dragons, and at his feet the lion carved in stone.

So two important attributes of the old man who sums up the collective unconscious, are, as we said, the power embodied in the lion and the wisdom represented by the Chinese garment. Carl Jung, Visions Seminar, Page 1021.

Dr. Jung: Yes, he cannot see our world, which means that we are the eyes of that man who lives forever, because our consciousness is an eye that sees.

When one understands, one says, "I see."

A field of vision means a field of consciousness; consciousness is essentially an eye, an organ of perception of the present instant which lasts a fraction of a second.

We have, as it were, a momentary consciousness, lasting between sixty and eighty years, let us say, which is of course no time at all.

Moreover we live only from moment to moment, we always forget the past and do not see the future, whereas the age-old man is that which is past as well as the future.

Therefore he is blind, while we have eyes.

Perhaps he has an inner consciousness, and we may be inside of him, that is possible.

There are philosophies about this man-the idea that there is an inner consciousness-but we cannot prove it.

We don’t know whether the collective unconscious is conscious of its images,

but it might be. Now upon his forehead is a cross of blood.

Who would be marked like that? Carl Jung, Visions Seminar, Page 1016

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Page 1016 Carl Jung across the web:

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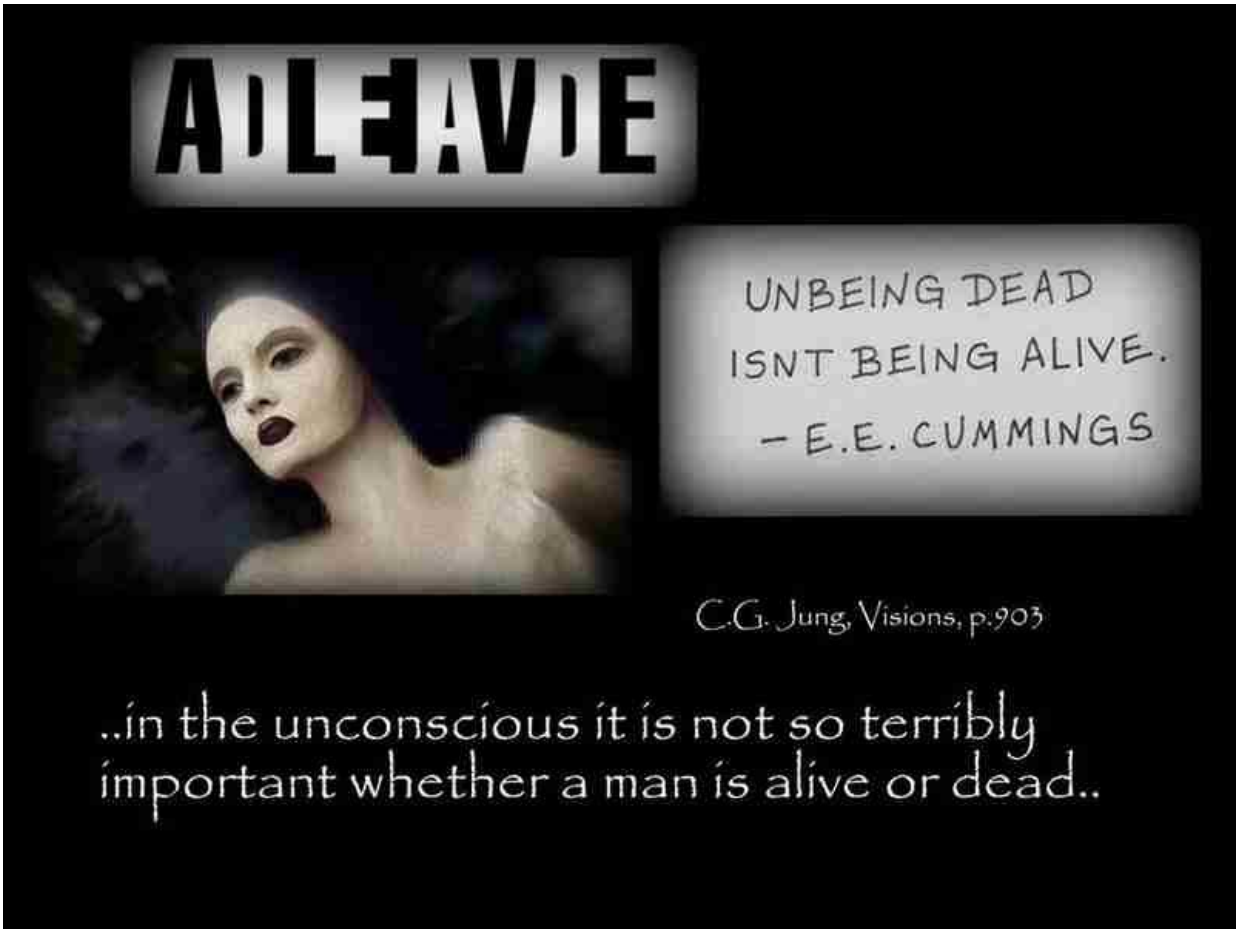
Miss Wharton: Would you call those prophetic dreams? (2016-07-27 02:30)


ALEAVE
UNBEING DEAD
ISNT BEING ALIVE.
– E.E. CUMMINGS
C.G. Jung, Visions, p.903
..in the unconscious it is not so terribly important whether a man is alive or dead..

Dr. Jung: You can call them prophetic, but with that peculiar psychological inflection naturally.

In the so-called prophetic dreams of antiquity, if you dreamt, for instance, that your house or the house of your father had collapsed, it meant that it was really going to collapse, it was a concrete event.

But if we dream that a house collapses, once in thousands of cases it might mean a real house, but as a rule it does not.

Usually it would be a psychological dream meaning that an attitude or a certain mental condition was going to collapse, because a house symbolizes a man's psychical structure, his attitude, his beliefs, the way in which he lives, and so on.

For example, pieces of furniture mean contents, either of the conscious or of the unconscious.

And baggage, pieces of luggage, very often mean complexes; therefore those dreams where you are hurrying to change trains and discover you have a great pile of luggage and no time to carry it to the other train mean that you are not getting over your complexes, there are too many and the unconscious is overburdened.

Such dreams are not to be understood literally, they are not prophetic in that sense, but they have that qual- ity of psychological anticipation.

Or suppose someone is going to die.

The death is not necessarily anticipated because in the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious.

One could say the whole psychological side of human life was the thing that is chiefly anticipated or constructed by the dreams. Carl Jung, Visions Seminar, Pages 902-903.

Carl Jung: One must remember, over the animal is the god; with the god, is the god's animal.
(2016-07-28 02:30)

Another time, discussing animals, he said: "God has His animal, the dove; Jesus had his, the little ram; the apostles all had theirs.

Now the ancients-Mithras-had different orders of initiation.

They would call the god by calling the animal-the raven, the cock-making the sounds with their mouth, giving the call.

Sometimes they would come.

Call it synchronicity, magic, there it is.

If one can stay in the middle, know one is human, relate to both the god, and the animal of the god, then one is all right.

One must remember, over the animal is the god; with the god, is

the god’s animal." The last time I saw Dr. Jung was on the occasion

of his eightieth birthday.

I had flown in unexpectedly, and at the large hotel reception attended by many visiting dignitaries, I made my way to his big chair enthroned at the center of the room.

He rose to greet me, leaning on his sturdy, silver-headed cane, looking fit and handsome, with his shock of white hair.

And the next day he unexpectedly joined those who were continuing the celebration by a chartered boat ride around the Lake of Zurich.

And there he engaged in animated conversation with visiting doctors.

There are vivid small memories too: of the big empty chair in the club room, waiting for him, when it was known he would be attending a meeting, and the stir that went around when he entered and took the place reserved for him; of the evident enjoyment of the Institute
parties which he and Mrs. Jung attended-the costume parties that are so much a part of Swiss life; of an evening when Mrs.

Jung’s class on the Holy Grail was invited to the Jung home for coffee and discussion and questions
and answers; and how inevitably Dr. Jung became head of the circle, and the one to whom the questions were put.

I remember the look of appreciation in his eyes when I brought long-stemmed floribunda roses, a sheaf of them, to him, on the occasion of my first appointment.

And of how the spirit of anger filled him with a tremendous vitality, once, to be dissipated as soon as he knew the situation.

And of how, to me, his talk, ever kindly and gentle, was like a swift, clear stream on a summer morning.

I heard from Dr. Jung just once, after my return to America, in a letter written

December 23, 1959. I should like to quote the entire letter here, and I think it

speaks for itself:

Dear Miss Ainsworth,

I have read your friendly letter with interest.

I have been particularly interested in what you say about the book of Job, i.e., the divine omniscience.

While reading this little book you must be constantly aware of the fact, that whatever I say in it, does not refer to God Himself, but rather to the idea or opinion, man makes of God to himself.

When I use the term "the omniscient God" it means: this is what man says about God and not that God is omniscient.

Man always uses that knowledge, he finds in himself, to characterize his metaphysical figures.

Thus you could make an analogy between the obliviousness of the human being and a similar state of his God.

But this is insofar not permissible as man himself has made the dogmatic statement, that God's Omniscience is absolute, and not subject to man's shortcomings.

Thus God's omniscience means really a perfect presence of mind and then only it becomes a blatant contradiction, that He does not consult it, or seems to be unaware of it.

In this sense 'God' is very paradoxical and I call my reader's attention to such and other contradictions, to wake him up, so that he gets aware of the insufficiency of his representations and indirectly of
the need to revise them.

This is the point, which is regularly misunderstood: people assume that I am talking

about God Himself. In reality I am talking about human representations.

So if anybody should talk to you about my job, you better refer him

to this passage. With my best wishes for Christmas and the New

Year,

I remain,

Yours sincerely,

C.G. Jung

Mary Louise Ainsworth , J.E.T., Pages 111-113

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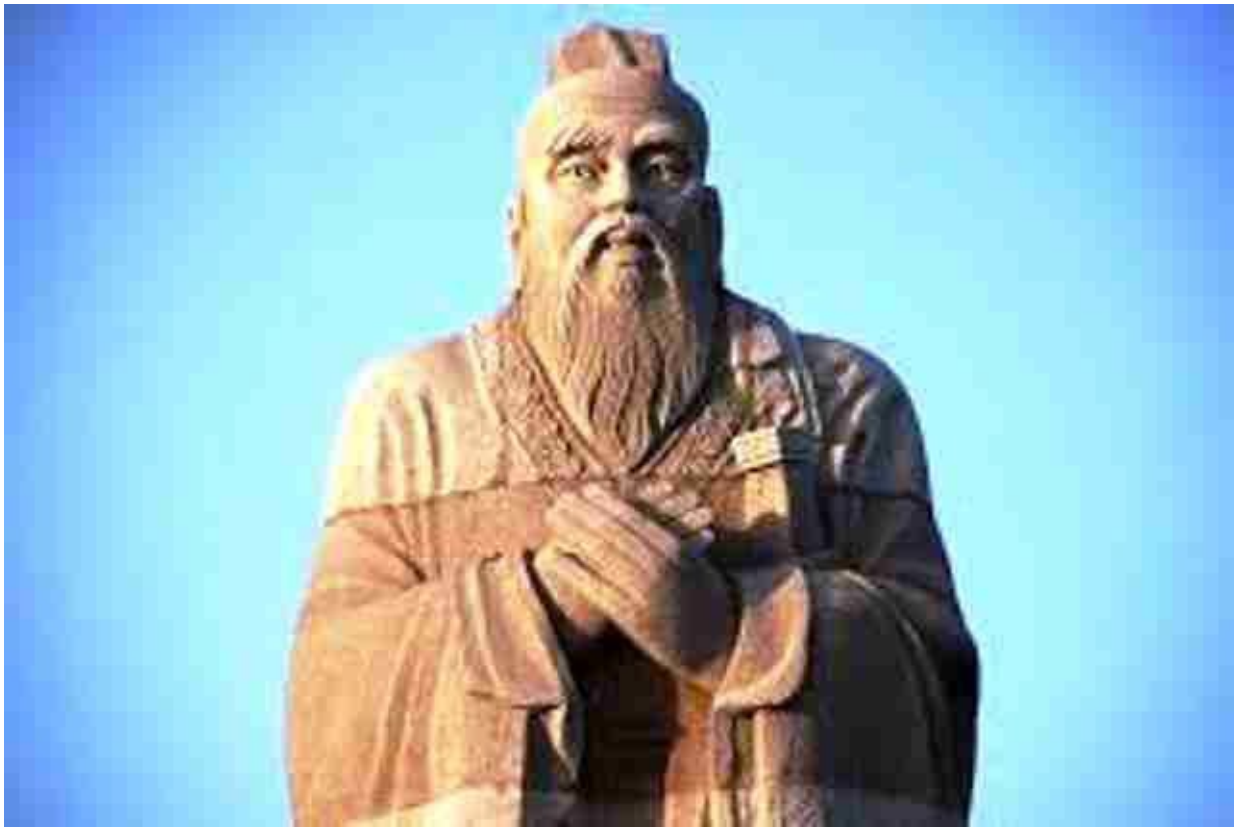
Rabbi David Zeller: It Furthers One To See The Great Man. (2016-07-29 02:30)



Growing up in a house with Jung's picture in most every room, and living in Switzerland with my parents-they in analysis and classes at the Institute, I and my sister in boarding schools in the Alps-this was my opportunity to meet the great man.

I wrote a very serious eleven-year-old's letter asking to meet him, and got an answer from his secretary that reached out, tousled my hair, and said Jung was very busy.

Then, a breakthrough: the tenth anniversary of the Institute.

HE would be there, and Barbara Hannah, my mother's analyst,

was driving him. She would tell him who I was, and that I was

waiting for him out front.

The day came, I had a fever, but I braved the journey by streetcar and waited in the rain for his arrival.

The car pulled up, and out bounced a huge man whom I had only known from the neck

up in photographs. He came up to me and said, "So you're Max Zeller's son!"

I said, "I've heard so much about you, I've. really been looking forward to

meeting you .... " He smiled, opened his arms out wide and said, "Well,

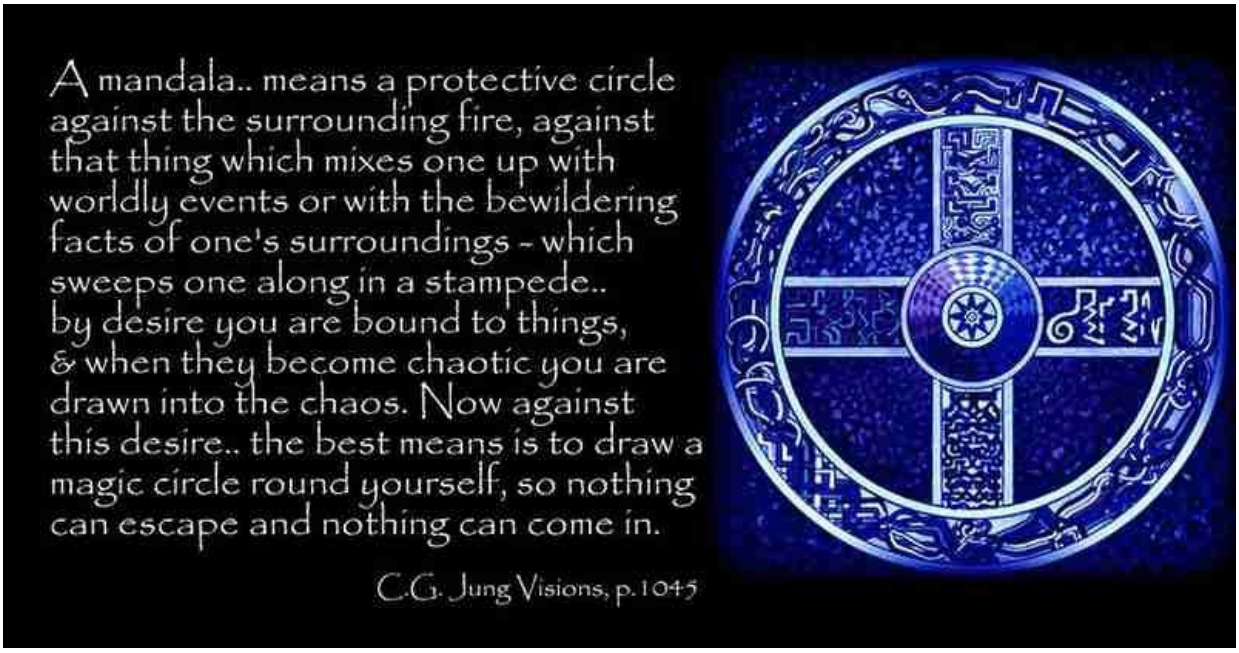
what do you think?"

I was speechless (very rare even at that young age) from my first "Zen experience."

Jung's unpretentiousness, his humor and his humanness have remained with me, and indeed, have furthered me.

And though I can now claim that Jung consulted me, wanting to know what I think, I'm still formulating my an- swer. Max Zeller, J.E.T., Page 107

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. (2016-07-30 02:30)


A mandala.. means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings - which sweeps one along in a stampede.. by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire.. the best means is to draw a magic circle round yourself, so nothing can escape and nothing can come in.
C.G. Jung Visions, p.1045

Dr. Jung: Of course not, we are moving now in a field where she has understood almost nothing. She had these visions after she left here, and I have never had a chance to talk with her about them. It is utterly improbable that she could have understood this.

The whole thing develops in the unconscious with no interference from the conscious. The next move will impress you with its simple logic.

The title of this new series of visions is: "The Pit of Onyx."

You know that onyx is a semiprecious stone of beautiful colors, usually rather dark.

Many precious vessels made of onyx are preserved from antiquity, particularly small vessels for ointments, or little tear jugs for funerals.

She says:The narrow path opened into a circle.

I saw a round pit of onyx which went down into the earth like a cone.

What do you make of the first sentence?-"the narrow path opened

into a circle." Mrs. Crowley: It looks like a mandala of some kind.

Dr. Jung: It is surely a mandala, and that always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings-which sweeps one along in a stampede, for instance.

And what makes one fall into such a chaotic

condition? Mrs. Crowley: Emotion.

Miss Hannah: Participation mystique.

Dr. Jung: In a state of participation mystique one always projects emotion, but that emotional condition is brought about, according to the Buddhist teaching, by what?

Mrs. Bailward: The flames of desire.

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos.

Now against this desire which is always trying to tear you to bits, to pull you hither and thither, the best means is to draw a magic circle round yourself, so that nothing can escape and nothing can come in; that is the first attempt at an attitude.

And in the center of this circle is that round pit of onyx going down into the

earth like a cone. What is that thing for?

What will happen when she approaches the center of

the circle? Frau Stutz: Either she will fall in or

something will come out.

Dr. Jung: Yes, and this situation would be like the lion making for the amphora.

The pit of onyx would be the amphora, and onyx is a precious substance out of which vases are made, so she is seeking a particularly precious vessel in which something is contained, out of which something might come, or into which she might get-we don't know.

She might fall in, we must see what follows.

But inside this magic circle she would be protected against the surrounding flames, the desire and the Panicky condition.

Now she looks down into the pit, and says: "At the bottom I beheld an old Indian woman holding in her arms

the Mexican image which seemed alive."

We assumed that that Mexican image must be a spiritual symbol because it was in the sky, in the kingdom of the air.

So at the bottom of the pit of onyx, the mandala, she beholds a symbol of a

peculiar kind of spirit. Why should it be Mexican? And why an Indian woman?

Mrs. Baumann: She is an American.

Dr. Jung: Yes, these are her ancestors who are connected with the soil, and soil is just matter, the absolute opposite of the spirit, yet it contains the spirit.

Without encountering the soil one would never realize the spirit; it needs that resistance of matter in order to reveal itself.

So she comes back to her primitive Indian ancestors, her spiritual ancestors, and the old Indian woman is holding that spiritual Mexican image which seems to be alive.

The symbol of the spirit has gained life. Carl Jung, Visions Seminar,

Pages 1045-1046 Carl Jung across the web:

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Carl Jung on "Ancestral" - Anthology (2016-07-31 02:30)

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living or- ganic system of the man, an imprint or ’archetype’ [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . .
Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the ter- race of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years

suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things

as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, hus- band and wife,
of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating
principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

These constituents of the personality—which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls—these constituents don't always fit. Carl Jung, Dream Analysis, Page 453

Carl Jung across the web:

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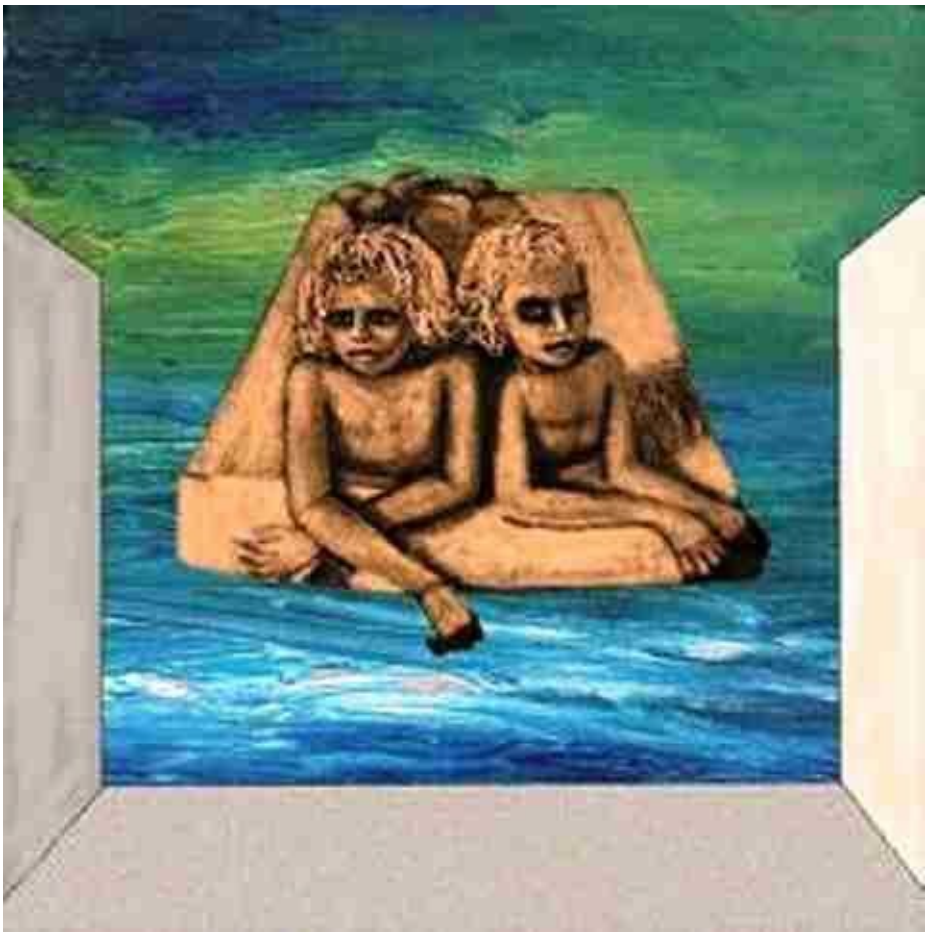
Gustav Dreifuss: Memory of C.G. Jung: (2016-07-31 02:30)



After about three years of analysis with Dr. Liliane Frey-Rohn, I dreamt an archetypal dream of such a content that Dr. Frey found it to be a dream for the boss!

I was very excited about this suggestion and immediately wrote Jung.

And then, at the beginning of March, 1951, I received a letter saying that Jung was

prepared to receive me. I was very excited, and the hour I had turned out to be

very interesting, stimulating.

It was incredible how much knowledge, amplifications to my dream I received in one hour.

Although I had been scared to a certain extent to meet the big man, I felt at ease when talking and listening to him.

At the door he said to me: Well, these were two really juicy dreams.

Another encounter: Attending a lecture, my wife and I happened to sit not far away from the Jung's.

When it was about time to leave, Jung suddenly turned to his wife and said in a genuine Swiss way: "So, Emma, chum jetzt!" (So, Emma, let's go!)

These words my wife and I still "hear" today!

Around 1955 the diploma-candidates of the Jung Institute had the opportunity to meet Jung in his home and ask questions.

I vividly remember Jung's answer with regard to the meaning of

consciousness. Then he added: But a still bigger problem is

unconsciousness.

How can man time and again become unconscious in order to unite with the depth of his soul and drink from the deepest wells? (At least, that's how I remember it.) Gustav Dreifuss, J.E.T., Pages 13-14

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Carl Jung Depth Psychology Across the Web (2016-07-31 04:25)

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2.8 August

Carl Jung: The Church means serving the community, therapy serves the individual. (2016-08-01 02:30)

To Pastor Fritz Pfafflin

Dear Pastor Pfafflin, 30 August 1937

A real grounding as a psychotherapist requires systematic study, above all

a training analysis. I don't think occasional consultations can replace the

continuity of the analytical process.

Of course you can learn all sorts of useful things from them, but that is not a professional grounding.

I think you would do better to acquire as much knowledge within your own field of work as you reasonably and possibly can, and so gain sufficient understanding from daily life.

In this way you will build up over the years a procedure that is peculiarly your own.

After all, there must be not only psychotherapists but also theologians with psychological knowledge, other- wise it would be better to turn the whole Church into a psychological clinic.

But the task of the Church is not the same as that of psychotherapy.

The Church means serving the community, therapy serves the

individual. There are plenty of people who can only be

reached collectively.

Best thanks for your interesting review.

Your honest words will be a thorn in the flesh

for many. With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 235 Carl Jung across the web:

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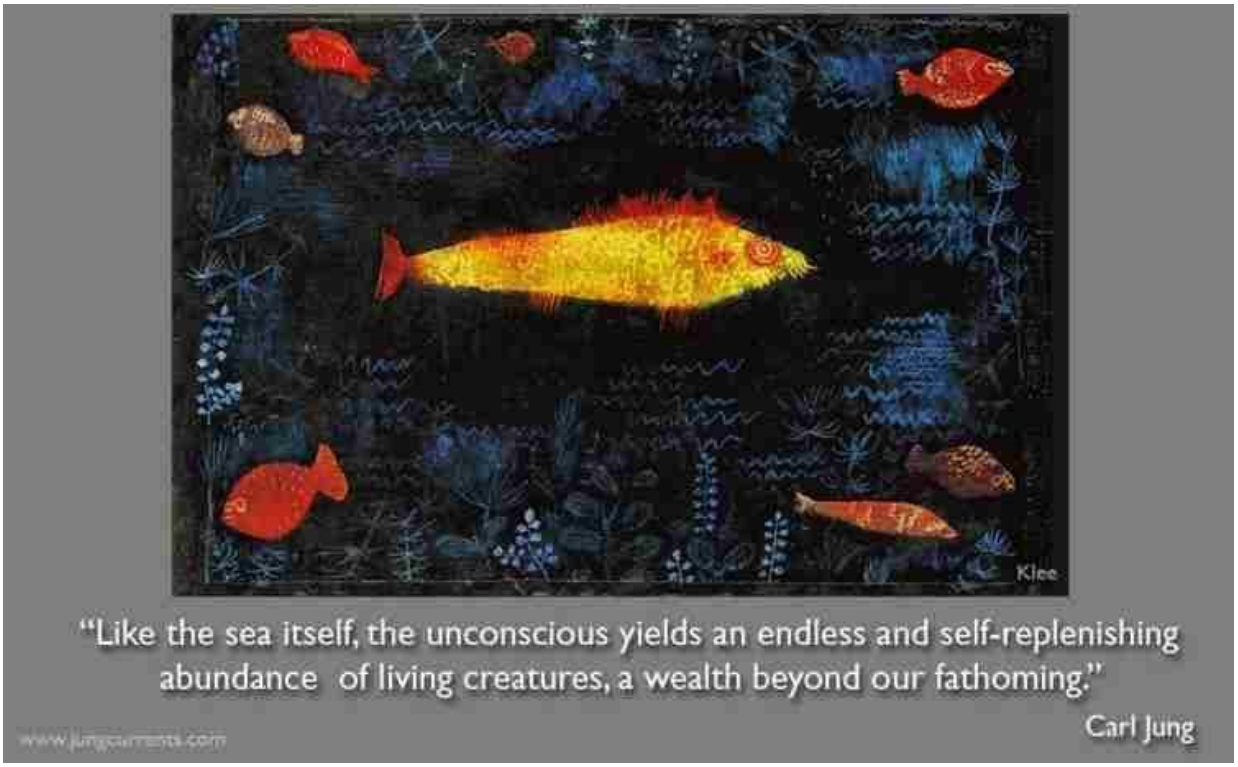
In her sixth or seventh year, she dreamt that God had promised her a golden fish. (2016-08-01 02:30)


Klee
"Like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming."
Carl Jung

In conclusion, I would like to give a concrete example of the way the symbol of the fish springs out of the unconscious autochthonously.

The case in question is that of a young woman who had uncommonly lively and plastic dreams.

She was very much under the influence of her father, who had a materialistic outlook and was not happily married.

She shut herself off from these unfavourable surroundings by developing, at a very early

age, an intense inner life of her own.

As a small child, she replaced her parents by two trees in the garden.

In her sixth or seventh year, she dreamt that God had promised her

a golden fish. From this time forth she frequently dreamt of fishes.

Later, a little while before starting psychological treatment on account of her manifold problems, she dreamt that she was "standing on the bank of the Limmat and looking down into the water.

A man threw a gold coin into the river, the water became transparent and I could

see the bottom. There was a coral reef and a lot of fishes.

One of them had a shining silver belly and a golden back.' During treatment she had the following dream: "I came to the bank of a broad, flowing river.

I couldn't see much at first, only water, earth, and rock.

I threw the pages with my notes on them into the water, with the feeling that I was giving

something back to the river. Immediately afterwards I had a fishing-rod in my hand.

I sat down on a rock and started fishing.

Still I saw nothing but water, earth, and

rock. Suddenly a big fish bit.

He had a silver belly and a golden back.

As I drew him to land, the whole landscape became alive: the rock emerged like the primeval foundation of the earth, grass and flowers sprang up, and the bushes expanded into a great forest.

A gust of wind blew and set everything in motion.

Then, suddenly, I heard behind me the voice of Mr. X [an older man whom she knew only from photographs and from hearsay, but who seems to have been some kind of authority for her].

He said, quietly but distinctly: 'The patient ones in the innermost realm are given the fish, the food of the deep.'

At this moment a circle ran round me, part of it touching the water.

Then I heard the voice again: 'The brave ones in the second realm may be given victory, for there the battle is fought.

Immediately another circle ran round me, this time touching the other bank.

At the same time I saw into the distance and a colourful landscape was revealed.

The sun rose over the horizon.

I heard the voice, speaking as if out of the distance: 'The third and the fourth realms come, similarly enlarged, out of the other two.

But the fourth realm'—and here the voice paused for a moment, as if deliberating—'the fourth realm joins on to the first.

It is the highest and the lowest at once, for the highest and the lowest

come together. They are at bottom one.' "

Here the dreamer awoke with a roaring in her ears. Carl Jung, Aion,

Pages 151-152 Carl Jung across the web:

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Carl Jung: Every real solution is only reached by intense suffering. (2016-08-02 02:30)

To P. W. Martin

Dear Mr. Martin, 20 August 1937

I'm indeed very sorry that I have left your letter unanswered, but I was so busy that I could not find the necessary time to answer your question properly.

It is a very difficult and important question, what you call the technique of dealing with the shadow.

There is, as a matter of fact, no technique at all, inasmuch as technique means that there is a known and perhaps even prescribable way to deal with a certain difficulty or task.

It is rather a dealing comparable to diplomacy or statesmanship.

There is, for instance, no particular technique that would help us to reconcile two political parties opposing each other.

It can be a question of good will, or diplomatic cunning or civil

war or anything. If one can speak of a technique at all, it

consists solely in an attitude.

First of all one has to accept and to take seriously into account the existence of

the shadow. Secondly, it is necessary to be informed about its qualities and

intentions.

Thirdly, long and difficult negotiations will be unavoidable.

Nobody can know what the final outcome of such negotiations will be.

One only knows that through careful collaboration the problem itself becomes changed.

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow.

Such threats diminish usually when one meets them seriously.

Pairs of opposites have a natural tendency to meet on the middle line, but the middle line is never a compromise thought out by the intellect and forced upon the fighting parties.

It is rather a result of the conflict one has to suffer.

Such conflicts are never solved by a clever trick or by an intelligent invention but by enduring them.

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together.

It is a sort of alchemistic procedure rather than a rational choice

and decision. The suffering is an indispensable part of it.

Every real solution is only reached by intense suffering.

The suffering shows the degree in which we are intolerable to

ourselves. "Agree with thine enemy" outside and inside!

That’s the problem!

Such agreement should violate yourself as little as your enemy.

I admit it is not easy to find the right formula, yet if you find it you have made a whole of yourself and this, I think, is the meaning of human life.

In the meantime you have received my Terry Lectures.

I should be very much obliged if you kindly looked them through, and you are only expected to correct the worst errors in orthography and style.

But I have to bear it if the general style is somewhat

awkward and crude. In America I’m not expected to write a

flawless style.

So please don’t spend too much time on it.

If you just read through them it will be all

they need. I hope so at least!

I’m very grateful to you for your willingness to give me

your help. Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 233-235

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Carl Jung: my heartfelt condolences on the death of your mother. (2016-08-02 02:30)

To Albert Oeri

Dear friend, 11

December 1920 I have

still to express

I heard this sad news only when I got back to Switzerand after a long absence in England.

The mass of work that had piled up in the meantime has prevented me from attending to

my correspondence. I hope all goes well with you, your family and my godchild,1 to

whom I send special greetings.

Unfortunately I never go to Basel, but I hope she will come to visit me sometime next summer.

We will then take the big sailing boat to the enchanted island in the Upper Lake,where the wild ducks, plovers, and crested grebes nest in the reeds.

This will be sure to please

her. Cordial greetings,

Jung Carl Jung, Letters Vol. I, Page 37.

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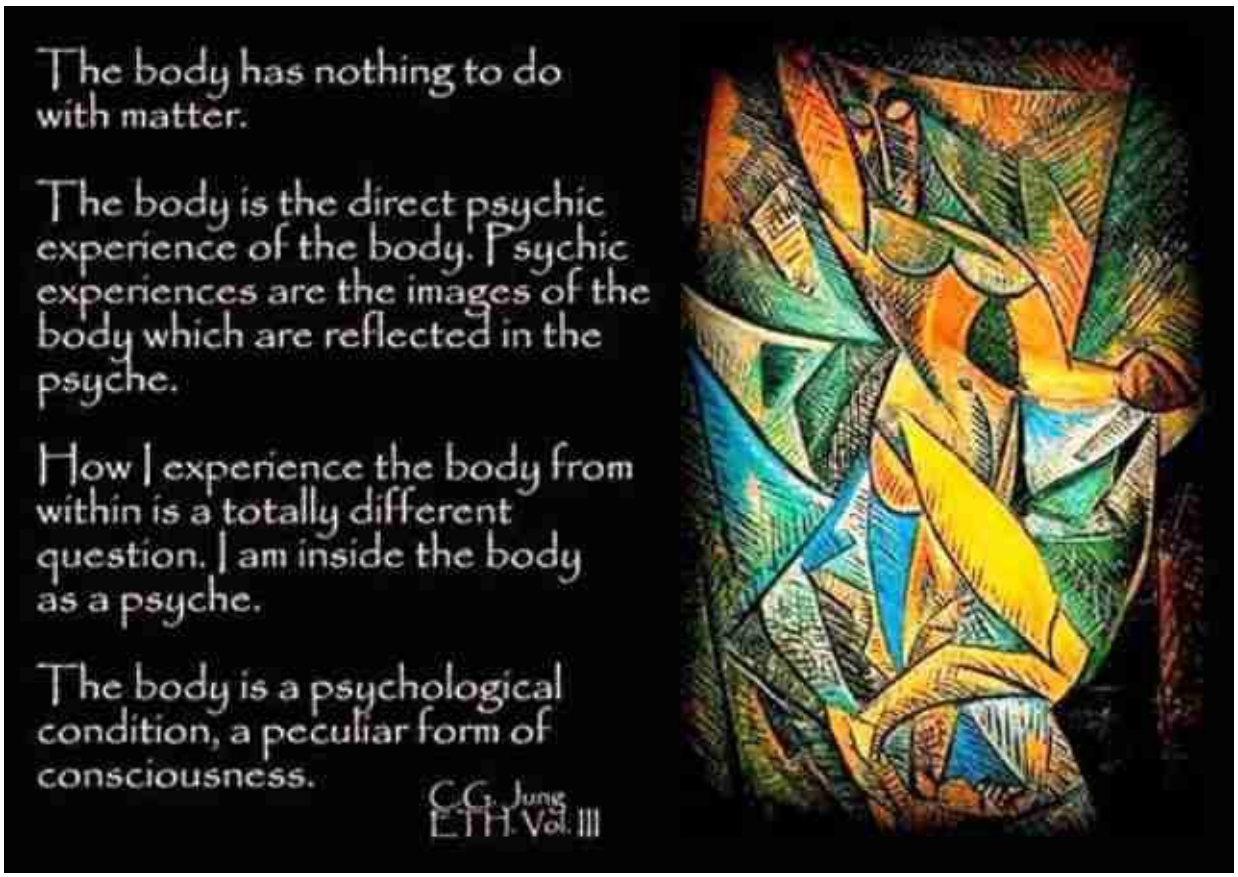
Carl Jung: We must say here that the body has nothing to do with matter.
(2016-08-03 02:30)


The body has nothing to do with matter.
The body is the direct psychic experience of the body. Psychic experiences are the images of the body which are reflected in the psyche.
How I experience the body from within is a totally different question. I am inside the body as a psyche.
The body is a psychological condition, a peculiar form of consciousness.
C.G. Jung
ETH. Vol. III

We see, therefore, that possession by a breath-like being is a primeval conception of a spiritual condition.

The man who unexpectedly speaks from an exalted or peculiar state is mana or tabu, if he speaks paradoxi- cally then he is surely a sorceror.

All this shows us that the psychological phenomenon of the spirit is an exalted condition of life, or at least an unusual one, or, to formulate it still more carefully, it is a change in the personality.

You see it is something very different to the modern use of the word "Geist", and I am convinced that these original forms are far nearer to its real nature.

We can only speak of it as a human condition; what it is in and for itself is a question which cannot be an- swered, we can only know how it is experienced.

This is equally true of the concept of matter or body.

We must say here that the body has nothing to do with matter.

Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body.

Here again there is danger of a misunderstanding.

If we ask modern man what is body, he describes the anatomical structure which he can see with his eyes.

But that is no psychic experience, it is scientific experience of

the body. Psychic experiences is the image of the body

which is reflected in the psyche. How I experience the body

from within is a totally different question.

I am inside the body as a psyche.

If we investigate carefully what that means we come on a lot of extremely peculiar experiences which have given rise to many of the strangest symbols.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen.

Our medieval philosophers discovered these, and such centres are highly differentiated in India.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us infor- mation on this point.

We fill our bodies as if through inner streams.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results.

One can, for instance, warm cold limbs in this way and enervate certain muscles.

Yogins have many stunts of this kind which are based on psychological Prana experience and have nothing to do with mysticism. Carl Jung, ETH, Pages 225-226

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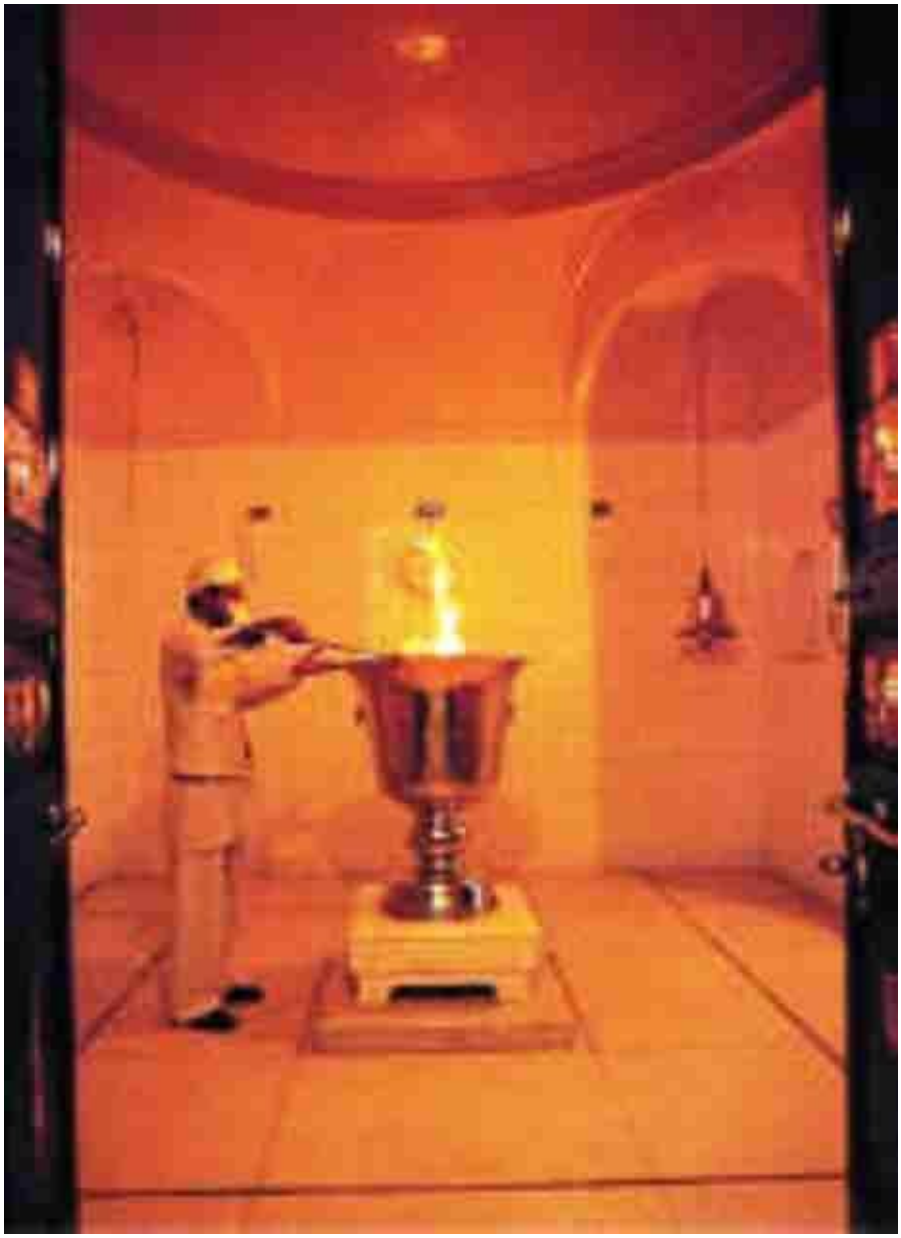
Carl Jung: I have some insight into Indian psychology and have also analysed a Parsee, (2016-08-04 02:30)



To J. Wilhelm Hauer

Dear Professor Hauer, 7 June 1937

Excuse my long silence, but I am so busy at present that I have practically no time to attend to my correspon- dence.

I have considered your suggestion and welcome the idea

of a meeting. A seminar on comparative religion would

be particularly valuable to us.

But as I don’t know how you would take to this idea, please tell me what you think about it.

The connection between race and religion, which you have in mind, is a very difficult theme.

Since the anthropological concept of race as an essentially biological factor remains completely unclarified, to demonstrate a connection between religion and this scarcely definable factor seems to me almost too bold an undertaking.

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology.

I would be just as incapable of establishing a real connection between the non-Semitic Berber race and the Aryan Mohammedan population of India.

I have some insight into Indian psychology and have also analysed a Parsee, but would not be able to relate Parseeism, which is essentially different from the Indian religion, to what I know of the racial psychology of the Indians.

I see enormous scientific difficulties in this field which could hardly be dealt with in a seminar.

Hence I would rather suggest to you a theme on comparative religion and would ask you to let me know your opinion.

With best

regards, Yours

sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 233 Carl Jung across the web:

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Carl Jung: Things that are neither useful nor beautiful usually have at least a meaning. (2016-08-05 02:30)

To Hans Welti

Dear Dr. Welti, 23 December 1932

Best thanks for kindly sending me the photograph of your hieroglyphic object.

As an utter dilettante I am of course completely nonplussed by it.

It would be a lie if I said I liked it, because it does not move me aesthetically in the least.

On the other hand it has something that intrigues me, although this, as I have sometimes found,often appear absurd to the artist-I look for the meaning.

Things that are neither useful nor beautiful usually have at least a meaning.

Why, for instance, does this thing not have three, five, or more prongs but

precisely four? Why, when you photograph it, does it cast such a deep

shadow?

Why is its base corrugated like that?

If I find such an object in the hut of a primitive, I know at once that it is ju-ju,1 i.e., medicine, and thus has a meaning.

A fetish is as a rule neither useful nor beautiful, but it has meaning,

magical meaning. This analogy helps me to gain some understanding

of these things.

From the artistic standpoint, I have thoroughly understood your article in the N.Z.Z., but for all that I cannot approve of modern art, i.e., find it beautiful.

I find it perfectly frightful.

The reason for this, it seems to me, is that art, without being aware of it, has invaded the realm of the mind and is trying to work out the unconscious meaning pictorially.

I can understand modern works of art only as idols from the underworld, and they become accessible to me only through a knowledge of the psychology of the unconscious.

They do not affect me aesthetically.

It may very well be that my attitude is that of a Philistine, but God knows I can’t find them beautiful.

Perhaps other centuries will, in which case I am thankful to the Creator that man doesn’t live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death.

As to your concluding question, phenomena of decay naturally occur in all epochs, but in

some they pile up. High points are the decline of antiquity, and the 12th and 16th

centuries.

With best regards,

Yours sincerely, c. G. JUNG Carl Jung, Letters Vol. I,

Pages 114-115 Carl Jung across the web:

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Carl Jung: Death is a faithful companion of life and follows it like its shadow. (2016-08-06 02:30)

To Alphonse Maeder

Dear friend, 26 February 1918

Please accept my heartfelt sympathy over the passing of

your mother. Death is a faithful companion of life and

follows it like its shadow.

We have still to understand how very much wanting to live =

wanting to die. Very cordially,

Jung Carl Jung, Letters Vol. I,

Page 34. Carl Jung across the

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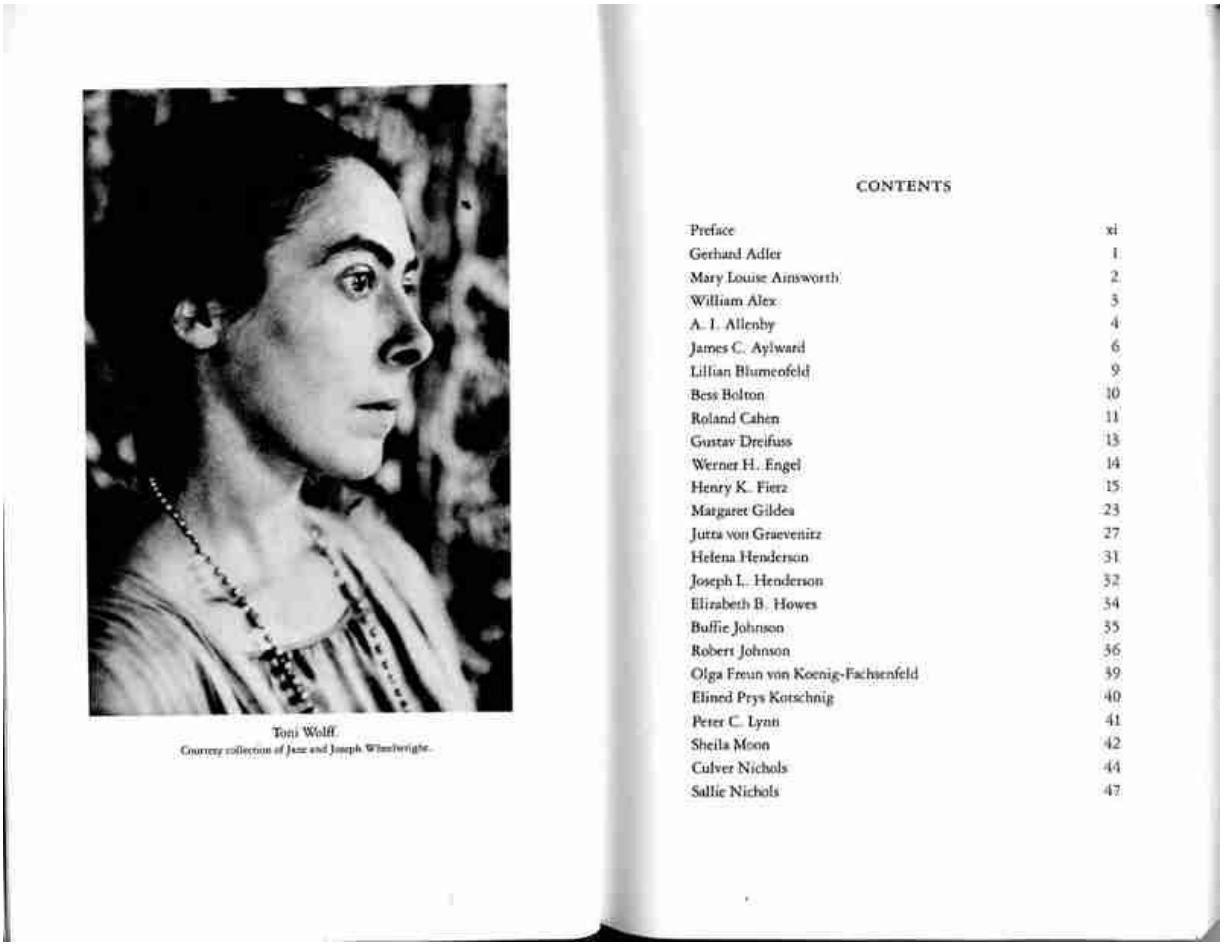
Carl Jung: Lao tse speaks of our Original Nature. (2016-08-07 02:30)



Toni Wolff.
Courtesy collection of Jane and Joseph Wheelwright.

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Mary Crile: A remembrance of C.G. Jung:

That afternoon after the dinner celebrating Jung's eightieth birthday everyone assembled for the boat trip down the lake.

The boat stopped outside Jung's house at Kusnacht and blew its whistle, while cameras and field glasses tried to distinguish him from the small group waving on the lawn.

Then the boat went on and stopped again at Meilen and who should step on board but the dear old wise man, chuckling over the grand surprise he had given everyone.

He sat on deck while members of the party clicked their cameras mercilessly in his face, and

then got off at Rapperswil. It was a wonderful, human gesture and he did it "just for fun" and

loved it, I was told by Dr. Riklin afterwards.

The last time I saw Jung face to face was less than two years ago.

I found him much aged but there was the same kindly twinkle behind those penetrating eyes of his.

When he said, "Pull up your chair, for I am getting deaf and old and stupid," I could not help smiling as I re- minded him that he had made exactly the same remark to me, just eleven years earlier.

He replied with a chuckle, "Well, it doesn't seem to get any better!"

Our conversation began with my giving him greetings from Dr. Henderson.

After inquiring about the progress of the book Dr. Henderson was writing, Jung said, 'Tm glad he's doing that. It is good to get away from the other work ... with the psychological rain dropping down all day. I'm glad I don't have that to do any more."

I had brought some magazine clippings about an interview on schizophrenia in which he had been misunder- stood and misinterpreted.

He said, "That is because they cannot conceive of paradoxical thinking-it

has to be either-or. It is hard for the Western mind to think that way."

He then told me of a man, in his fifties, whom he had seen only once.

"He was a pillar of the church, very stern, very righteous and people feared him.

He woke up suddenly one night and roused his wife to say, 'All my life I have been living what I am not-I am something quite different.'

After that he proceeded to live the rest of his life as a dissolute waster-he drank and spent all his money fool- ishly etc.

That was the opposite of individuation because he could not reconcile the two

sides of his nature. The Oriental mind does not think that way.

Lao tse speaks of our Original Nature.

. . . The Unconscious is just Nature and there is no such thing as good and evil in Nature .... How far can we say that we determine our own lives?

Well, we can say 'This is my will' ... but perhaps it is the will of the Unconscious

behind Consciousness. When things go wrong-not according to our wishes, it is

because the Unconscious opposes us."

I asked him if he would say that we only have freedom of choice to the extent of consciousness and he an- swered, "Yes-and yet there are cases of a calling-a vocation, such as that of St. Niklaus von der Flue and his terrible visions of God."

I asked whether it was because these visions were heretical that the church had so recently canonized him.

He replied, "It was because in the last war, on two occasions, Hitler's armies had orders to march through Switzerland, and were already at the border, when, at the last moment these orders were cancelled because of the collective vision of St. Niklaus' hands put out to stop them.

My son was with the Swiss Army at the time and heard it personally.

After that demonstration, there was so much public pressure that the church

had to canonize him. It is all in Dr. von Franz's book on St. Niklaus."

In reply to a question of mine, he said, "One must accept the swings of life.

There is a Flemish writer who tells of a man who climbs the hill, whistling and singing and laughing, and de- scends it with groans and tears.

Asked why he reversed the ordinary procedure, he answered, "I laugh when I go up because I think of coming down again, and weep coming down because I must go up once more!"

When I asked him what he was writing, he said, "My biography .. It is purgatory!

Frau Jaffe is writing it but I must check it all because no one knows someone else's life.

I have done the first twenty years and that is the easiest because one can be

more objective there." He paused and then added thoughtfully, "I don't know the

meaning of life."

As he said this, I felt that, even for Jung, who more than anyone in our day saw life steadily and saw it whole, there still remained an unsolved mystery and that his "pistis", translated from the Greek as "faith" but defined by him as "loyalty to an experience," made him content that his should be so.

As I went out of the house, I turned to look once more at the motto carved in the stone above

the doorway– vocatus atque non vocatus deus aderit (whether called upon or not called upon, God will be present). I felt the approaching sense of completion and almost heard the arrow flying to its mark.

at a reception on a very hot night, all decked in his new robes, and saying out of the side of his mouth to us: "I feel like an Indian in his sweat lodge!"

But I should like most to write about the time in 1934 when Cary took her daughter and me to Bollingen for dinner.

It was May-we drove out in the late afternoon, and the sun was low, and all the fields absolutely starry with flowers.

There is no doubt that it was an extraordinarily magical place, there at

the end of the lake. We walked by the lake and built a fire on the beach,

and Dr. Jung was off chopping wood.

When we came in I remember the damp, stony, medieval look and smell of the inside of the house, and Dr. Jung sitting by the fireplace with a stocking cap on his head, stirring a stew in a big iron pot.

We ate the stew later at a refectory table in another stone floored room.

Dr. Jung gave us a lot of wine and made us all quite drunk in a pleasant way, and all I can remember is every- one telling jokes, but not what they were.

Only when we had finished our second helping of stew, and might have been ready for another, he asked us to guess what a certain kind of meat in it could be.

We guessed heart, lungs, and all kinds of unusual things., and finally had to give up.

He then revealed that it was dried cow’s udder; and after that no one seemed to

want any more. Great joke!

He threw the rest to the dogs under the table-another medieval gesture.

I remember driving back through the warm night in the open car in a haze of wine and enjoyment.

I remember, but find it hard to convey, the fairy-tale quality of the place and everything that happened there.

Above all I remember someone who, by his every word and action gave one the feeling that life is a good thing-something even more precious to me than anything he put on paper. Mary Crile, J.E.T., Pages 114-117

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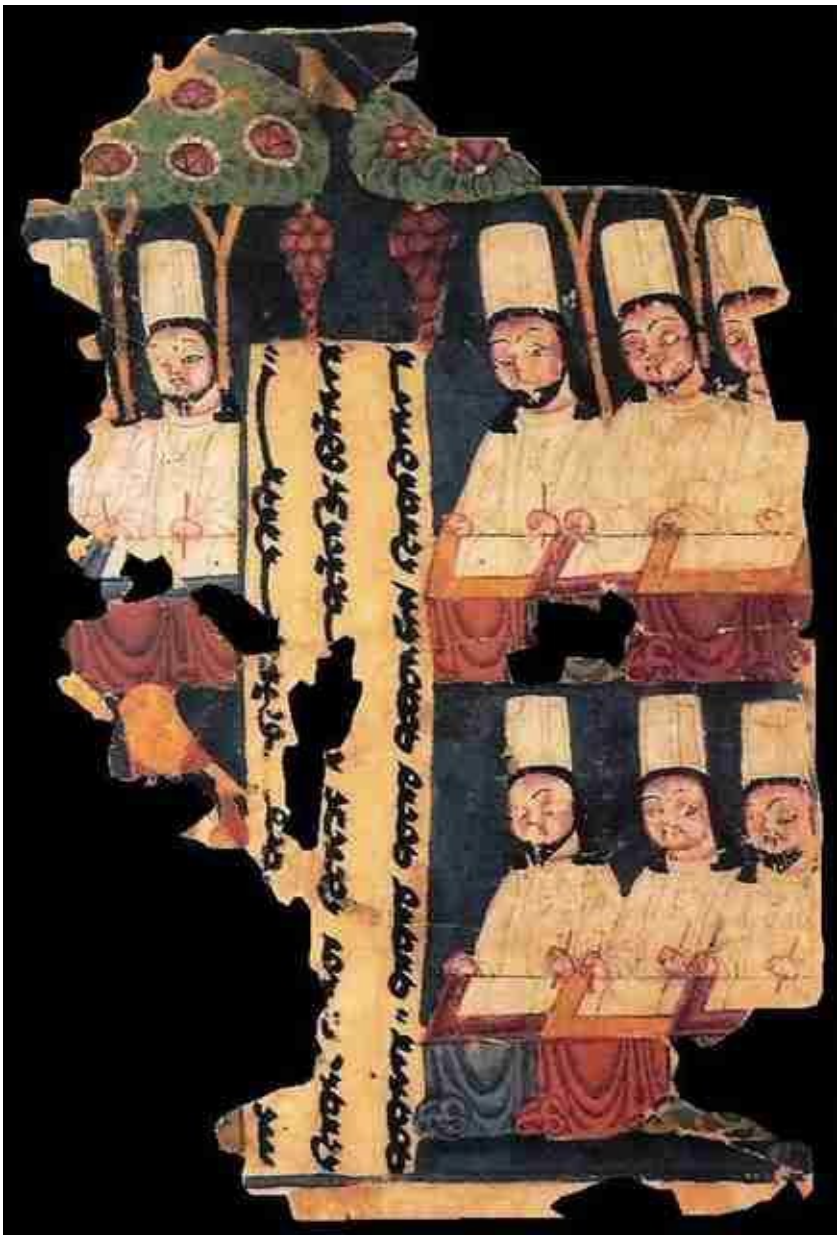
Carl Jung: Gnosticism has renewed its vitality with me recently... (2016-08-08 02:30)



[Carl Jung: … Gnosticism has renewed its vitality with

me recently…] To Father Victor White

Dear Victor! May 1948

Finally I am able to write to you.

I thank you very much for your excellent lecture on Gnosticism.

I much admire your balanced judgment and your just evaluation of a subject that has been so often repre- sented in a wrong light and misunderstood by all sorts of comprehensible

and incomprehensible prejudices.

Your presentation of the Pistis Sophia is excellent.

Among the patristic writers about Gnosticism I missed Hippolytos, the most thorough and the most intelligent of all.

Epiphanius, who shares the former's lot, does not deserve

much praise. Your paper has made me think: Have I faith

or a faith or not?

I have always been unable to produce faith and I have tried so hard that I finally did not know any more what faith is or means.

I owe it to your paper that I have now apparently an answer: faith or the equivalent of faith with me is what I would call respect.

I have respect for the Christian Truth.

Thus it seems to come down to an involuntary assumption in me that there is something to the dogmatic truth, something indefinable to begin with.

Yet I feel respect for it, although I don't really understand it.

But I can say my life-work is essentially an attempt to understand what others apparently can believe.

There must be-so I conclude-a rather strong motive-power connected with the Christian Truth, otherwise it would not be explicable why it influences me to such an extent.

My respect is-mind you-involuntary; it is a "datum" of

irrational nature. This is the nearest I can get to what

appears to me as "faith."

There is however nothing specific in it, since I feel the same kind of respect for the basic teachings of Bud- dhism and the fundamental Taoist ideas.

In the case of the Christian Truth one would be inclined to explain this a priori respect through

my Christian education. Yet the same cannot be said in the case of Buddhism, Taoism and

certain aspects of Islam.

Hindu theology curiously enough never had the same appeal, although it has gripped my intellect at times quite powerfully.

Gnosticism has renewed its vitality with me recently, as I was deeply concerned with the question of how the figure of Christ was received into Hellenistic nature-philosophy and hence into alchemy.

A little book has grown out of such studies within the

last months. It will be, I am afraid, a shocking and

difficult book.

It has reduced me to a most curious attempt to formulate the progress of symbolism within the last two thou- sand years through the figure of quaternities based upon 2 quaterniones of the Naasenes as mentioned by Hippolytos.

The first one is the so-called Moses-quaternio.

Well, it is a mad thing, which I cannot explain here but it seems hellishly important in so far as it winds up with the physical time-space quatemio.

The whole seems to be logically watertight.

I feel reasonably well and hope you do

the same. You must have had an

interesting time.

A Jesuit professor of theology at Louvainis coming to see

me next week. They begin to sit up.

Looking forward to the summer, when I hope to see you again

at Bollingen, Yours cordially, C.G. Carl Jung, Letters Vol. I,

Pages 501-503

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Carl Jung on The Tibetan Book of the Dead (2016-08-08 05:30)

[1]

The Bardo Thodol, fitly named by its editor, Dr. W. Y. Evans-Wentz, "The Tibetan Book of the Dead," caused a considerable stir in English-speaking countries at the time of its first appearance in 1927. It belongs to that class of writings which are not only of interest to specialists in Mahayana Buddhism, which also, because of their deep humanity and their still deeper insight into the secrets of the human psyche, make an especial appeal to the layman who is seeking to broaden his knowledge of life.

For years, ever since it was first published, the Bardo Thodol has been my constant companion, and to it I owe not only many stimulating ideas and discoveries, but also many fundamental insights. Unlike the Egyptian Book of the Dead, which always prompts one to say too much or too little, the Bardo Thodol offers one an intelligible philos- ophy addressed to human beings rather than to gods or primitive savages. Its philosophy contains the quintessence of Buddhist psychological criticism; and, as such, one can truly say that it is of an unexampled superiority. Not only the "wrathful" but also the "peaceful" are conceived as samsaric projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications.

But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real. The Bardo Thodol can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the unenlightened European at a disadvantage. The ever-present, unspoken assumption of the Bardo Thodol is the antinominal character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them.

The background of this unusual book is not the niggardly European "either-or," but a magnificently affirmative "both-and." This statement may appear objectionable to the Western philosopher, for the West loves clarity and unambiguity; consequently, one philosopher clings to the position, "God is," while another clings equally fervently to the negation, "God is not." What would these hostile brethren make of an assertion like the following:

Recognizing the voidness of thine own intellect to be Buddhahood, and knowing it at the same time to be thine own consciousness, thou shalt abide in the state of the divine mind of the Buddha.

Such an assertion is, I fear, as unwelcome to our Western philosophy as it is to our theology. The Bardo Thodol is in the highest degree psychological in its outlook; but, with us, philosophy and theology are still in the medieval, pre-psychological stage where only the assertions are listened to, explained, defended, criticized and disputed, while the authority that makes them has, by general consent, been deposed as outside the scope of discussion.

Metaphysical assertions, however, are statements of the psyche, and are therefore psychological. To the West- ern mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological" For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even-at a pinch-by the "Absolute" itself.

This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It al- most seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnez-leur une ame, mais une petite!

it is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.

With this great psychological truth the Bardo Thodol opens. The book is not a ceremonial of burial, but a set of instructions for the dead, a guide through the changing phenomena of the Bardo realm, that state of existence which continues for forty-nine days after death until the next incarnation. If we disregard for the moment the supratemporality of the soul which the East accepts as a self-evident fact we, as readers of the Bardo Thodol, shall be able to put ourselves without difficulty in the position of the dead man, and shall consider attentively the teaching set forth in the opening section, which is outlined in the quotation above. At this point, the following words are spoken, not presumptuously, but in a courteous manner.

O nobly born (so and so), listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O nobly born, thy present intellect, in real nature void, not formed into anything as regards characteris- tics or color, naturally void, is the very Reality, the All-Good. Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha.

This realization is the Dharmakaya state of perfect enlightenment; or, as we should express it in our own lan- guage, the creative ground of all metaphysical assertion is consciousness, as the invisible, intangible manifestation of the soul. The "Voidness" is the state transcendent over all assertion and all predication. The fullness of its discriminative manifestations still lies latent in the soul.

The text continues:

Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light Buddha Amitabha.

The soul is assuredly not small, but the radiant Godhead itself. The West finds this

statement either very dan- gerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things. But if we can master ourselves far enough to refrain from our chief error of always wanting to do something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the Bardo

Thodol which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls.

No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul. The East can sustain this paradox better than the unfortunate Angelus Silesius, who even today would be psychologically far in advance of his time.

It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." It is from this world of "given" things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation. We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the "giver" of all "given" things dwells within us.

This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, al- though it is often so very necessary, indeed vital, for us to know it. Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called "knowledge of life" (Manda d'Hayye). Perhaps it is not granted to many of us to see the world as something "given." A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen.

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond. Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconscious- ness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given."

Thus far the Bardo Thodol is, as Dr. Evans-Wentz also feels, an initiation process whose purpose it is to re- store to the soul the divinity it lost at birth. Now it is a characteristic of Oriental religious literature that the teaching invariably begins with the most important item, with the ultimate and highest principles which, with us, would come last as for instance in Apuleius, where Lucius is worshipped as Helios only right at the end. Accordingly, in the Bardo Thodol, the initiation is a series of diminishing climaxes ending with rebirth in the womb. The only "initiation process" that is still alive and practiced today in the West is the analysis of the unconscious as used by doctors for therapeutic purposes.

This penetration into the ground layers of consciousness is a kind of rational maieutics in the Socratic sense, a bringing forth of psychic contents that are still germinal, subliminal, and as yet unborn. Originally, this therapy took the form of Freudian psychoanalysis and was mainly concerned with sexual fantasies. This is the realm that corresponds to the last and

lowest region of the Bardo, known as the Sidpa Bardo, where the dead man, unable to profit by the teachings of the Chikhai and Chonyid Bardo, begins to fall a prey to sexual fantasies and is attracted by the vision of mating couples.

Eventually he is caught by a womb and born into the earthly world again. Meanwhile, as one might expect, the Oedipus complex starts functioning. If his karma destines him to be reborn as a man, he will fall in love with his mother-to-be and will find his father hateful and disgusting. Conversely, the future daughter will be highly attracted by her father-to-be and repelled by her mother. The European passes through this specifically Freudian domain when his unconscious contents are brought to light under analysis, but he goes in the reverse direction. He journeys back through the world of infantile-sexual fantasy to the womb.

It has even been suggested in psychoanalytical circles that the trauma par excellence is the birth-experience itself nay more, psychoanalysts even claim to have probed back to memories of intra-uterine origin. Here Western reason reaches its limit, unfortunately. I say "unfortunately/' because one rather wishes that Freudian psychoanalysis could have happily pursued these so-called intra-uterine experiences still further back. Had it succeeded in this bold undertaking, it would surely have come out beyond the Sidpa Bardo and penetrated from behind into the lower reaches of the Chonyid Bardo.

It is true that, with the equipment of our existing biological ideas, such a venture would not have been crowned with success; it would have needed a wholly different kind of philosophical preparation from that based on current scientific assumptions. But, had the journey back been consistently pursued, it would undoubtedly have led to the postulate of a pre-uterine existence, a true Bardo life, if only it had been possible to find at least some trace of an experiencing subject. As it was, the psychoanalysts never got beyond purely conjectural traces of intra-uterine experiences, and even the famous ' 'birth trauma" has remained such an obvious truism that it can no longer explain anything, any more than can the hypothesis that life is a disease with a bad prognosis because its outcome is always fatal. Freudian psychoanalysis, in all essential aspects, never went beyond the experiences of the Sidpa Bardo; that is, it was unable to extricate itself from sexual fantasies and similar "incompatible" tendencies which cause anxiety and other affective states.

Nevertheless, Freud's theory is the first attempt made by the West to investigate, as if from below, from the animal sphere of instinct, the psychic territory that corresponds in Tantric Lamaism to the Sidpa Bardo. A very justifiable fear of metaphysics prevented Freud from penetrating into the sphere of the "occult." In addition to this, the Sidpa state, if we are to accept the psychology of the Sidpa Bardo, is characterized by the fierce wind of karma, which whirls the dead man along until he comes to the "womb-door." In other words, the Sidpa state permits of no going back, because it is sealed off against the Chonyid state by an intense striving downwards, towards the animal sphere of instinct and physical rebirth.

That is to say, anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. It is therefore not possible for Freudian theory to reach anything except an essentially negative valuation of the unconscious. It is a "nothing but." At the same time, it must be admitted that this view of the psyche is typically Western, only it is expressed more blatantly, more plainly, and more ruthlessly than others would have dared to express it, though at bottom they think no differently. As to what "mind" means in this connection, we can only cherish the hope that it will carry conviction. But, as even Max Scheler noted with regret, the power of this "mind" is, to say the least of it, doubtful.

I think, then, we can state it as a fact that with the aid of psychoanalysis the rationalizing mind of the West has pushed forward into what one might call the neuroticism of the Sidpa state, and has there been brought to an inevitable standstill by the uncritical assumption that everything psychological is subjective and personal. Even so, this advance has been a great gain, inasmuch as it has enabled us to take one more step behind our

conscious lives. This knowledge also gives us a hint of how we ought to read the Bardo Thodol that is, backwards. If, with the help of our Western science, we have to some extent succeeded in understanding the psychological character of the Sidpa Bardo, our next task is to see if we can make anything of the preceding Chonyid Bardo.

The Chonyid state is one of karmic illusion that is to say, illusions which result from the psychic residua of pre- vious existences. According to the Eastern view, karma implies a sort of psychic theory of heredity based on the hypothesis of reincarnation, which in the last resort is an hypothesis of the supratemporality of the soul. Neither our scientific knowledge nor our reason can keep in step with this idea. There are too many ifs and but's. Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect. Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God. Hence we may cautiously accept the idea of karma only if we are understand it as psychic heredity in the very widest sense of the word.

Psychic heredity does exist that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. It does no violence to the nature of these complex facts if natural science reduces them to what appear to be physical aspects (nuclear structures in cells, and so on). They are essential phenomena of life which express themselves, in the main, psychically, just as there are other inherited characteristics which express themselves, in the main, physiologically, on the physical level. Among these inherited psychic factors there is a special class which is not confined either to family or to race.

These are the universal dispositions of the mind, and they are to be understood as analogous to Plato's forms (eidola), in accordance with which the mind organizes its contents. One could also describe these forms as categories analogous to the logical categories which are always and everywhere present as the basic postulates of reason. Only, in the case of our "forms," we are not dealing with categories of reason but with categories of the imagination. As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why, following St. Augustine, I call them "archetypes." Comparative religion and mythology are rich mines of archetypes, and so is the psychology of dreams and psychoses.

The astonishing parallelism between these images and the ideas they serve to express has frequently given rise to the wildest migration theories, although it would have been far more natural to think of the remarkable similarity of the human psyche at all times and in all places. Archetypal fantasy-forms are, in fact, reproduced spontaneously anytime and anywhere, without there being any conceivable trace of direct transmission. The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms.

If the archetypes were not pre-existent in identical form everywhere, how could one explain the fact, postu- lated at almost every turn by the Bardo Thodol, that the dead do not know that they are dead, and that this assertion is to be met with just as often in the dreary, half-baked literature of European and American Spiritualism? Although we find the same assertion in Swedenborg, knowledge of his writings can hardly be sufficiently widespread for this little bit of information to have been picked up by every small-town medium. And a connection between Swedenborg and the Bardo Thodol is completely unthinkable. It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. It is significant, that ghosts all over the world have certain features in common.

I am naturally aware of the unverifiable spiritualistic hypothesis, though I have no wish

to make it my own. I must content myself with the hypothesis of an omnipresent, but differentiated, psychic structure which is inherited and which necessarily gives a certain form and direction to all experience. For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which

determine psychic life to an extraordinary degree. That is why I also call them dominants of the unconscious. The layer of unconscious psyche which is made up of these universal dynamic forms I have termed the collective unconscious.

So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are un- doubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences. They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, Sidpa psychology consists in wanting to live and to be born. (The Sidpa Bardo is the "Bardo of Seeking Rebirth.") Such a state, therefore, precludes any experience of transubjective psychic realities, unless the individual refuses categorically to be born back again into the world of consciousness. According to the teachings of the Bardo Thodol, it is still possible for him, in each of the Bardo states, to reach the Dharma kaya by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the "dim lights."

This is as much as to say that the dead man must desperately resist the dictates of reason, as we understand it, and give up the supremacy of egohood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of symbolical death, corresponding to the Judgment of the Dead in the Sidpa Bardo. It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the Bardo Thodol calls "karmic illusion." Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination. It is sheer dream or "fantasy," and every well-meaning person will instantly caution us against it; nor indeed can one see at first sight what is the difference between fantasies of
this kind and the phantasmagoria of a lunatic. Very often only a slight abaissement du niveau mental is needed to unleash this world of illusion. The terror and darkness of this moment has its equivalent in the experiences described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also reveal the archetypes, the karmic images which appear first in their terrifying form. The Chonyid state is equivalent to a deliberately induced psychosis.

One often hears and reads about the dangers of yoga, particularly of the ill-reputed Kundalini yoga. The delib- erately induced psychotic state, which in certain unstable individuals might easily lead to a real psychosis, is a danger that needs to be taken very seriously indeed. These things really are dangerous and ought not to be meddled within our typically Western way. It is a meddling with fate, which strikes at the very roots of human existence and can let loose a flood of sufferings of which no sane person ever dreamed. These sufferings correspond to the hellish torments of the Chonyid state, described in the text as follows:

Then the Lord of Death will place round thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou wilt be incapable of dying. Even when thy body is hacked to pieces, it will revive again. The repeated hacking will cause intense pain and torture.

it is a disintegration of the wholeness of the Bardo body, which is a kind of "subtle body" constituting the visi- ble envelope of the psychic self in the after-death state. The psychological equivalent of this dismemberment is psychic dissociation. In its deleterious form it would be schizophrenia (split mind).

This most common of all mental illnesses consists essentially in a marked abaissement du niveau mental which abolishes the normal checks imposed by the conscious mind and thus gives unlimited scope to the play of the unconscious "dominants."

The transition, then, from the Sidpa state to the Chonyid state is a dangerous reversal of the aims and inten- tions of the conscious mind. It is a sacrifice of the ego's stability and a surrender to the extreme uncertainty of what must seem like a chaotic riot of phantasmal forms.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self the subhuman, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.

This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjec- tive reality. It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled "The Bardo of the Experiencing of Reality."

The reality experienced in the Chonyid state is, as the last section of the corresponding Bardo teaches, the re- ality of thought. The "thought-forms" appear as realities, fantasy takes on real form, and the terrifying dream evoked by karma and played out by the unconscious "dominants" begins. The first to appear (if we read the text backwards) is the all-destroying God of Death, the epitome of all terrors; he is followed by the twenty-eight "power-holding" and sinister goddesses and the fifty-eight "blood-drinking" goddesses. In spite of their demonic aspect, which appears as a confusing chaos of terrifying attributes and monstrosities, a certain order is already discernible.

We find that there are companies of gods and goddesses who are arranged according to the four directions and are distinguished by typical mystic colors. It gradually becomes clearer that all these deities are organized into mandalas, or circles, containing a cross of the four colors. The colors are coordinated with the four aspects of wisdom:

(1) White = the light-path of the mirror-like wisdom;

(2)Yellow == the light-path of the wisdom of equality;

(3) Red = the light-path of the discriminative wisdom;

(4) Green = the light-path of the all-performing wisdom.

On a higher level of insight, the dead man knows that the real thought-forms all emanate from himself, and that the four light-paths of wisdom which appear before him are the radiations of his own psychic faculties. This takes us straight to the psychology of the lamaistic mandala, which I have already discussed in the book I brought out with the late Richard Wilhelm, The Secret of the Golden Flower.

Continuing our ascent backwards through the region of the Chonyid Bardo, we come finally to the vision of the Four Great Ones: the green Amogha-Siddhi, the red Amitabha, the

yellow Ratna-Sambhava, and the white Vajra-Sattva. The ascent ends with the effulgent blue light of the Dharmadhatu, the Buddha body, which glows in the midst of the mandala from the heart of Vairochana. With this final vision the karmic illusions cease; consciousness,

weaned away from all form and from all attachment to objects, returns to the timeless, inchoate state of the Dharma kaya. Thus (reading backwards) the Chikhai state, which appeared at the moment of death, is reached.

I think these few hints will suffice to give the attentive reader some idea of the psychology of the Bardo Thodol. The book describes a way of initiation in reverse, which, unlike the eschatological expectations of Christianity, prepares the soul for a descent into physical being. The thoroughly intellectualistic and rationalistic worldly-mindedness of the European makes it advisable for us to reverse the sequence of the Bardo Thodol and to regard it as an account of Eastern initiation experiences, though one is perfectly free, if one chooses, to substitute Christian symbols for the gods of the Chonyid Bardo.

At any rate, the sequence of events as I have described it offers a close parallel to the phenomenology of the European unconscious when it is undergoing an "initiation process/' that is to say, when it is being analyzed. The transformation of the unconscious that occurs under analysis makes it the natural analogue of the religious initiation ceremonies, which do, however, differ in principle from the natural process in that they forestall the natural course of development and substitute for the spontaneous production of symbols a deliberately selected set of symbols prescribed by tradition. We can see this in the Exercises of Ignatius Loyola, or in the yoga meditations of the Buddhists and Tantrists.

The reversal of the order of the chapters, which I have suggested here as an aid to understanding, in no way accords with the original intention of the Bardo Thodol Nor is the psychological use we make of it anything but a secondary intention, though one that is possibly sanctioned by lamaist custom. The real purpose of this singular book is the attempt, which must seem very strange to the educated European of the twentieth century, to enlighten the dead on their journey through the regions of the Bardo. The Catholic Church is the only place in the world of the white man where any provision is made for the souls of the departed. Inside the Protestant camp, with its world affirming optimism, we only find a few mediumistic "rescue circles," whose main concern is to make the dead aware of the fact that they are dead.

But, generally speaking, we have nothing in the West that is in any way comparable to the Bardo Thodol, ex- cept for certain secret writings which are inaccessible to the wider public and to the ordinary scientist. According to tradition, the Bardo Thodol, too, seems to have been included among the "hidden" books, as Dr. Evans-Wentz makes clear in his Introduction.

As such, it forms a special chapter in the magical "cure of the soul" which extends even beyond death. This cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.

This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the above-mentioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty.

The Catholic Masses for the soul are on a level considerably above this, because they

are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. But the highest application of spiritual effort on behalf of the departed is surely to be found in the instructions of the Bardo Thodol. They are so detailed and thoroughly adapted to the apparent changes in the dead man’s condition that every

serious-minded reader must ask himself whether these wise old lamas might not, after all, have caught a glimpse of the fourth dimension and twitched the veil from the greatest of life's secrets. Even if the truth should prove to be a disappointment, one almost feels tempted to concede at least some measure of reality to the vision of life in the Bardo. At any rate, it is unexpectedly original, if nothing else, to find the after-death state, of which our religious imagination has formed the most grandiose conceptions, painted in lurid colors as a terrifying dream-state of a progressively degenerative character.

The supreme vision comes not at the end of the Bardo, but right at the beginning, at the moment of death; what happens afterward is an ever deepening descent into illusion and obscuration, down to the ultimate degrada- tion of new physical birth. The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay.

Life in the Bardo brings no eternal rewards or punishments, but merely a descent into a new life which shall bear the individual nearer to his final goal. But this eschatological goal is what he himself brings to birth as the last and highest fruit of the labors and aspirations of earthly existence. This view is not only lofty it is manly and heroic.

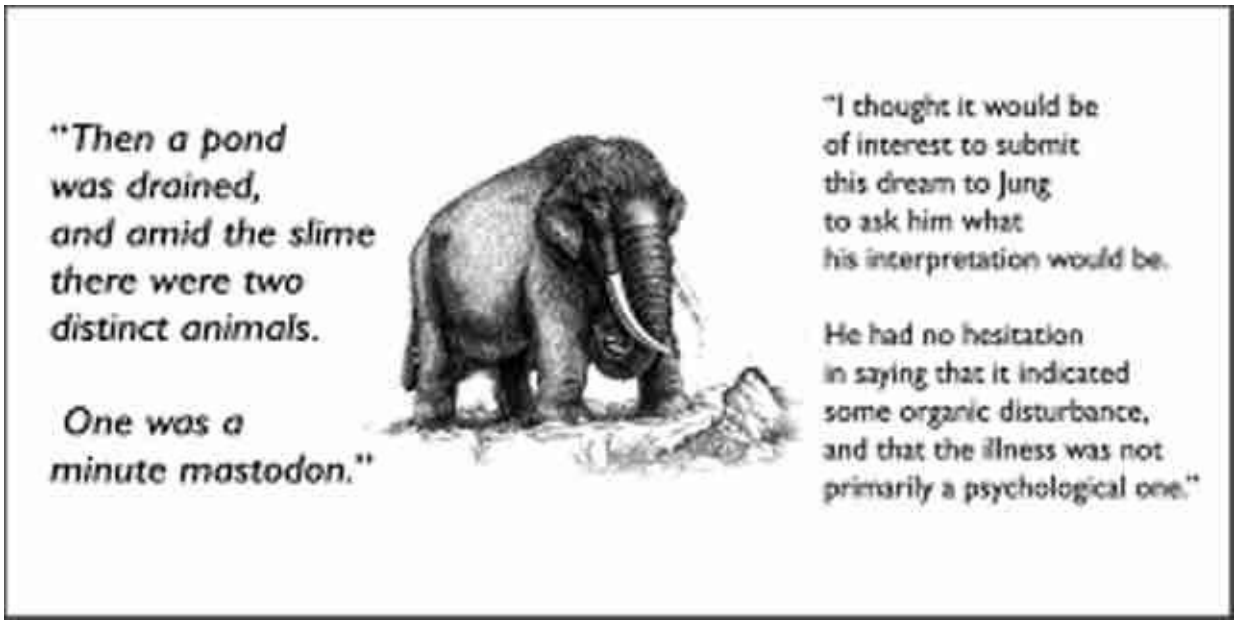
The degenerative character of Bardo life is corroborated by the spiritualistic literature of the West, which again and again gives one a sickening impression of the utter inanity and banality of communications from the "spirit world." The scientific mind does not hesitate to explain these reports as emanations from the unconscious of the mediums and of those taking part in the séance, and even to extend this explanation to the description of the Hereafter given in the Tibetan Book of the Dead. And it is an undeniable fact that the whole book is created out of the archetypal contents of the unconscious. Behind these there lie and in this our Western reason is quite right no physical or metaphysical realities, but "merely" the reality of psychic facts, the data of psychic experience. Now whether a thing is "given" subjectively or objectively, the fact remains that it is.

The Bardo Thodol says no more than this, for its five Dhyani-Buddhas are themselves no more than psychic data. That is just what the dead man has to recognize, if it has not already become clear to him during life that his own psychic self and the giver of all data are one and the same. The world of gods and spirits is truly "nothing but" the collective unconscious inside me. To turn this sentence round so that it reads "The collective unconscious is the world of gods and spirits outside me," no intellectual acrobatics are needed, but a whole human lifetime, perhaps even many lifetimes of increasing completeness. Notice that I do not say "of increasing perfection because those who are "perfect" make another kind of discovery altogether.

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commen- taries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, Psychology and Religion, Commentary Tibetan Book of the Dead; Pages 510-522.

1. http://upload.wikimedia.org/wikipedia/commons/thumb/d/d6/Zhi-Khro_Bardo_Thodol.jpg/220px-Zhi-Khro_Bardo_Thodol.jpg

Carl Jung: The dream you mentioned, you may remember, was a dream of the little mastodon.
(2016-08-09 02:30)


"Then a pond was drained, and amid the slime there were two distinct animals.
One was a minute mastodon."
"I thought it would be of interest to submit this dream to Jung to ask him what his interpretation would be.
He had no hesitation in saying that it indicated some organic disturbance, and that the illness was not primarily a psychological one."

Dr. Wilfred R. Bion:

You gave an analogy between archaic forms of the body and archaic

forms of the mind. Is it purely an analogy or is there in fact a closer

relationship?

Last night you said something which suggested that you consider there is a connection between the mind and the brain, and there has lately been published in the British Medical Journal diagnosis of yours from a dream of a physical disorder.

If that case was correctly reported it makes a very important suggestion, and I wondered whether you consid- ered there was some closer connection between the two forms of archaic survival.

Professor Jung:

You touch again on the controversial problem of psycho-physical parallelism for which I know of no answer, because it is beyond the reach of man's cognition.

As I tried to explain yesterday, the two things - the psychic fact and the physiological factcome together in a peculiar way.

They happen together and are, so I assume, simply two different aspects to our

minds but not in reality. We see them as two on account of the utter incapacity of

our mind to think them together.

Because of that possible unity of the two things, we must expect to find dreams

which are more on the physiological side than on the psychological, as we have other dreams that are more on the psychological than on the physical side.

The dream to which you refer was very clearly a representation of an

organic disorder. These 'organic representations' are well known in

ancient literature.

The doctors of antiquity and of the Middle Ages used dreams for

their diagnosis. I did not conduct a physical examination on

the man you refer to.

I only heard his history and was told the dream, and I gave my opinion on it.

I have had other cases, for instance a very doubtful case of progressive muscular

atrophy in a young girl. I asked about dreams and she had two dreams which

were very colorful.

A colleague, a man who knew something of psychology, thought it might be a case of hysteria.

There were indeed hysterical symptoms, and it was still doubtful if it was progressive muscular atrophy or not; but on account of the dreams I came to the conclusion that it must be an organic disease, and the end proved my diagnosis.

It was an organic disturbance, and the dreams were definitely referring to the organic condition.

According to my idea of the community of the psyche and the living body it should be like that, and it would be marvelous if it were not so.

DrBion:

Will you be talking of that later when you speak on

dreams? Professor Jung:

I am afraid that I cannot go into such detail; it is too special.

It is really a matter of special experience, and its presentation would be a

very difficult job. It would not be possible to describe to you briefly the

criteria by which I judge such dreams. The dream you mentioned, you

may remember, was a dream of the little mastodon.

To explain what that mastodon really means in an organic respect and why I must take that dream as an or- ganic symptom would start such an argument that you would accuse me of the most terrible obscurantism.

These things really are obscure.

I had to speak in terms of the basic mind, which thinks in archetypal patterns.

When I speak of archetypal patterns those who are aware of these things understand, but if you are not aware you think.

This fellow is absolutely crazy because he talks of mastodons and their difference from snakes and horses'.

I should have to give you a course of about four semesters about symbology first so that you could appreciate what I said. Carl Jung, Analytical Psychology Theory and Practice, Pages 72-74

Footnote:

[Cf. T. M. Davie, 'Comments upon a Case of "Periventricular Epilepsy", British Medical Journal, no. 3893 (Aug. 17, 1935), 293-297.

The dream is reported by a patient of Davie as follows:

'Someone beside me kept on asking me something about oiling

some machinery. Milk was suggested as the best lubricant.

Apparently I thought that oozy slime was preferable.

Then a pond was drained, and amid the slime there were two

extinct animals. One was a minute mastodon.

I forgot what the other one was.

Davie's comment: I thought it would be of interest to submit this dream to Jung to ask what his interpretation would be.

He had no hesitation in saying that it indicated some organic disturbance, and that the illness was not primar- ily a psychological one, although there were numerous psychological derivatives in the dream.

The drainage of the pond The drainage of the pond he interpreted as the damming-up of the cerebrospinal fluid circulation'.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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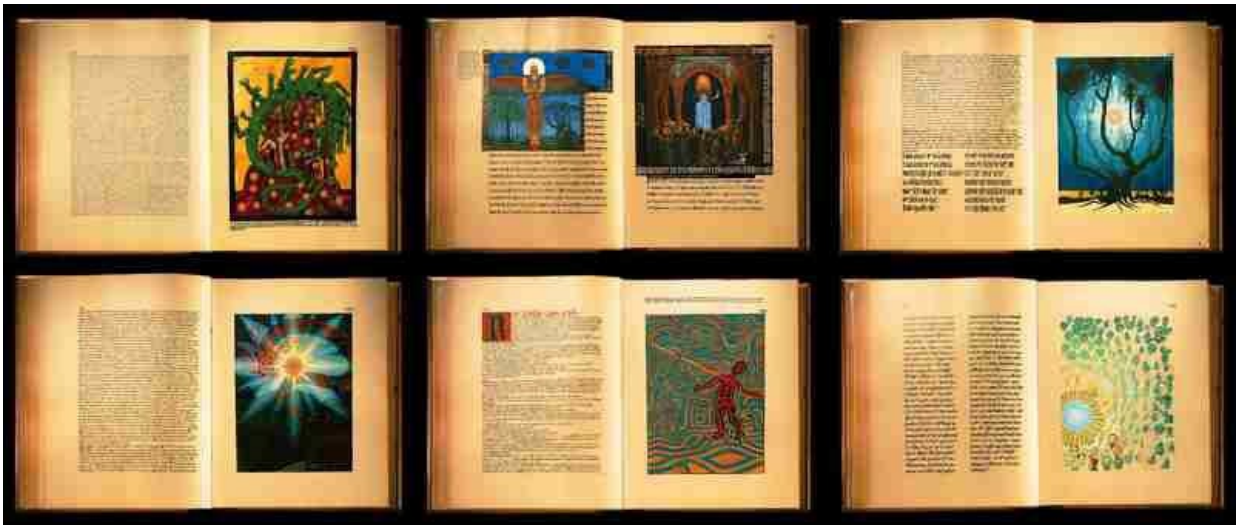
Matter is an Hypothesis.˜Carl Jung (2016-08-09 06:05)

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown,
which may just as well be "spirit" or anything else; it may even be God. Carl Jung, Psychology and Religion, Page 762

The spirit of this time ˜Carl Jung (2016-08-10 02:30)



If I speak in the spirit of this time, I must say:

no one and nothing can justify what I must proclaim to you.

Justification is superfluous to me, since I have no choice, but I must. I have learned

that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary:

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

But the supreme meaning is the path) the way and the bridge to what is to come.

That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning.

God is an image and those who worship him must worship him in the images of the supreme meaning.

The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.

The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?

The shadow is nonsense. It lacks force and has no continued existence through itself. But nonsense is the in- separable and undying brother of the supreme meaning.

Like plants, so men also grow, some in the light, others in

the shadows. There are many who need the shadows and

not the light.

The image of God throws a shadow that is just as great as itself.

The supreme meaning is great and small it is as wide as the space of the starry

Heaven and as narrow as the cell of the living body.

The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not

its littleness.

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But the spirit of the depths caught up with me, and forced the bitter drink

between my lips. The spirit of this time whispered to me:

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But the spirit of the depths spoke to me:

"You are an image of the unending world, all the last mysteries of becoming and passing away live in you. If you did not possess all this, how could you know?"

For the sake of my human weakness, the spirit of the depths gave me this word. Yet this word is also super- fluous, since I do not speak it freely; but because I must. I speak because the spirit robs me of joy and life if I do not speak.

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The spirit of our time spoke to me and said: "What dire urgency could be forcing you to speak all this?"

This was an awful temptation. I wanted to ponder what inner or outer bind could force me into this, and be- cause I found nothing that I could grasp, I was near to making one up.

But with this the spirit of our time had almost brought it about that instead of speaking, I was thinking again about reasons and explanations.

But the spirit of the depths spoke to me and said:

"To understand a thing is a bridge and possibility of returning to the path. But to explain a matter is arbitrary and sometimes even murder. Have you counted the murderers among the scholars?"

But the spirit of this time stepped up to me and laid before me huge volumes which contained all my knowl- edge. Their pages were made of ore, and a steel stylus had engraved inexorable words in them, and he pointed to

these inexorable words and spoke to me, and said: "What you speak, that is madness."

It is true, it is true, what I speak is the greatness and intoxication and

ugliness of madness. But the spirit of the depths stepped up to me and

said:

"What you speak is. The greatness is, the intoxication is, the undignified, sick, paltry dailiness is. It runs in all the streets, lives in all the houses, and rules the day of all humanity. Even the eternal stars are commonplace. It is the great mistress and the one essence of God. One laughs about it, and laughter, too, is. Do you believe, man of this time, that laughter is lower than worship? Where is your measure, false measurer? The sum of life decides in laughter and in worship, not your judgment."

I must also speak the ridiculous. You coming men! You will recognize the supreme meaning by the fact that he is laughter and worship, a bloody laughter and a bloody worship.

A sacrificial blood binds the poles. Those who know this laugh and worship in

the same breath. After this, however, my humanity approached me and said:

"What solitude, what coldness of desolation you lay upon me when you speak such! Reflect on the destruc- tion of being and the streams of blood from the terrible sacrifice that the depths demand."

But the spirit of the depths said:

"No one can or should halt sacrifice. Sacrifice is not destruction, sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself The desert is within you. The desert calls you and draws you back, and if you were fettered to the
world of this time with iron, the call of the desert would break all chains. Truly; I prepare

you for solitude." After this, my humanity remained silent. Something happened to my

spirit, however, which I must call mercy:

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The mercy which happened to me gave me belief hope, and sufficient daring, not to resist further the spirit of the depths, but to utter his word. But before I could pull myself together to really do it, I needed a visible sign that would show me that the spirit of the depths in me was at the same time the ruler of the depths of world affairs.

Thus it happened in October of the year 1913 as I was leaving alone for a journey; that during the day I was suddenly overcome in broad daylight by a vision: I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps.

I saw yellow waves, swimming rubble, and the death of countless thousands.

This vision lasted for two hours, it confused me and made me ill. I was not able to

interpret it. Two weeks passed then the vision returned, still more violent than before, and an inner voice spoke:

"look at it, it is completely real, and it will come to pass. You cannot doubt this." I wrestled again for two

hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy.

From then on the anxiety toward the terrible event that stood directly before us kept coming back. Once I also saw a sea of blood over the northern lands.

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The second dream was thoroughly similar to this. But the third dream at the beginning of July went as fol- lows:

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I reached home quickly. In my homeland I found that in the middle of summer a terrible cold had fallen from space, which had turned every living thing into ice. There stood a leaf-bearing but fruitless tree, whose leaves had turned into sweet grapes full of healing juice through the working of the frost. So I picked some grapes and gave them to a great waiting throng.

In reality; now, it was so: At the time when the great war broke out between the peoples of Europe, I found myself in Scotland, compelled by the war to choose the fastest ship and the shortest route home. I encountered the colossal cold that froze everything, I met up with the flood, the sea of blood, and found my barren tree whose leaves the frost had transformed into a remedy. And I plucked the ripe fruit and gave it to you and I do not know what I poured out for you, what bitter-sweet intoxicating drink, which left on your tongues an aftertaste of blood.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give you news of the way of this man, but not of your own way. My path is not your path therefore I / cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.

Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself. So live yourselves.

The signposts have fallen, unblazed trails lie before us.

Do not be greedy to gobble up the fruits of foreign fields. Do you not know that you yourselves are the fertile acre which bears everything that avails you.

Yet who today knows this? Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way.

You seek the path. I warn you away from my own. It can also be the wrong way for you.

May each go his own way. I will be no savior, no lawgiver, no master teacher unto you. You are no longer lit- tle children.

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Therefore give people dignity and let each of them stand apart, so that each may find his own fellowship and love it.

Power stands against power, contempt against contempt, love

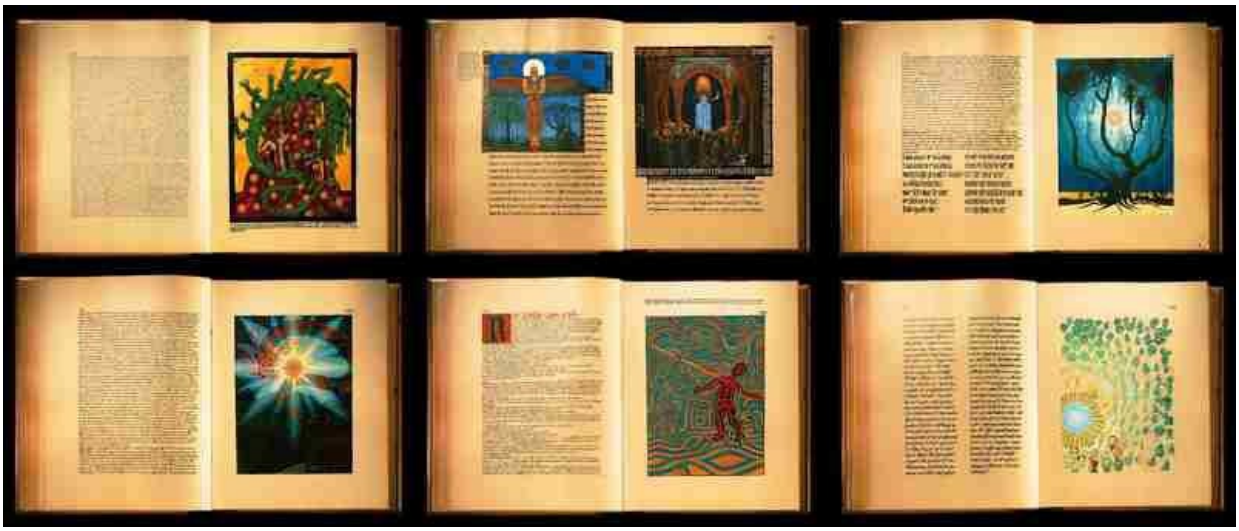
against love. Give humanity dignity, and trust that life will find

the better way.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos.

So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, The Red Book, The Way of What is to Come, Pages 229-231.

The spirit of this time ˜Carl Jung (2016-08-10 02:30)



If I speak in the spirit of this time, I must say:

no one and nothing can justify what I must proclaim to you.

Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary:

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this

way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

But the supreme meaning is the path) the way and the bridge to what is to come.

That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning.

God is an image and those who worship him must worship him in the images of the supreme meaning.

The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.

The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?

The shadow is nonsense. It lacks force and has no continued existence through itself. But nonsense is the in- separable and undying brother of the supreme meaning.

Like plants, so men also grow, some in the light, others in

the shadows. There are many who need the shadows and

not the light.

The image of God throws a shadow that is just as great as itself.

The supreme meaning is great and small it is as wide as the space of the starry Heaven and as narrow as the cell of the living body.

The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness.

The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me. It completely burnt up my innards since it was inglorious and unheroic. It was even ridiculous and revolting. But the pliers of the spirit of the depths held me, and I had to drink the bitterest of all draughts.

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So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, The Red Book, The Way of What is to Come, Pages 229-231.

Carl Jung on the “Artist.” – Anthology (2016-08-10 02:30)

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense - he is "collective man," a vehicle and molder of the unconscious psychic life of mankind. Carl Jung; Psychology and Literature

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous. Carl Jung, Letters Vol. 1, Pages 388-389.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130.

I’m no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Pages 549-550

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is

obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38- 46

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it

into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

The great work of art is a product of the time, of the whole world in which the artist is living, and of the mil- lions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Pages 512-514.

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. Carl Jung; Man and His symbols; P. 25

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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Carl Jung: Love is like God: both give themselves only to their bravest knights. (2016-08-11 02:30)

Love has more than one thing in common with

religious faith. It demands unconditional trust

and expects absolute surrender.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love re- veals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling.

And because this is so difficult, few mortals can boast of such an achievement.

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.

He is a sorry knight who shrinks from the difficulty of

loving his lady. Love is like God: both give themselves

only to their bravest knights. I would offer the same

criticism of trial marriages.

The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing.

But that is the most effective way of forestalling any real experience.

You do not experience the terrors of the Polar ice by perusing a travel-book, or climb the Himalayas in a cin- ema.

Love is not cheap—let us therefore beware of cheapening it!

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade

us not to take love seriously.

But love will reward us only when we do.

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love.

The two questions should not be separated, for when there is a sexual problem it can be

solved only by love. Any other solution would be a harmful substitute.

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love

is hallowed. Therefore, never ask what a man does, but how he does it.

If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.

I trust that these remarks will have made it clear to you that I pass no sort of moral judgment on sexuality as a natural phenomenon, but prefer to make its moral evaluation dependent on the way it is expressed. Carl Jung, CW 10, Page 112

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Carl Jung: The ego, therefore, is rather a find or an experience and not a creation. **(2016-08-12 02:30)**

To V. Subrahamanya

Iyer Dear Sir, 9

January 1939

You are quite right, Schopenhauer was by no means in a position to have a complete insight into and an un- derstanding of the Upanishads, since in those days the Upanishads were only known in the very imperfect Latin

rendering of A. du Perron, who brought them over in the form of the so-called Oupnekhat at the beginning of the 19th century.

I quite agree with you that deep sleep or any state of complete unconsciousness is beyond pain and pleasure, but also beyond consciousness, so that when the complete state of being beyond pleasure and pain is achieved, there is nobody there that could be conscious of it.

It is true however that if somebody survives that condition, for instance by waking up from deep sleep or from unconsciousness, he might say: "I must have been unconscious, I felt nothing."

Or if he has an agreeable feeling left over from his deep sleep: "I had a very good and pleasurable sleep with- out dreams."

But while he was asleep or unconscious, he was not aware of it, at least we cannot prove that there was any- body aware of that condition.

It is of course a merely theoretical statement when I say that complete unconsciousness, i.e., a complete over- coming of pain and pleasure and ego, would be just death.

By such a statement I only want to say that as long as I'm conscious of something, my mind is not contentless and not egoless, since I am aware of a definite state in which I find myself.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of them- selves first in the third person and begin to say "I" only when they have found their ego.

The ego, therefore, is rather a find or an experience and not a creation.

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible.

For we know that the sort of impersonal consciousness observed in little children is not continuous but of a dissociated and insular character.

I know it is a special feature of Indian thought that consciousness is assumed to have a metaphysical and pre- human existence.

We are convinced that only what we call the unconscious mind, which is per, definitionem a psyche not con- scious to anybody, has pre-human and preconscious existence.

What we call the unconscious is an exact replica of the Indian concept of super- or supreme consciousness.

As far as my knowledge goes, however, we have no evidence at all in favour of the hypothesis that a prehu- man and preconscious psyche is conscious to anybody and therefore a consciousness.

Concerning your last question I want to say that I quite agree that there is nothing in or of the material world that is not a projection of the human mind, since anything we experience and are able to express through thought is alien to our mind.

Through experience and mental assimilation it has become part of our mind and thus it has become essen- tially psychic.

Inasmuch as a material thing does not enter our consciousness it is not experienced and we cannot say for certain that it does exist.

Whatever we touch or come in contact with immediately changes into a psychic content, so we are enclosed by a world of psychic images, some of which bear the label "of material origin," others the label "of spiritual origin."

But how those things look as material things in themselves or as spiritual things in themselves we do not know, since we can experience them only as psychic contents and nothing else.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one.

If that is the case, then matter would be nothing but a definiteness of divine thought, as Tantrism suggests.

I have no objection to such an hypothesis, but the Western mind has renounced metaphysical assertions which are per definitionem not verifiable, if only recently so.

In the Middle Ages up to the 19th century we still believed in the possibility of

metaphysical assertions. India, it seems to me, is still convinced of the possibility of

metaphysical assertions.

Perhaps she is right and perhaps not.

Hoping you are always in good health and

active as ever, I remain, dear Sir,

Yours devotedly, C.G. Jung Carl Jung, Letters Vol. I,

Pages 254-255 Carl Jung across the web:

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Carl Jung: intellect is a great sorcerer: it can make even itself disappear. (2016-08-13 02:30)

To J. Allen Gilbert

My dear Gilbert, 8 January 1934

I have just finished reading your MS1 from the first to

the last letter. I must say I enjoyed it unreservedly.

It is a most savage onslaught of intellect on itself.

Building up and pulling down again-what has happened after all?

Oh, I quite agree with you, intellect is a great sorcerer: it can make

even itself disappear. The chapters about psychology, religion, and

philosophy are splendid.

The bit of personal biography you produce in the sociological chapter is

enormously to the point. I guess they liked you all right for your

candidness.

But I say you would be a perfect model of a Nazi if you were in Germany, where they are going to castrate about 400,000 individuals.

That's what you call a thrust?

But why the devil are you still so intellectual?

Your critique is exceedingly logical and intellectual, not less your fair recognition of what belongs and what does not belong to the jurisdiction of the intellect.

Nowhere do I find you kicking your intellect about a bit, juggling, shifting, moulding, tricking and that sort of thing, which life seems to do so often.

You were most faithfully intellectual.

Surely you would not let that lazy beggar starve to death, would you?

No, you would feed him and tomorrow you would kick him in

the bottom. That's life, isn't it?

And he was made for it, otherwise he never could have

grown a bottom. Life is marvellously inconsistent.

It even wants some sympathy with the poor old Harlequin Intellect.

Isn't that delight-maker life's useful instrument in its attempts at tricking the human mind into the belief in so- called reality?

Isn’t it remarkable that it’s just you who make such a bad case for the intellect? You sit at the microscope and see it as a very black thing indeed.

Would you say, black for yourself? I would.

Sorry that I have kept you waiting so long, but I wanted to read your book. And I have enjoyed it profoundly.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I,

Page 134 Carl Jung across the web:

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Carl Jung: I can’t wait for the dissertation "How is Death Possible?" (2016-08-14 02:30)

To J. Meinertz

Dear Colleague, 3 July 1939

Best thanks for kindly sending me your investigation on psychotherapy.

As I see from an at present only cursory reading of your book, you give the problem of psychotherapy a cen- tral place in the discussion of modern German philosophy.

This affords me the great advantage of being able to fill in the gaps in my knowledge of modern philosophy at all essential points, since I can find everything I need in your book.

What Heidegger, Klages, and Jaspers have to say in this respect has never affected me very deeply, for one no- tices the same thing in all writers who have never had to wrestle with the practical problems of psychotherapy.

They all have an astonishing facility with words, which they endow with an almost magical efficacy.

If Klages had had to treat a single case of neurosis he would never have brought off that thick tome on the ob- noxious spirit.

Similarly, Heidegger would have lost all desire to juggle with words.

You have done the psychotherapist a favour by cutting useful footpaths through this linguistic jungle, and at every turn he can see the most curious vistas opening out before him.

An especially delectable morsel is the way the philosophers juggle with death.

I can’t wait for the dissertation "How is Death Possible?" or "The Philosophical Foundations of Death."

Excuse these heretical fits of mine; they spring from practical experience, where the impotence of philosophi- cal language is revealed at its starkest.

Without a doubt your book meets an essential need, namely the necessity of a philosophical rapprochement with the psychotherapeutic insights that were wholly unknown to an earlier philosophy.

To you, dear Colleague, belongs the honour of being a pioneer in this field.

It is also greatly to your credit that you do not, like the Heidegger school, merely play verbal tricks but say something substantial.

Again with best

thanks, Yours

sincerely,

C.G. Jung, Carl Jung, Letters Vol. I, Page 273.

Carl Jung across the web:

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Carl Jung Letters to Karl Abraham (2016-08-15 02:30)

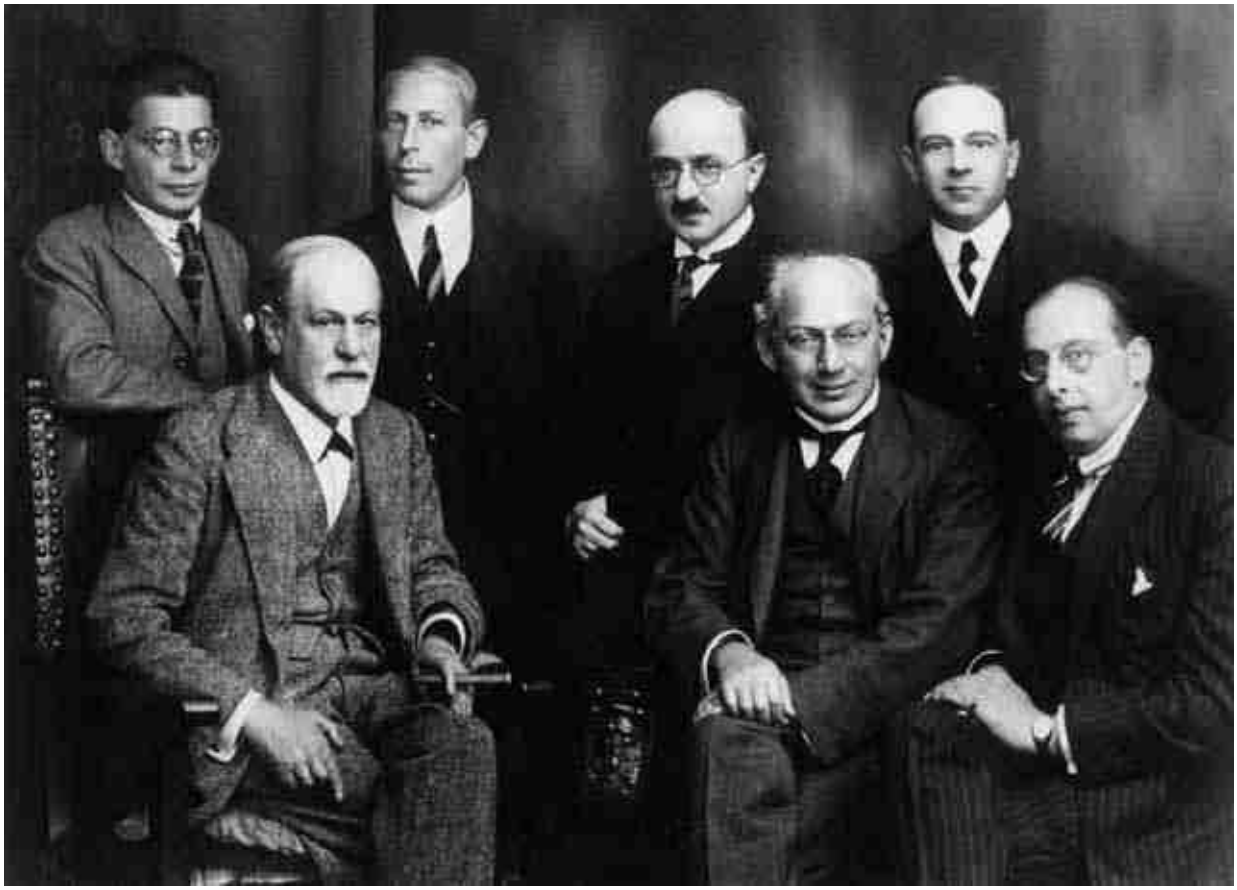

Image: To Karl Abraham

Dear Colleague, Burgholzli-Zurich, 30 January 1908

I am pleased to see from your letter that you are not only coming to Salzburg but will also give us the plea- sure of lecturing.

I would ask you to keep it short, limiting it to about 20 minutes, as we must make room

for a lecture by Freud. I shall announce in the programme that the speaking time is

restricted to 20 minutes.

So far we are sure of four lectures, one of them by Dr. Jones, London: "Rationalism in Everyday Life."

The Freud discussion in Berlin makes dismal reading-they have even filched the method from Breuer-Freud.

It is nothing but a ridiculous farce and a piece of impudent knavery besides for Bezzola to assert that he has a new method.

Freud has done all that already, only with less masquerading and other suggestive humbug, but more intelli- gence.

It is depressing that Juliusburger, who is obviously an honest man,

didn't spot the trick. Can't you instil a little insight into him?

Liepmann's attitude is-well, what can one call it?

Maybe you have a good Berlin expression for this, for there must be other people of that ilk there.

Freud was naturally moved by this discussion-he did get mentioned and a crumb even fell to

him from the Lord's table. A man of Freud's modest achievements can wax fat on that.

You know, of course, that Bezzola called Freud a "psychological swine."

In order to spare the moral susceptibilities of this gentleman I have not sent him an invitation to Salzburg.

On the other hand Juliusburger, who evidently still doesn't quite know how matters stand, perhaps would be interested in our meeting.

Unfortunately I don't know how far he has been immunized against further understanding by Bezzola's injec- tions of anti-freudin.

Perhaps you would sound him out sometime if you are better

acquainted with him. I'd rather not send him a direct invitation.

The photograph can be obtained on request from our Zurich

photographer for fr. 10. It is an enlargement of my excellent little

snapshot and is wonderfully handsome.

The best picture of Freud I have ever seen.

If you can round up in Berlin a few more participants for the meeting, that would be very nice provided that they are people with pro-Freudian interests.

Please would you stress in each case the private nature of the project.

With best wishes for the continued successful development of your practice and remembrances to your wife,

Ever sincerely yours,

Jung Carl Jung, Letters Vol. 1,

Pages 6-7 To Karl Abraham

Dear Colleague, Burgholzli-Zurich, 3

January 1908 First of all, my best wishes

for the New Year!

Then please forgive me for not having reacted until now to

your earlier news. I am still suffering from the after-pains of

the frightful time without assistants.

I hear your practice has made an encouraging start, and I hope its progress will be equally gratifying.

You will be interested to know not only from the theoretical but from the practical side as well that the young Binswanger will soon be publishing a little book on the analysis of hysteria, with an introduction by the old Binswanger in Jena.

It will come as a bombshell to the German opposition and shake their prejudices a little.

Binswanger junior was here yesterday and told us all sorts of things about the progress of Freud’s cause in Jena.

Again I am doing an analysis of hysteria-a woman patient with severe twilight

states lasting 8-10 days. So far the analysis is going ahead splendidly.

Seldom in my analytical work have I been so struck by the "beauty" of neurosis as

with this patient. The construction and course of the dreams are of a rare

aesthetic beauty.

The analysis is very exacting, 2-3 hours of hard work every day, but extraordinarily satisfying, so I can only take malicious glee [Schadenfreude] in asserting that all those who oppose Freud should not enjoy the spectacle of these things either.

The idea of a Freudian meeting in Salzburg originates with the

Budapestians. Shortly I will send you a circular with

suggestions as to the date and duration. The place should

definitely be Salzburg.

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm.

Are you thinking of buying a copy?

I don’t know whether Bleuler will come to Salzburg.

It depends on whether his conscience allows him to entrust the Clinic for 3

days to Dr. Maier. I terribly much want to hear him in Berlin.

In any event his lecture will be a model of

thoroughness. Just now he has a lot of subtle

ideas.

With best greetings to yourself and please remember me to

your wife, Yours sincerely,

Jung Carl Jung, Letters Vol. 1,

Pages 4-8 Carl Jung across the

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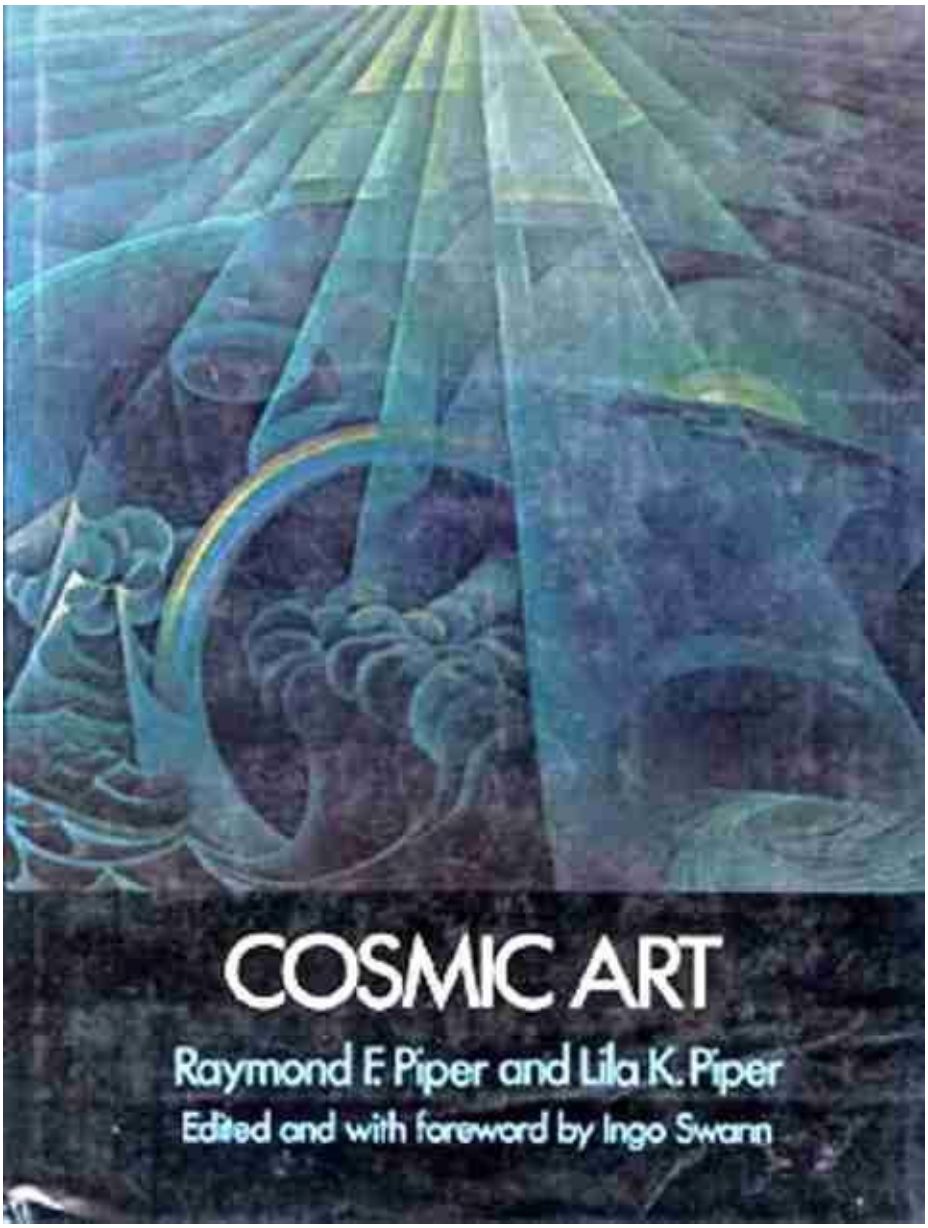
Carl Jung: It is one of the most remarkable examples of such drawings I ever came across. **(2016-08-16 02:30)**



To Raymond F. Piper

Dear Dr. Piper, 21 March 1950

I am sending you the two photographs1 you wanted and also the picture of a third mandala which has not been published yet.

I have nothing against your using them.

The conditions under which such a mandala picture is produced in the course of treatment are very complex.

I have given a description of such a process in a book which is just about to be published in German: Gestal- tungen des Unbewussten (Rascher & Cie., Zurich).

The book also contains a number of hitherto unpublished reproductions of mandalas.

It would lead much too far if I should attempt to give you a full description of the psychological background of the two pictures in the Golden Flower.

All I can tell you is that the painter of No. 1 is a young woman, born in the East Indies, where she spent her first 6 years.

Her difficulty was a complete disorganization caused by her coming to Europe into an entirely different milieu where she couldn't adapt on account of the fact that she had been imbued by the Eastern atmosphere.

She got into a highly neurotic state in which she couldn't cope with

herself any longer. The unconscious produced chaotic dreams and she

was filled with confusion.

In this state I advised her to try to express herself by making pictures.

She made quite a number of them which she developed out of a few lines without knowing where

they would lead to. These mandalas helped her to restore order in her inner life.

The other picture is by an educated man about 40 years old.

He produced this picture also as an at first unconscious attempt to restore order in the emotional state he was in which had been caused by an invasion of unconscious contents.

The third mandala was designed by an artistically gifted patient of mine, a woman of about 50 years.

It represents a labyrinth, i.e., it is based upon a labyrinthine design with entrances, one in the middle of each side, and one exit in the centre near the central quaternity.

It represents all the shapes and forms of life, a veritable ocean of organic life through which man must seek his way to the central goal.

This is what the woman herself says.

It is a fair representation of the individuation process.

Amidst the wealth of figures there are two outstanding points, the one a moon and the other a wheel.

The moon represents the essence of woman's nature and the wheel the course of life, or the cycle of birth and death (according to the Epistle of James III, 6).

The 4 entrances are allegorized by representatives of the 4 elements.

It is one of the most remarkable examples of such drawings I

ever came across. The drawing was produced in an absolutely

spontaneous way.

As to Eastern mandalas I should say that there should be quite a number of them to be found in your oriental collections in America.

San Francisco seems to be a place where you can get them occasionally from oriental dealers. Also the Musee Guimet in Paris has a number of extraordinarily fine specimens.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1,

Pages 549-551 Carl Jung across the

web:

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Carl Jung: Occasionally there are even cases that can be cured. (2016-08-17 02:30)

To E. Haesele

Dear Frau Dr. Haesele, 23 December 1932

With reference to your question I must tell you that once definite outbreaks of insanity have occurred there is always a permanent lowering of the threshold of consciousness which facilitates the repetition of these outbreaks.

Consequently, the results of psychic treatment are always a bit hazy.

But if the conscious personality is still in good shape and in addition a decent amount of intelligence and goodwill are present, then an attempt should be made to carry the treatment through.

It is always better that something happens rather than

nothing at all. Occasionally there are even cases that

can be cured.

However, I am not very optimistic because, as you rightly say, psychoses often reach deep into the organic realm where psychic influence becomes ineffectual.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1,

Page 112 Carl Jung across the web:

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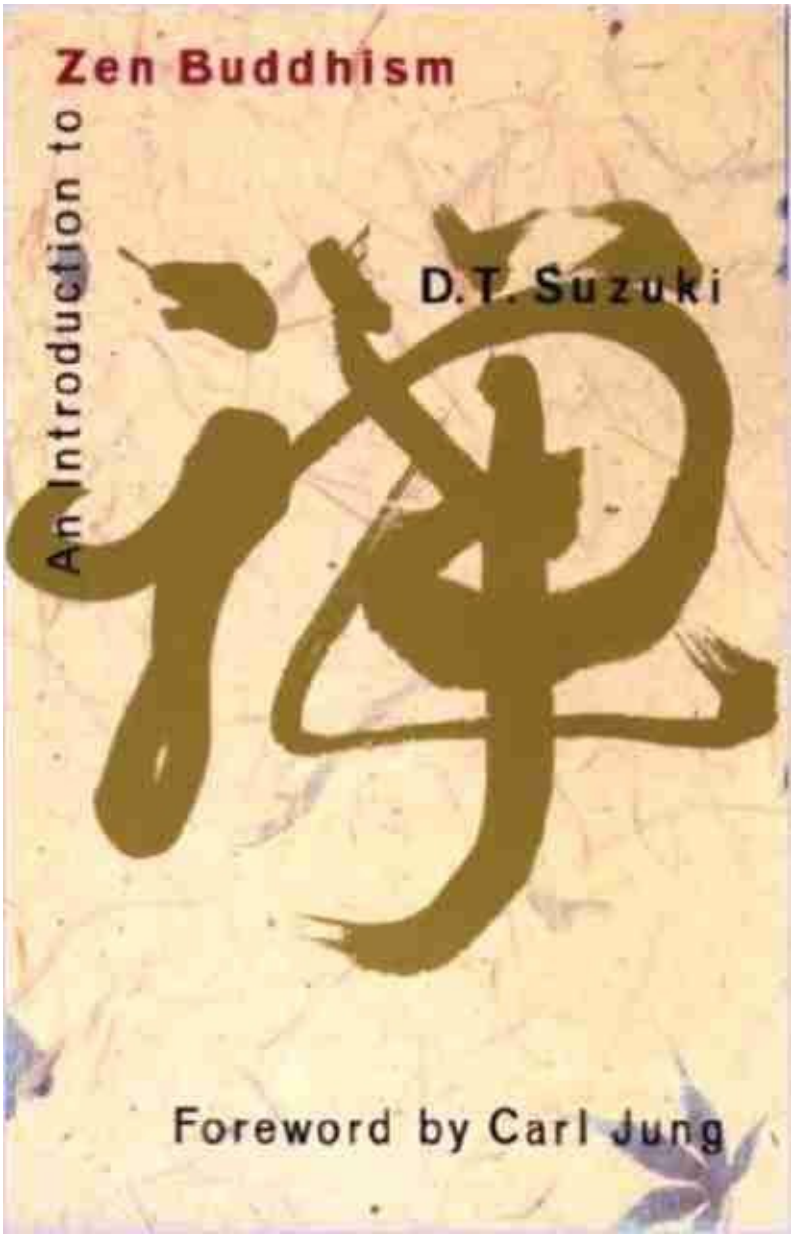
Carl Jung: Zen is a true goldmine for the needs of the Western "psychologist." (2016-08-18 02:30)



To Daisetz T. Suzuki

Dear Professor Suzuki, 22 September 1933

Being an admirer of your former work on Zen Buddhism, it has been a very great pleasure indeed to receive such a precious gift as your Essays in Zen Buddhism, Second Series.

Zen is a true goldmine for the needs of the Western "psychologist."

Formerly one would have called such a man a philosopher, but as you know, philosophy with us has been usurped by the philosophical departments of universities and thus removed from life.

But as souls could not be removed to the shelves of an academic science, people who by profession have to

be busy with human souls, as for instance a nerve doctor like myself, have to concoct a philosophy of their own and they have to call it psychology for the reasons above mentioned.

My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours.

Thus I feel deeply obliged to you for your kind and

generous gift. Most sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1,

Pages 127-128 Carl Jung across the

web:

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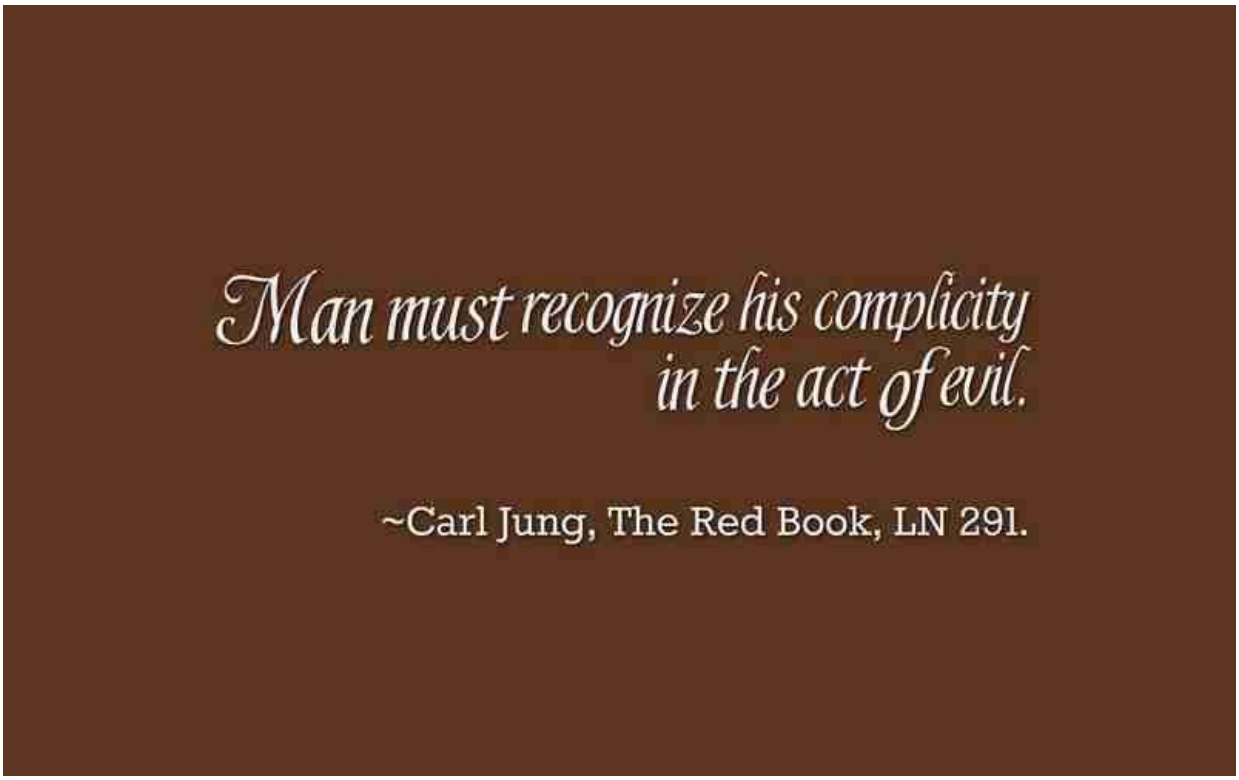
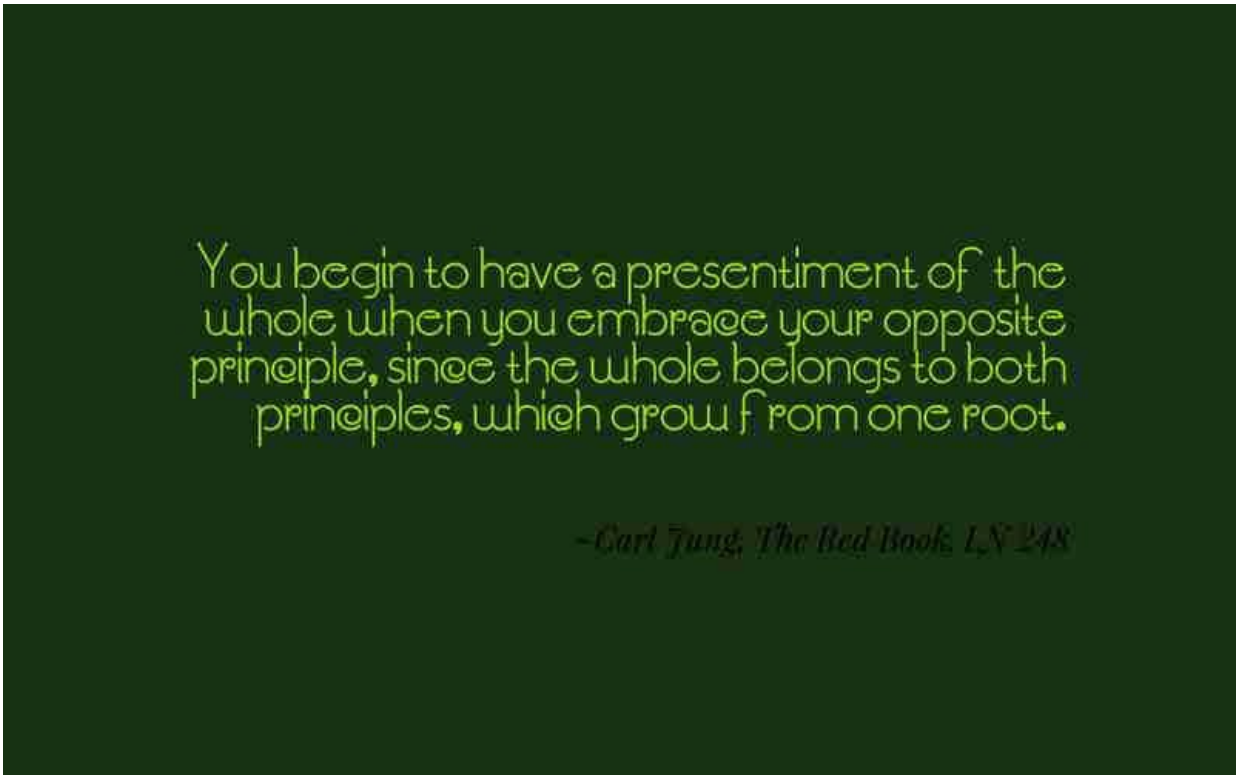
Some Carl Jung Quotations XLVIII (2016-08-19 02:30)



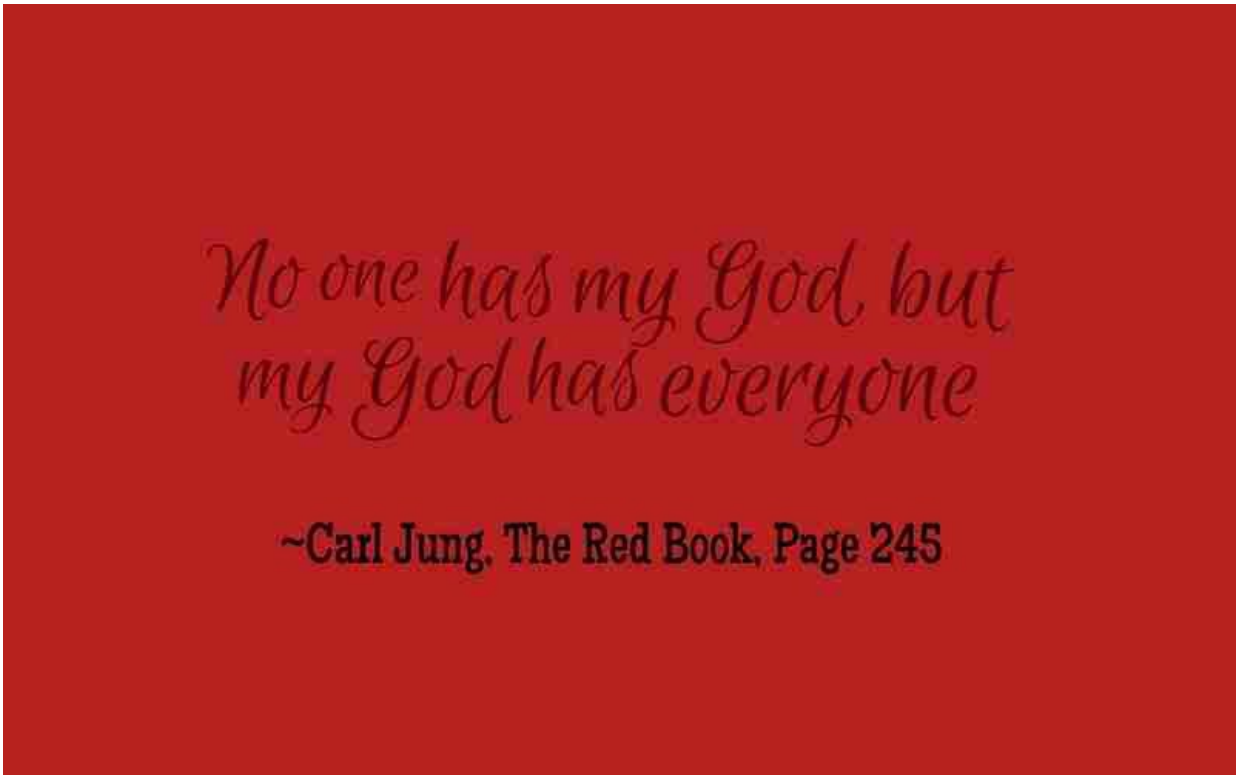
Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.


You begin to have a presentiment of the
whole when you embrace your opposite
principle, since the whole belongs to both
principles, which grow from one root.
~Carl Jung, The Red Book, LN 248

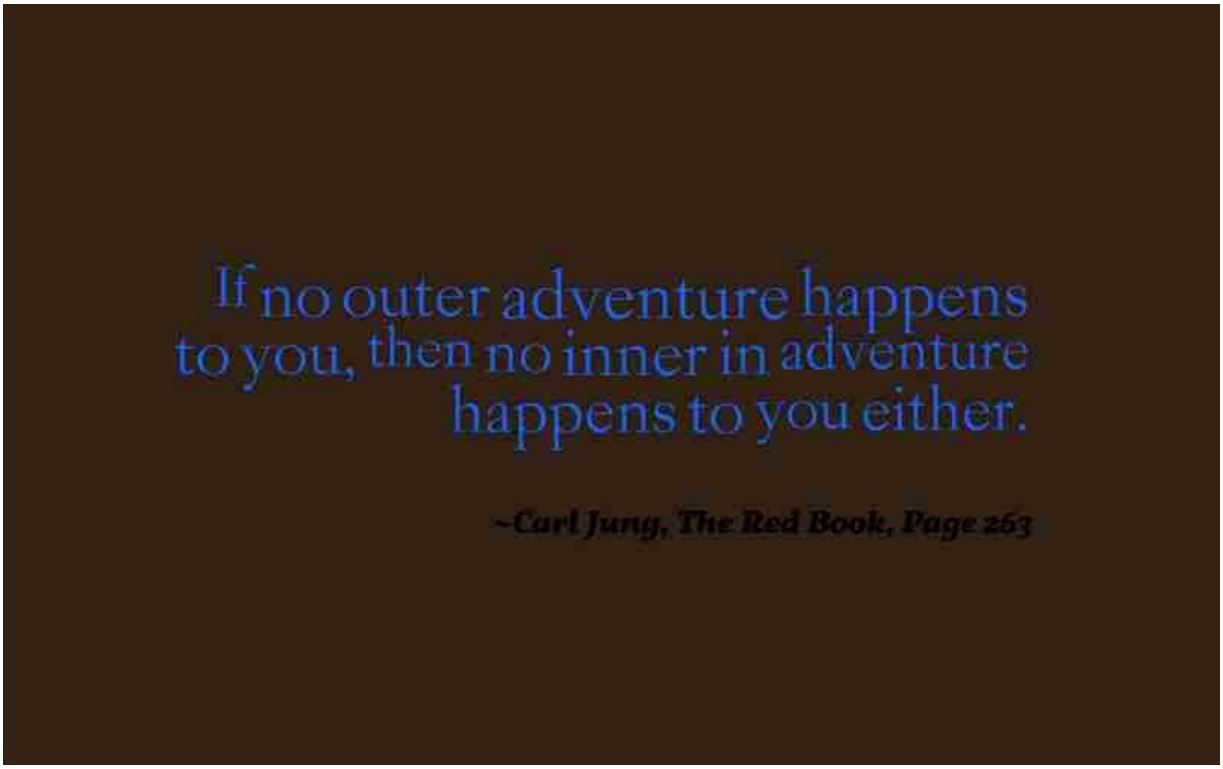
You begin to have a presentiment of the whole when you embrace your opposite principle, since

the whole belongs

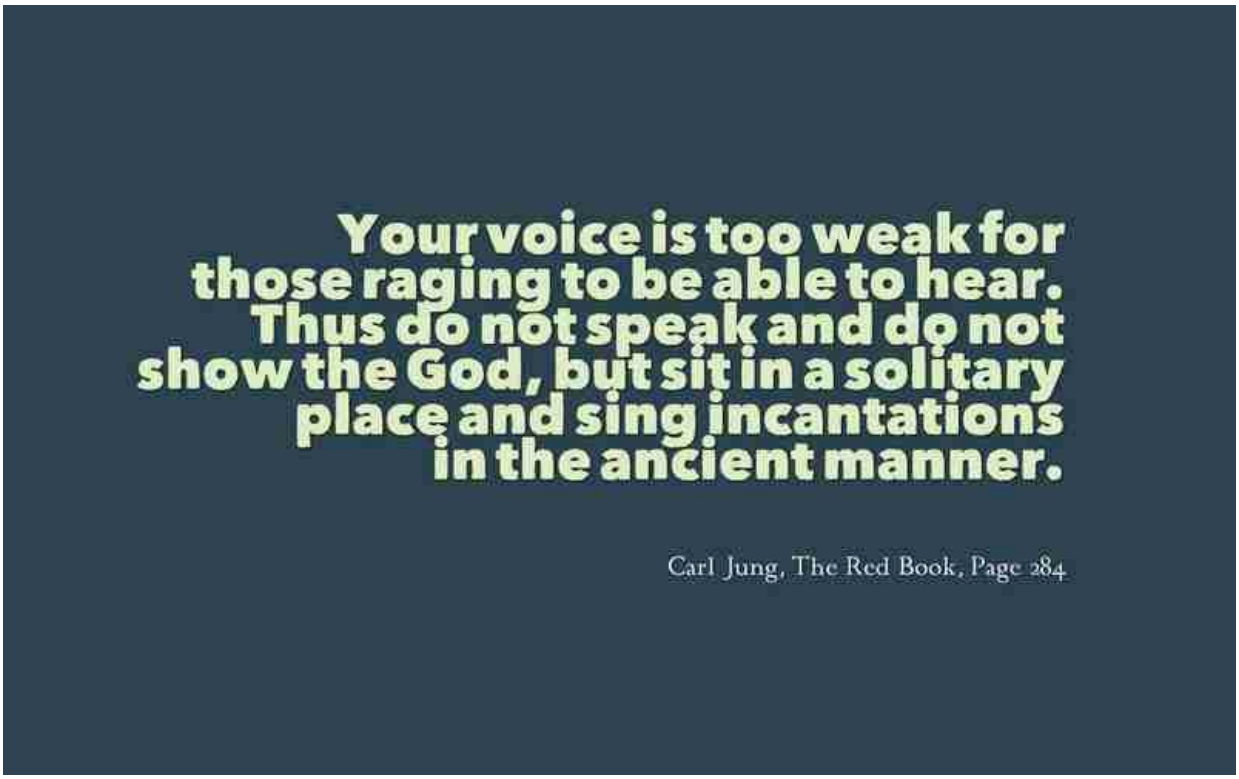
to both principles, which grow from one root. Carl Jung, The Red Book, LN 248



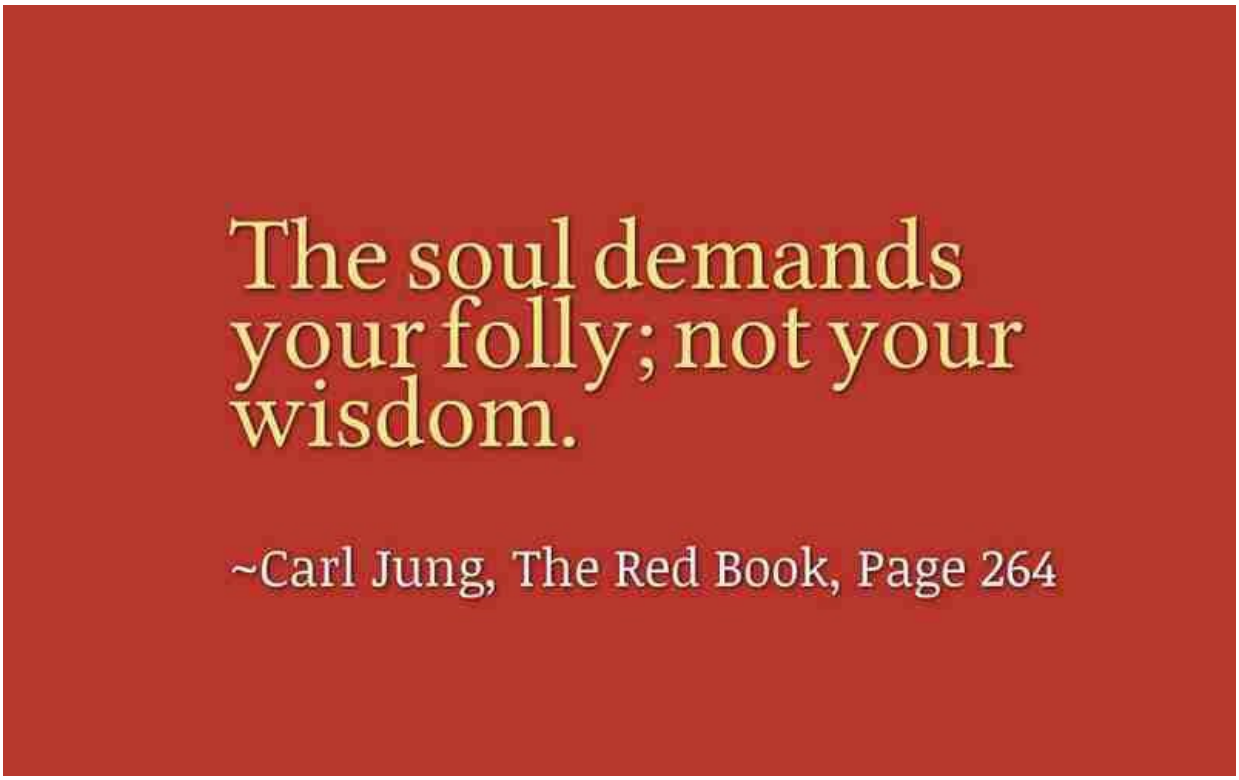
No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.



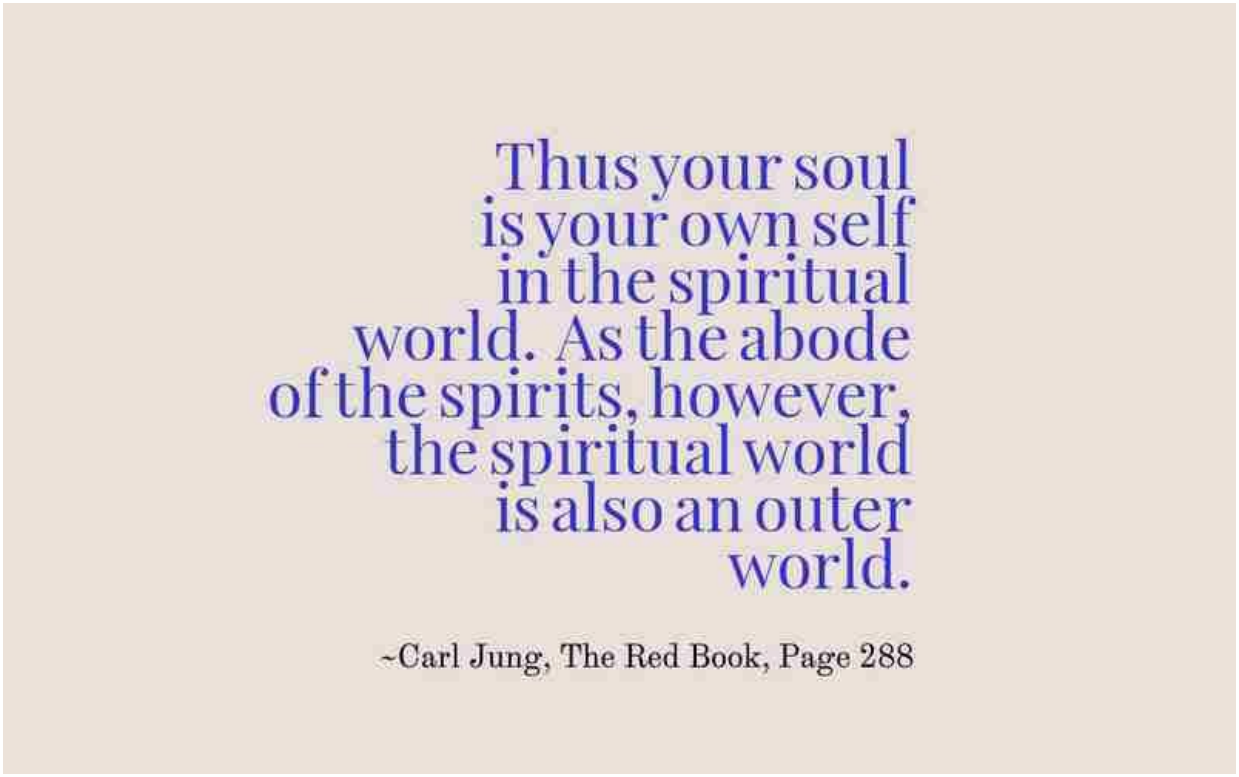
If no outer adventure happens to you, then no inner in adventure happens to you either.
Carl Jung, The Red Book, Page 263.


Your voice is too weak for
those raging to be able to hear.
Thus do not speak and do not
show the God, but sit in a solitary
place and sing incantations
in the ancient manner.
Carl Jung, The Red Book, Page 284

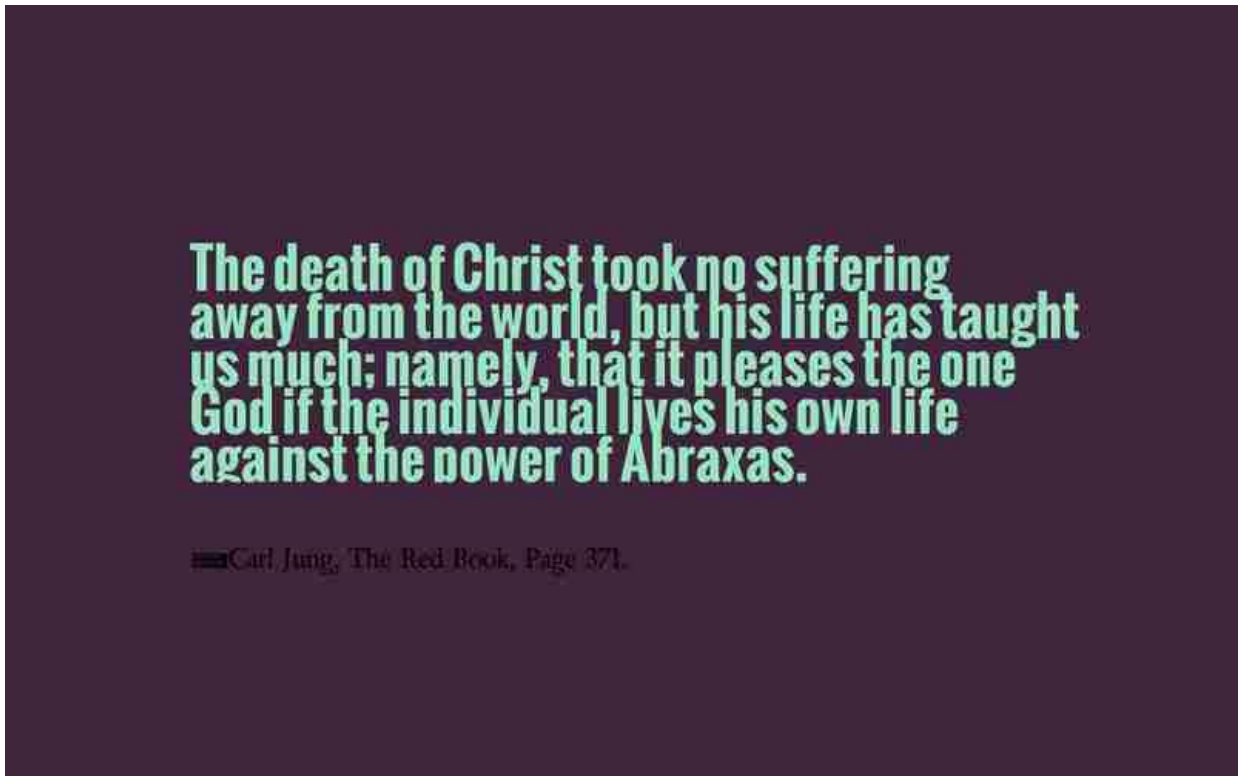
Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.



The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.


Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.
~Carl Jung, The Red Book, Page 288

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.


The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas.
Carl Jung, The Red Book, Page 371.

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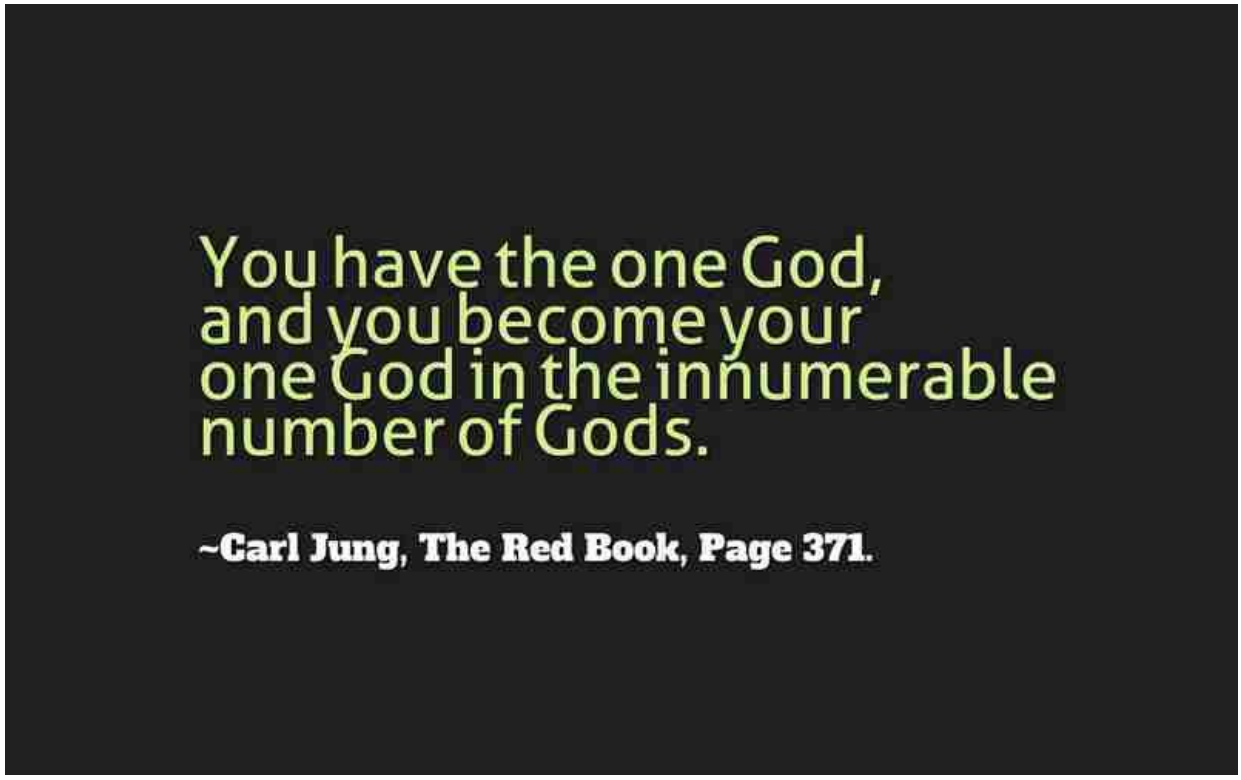
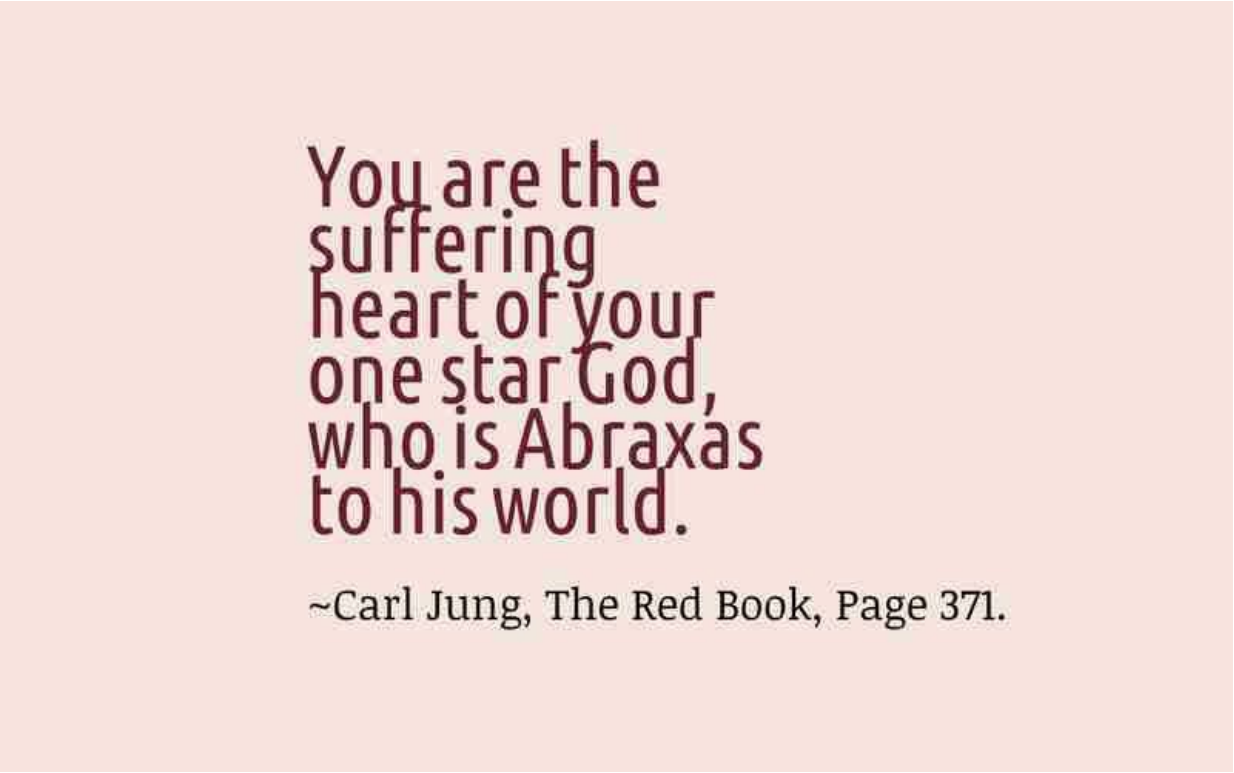
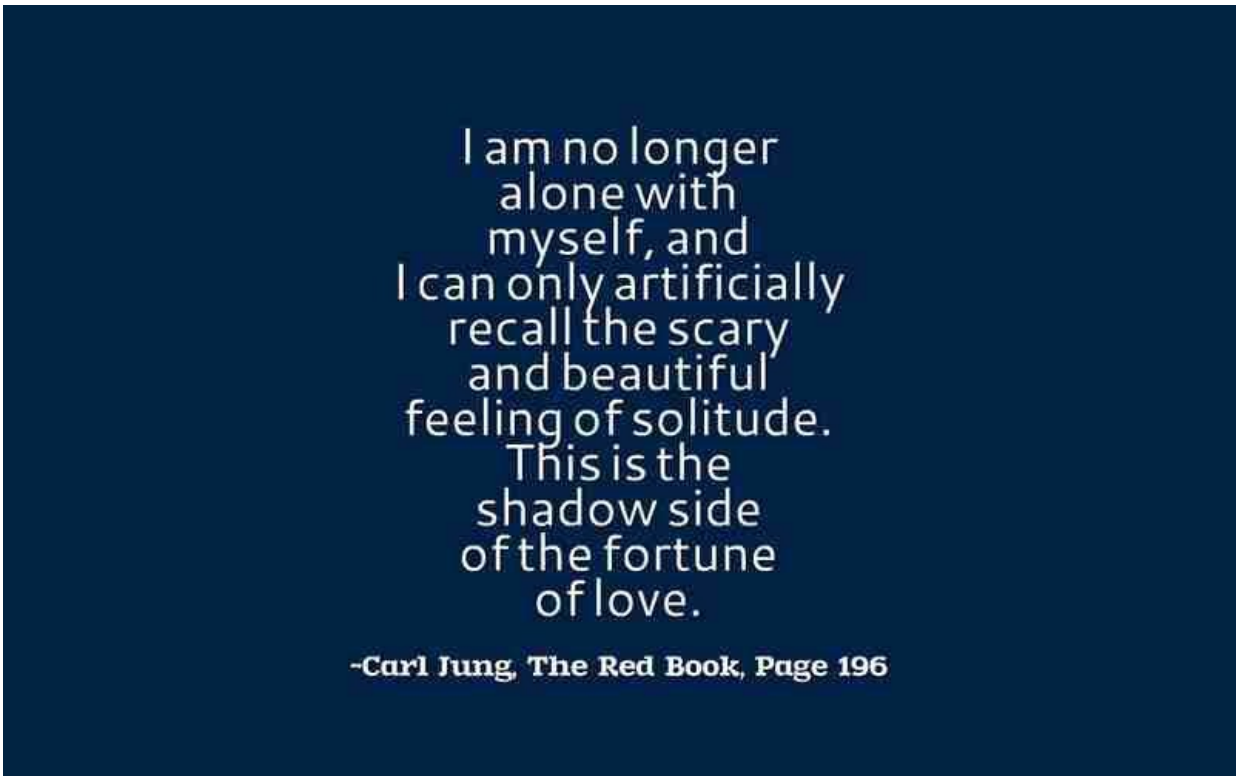


You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung’s Soul, The Red

Book, Page 371.



You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung’s Soul, The Red Book, Page 371.



I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

First: these qualities
are differentiated and
separate in us; therefore
they do not cancel each
other out, but are effective.
Thus we are the victims
of the pairs of opposites.
The Pleroma is rent
within us.
~Carl Jung, The Red Book, Page 348

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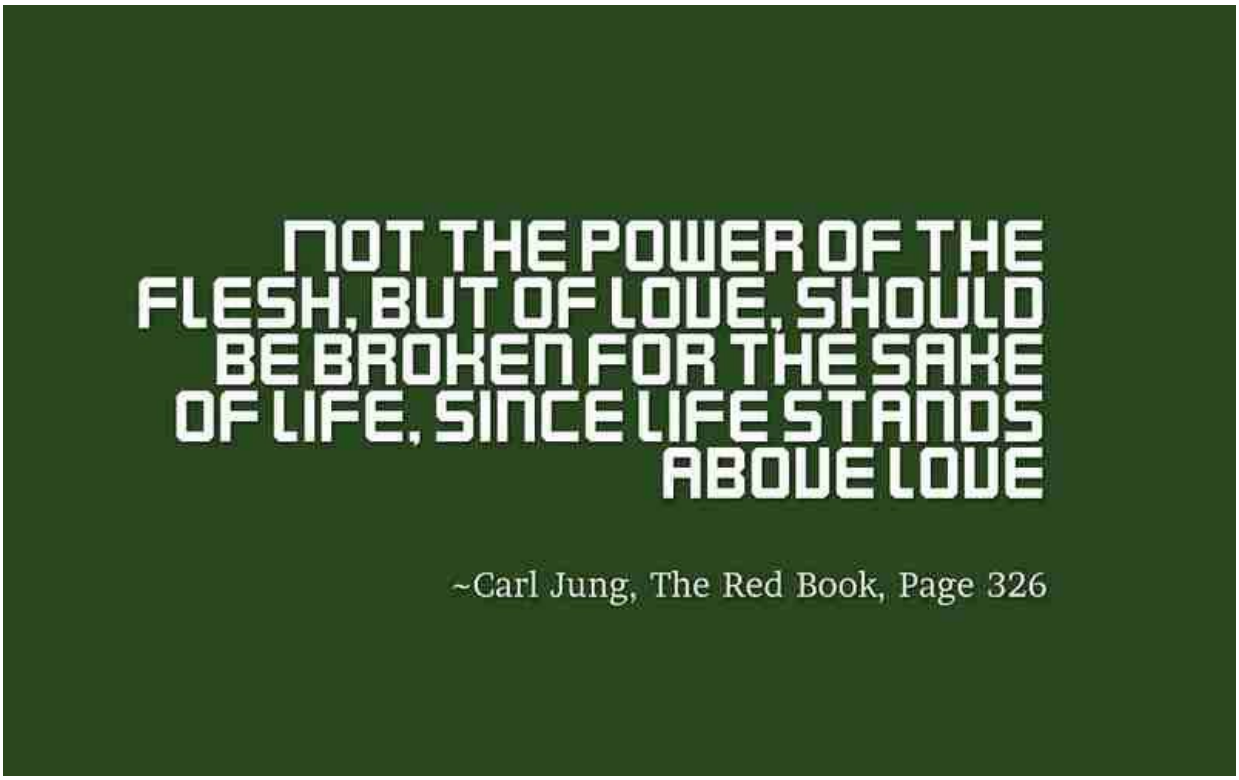
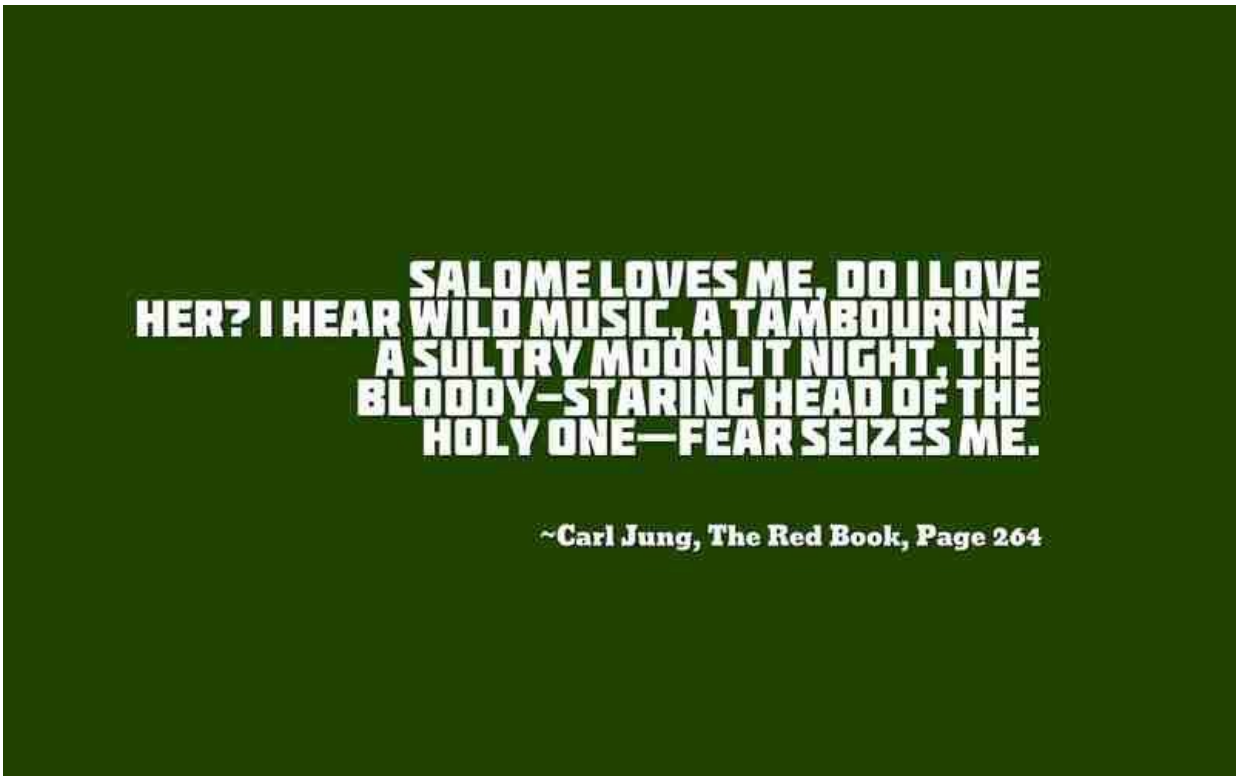
rent within us. Carl Jung, The Red Book,

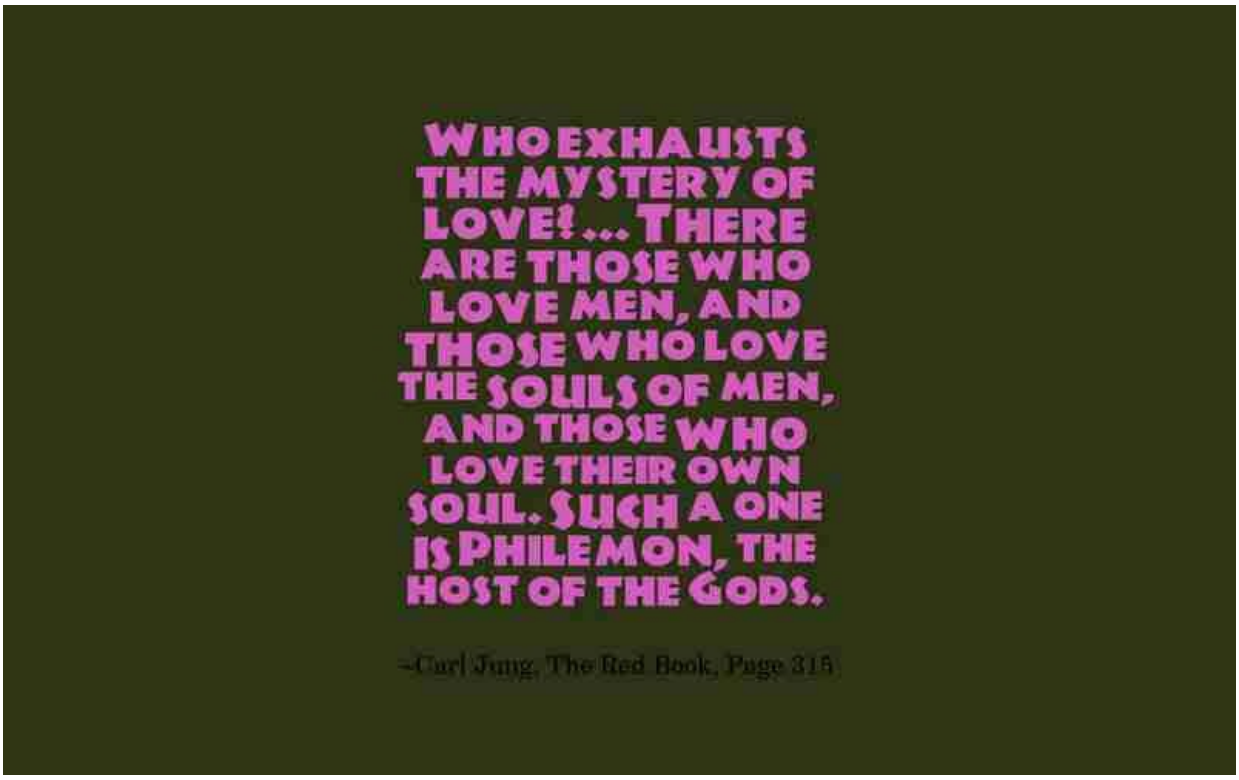
Page 348.


NOT THE POWER OF THE FLESH, BUT OF LOVE, SHOULD BE BROKEN FOR THE SAKE OF LIFE, SINCE LIFE STANDS ABOVE LOVE
~Carl Jung, The Red Book, Page 326

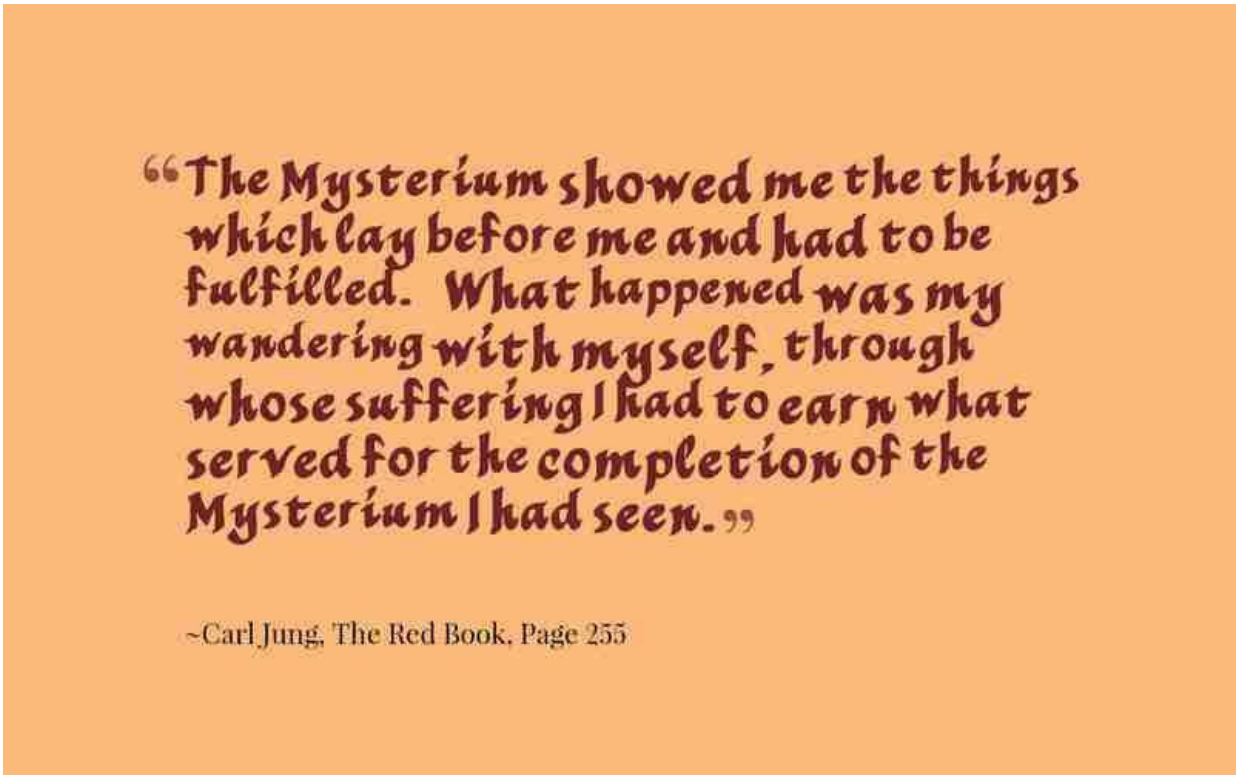
Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung, The Red Book, Page 326.


SALOME LOVES ME, DO I LOVE HER? I HEAR WILD MUSIC, A TAMBOURINE, A SULTRY MOONLIT NIGHT, THE BLOODY-STARING HEAD OF THE HOLY ONE—FEAR SEIZES ME.
~Carl Jung, The Red Book, Page 264

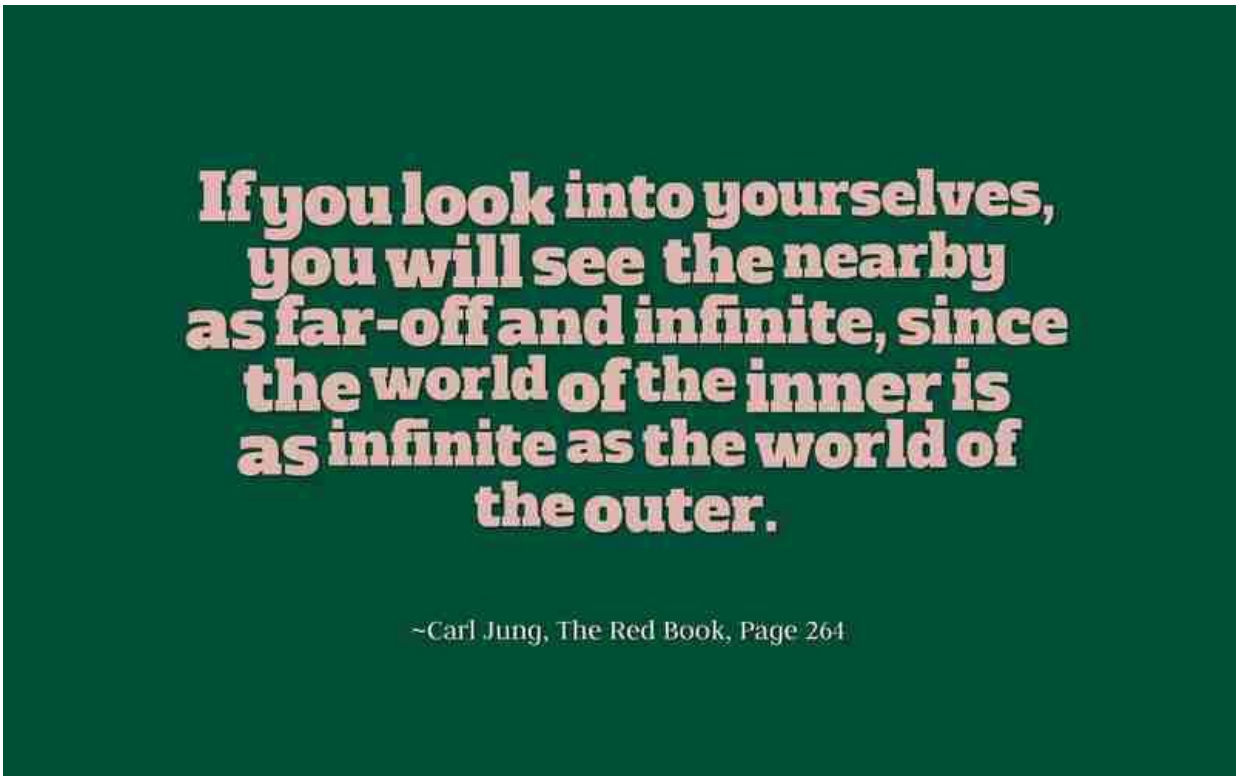
Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.


WHO EXHAUSTS THE MYSTERY OF LOVE? ... THERE ARE THOSE WHO LOVE MEN, AND THOSE WHO LOVE THE SOULS OF MEN, AND THOSE WHO LOVE THEIR OWN SOUL. SUCH A ONE IS PHILEMON, THE HOST OF THE GODS.
~Carl Jung, The Red Book, Page 315

Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.


"The Mysterium showed me the things which lay before me and had to be fulfilled. What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen."
~Carl Jung, The Red Book, Page 255

The Mysterium showed me the things which lay before me and had to be fulfilled. ... What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.


If you look into yourselves, you will see the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.
~Carl Jung, The Red Book, Page 264

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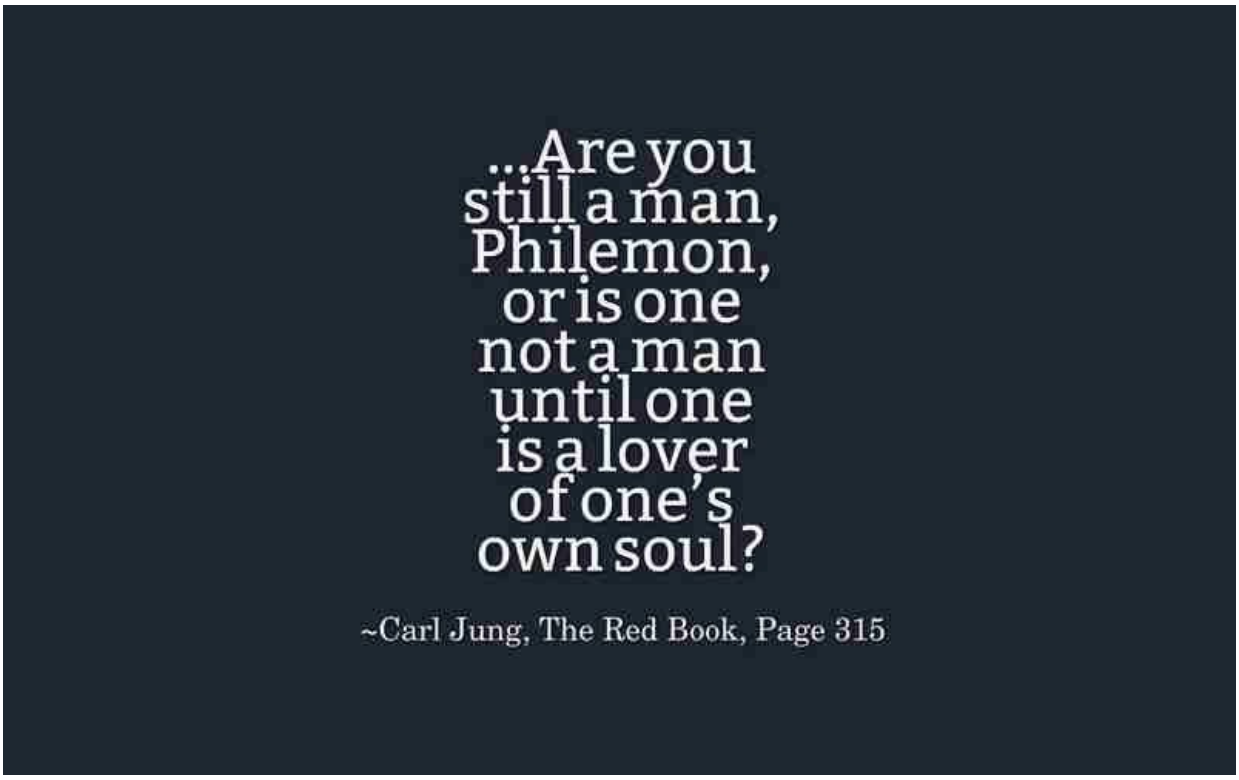
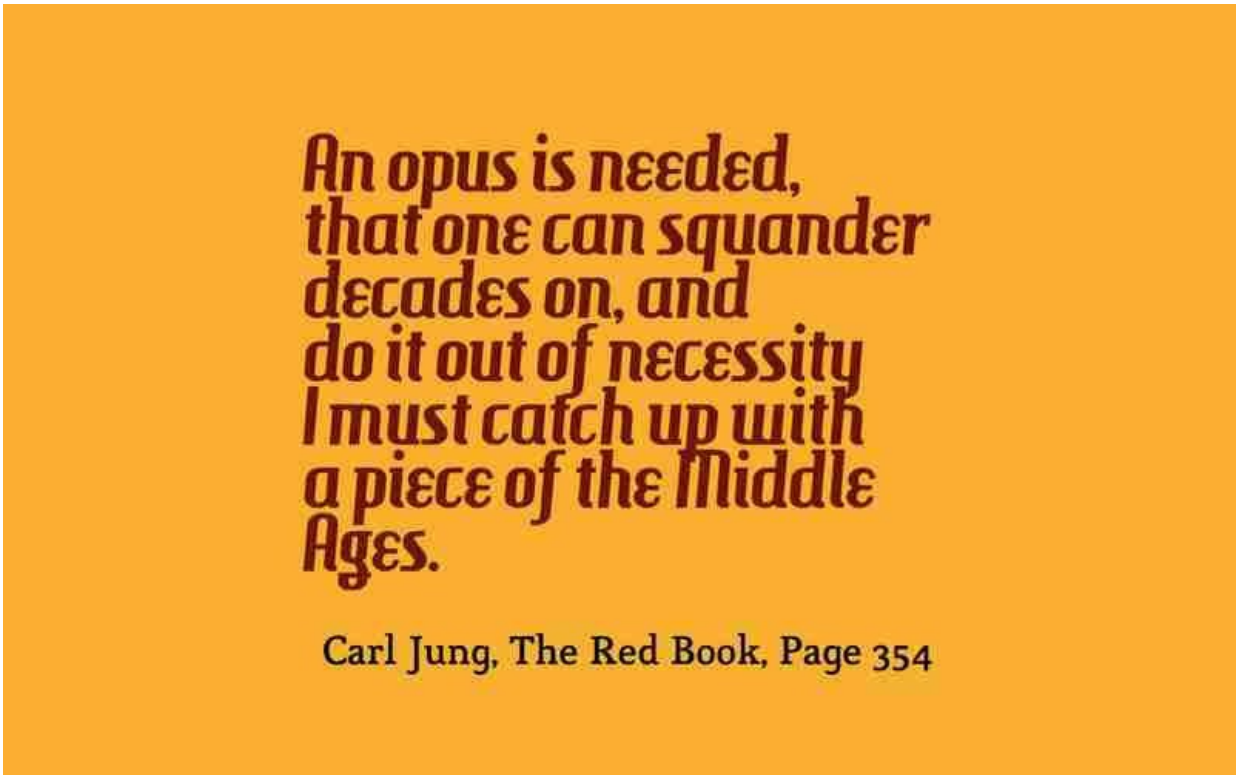
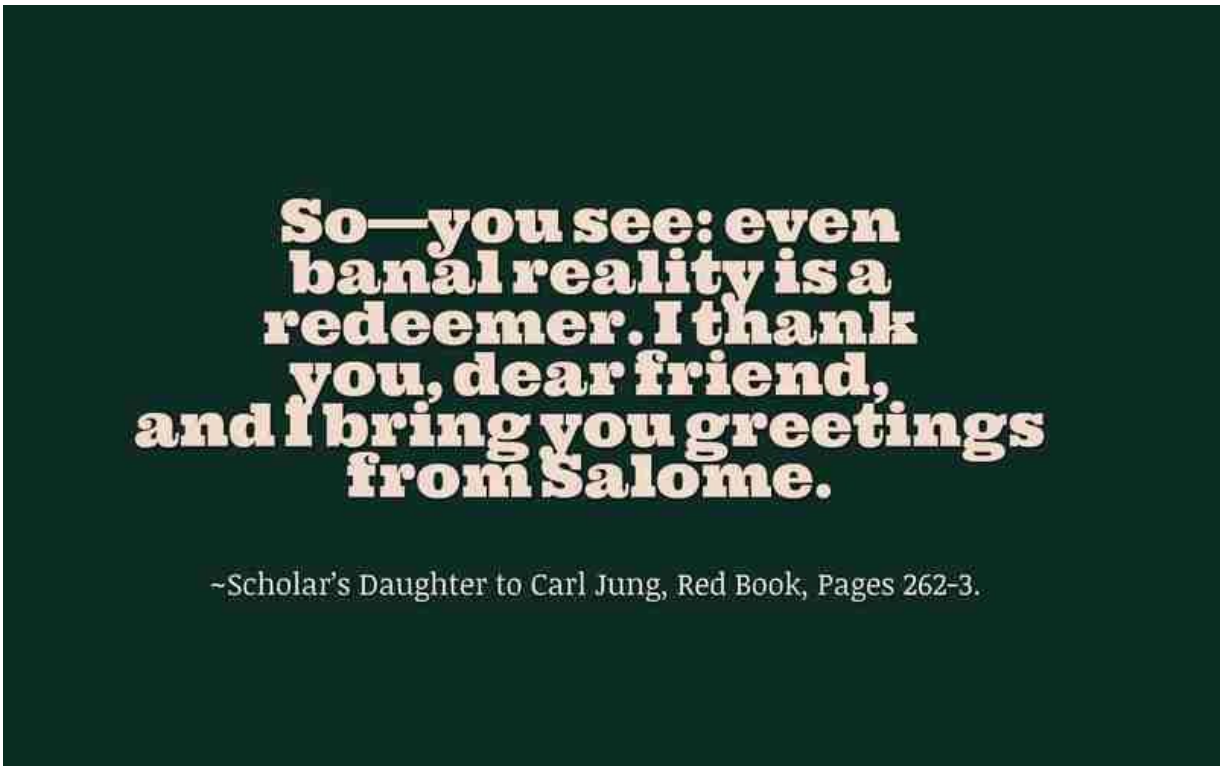


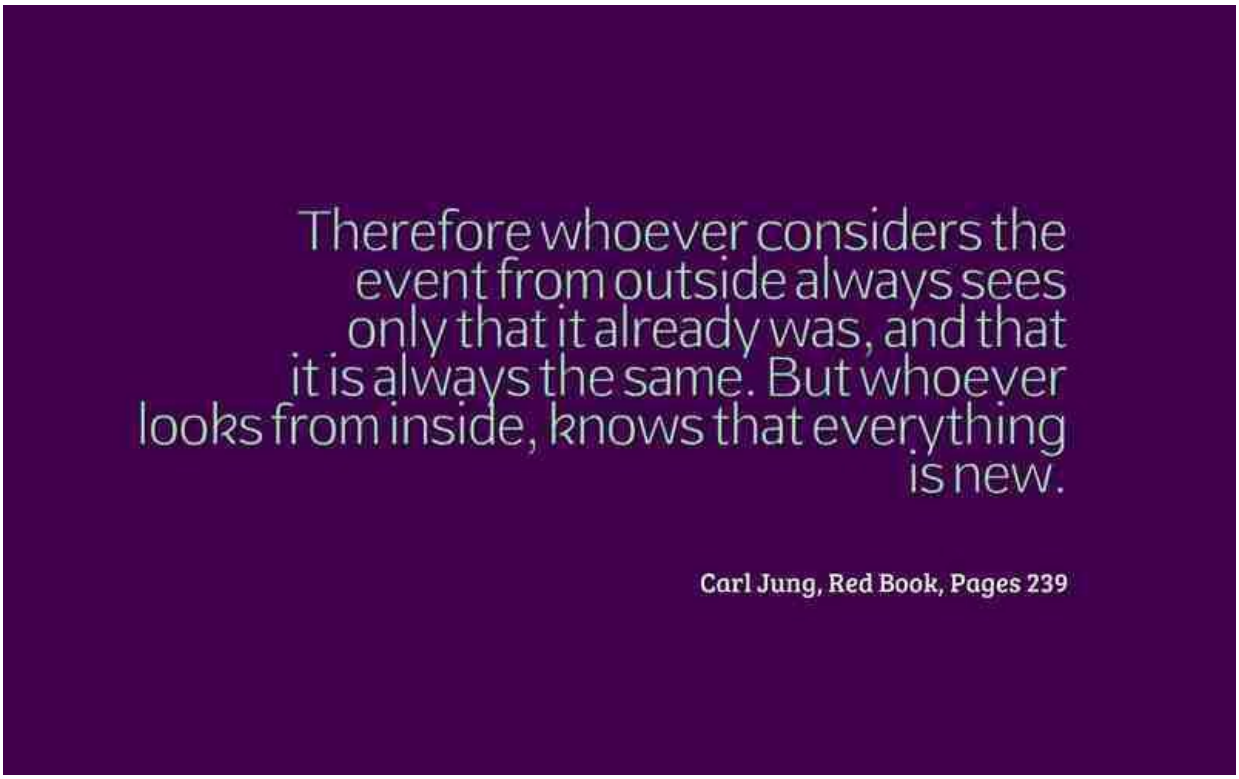
…Are you still a man, Philemon, or is one not a man until one is a lover of one's own soul? Carl Jung, The Red Book, Page 315.


An opus is needed,
that one can squander
decades on, and
do it out of necessity
I must catch up with
a piece of the Middle
Ages.
Carl Jung, The Red Book, Page 354

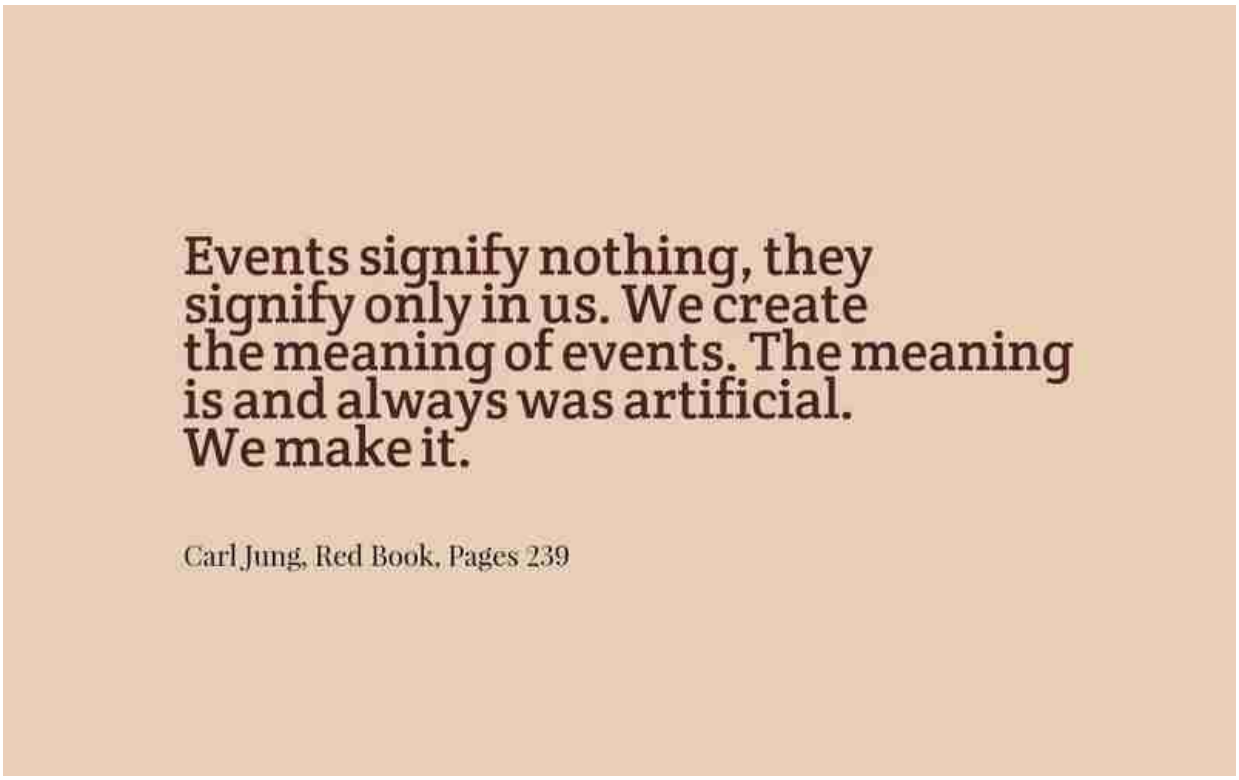
An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages. Carl Jung, The Red Book, Page 354.


So—you see: even
banal reality is a
redeemer. I thank
you, dear friend,
and I bring you greetings
from Salome.
~Scholar's Daughter to Carl Jung, Red Book, Pages 262-3.

So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.


Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new.
Carl Jung, Red Book, Pages 239

Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. Carl Jung, The Red Book, Page 239.


Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.
Carl Jung, Red Book, Pages 239

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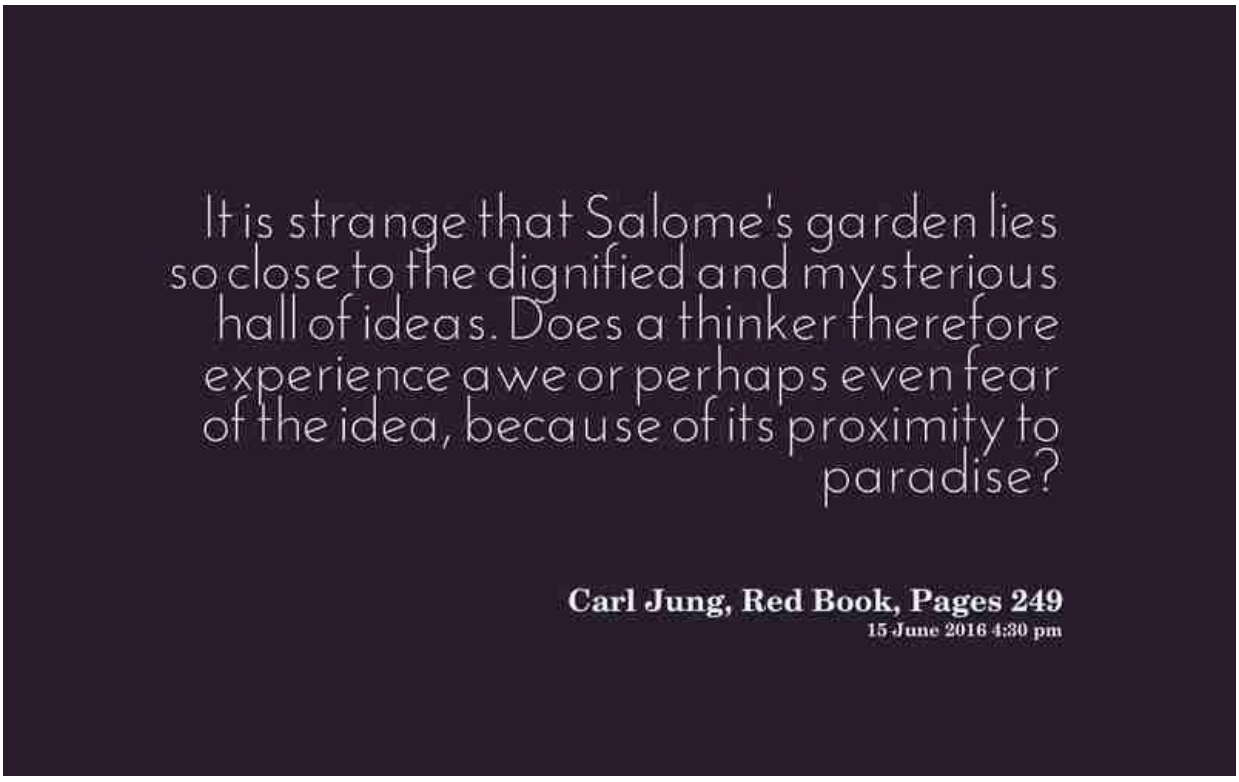
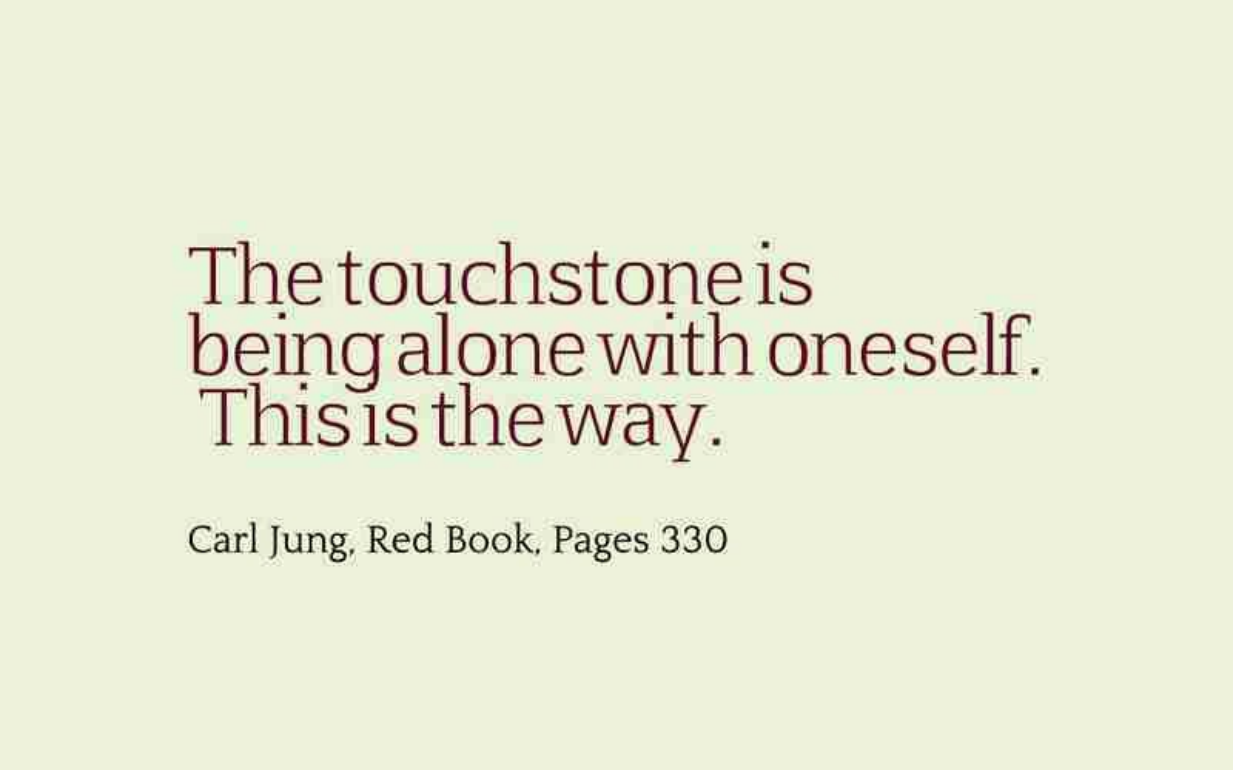

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?
Carl Jung, Red Book, Pages 249
15 June 2016 4:30 pm

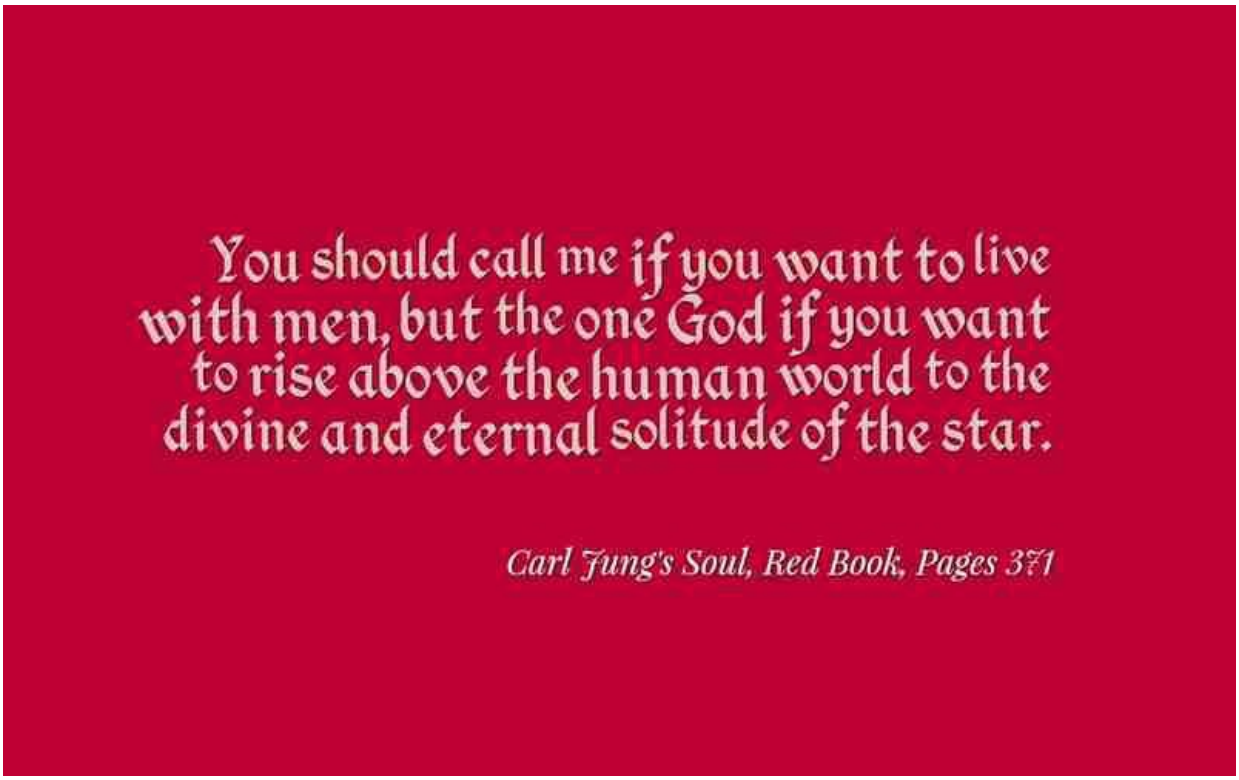
It is strange that Salome’s garden lies so close to the dignified and mysterious hall of ideas. Does

a thinker therefore

experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.



The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.


You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star.
Carl Jung's Soul, Red Book, Pages 371

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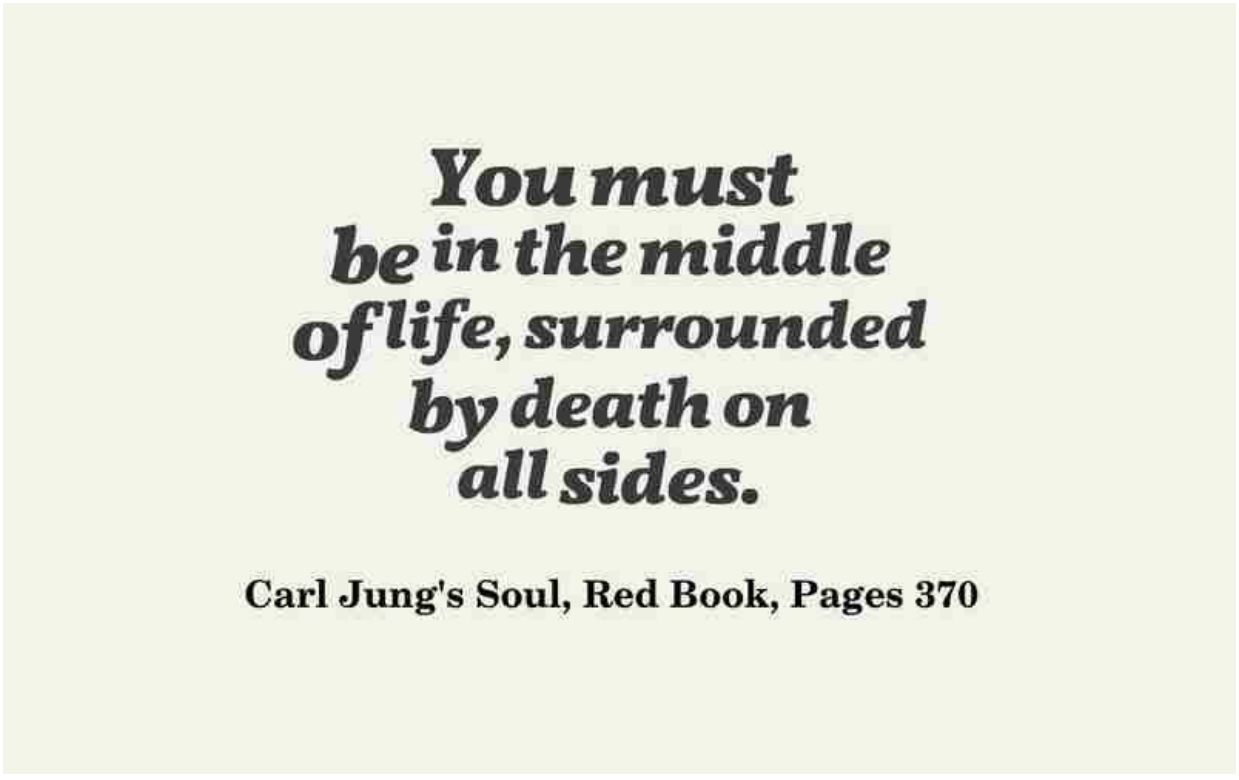

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Carl Jung on "Alchemy" "Alchemist" - Anthology (2016-08-20 02:30)

[Carl Jung on “Alchemy,” “Alchemist” – Anthology]

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, Psychol- ogy and Alchemy, Page 482.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, Psychology and Alchemy, Page 312.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direc- tion. Carl Jung, Psychology and Alchemy, Page 222.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a mo- ment only—the moment that Faust was seeking: all his life. Carl Jung, Psychology and Alchemy, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the col- lective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, Psychology and Alchemy, Page 81.

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side —in all proba- bility a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

Western man has no need of more superiority over nature,
whether outside or inside. He has both in almost devilish perfection.
What he lacks is conscious recognition of his inferiority
to the nature around and within him. He must learn
that he may. not do exactly as he wills. If he does not
learn this, his own nature will destroy him. He does
not know that his own soul is rebelling against him in
a suicidal way.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, Psychology and Alchemy, Page 46.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not— which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose

heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9, Page 96.

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Alchemical Studies, Page 25.

The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Alchemical Studies, Page 25.

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, noth- ing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

There is no recrossing the Rubicon. Carl Jung; "Individual Dream Symbolism in Relation to Alchemy", 1935.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

Nature must not win the game, but she cannot lose. Carl Jung; "Alchemical Studies, 1942.

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great ten- sion of opposites. Carl Jung; "Alchemical Studies", 1942.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of

persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Everything that the modern mind cannot define it regards as insane. Carl Jung; "Psychology and Alchemy," 1944.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contra- dictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil. Carl Jung; "Psychology and Alchemy,"1944.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since ‘the soul is by nature Christian’ this result is bound to come as infallibly as it did in the life of Jesus: we all have to be ‘crucified with Christ,’ i.e., suspended in a moral suffering equivalent to veritable

crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illu-

sions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung; Alchemical Studies.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus : “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple.” To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. In- deed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

The self is not only the centre but also the whole circumference which embraces both conscious and uncon- scious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the con- frontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice In- dian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung; Alchemical Studies; Collected Works 13, par 53.

The highest and most decisive experience of all . . . is to be alone with . . . [one’s] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and

Alchemy; CW 12: P.32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.

Hence one could say —cum grano salis —that history could be constructed just as easily from one's own un- conscious as from the actual texts. Carl Jung, Psychology and Alchemy, Page 86.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divin- ity of the primordial psyche—a blissful and terrible experience. Carl Jung, Psychology and Alchemy, Page 90.

The intellect may be the devil , but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, Psychology and Alchemy, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, Psychology and Alchemy, Page 146

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, Alchemical Studies, Page 140.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, Psychology and Alchemy, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restless- ness and disorientation. Carl Jung, Aion, CW 9 II, §304.

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, un- known friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direc- tion. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children's Dreams Seminar, Page 366.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlight- ened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

From the alchemical
saying : Heaven above All
that is above Heaven
below Also is below Stars
above Grasp this
Stars below And rejoice. Carl Jung, CW 1 6, par. 384.

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, Psychology and Alchemy, Page 31, Para 36.

I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology. Carl Jung, Psychology and Alchemy, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things be- yond our ken. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to De- ity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, Psychology and Alchemy, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, Psychology and Alchemy, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology

and Alchemy, Page 12.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much

more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 13.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the At- man, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it." Carl Jung, Alchemical Studies, Para 256.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Alchemical Studies, Para 13.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, Mod- ern Psychology, Alchemy, Page 59.

But that "the One" should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity. Carl Jung, Modern Psychology, Alchemy, Pages 59-60.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, Modern Psychology, Alchemy, Page 61.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image. Carl Jung, Modern Psychology, Alchemy, Page 62.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish,

as if it wanted to be transformed. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

...I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promis- ing themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, ac- cording to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other

almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is

the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian bap- tism. Carl Jung, ETH, Page 156.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs be- tween the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and vis- ible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy,

Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and

so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the uncon- scious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.
The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where re- demption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the pro- cess was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

An old alchemist said that God was obviously displeased with his work on the second day when he had sepa- rated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture
V. Page 161.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East

and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The an- cient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic phi- losophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, Psychology and Alchemy, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

These "centres" are the so-called chakras? and you not only find them in the teachings of yoga but can dis- cover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded se- cret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

For the practising psychologist, however, alchemy has one inestimable advantage over

Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients

today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual tao with the universal tao. . . . Carl Jung, CW 14, Para 762.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy.
—It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delu- sions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Pages 184-187.

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the clas- sical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Pages 267-268.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Pages 392-396

The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychol- ogy did not yield satisfactory results. Carl Jung, Letters Vol. II, Pages 400-401

In Europe, as far as I can make out, Meister Eckhart is about the first where the self begins to play a notice- able role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Pages 453-454.

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Pages 476-477

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Pages 534-536

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Pages 534-536

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mytholo- gems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the trea- sures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung,
Psychology and Alchemy, Page 222

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direc- tion. Carl Jung, Psychology and Alchemy, Page 222

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rational- ism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Pages 617-620

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children's Dreams Seminar, Page 373.

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put

back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a media- tor and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the prin- cipal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an "eternal" presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support him- self.

Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest “whole” man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

But no matter how much the parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Para 152

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of “being” and “non-being,” it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung,

CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelli- gent, who possess the gift of

comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

"True" alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl

Jung, CW 13, Para 72 The West lays stress on the human incarnation, and even on

the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future." Carl Jung, CW 13, Para 80

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80

The Tao grows out of the individual. Carl Jung, CW 13, Para 80

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

We would do well to harbour no illusions in this respect: no understanding by means of words and no imita- tion
can replace actual experience. Carl Jung, CW 13, Para 482

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my
patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will
to give birth to the superman, to “create a god for yourself out of your seven devils.” Carl Jung, CW 13, Para 163.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26.

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same
time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. Carl Jung, CW 13, Para 129

If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a
deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus mag- num [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

Carl Jung across the web:

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Carl Jung: With these words you have laid your finger on exactly what is typically Jewish. (2016-08-21 02:30)

[Gerhard Adler was born in Berlin and of German-Jewish descent and did the Editorial work on Dr. Jung's Collected Works]

To Gerhard Adler

Dear Dr. Adler, 9 June 1934

Best thanks for your detailed letter/ the tenor of which I find completely acceptable.

I have pointed out in several places in my article that Freud does not appear to me as the typical exponent of the Jewish attitude to the unconscious.

In fact I expressly state that his view of it is not binding for all Jews.

Nevertheless there is something typically Jewish about his attitude, which I can document with your own words: "When a Jew forgets his roots, he is doubly and triply in danger of mechanization and intellectualization."

With these words you have laid your finger on exactly what is

typically Jewish. It is typically Jewish that Freud can forget his

roots to such an extent.

It is typically Jewish that the Jews can utterly forget that they are Jews despite the fact that they know they are Jews.

That is what is suspicious about Freud's attitude and not his materialistic, rationalistic view

of the world alone. Freud cannot be held responsible for the latter.

In this respect he is simply a typical exponent of the expiring 19th century, just like Haeckel, Dubois-Reymond, or that Kraft und Stoff ass Buchner.

These people, however, are not as completely rootless as the Jewish rationalist, for which eason they are also much more naive and therefore less dangerous.

So when I criticize Freud's Jewishness I am not criticizing the Jews but rather that damnable capacity of the Jew, as exemplified by Freud, to deny his own nature.

Actually you should be glad that I think so rigorously, for then I speak in the interests of all Jews who want to find their way back to their own nature.

I think the religious Jews of our time should summon up the courage to

distinguish themselves. Clearly from Freud, because they need to prove that

spirit is stronger than blood.

But the prejudice that whoever criticizes Freud is criticizing the Jews always demonstrates to us that blood is thicker than spirit, and in this respect anti-Semitism has in all conscience learnt much from the Jewish prejudice.

As to my assertion that the Jews have not created a "cultural form" of their own, please note that I did not say "culture."

I expressly stated that the Jews have a culture nearly 3,000 years old, but one can have a culture without pos- sessing a cultural form of one's own.

For instance, Switzerland has a culture but no cultural form.

It has still to be proved conclusively that the Jews have ever created a culturalform of their own.

At any rate they haven't in the last 2,000 years.

It is also difficult to see how a relatively small folk ranging from India through Europe to America would be in a position to create such a form.

I came across the same objection in a letter from a Jew a few days ago.

Considering the proverbial intelligence of the Jews it has always seemed to me incomprehensible that they can no longer see the simplest truths because they are blinded by hypersensitivity.

Blood is undoubtedly thicker than spirit, but, as you very rightly say, it is a tremendous danger for the Jew to get lost in the viscosity of sheer materialism.

As to your third point, the negative value of the unconscious, I ought to have said the personal unconscious.

But I thought it would be sufficiently clear from the context that the personal unconscious was meant, since when Freud speaks of the unconscious he always means just that.

Hoping that I have cleared up at least these misunderstandings, and with cordial greetings, I remain,

Yours

sincerely, c .

G. Ju NG

Carl Jung, Letters Vol. 1, Pages 164-165

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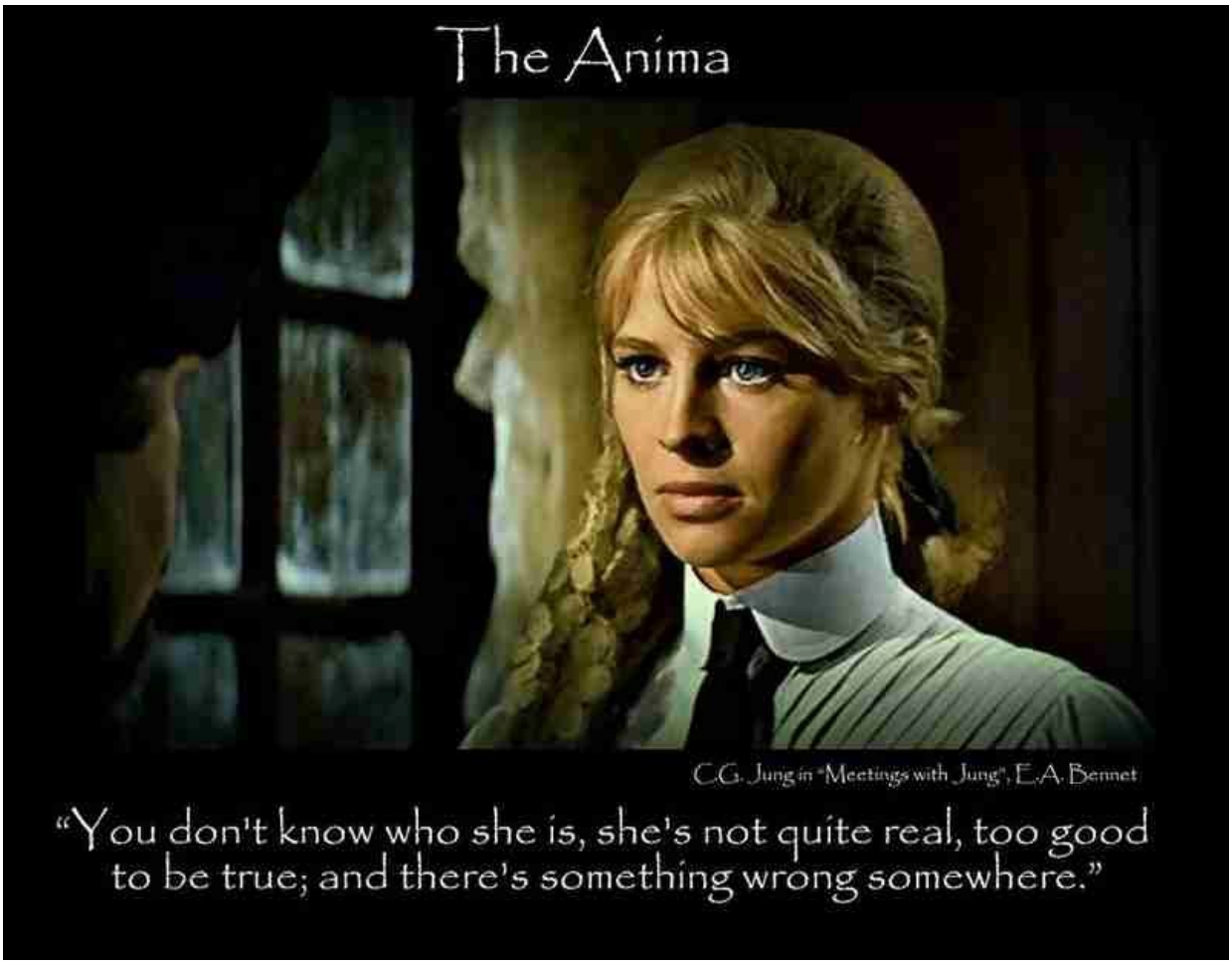
Carl Jung and The Anima and Animus [Anthology] (2016-08-22 03:30)


The Anima
C.G. Jung in "Meetings with Jung", E.A. Bennet
"You don't know who she is, she's not quite real, too good to be true; and there's something wrong somewhere."

Though the effects of anima and animus can be made conscious, they themselves are factors transcending conscious- ness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be “done with” once and for all. It is, in fact, one of the most impor- tant tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the

unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus.

Anima and Animus

• The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

• The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

• For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

• No man can converse with an animus for five minutes without becoming the victim of his own anima. Any- one who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

• The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious.

The search into the unconscious involves confronting the shadow, man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis.

The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt

that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

• The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them.

It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor.

The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual.

The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

• Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid" par. 59.]

• The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discrimi- nate. [The Psychology of the Transference," CW 16, par. 522.]

• When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of il- lusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30

• The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes infe- rior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married

a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

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• As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29

• Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misad- venture, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious.
P. 62
• Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338

• With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it ap- pears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid" par. 19.]

• The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness.

The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous

functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence "at bottom" the psyche is simply "world."

In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the

more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting inca- pacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes infe- rior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. - Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairy-tales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations.

As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic peo- ple; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment.

The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the

shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these

archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).

Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his uncon- scious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite "anima type." The so-called "sphinxlike" character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness – not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words – words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the "misunderstood" class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of "average intelligence." (from Marriage as a Psychological Relationship
Anima and Animus C.J. Jung (1925):

“SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual.” (CW6, §797)

“The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, ‘quick-moving, twinkling, iridescent’. The Greek word psyche also means ‘butterfly’. Saiwalô is related on the other side in the Old Slavonic sila, ‘strength’. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force.

The- Latin words animus, ‘spirit’, and anima, ‘soul’, arc the same as the Greek anemos, ‘wind’. The other Greek word for ‘wind’, pneuma , also means ‘spirit’. In Gothic we find the same word in us-anan, ‘to breathe out’, and in Latin it is anhelare, ‘to pant’. In Old High German, spiritus sanctus was rendered by atum,‘breath’. In Arabic, ‘wind’ is rih, and rüh is ‘soul, spirit’. The Greek word psyche has similar connections; it is related to psychein, ‘to breathe’, psychos, ‘cool’, psychros, ‘cold, chill’, and physa, ‘bellows’. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the “cold breath of the spirits.” And this is probably the reason why the primitive view also endows the soul with an invisible breath-body.” (CW8, § 663 &664)

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Carl Jung: It would most certainly provoke a National Socialist outburst of devastating sterility.
(2016-08-23 02:30)

To Oluf Brilel

Dear Dr. Briiel, 12 December 1936

Your news is somewhat disappointing. Fortunately the notice about the Congress has not appeared in the Zen- tralblatt yet.

Your proposition to postpone the Congress until September, on the other hand, is an inevitable issue.

Concerning the date: 4-6 September, I should plead rather for a later date, end of September or beginning of October.

In September I'm usually having my vacations abroad or I'm busy with scientific work which then I should hate to interrupt.

I should be much obliged if you could kindly look into this matter and tell me whether it couldn't be the later date.

Concerning your proposition to deal with the theme of "Nationale Bedingtheit

der Psychotherapie" I must say that this is an exceedingly ticklish topic.

First of all it would demand a very thorough formulation of the differences of national psychologies and then it would challenge all
the different political convictions that are actually raging in Europe.

It would most certainly provoke a National Socialist outburst of devastating sterility.

The general political atmosphere is such that one couldn't dare to introduce any topic that would come any- where near to politics or nationalistic prejudices.

Yes, if psychotherapists were philosophically minded and au dessus de la melee, nothing would be better and more fruitful than such a discussion, but as things and human beings are what they actually are, I'm afraid that any such discussion is absolutely out of question.

Please let me know as soon as possible what you think about a postponement of our Congress to the end of September or beginning of October.

Sincerely

yours,

C.G. Jung Carl Jung, Letters Vol I, Pages 221-222

Carl Jung: He is Gargantuan in every respect and helpful like all fat people.

(2016-08-23 02:30)

To Heinrich Zimmer

Dear Professor Zimmer, 14 December 1936

First of all I want to thank you most heartily for your very friendly review of The Tibetan Book of the Dead.

Secondly, I enclose letters of recommendation to various Americans.

I give you these letters sealed, because they also contain personal matters.

1. Prof. W. E. Clark of Harvard University, whom I know personally.

I had some delightful talks with him on the occasion of my visit there.

He is a very introverted man who must be approached with the politeness due to animals in the bush, that is to say one must act as if one had not seen him and must talk softly and slowly so as not to scare him off.

It is also advisable to whistle before going into the forest so that the rhinos won't be startled out of their slumbers but are gently and melodiously prepared for your coming and have time to make themselves scarce.

He has a very nice wife who is the exact opposite.

2. I also recommend you to Prof. W. E. Hocking of Harvard University.

This one is "correct."

He wears a stiff collar day and night.

But once you have deeply acknowledged his correctness and conventionality and given him a chance to ex- plain that he is not what he looks like, the way is paved for a useful conversation.

His rebellion against American Christianity, or rather against the Genius Agri Harvardensis, has brought about a strong link with Taoist philosophy.

A few sublimities dropped sotto voce from Chuang-tsu and Chu-his should

strike the right note. His wife overflows with feeling and it is very

advantageous to display a certain helplessness.

3. The third recommendation is to Prof. Harry Caplan at Cornell University.

4. The fourth is to Prof. Blake, director of the Widener Library at Harvard.

He is Gargantuan in every respect and helpful like all

fat people. He is a linguist (Slavic languages).

5. Don't omit to visit my friend Leonard Bacon, the American poet, whose most important work appears to be his "Animula Vagula."

8 He lives in his private theatre where it is all tremendously noisy and diverting.

6. In New York I can recommend you to our Psychological Club, whose president is Dr. E. Henley ....

I should be greatly obliged if you could tell me whereabouts in Indian literature Surya or the sun is described as one-footed.

I think I have read it somewhere but cannot find

the note. With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 222-223

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Carl Jung and “Eros” – Anthology (2016-08-24 02:30)

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This sup- position is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, ev- erything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

On a low level the animus is an inferior Logos, a caricature of the differentiated

masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

Eros…might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Mem- ories Dreams and Reflections; Late Thoughts; Page 353.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the rela- tional function. Carl Jung, Children's Dreams Seminar, Page 313.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Pages 464-466.

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," be- cause "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his con- scious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral na- ture without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Mid- dle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even de- velop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the rela- tional function. Carl Jung, Children's Dreams, Page 313.

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Carl Jung: The purpose of nearly all rebirth rites is to unite the above with the below. (2016-08-25 02:30)

To Johanna Michaelis

Dear Frau Michaelis, 20 January

1939 Your questions are not

easy to answer.

Your conjecture that ancient Egyptian psychology was somehow fundamentally different from ours is probably right.

Those millennia had indeed quite different problems.

On one side a torpid impersonal unconsciousness reigned, on the other a revealed consciousness, or a con- sciousness inspired from within and hence derived directly from the gods, personified in Pharaoh.

He was the self and the individual of the

people. The spirit still came from above.

The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried.

You can find detailed descriptions of this in Levy-Bruhl's Le Surnaturel et la nature dans la

mentalite primitive. The ka is probably a descendant of the placenta.

White and red are sacred colours in India too, for instance the temple walls are painted with white and red stripes.

What they mean is not clear to me.

Your interpretation as light and blood is extremely probable but one should have historical proofs.

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris.

He is also the source of the idea of an individual (immortal) soul.

("The Osiris of N. N.") The purpose of nearly all rebirth rites is to unite

the above with the below.

The baptism in the Jordan is an eloquent example: water below, Holy Ghost above.

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condi- tion of prehistoric times.

Hence the frequent use of animal skins and other animal attributes.

Evidence of this may be found in the cave paintings discovered in the south of France.

Among these customs we must also reckon the demotion of high to low.

In Christianity the washing of the disciples' feet, in ancient Egypt the birth from an animal's skin.

Hence twice a year in India, even today, the Maharajah of Travancore, with torso bared and bare feet, must accompany the god to the bathing place with his whole court.

As a further parallel there are the Shrovetide customs of the medieval Church, when the youngest lay brother took the abbot's seat and was waited upon by the older monks.

Modern student initiations!

Also the ritual mockery of sacred customs, the Fools' Mass in medieval monasteries.

Among the Pueblo Indians the "delight makers" (see The Delight Makers by Adolf F. Bandelier).

It is very probable that as long as seriously observed rites exist which unite the polar opposites the balance in the life of a people will be preserved.

Hence, in China, Tao rests upon the harmonious cooperation of heaven and earth.

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs.

There are very many parallels to these questions you have touched upon, particularly to the baptismal cus- toms, but I cannot possibly mention them all.

As regards the four royal standards I would only remark that, if I remember rightly, a placenta was carried along with them.

There is a monograph on this, but unfortunately I cannot

remember its title. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

259-261 Carl Jung across the web:

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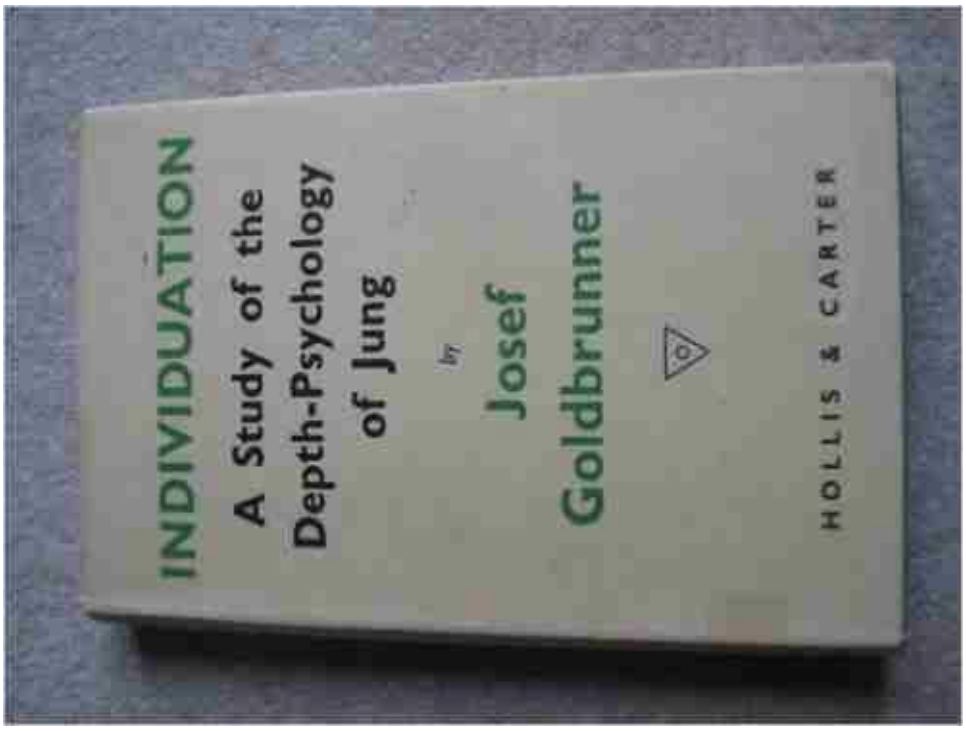
Carl Jung: You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche).
(2016-08-26 02:30)



To Joseph Goldbrunner

Dear Herr Goldbrunner, 14May 1950

Permit me, as one who is, in a manner of speaking, both known and unknown to you, to express my best thanks for your objective and sympathetic exposition of my psychology.

There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work.

So much the more reason for me to be sincerely grateful to you for your achievement.

I would gladly content myself with an unqualified appreciation of your book but for a few points which seem to me to require clarification.

You rightly emphasize that man in my view is enclosed in the psyche (not

in his psyche). Could you name me any idea that is not psychic?

Can man adopt any standpoint outside the psyche?

He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche.

Everything that touches us and that we touch is a reflection, therefore psychic.

That my psychology is wholly imprisoned in the psyche is a fact that cannot be otherwise.

You would not, presumably, object that geology treats of nothing but the earth, or that astronomy only circles round the starry sky?

Psychology is, strictly speaking, the science of conscious contents.

Its object therefore is not metaphysical, otherwise it would be

metaphysics. Does one hold it against physics that it is not

metaphysics?

It is self-evident that all objects of physics are physical

phenomena. Why should psychology be the only

exception to this rule?

Everything that man conceives as God is a psychic image, and it is no less an image even if he asseverates a thousand times that it is not an image.

If it were not, he would be unable to conceive anything at all.

That is why Meister Eckhart says, quite rightly, "God is pure nothing."

As an empirical science, psychology can only establish that the unconscious spontaneously produces images which have always been spoken of as "God-images."

But as the nature of the psyche is wholly unknown to us, science cannot establish what the image

is a reflec-

tion of.

We come here to the "frontier of the human," of which G. von Le Fort says that it is the "portcullis of God."

In my private capacity as a man I can only concur with this view, but with the best will in the world I cannot maintain that this is a verifiable assertion, which is what science is all about in the end.

It is a subjective confession which has no place in science.

It is equally out of place to say that individuation is self-

redemption. This is precisely what it is not.

As you yourself have described so beautifully, man exposes himself to all the powers of the non-ego, of heaven and hell, of grace and destruction, in order to reach that point where he has become simple enough to accept those influences, or whatever it is we call "God's will," which come from the Unfathomable and whose source lies behind those same psychic images which both reveal and conceal.

How one could see through this "hoarding" is, frankly, beyond my

comprehension. How can one see, think, or conceive that which is

non-psychic?

Even if I aver that it is not psychic, it is still my conception standing before the unknowable fact; and if it is non-psychic then it cannot be conceived at all.

We take it for granted that images are reflections of something.

In so far as this something is supposed not to be psychic, it is necessarily inconceivable-even the spectacular blue of the sky does not exist in physics but is expressed by the mathematical concept of wave-lengths.

Am I, then, to declare that because I see blue, blue exists in itself and

is not psychic? That would be against my better knowledge and

therefore immoral.

I am deeply impressed by man's proneness to error and self-deception.

I therefore deem it a moral command not to make assertions about things we can neither see nor prove, and I deem it an epistemological transgression if one nevertheless does so.

These rules hold good for empirical science; metaphysics

holds to others. I recognize the rules of empirical science

as binding upon myself.

Hence no metaphysical assertions will be found in my writings, and, n.b., no denials of

metaphysical asser- tions.

Hoping that these explanations may perhaps be of service to you, I remain,

Yours very sincerely, C.G. Jung Carl Jung, Letters Vol. 1,

Pages 555-557 Carl Jung across the web:

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Carl Jung: We have no idea of absolute reality, because "reality" is always something "observed."
(2016-08-27 02:30)

To J. Allen Gilbert

My dear Dr. Gilbert, 2 January

1929 Please be kind to your

fellow beings!

Don’t think that they are all damned fools, even if they say excitingly foolish things, even if they are the most inconsistent idiots.

Allow for one grain of wisdom in all their foolishness.

Can’t you conceive of a physicist that thinks and speaks of atoms, yet is convinced that those are merely his own abstractions?

That would be my case.

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions.

That is what I call "nonconcretization."

And know that I am by no means the first and only man who speaks of anima, etc.

Science is the art of creating suitable illusions which the fool believes or argues against, but the wise man en- joys their beauty or their ingenuity, without being blind to the fact that they are human veils and curtains concealing the abysmal darkness of the Unknowable.

Don’t you see that it is life too to paint the world with divine colours?

You never will know more than you can know, and if you proudly refuse to go by the available "knowledge" (or whatever you like to call it) you are bound to produce a better "theory" or "truth," and if you should not succeed in doing so, you are left on the bank high and dry and life runs away from you.

You deny the living and creative God in man and you will be like the

Wandering Jew. All things are as if they were Real things are

effects of something unknown.

The same is true of anima, ego, etc. and moreover, there are no real things that are

not relatively real. We have no idea of absolute reality, because "reality" is always

something "observed."

And so on.

I am sure all this stuff gets your goat, but that’s not the point.

The point is that if you create a better theory, then I shall

cock my ears. Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 56-57

[1]

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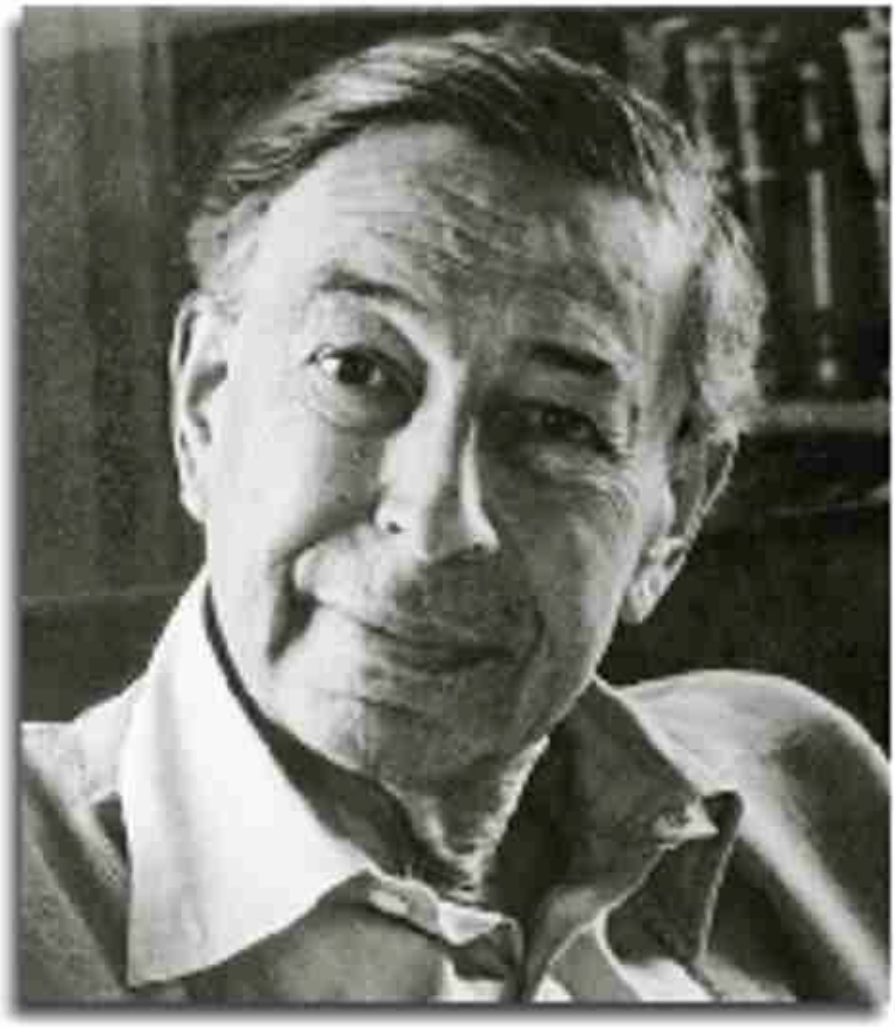
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. http://archiveswest.orbiscascade.org/ark:/80444/xv98852

Carl Jung: Each person works on his own pillar, until one day the temple will be built. (2016-08-28 02:30)



Max Zeller: Memory of C.G. Jung

When I was in Zurich in 1949, the first time after the war, I was terribly occupied with the question, "What am I doing as an analyst?"

With the overwhelming problems in the world, to see twenty or twenty-five

patients, that’s nothing. What are we doing, all of us?

I stayed in Zurich about three months and saw Jung quite a

number of times. Then I had to return to Los Angeles, and the

last hour with him came.

The evening before, there was a great feast, a celebration of students and faculty from the Institute at an ele- gant Swiss hotel.

Every single analyst was made fun of in the most incredible way.

We laughed and howled. Meier was there, and he got quite a

load to carry. Then they took on Mrs. Jung and she got her

share.

When they were all through Jung said, "But

where am I? What is the matter with you?

You don’t dare to tease me that

way? That’s awful!"

That was the night before I had my last appointment, and it went on late into the night.

The next day I came to Jung with the material I had prepared, and Jung said to me, "We have time, I’ve all morning."

He took me into the garden, and there was a bench, and he sat beside me and we talked, and talked, and talked, and I told him about this and that.

When the time was up I took the train, and as I sat in the train I suddenly thought, "My God!"

The night before I had had a dream, and I should have started with it but never

even told it to him. I went right then to the post office and wrote:

Dear Dr. Jung, I forgot totally to tell you the dream of last night and I think it

is very important. And no matter what, I want you to know it at least, because

I am occupied with it anyway.

Well, the next morning, my last day there, I got a call from Jung’s secretary right after the mail was delivered at eight o’clock.

She wanted to know if I wanted to see

him. Well!

Of course I wanted to see him, so I went out for the very last time

to Kusnacht. And this was my dream:

A temple of vast dimensions was in the process of being built.

As far as I could see-ahead, behind, right and left-there were incredible numbers of people building on gigan- tic pillars.

I, too 1 was building on a pillar.

The whole building process was in its very first beginnings1 but the foundation was already there the rest of the building was starting to go up and I and many others were working on it.

Jung said, "Ja, you know, that is the temple we all build on.

We don’t know the people because, believe me, they build in India and China and in Russia and all over the world.

That is the new religion.

You know how long it will take until it

is built?" I said, "How should I know?

Do you know?" He said "I know."

I asked how long it will take.

He said, "About six hundred

years." "Where do you know this

from?" I asked. He said, "From

dreams.

From other people’s dreams and from my own.

This new religion will come together as far as we

can see." And then I could say goodbye.

There was the answer to my question what we, as

analysts, are doing. There is not an analyst who doesn’t

experience it.

We work with a person, and there is a critical family situation, or difficulties here and there, and as this individual works, what he or she does spreads.

It has a much greater effect than we think.

It is not as it looks from the outside, that we sit in a narrow cubbyhole; because the material we

work with transforms. It transforms us and ,we, being touched, touch other people without even

talking about it.

It is like the story of the rainmaker.

Jung loved to tell that story as often as anyone wanted to hear it.

The group around Jung would be having dinner together, and Jung would say, "I have to tell you a story, the story of the rainmaker. Did you ever hear it?"

And everyone would shout, "No! We never heard it!"

And then he would tell the

story. It is not a Just So

story.

It was reported to Richard Wilhelm who experienced the drought in China and the coming of the rainmaker.

He saw it with his own eyes.

It is this: there was a drought in a village in China.

They sent for a rainmaker who was known to live in the farthest corner of the country, far away.

Of course that would be so, because we never trust a prophet who lives in our region; he has to come from far away.

So he arrived, and he found the village in a miserable state.

The cattle were dying, the vegetation was dying, the people

were affected. The people crowded around him and were very

curious what he would do. He said, "Well, just give me a little

hut and leave me alone for a few days."

So he went into this little hut and people were wondering and wondering, the first

day, the second day. On the third day it started pouring rain and he came out.

They asked him, "What did

you do?" "Oh, "he said, "that

is very simple.

I didn’t do anything."

"But look," they said, "now it

rains. What happened?"

And he explained, "I come from an area that is in

Tao, in balance. We have rain, we have sunshine.

Nothing is out of order.

I come into your area and find that it is chaotic.

The rhythm of life is disturbed, so when I come into it I, too,

am disturbed. The whole thing affects me and I am

immediately out of order.

So what can I do?

I want a little hut to be by myself, to meditate, to set myself straight.

And then, when I am able to get myself in order, everything around is set right.

We are now in Tao, and since the rain was missing, now it rains; now

we are all in Tao." I have seen this in my own experience.

Once my wife and I went to a Hopi ceremony on the reservation, a very moving religious ritual lasting for sev- eral days.

The last day there was a rain dance, and it was radiant blue sky, not a

cloud to be seen. When it was over the sky became dark in no time.

We got into the car and began to drive away, and it poured as I

have never seen. I have been in rains and rainstorms and

never experienced anything like it.

You could not drive.

It was just as if it came down literally in sheets.

That is what happens in our work; that is the task of

the analyst. We see it every day: suddenly the rain

comes.

And the effect spreads.

Each person works on his own pillar, until one day the temple

will be built. Max Zeller, J.E.T., Pages 108-110

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Carl Jung: There is little use in teaching wisdom. **(2016-08-29 02:30)**

Marie-Louise von Franz, Psychotherapy
If we are looking for historical parallels, Jungian psychology could most readily be compared to the original Taoism of China, a wisdom that embraces the whole of human life.

To Chang Chung-

yuan Dear Sir, 26

June 1950
261

I have read your pamphlet with great interest and I can tell you that I fundamentally agree with your views.

I see Taoism in the same light as you do.

I’m a great admirer of Ch’uang-tze’s philosophy.

I was again immersed in the study of his writings when your letter arrived in the midst of it.

You are aware, of course, that Taoism formulates psychological principles which are of a very universal nature.

As a matter of fact, they are so all-embracing that they are, as far as they go, applicable to any part of human- ity.

But on the other hand just because Taoist views are so universal, they need a re-translation and specification when it comes to the practical application of their principles.

Of course it is undeniable that general principles are of the highest importance, but it is equally important to know in every detail the way that leads to real understanding.

The danger for the Western mind consists in the mere application of words instead of facts.

What the Western mind needs is the actual experience of the facts that cannot be substituted by words.

Thus I’m chiefly concerned with the ways and methods by which one can make the Western mind aware of the psychological facts underlying the concept of Tao, if the latter can be called a concept at all.

The way you put it is in danger of remaining a mere idealism or an ideology to the Western mind.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved al- ready in the remote times of Lao-tze.

The trouble is, as Ch’uang-tze rightly says, that the old masters failed to enlighten the world, since there weren’t minds enough that could be enlightened.

There is little use in teaching wisdom.

At all events wisdom cannot be taught by words.

It is only possible by personal contact and by immediate experience.

The great and almost insurmountable difficulty consists in the question of the ways and means to induce peo- ple to make the indispensable psychological experiences that open their eyes to the underlying truth.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with.
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages

559-560 Carl Jung across the web:

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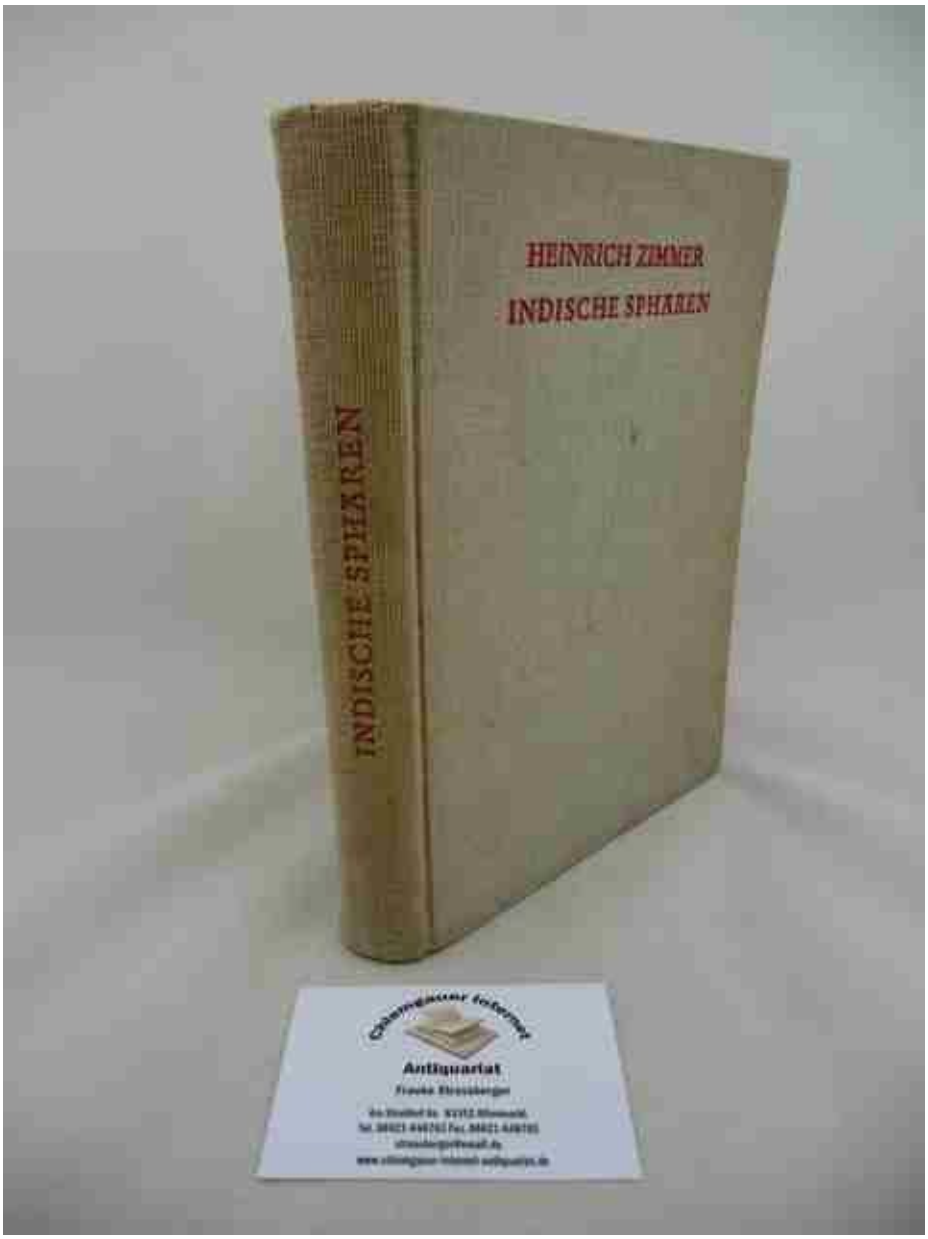
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Carl Jung: First of all, best thanks for your beautiful essay in Corona. (2016-08-30 02:30)



To Heinrich Zimmer

Dear Professor Zimmer, 21 November 1932

First of all, best thanks for your beautiful essay in Corona.

Also please give your wife my best thanks for her kindness in sending me Andreas.

I must now tell you about a special project which got under way during my last visit in Vienna.

A wealthy publisher has invited me to edit, or to be the nominal editor of, a magazine which might appear un- der the title of "Weltanschauung" or something like that.

He has been discussing this subject with me for a long time and our discussions have led to the conclusion that we must first see who would be willing to collaborate on such a magazine.

Since I also mentioned your name, I am taking the liberty of writing to you about this matter.

I have been thinking that in view of the tremendous fragmentation of the sciences today we might well have an organ that could fish out from the ocean of specialist science all the facts and knowledge that are of general interest and make them available to the educated public.

Everyone who wants to find his way about nowadays has to rummage through dozens of periodicals he can't subscribe to, and thousands of books, wasting a vast amount of time until he comes to what he thinks might be helpful to him.

We have therefore concluded that for every specialist field under consideration we should seek out one or two suitable spokesmen who would be willing to act as a centre for information and advice, or even become members of a many-headed editorial committee.

In practice the duty of the person concerned would be to use this magazine as a forum for all data of general interest from his specialist field, or at least to indicate what authors might be approached by the editors for a suitable contribution.

What I myself would like best would be a series of short papers dealing with eschatological ideas, doctrines of redemption, fundamental concepts of God, cosmogonic theories, initiation rites, and so on.

Special weight would have to be laid on the communication of facts, considerably less weight on the original- ity of the contributions, since the magazine would be aimed not at any particular group of specialists but at the educated public in general.

The fact that I am supposed to head such a project will show you in what sort of spirit it ought to be con- ducted.

It should be an instrument of synopsis and synthesis-an antidote against the atomizing tendency of specialism which is one of the greatest obstacles to spiritual development.

I now want to ask you whether you would be willing to assist us and to take on the duty of serving as a cen- tre for information and advice.

It wouldn't be any particular burden on

your time. I should be grateful for an

affirmative answer.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 106-107

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Carl Jung: As a matter of fact my first and most gifted pupils were Jews.
(2016-08-31 02:30)

To Abraham Aaron Roback

Dear Mr. Roback, 19 December 1936

I have received your big book1 for which I thank you warmly.

As a matter of fact I found it at home when I came back from my rather long trip.

Your remark has interested me very much, namely that you have made experiments about the mental differ- ences between Jews and non-Jews and I should be much obliged to you if you could drop me a hint about your results.

When I wrote about this difference I had in mind my own experiences which are not experimental but medi- cal.

There is indeed a marked difference which has much to do with the age of the race.

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the sub- conscious mind which is not to be found or is at least very rare with non-Jews.

Also the tendency of consciousness to autonomy with the risk of severing it almost entirely from its instinctive sources.

Freud is very typical in that respect.

To him as to many other Jews, as I have seen with my own eyes, the re-establishment of the communication with the instincts means a true and vital find and source of satisfaction and joy.

Non-Jewish people don't feel like that, they rather experience it as a restriction of

moral freedom. That explains the peculiar leaning of Protestant parsons to

Freudian analysis.

In their hands it is a beautiful means to show a brand-new category of sins to people of which they never dreamt before.

I see that you assume that I have almost no Jewish pupils in the

United States. That is not quite true.

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians.

The monopoly of psychoanalysis doesn't stand

outsiders. So they are just afraid of deviating

from the creed.

As a matter of fact my first and most gifted pupils were Jews.

In Europe there are however two or three who dared to show their hand and to acknowledge the origin whence they came.

I'm quite aware of the fact that Freud's statement is necessary for the Jew, yet in so far as there are non-Jews and in so far as there are even among Jews not a few who ought to see beyond, I have been forced by my patients to develop a point of view that considers the one and the other need.

Unfortunately the political events in Germany have made it quite impossible to say anything reasonable about the most interesting difference between Jewish and non-Jewish psychology.

The disinterested discussion of this most interesting difference is well-nigh impossible in our time of a new barbary.

One risks being labelled as anti-Semite or pro-Semite without being heard at all.

I have not yet read your book carefully, but I didn’t want to wait any longer to thank you for your very gener- ous gift.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages

223-224 Carl Jung across the web:

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4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

2.9 September

Carl Jung: I don’t know whether I am writing you banalities or hieroglyphics
(2016-09-01 02:30)

Dear Professor Freud, 25 December 1909

My attempt at criticism, though it looked like an attack, was actually a defence, which is why I apparently had to tilt at the "omnipotence of thoughts."

Of course the term is dead right as well as elegantly concise and trenchant, for that’s how it is, especially in D. pr. where new fundamentals are constantly being uncovered by it.

All this has shaken me very much, in particular my faith in my own capacities.

But most of all I was struck by your remark that you longed for

archaeologists, philologists, etc. By this, I told myself, you probably meant

that I was unfit for such work.

However, it is in precisely these fields that I now have a passionate interest, as before only in Dem. pr.

And I have the most marvellous visions, glimpses of far ranging interconnections which I am at present inca- pable of grasping, for the subject really is too big and I hate impotent bungling.

Who then is to do this work?

Surely it must be someone who knows the psyche and has the passion for it. D. pr. will not be the loser.

Honegger, who has already introduced himself to you, is now working with me with great understanding, and

I shall entrust to him everything I know so that something good may come of it.

It has become quite clear to me that we shall not solve the ultimate secrets of neurosis and psychosis without mythology and the history of civilization, for embryology goes hand in hand with comparative anatomy, and without the latter the former is but a freak of nature whose depths remain uncomprehended.

It is a hard lot to have to work alongside the father

creator. Hence my attacks on "clinical

terminology."

31.XII. The Christmas holidays have eaten up all my time, so I am only now in a position to continue my letter.

I am turning over and over in my mind the problem

of antiquity. It’s a hard nut!

Without doubt there’s a lot of infantile sexuality in it, but that is not all.

Rather it seems to me that antiquity was ravaged by the struggle with incest, with which sexual repression be- gins (or is it the other way round?).

We must look up the history of family law.

The history of civilization, taken by itself, is too skimpy, at least what

there is of it today. For instance, Burckhardt’s History of Greek

Civilization remains wholly on the surface.

A particularly significant topic is Greek demonology, which I hope to penetrate into a little

via Rohde (Psyche). I’d like to tell you many things about Dionysos were it not too much

for a letter.

Nietzsche seems to have intuited a great deal of it.

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compro- mise formation.

I don’t know whether I am writing you banalities or

hieroglyphics. An unpleasant feeling.

How much I’d prefer to talk it over with you personally!

Will it suit you to hold the Nuremberg meeting on Easter Tuesday?

As soon as I know, I will work up the idea in a circular and send it to you.

I note that my difficulties regarding the question of libido and also of sadism are obviously due to the fact that I have not yet adjusted my attitude sufficiently to yours.

I still haven’t understood properly what you

wrote me. The best thing is to postpone it

until we can talk in peace.

I would really have to question you on every sentence in your letter.

As regards Nuremberg I must add that I am naturally counting very much on your taking

first place as lecturer. That, as in Salzburg, is what we all hope.

Tomorrow I must prepare a lecture for the students here on "symbolism," which

fills me with horror. God knows what I shall scribble together.

I have read Ferrero, but what he writes about is not our kind

of symbolism. Let’s hope a good spirit will stand by me.

With many cordial greetings and

wishes, Most sincerely yours,

Jung Carl Jung, Letters Vol. I,

Pages 14-16 Carl Jung across the

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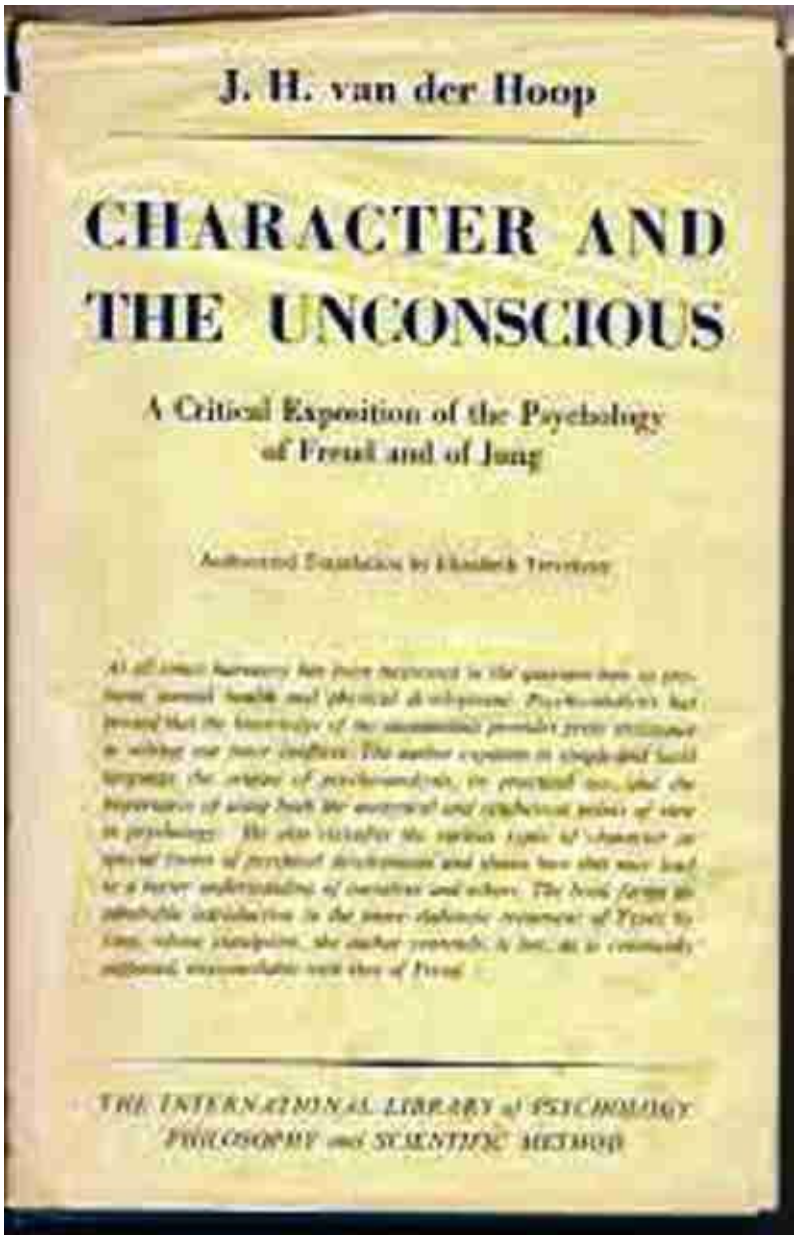
Carl Jung: Internal politics are to blame. **(2016-09-02 02:30)**


J. H. van der Hoop
CHARACTER AND THE UNCONSCIOUS
A Critical Exposition of the Psychology of Freud and of Jung
THE INTERNATIONAL LIBRARY of PSYCHOLOGY PHILOSOPHY and SCIENTIFIC METHOD

To J. H. van der Hoop

Dear Colleague, 2 March 1934

As you will have seen, the last issue of Zentralblatt contains a political edict by Goring, president of the Ger- man Society.

This edict was intended for a special German issue which on my instructions was to have been signed by him alone.

To my utter amazement this edict has got into the Zentralblatt, against my express wish that the Zentralblatt should be reserved for exclusively scientific contents.

It was not within my power to forestall this

regrettable event. Internal politics are to blame.

In the present circumstances it is incredibly difficult to get a scientific project going without its being immedi- ately scorched by the political fire.

I certainly don't want to make either Cimbal or Goring personally responsible for this unpardonable tactical blunder, as I know that both of them are under overwhelming political pressure.

If the foreign groups do not support my efforts to maintain scientific contact with Germany, my strength alone is not sufficient to build up a counterweight to the political tidal wave that threatens to engulf everything.

Maeder has written to me that he intends to do nothing in this matter, as he is now devoting himself entirely to the Christian work of conversion in the Oxford Movement.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

146-147 Carl Jung across the web:

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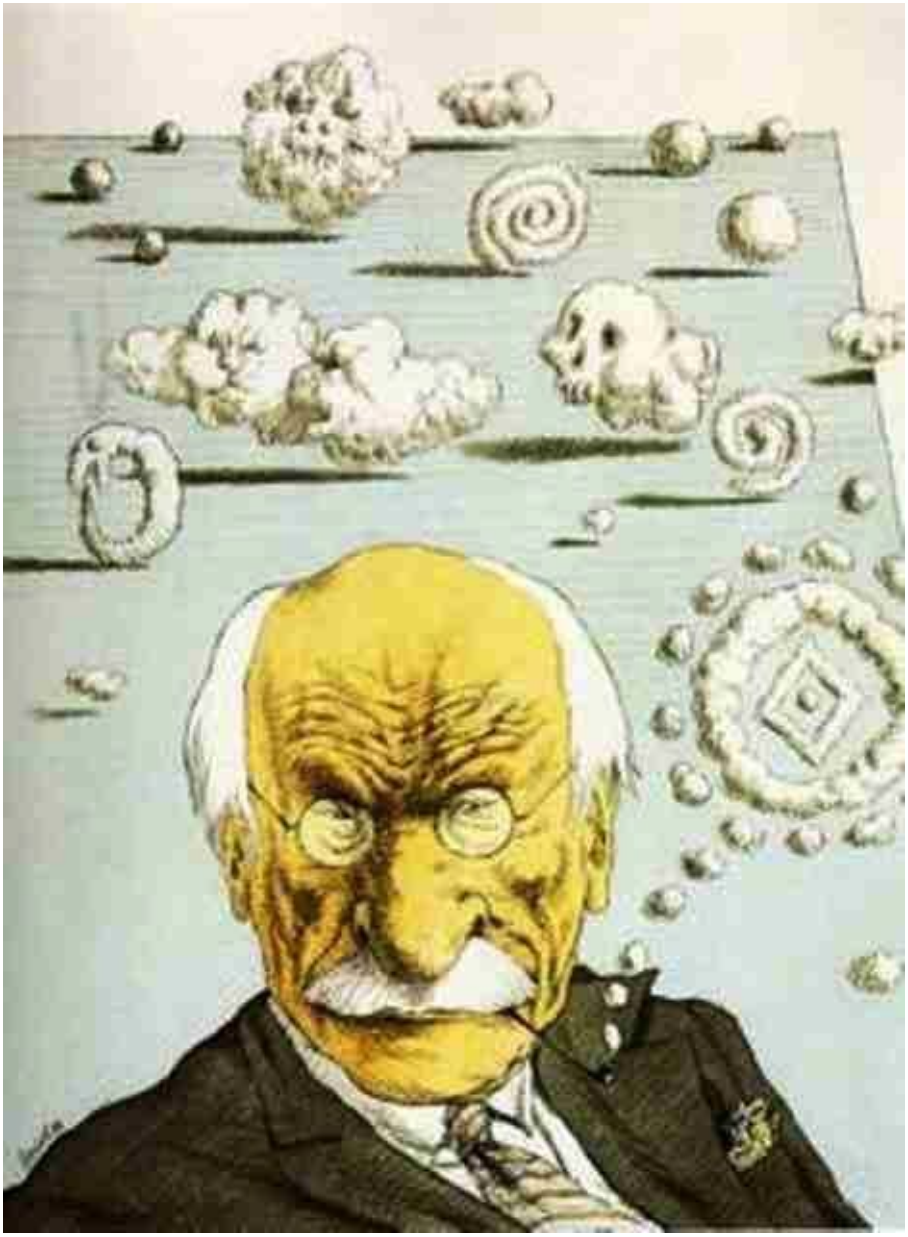
Carl Jung: My reference to China seems to have given rise to all sorts of misunderstandings.
(2016-09-03 02:30)



To B. Cohen

Dear Dr. Cohen, 23 April

1931 Best thanks for your

friendly letter.

My reference to China seems to have given rise to all sorts of misunderstandings.

If I understand your letter aright, you appear to assume that I think there are parallels between Jewish and Oriental teachings.

I wouldn't dream of making such an assertion and it was not intended under any circumstances.

I mentioned China only because I wanted to show drastically how nonsensical it is to accuse me of anti-Semitism when I declare there are differences between Jews and so-called Aryans.

I therefore said one could just as well accuse me of an anti-Chinese bias because I stressed in my book The Se- cret of the Golden Flower, which I brought out with Richard Wilhelm, that there is an essential difference between the Western and the Eastern mentality, in consequence
of which we cannot directly take over Oriental teachings and methods without impairing our own psyche.

I am convinced from my own experience of Orientals that they have never misunderstood this critical attitude of mine as European snobbery.

The unfortunate prejudices and misunderstandings that exist between Jews and Christians have given rise to so much touchiness that one has only to allude to certain differences and one is instantly accused of hostility.

I must emphasize again and again that it makes an enormous difference whether someone has a 1,000- or a 3,000-year-old culture behind him.

In the same way, one can see at once whether he has an ancestral line of educated people

or of primitives. Especially among Indians and in Indian mysticism I have seen how enormous

this difference is.

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a Euro- pean because they provoke the most violent misunderstandings.

The same is true of Freud's views.

They can be discussed in a cool and abstract atmosphere but they have a destructive effect on the general public, as I have unfortunately seen only too often.

This is perhaps the deeper meaning in that story of the Rabbi, which you surely know: He knew that a dog that barks doesn't bite but was not certain if the dog also knew it, so he preferred to take to his heels before the barking dog.

Again with best thanks and kind

regards, Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 159-160

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Carl Jung: It is true that I fight Freud's psychology because of its dogmatic claim to sole validity.
(2016-09-04 02:30)

To A. Pupato

Dear Colleague, 2 March 1934

The question I broached regarding the peculiarities of Jewish psychology does not presuppose any intention on my part to depreciate Jews, but is merely an attempt to single out and formulate the mental idiosyncrasies that distinguish Jews from other people.

No sensible person will deny that such differences exist, any more than he will deny that there are essential differences in the mental attitude of Germans and Frenchmen despite the fact that the French liver functions exactly like the German.

The mental attitude is only very tenuously connected with the liver, however.

When, on the other hand, it is a question of psychological theories, we must, for the sake of scientific justice, always criticize very carefully all conscious and unconscious assumptions, since the whole mass of an individual's assumptions inevitably gets into any psychological theory.

Psychology differs from other sciences in that the object of investigation is at the same time the instrument of investigation.

That is why there is an infinity of psychological theories, each of which is patently connected with the histori- cal assumptions of the individual in question.

Even in the phenomenology of the neuroses there are very distinct differences between German and French clinics, a fact that struck the old nerve doctors.

For instance, the typical "grande hysterie" we find in the Salpetriere is almost completely absent in the Ger- man clinical domain.

Again, nobody with any experience of the world will deny that the psychology of an American differs in a char- acteristic and unmistakable way from that of an Englishman.

It seems to me the height of absurdity ... To point out this difference cannot possibly, in my humble opinion, be in itself an insult to the Jews so long as one refrains from value judgments.

If anyone seeking to pin down my peculiarities should remark that this or that is specifically Swiss, or peasant- like, or Christian, I just wouldn't know what I should get peeved about, and I would be able to admit such differences without turning a hair.

I have never understood why, for instance, a Chinese should be insulted when a European asserts that the Chi- nese mentality differs from the European mentality.

Or is the well-known fact that the average Chinese gets along better with the French than with the English an insult to the French or to the English or to the Chinese?

It is my opinion that the peculiarity of the Jews might explain why they are an absolutely essential symbiotic element in our population.

If there actually were no differences between them and other people, there would be nothing to distinguish them at all and then there would also be nothing in the characteristic influence, amply attested by history, which they have exerted on their environment.

It must after all be supposed that a people which has kept itself more or less unadulterated for several thou- sand years and clung onto its belief in being "chosen" is psychologically different in some way from the relatively young Germanic peoples whose culture is scarcely more than a thousand years old.

It is true that I fight Freud's psychology because of its dogmatic claim to sole validity.

The monotony of Freudian explanations obliterates the wealth of differences that do indeed exist.

I am persuaded that I am not doing another person a favour by tarring him with the brush of my subjective assumptions.

If I want a proper knowledge of his nature I must ascertain where and to what extent he is Different from me.

Then only is it possible for me to know him really objectively.

I would consider it most fortunate if, for example, Germany and France took the trouble to understand each other better and could appreciate and acknowledge each other's characteristic values.

But the way things are, each explains the other in terms of the assumptions of its own psychology, as you can convince yourself daily by reading the French and German newspapers.

That people in some respects are also all alike is by this time a familiar fact, but it leads to no misunderstand- ings.

These come from the differences, which should therefore be a worthy object

of investigation. Yours very truly,

C.G. Jung Carl Jung, Letters Vol. I, Pages

147-149 Carl Jung across the web:

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Carl Jung: I would like to take this opportunity to rectify the error that I come from the Freudian school.

(2016-09-05 02:30)

To Christian Jenssen

Dear Herr Jenssen, 29 May 1933

I have rapidly skimmed through the article you so kindly sent me.

I can only thank you for its general tenor, for there are indeed only a few people who have noticed that I am saying something different from Freud.

Unfortunately, it is only in Germany that I am not known.

In the Anglo-Saxon world I have been known for a long time (whether I have been understood is another mat- ter).

You will find my debate with Freud in Seelenprobleme der Gegenwart, in the essay "Der

Gegensatz Freud-Jung." I would like to take this opportunity to rectify the error that I

come from the Freudian school.

I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905.

My scientific conscience did not allow me, on the one hand, to let what is good in Freud go by the board and, on the other, to countenance the absurd position which the human psyche occupies in his theory.

I suspected at once that this partly diabolical sexual theory would turn people's heads and I have sacrificed my scientific career in doing all I can to combat this absolute devaluation of the psyche.

Incidentally, I should be much obliged if you would let me know on a postcard whereabouts in my work you have found "intellectual shadow boxing" and other such yarns.

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions.

Yours very truly,

C.G. Jung Carl Jung, Letters Vol. I, Pages

121-122 Carl Jung across the web:

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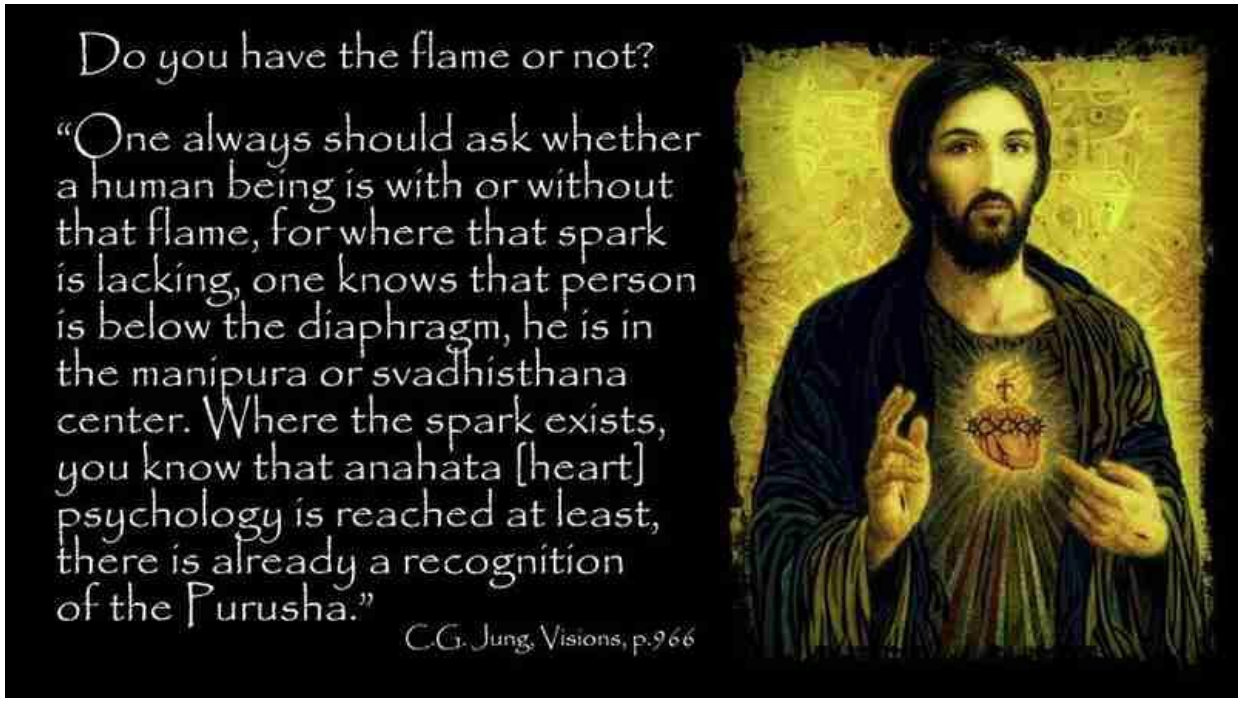
Carl Jung: Therefore one always should ask whether a human being is with or without that flame,
(2016-09-06 02:30)


Do you have the flame or not?
"One always should ask whether a human being is with or without that flame, for where that spark is lacking, one knows that person is below the diaphragm, he is in the manipura or svadhisthana center. Where the spark exists, you know that anahata [heart] psychology is reached at least, there is already a recognition of the Purusha."
C.G. Jung, Visions, p.966

Dr. Jung: Well, that the goddess says she will destroy her means that she will destroy her mind, her body, her consciousness, everything that she is.

Then on top of all that, the flame on

her breast. What is that flame?

Mrs. Fierz: The Self, the Purusha.

Dr. Jung: Yes, it is the little flame in the lower apex of the triangle in the center of anahata, the breast center; in the Tantric yoga this is the vision or apparition of the Purusha.

The anahata center is the one where judgment begins; and in the fact that one can detach from unconscious- ness and from the identity with things, from participation mystique, is the first manifestation of the independent Self.

You see I myself, my consciousness, my life, my body, all that can be quite unconscious.

Therefore one always should ask whether a human being is with or without that flame, for where that spark is lacking, one knows that person is below the diaphragm, he is in the manipura or svadhisthana center.

Where the spark exists, you know that anahata psychology is reached at least, there is already a recognition of the Purusha.

From that remark in the fantasy we know that this woman has reached, to a certain extent,the stage of the anahata psychology, she has that little flame on her breast.

So in speaking of her, one really should say, Mrs. So-and-So and her little flame, because

that is not self-evident. Now do you think it would be possible for this earth mother to

destroy her without destroying the little flame? Miss Hannah: Yes, because the Purusha is

absolutely indestructible.

Dr. Jung: But she says she would destroy the Purusha in her, herself

and the Purusha. Mr. Allemann: If she comes down again from

anahata, the flame is destroyed.

Dr. Jung: Yes, for the earth mother is muladhara, and if she fetches her down, she naturally slips back into manipura, and from manipura into svadhisthana, and finally lands down at the bottom in muladhara, and then the flame is gone. Carl Jung, Visions Seminar, Pages 965-966

Carl Jung: I would ask you to find the little book a discreet resting place in your writing desk.
(2016-09-06 02:30)

To Alphonse Maeder

Dear friend, 19 January 1917

Please permit this more intimate form of address!

I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways.

This impression was a great satisfaction to me after the tiresome experiences of last week.

Allow me to give you personally the enclosed little present-a fragment with far-

reaching associations. I deserve no credit for it, nor does it want or pretend to

be anything, it just is-simply that.

Hence I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated.

It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours.

Of course it won't mean anything more to you than what I mean by it: a token of my joy over Our wordless understanding yesterday evening.

I would ask you to find the little book a discreet resting place in

your writing desk. I don't want a profane hand to touch my

memory of those limpid nights.

With cordial

greetings, Very

sincerely,

Jung Carl Jung, Letters Vol. I,

Pages 33-34 Carl Jung across the

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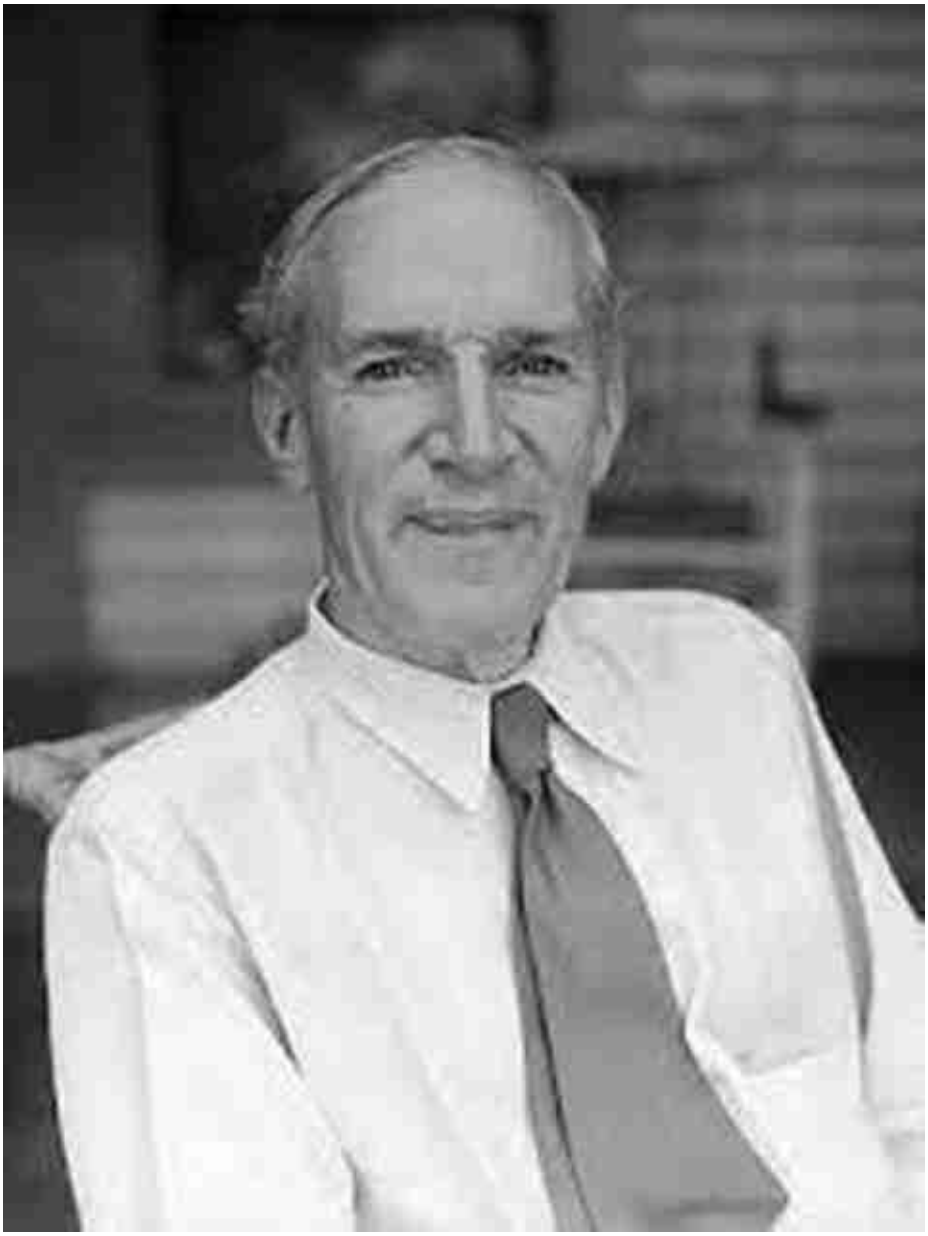
Carl Jung: ...Freud previously accused me of anti-Semitism because I could not abide his soulless materi- alism. (2016-09-07 02:30)



To James Kirsch

My dear Kirsch, 26 May 1934

I am very glad you have written to me once again.

It appears that amusing rumours are being spread about me.

The only unquestionable fact behind all this stupid gossip is that as honorary president of the International Society for Psychotherapy I could not leave the Society in the lurch at the moment when Kretschmer resigned.

I have been urgently requested by the German doctors to retain this position and have subsequently done what anyone would have done in my place, namely, my duty towards the International Society.

This consisted essentially in preserving the framework of the international organization and in affiliating to it the German Society.

This has now been accomplished at the last Nauheim Congress.

We can also record the satisfying fact that at my suggestion a special provision was adopted whereby German Jewish doctors can individually join the International Society.

They have thus become members with

equal rights. I need hardly go into the

other rumours.

It is a downright lie to quote me as saying that Jews are dishonest in analysis.

Anyone who believes I could say anything so idiotic must think me extraordinarily stupid.

Neither have I addressed Hitler over the radio or in any other manner, nor have I made any political statements.

With regard to my opinion that the Jews so far as we can see do not create a cultural form of their own, this opinion is based

1. on historical data,
2. the fact that the specific cultural achievement of the Jew is most clearly developed within a host culture, where he very frequently becomes its actual carrier or its promoter.

This task is so specific and demanding that it is hardly conceivable how any individual Jewish culture could arise alongside it.

Since very specific conditions do in fact exist in Palestine, I have inserted a cautious "so far as we can see" in my sentence.

I would in no wise deny the possibility that something specific is being created there, but so far I do not know it.

I simply cannot discover anything anti-Semitic in this opinion.

Coming to your suggestion that I should write a special work on this question, this has already been anticipated, as I have proposed a correspondence with Dr. Neumann, who has worked with me and is now also in Palestine, that will deal with all controversial questions.

So far I have heard nothing from him.

The Jewish Christ-complex is a very remarkable affair.

As you know, I completely agree with you in this matter.

The existence of this complex makes for a somewhat hysterical attitude of mind which has become especially noticeable to me during the present anti-Christian attacks upon myself.

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite.

Or, in the opinion of the Schweizer Israelitisches Wochenblatt, my assertion that I am as little an anti-Semite as an anti-Chinese proves my intention to compare the Jews with a Mongolian horde.

This hypersensitivity is simply pathological and makes every discussion practically impossible.

As you know, Freud previously accused me of anti-Semitism because I could not abide his soulless material- ism.

The Jew directly solicits anti-Semitism with his readiness to scent out anti-Semitism everywhere.

I cannot see why the Jew, unlike any so-called Christian, is incapable of assuming that he is being criticized personally when one has an opinion about him.

Why must it always be assumed that one wants to damn the

Jewish people? Surely the individual is not the people?

I regard this as an inadmissible method of silencing one's adversary.

In the great majority of cases I have got along very well with my Jewish patients and colleagues.

It happens with other people, too, that I have had to criticize the individual, but they do not ascribe it to the fact that they are English, American or French.

However, there is one exception worth mentioning, and that is the German.

It has happened more than once that when I criticized a German he immediately concluded that I hate the Germans.

It is really too cheap to try to hide one's inferiority behind a political prejudice ....

. . . You ought to know me sufficiently well to realize that an unindividual stupidity like anti-Semitism cannot be laid at my door.

You know well enough how very much I take the human being as a personality and how I continually endeav- our to lift him out of his collective condition and make him an individual.

This, as you know, is possible only if he acknowledges his peculiarity which has been forced on him by fate.

No one who is a Jew can become a human being without knowing that he is a Jew, since this is the basis from which he can reach out towards a higher humanity.

This holds good for all nations and races.

Nationalism-disagreeable as it is-is therefore a sine qua non, but the individual must

not remain stuck in it. On the other hand, in so far as he is a particle in the mass he

must not raise himself above it either.

As a human being I am a European, as an atom in the mass I am a Swiss bourgeois, domiciled at Seestrasse 228, Kusnacht near Zurich.

If you see Dr. Neumann, please give him my greetings and remind him that I am

waiting to hear from him. In conclusion, I want to tell you that my new book

Wirklichkeit der Seele has appeared.

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite.

The next thing that will be invented about me is that I suffer from a complete absence of convictions and am neither an anti-Semite nor a Nazi.

We happen to live in a time which overflows with

lunacy. Quern Deus vult perdere prius

dementat.

With kindest

regards, Yours,

C.G. Jung,

et semper idem. Carl Jung, Letters Vol. I,

Pages 160-163 Carl Jung across the web:

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Carl Jung: I have as little need to convince myself of how good the Catholic Church is for very many people.

(2016-09-08 02:30)

Anonymous

Dear N., 7 September

1935 Best thanks for

your kind letter.

I was very interested to hear of your experiences with the

Oxford people. What you tell me accords by and large with my

expectations.

I can very well imagine that such a milieu is a great relief for you.

One of the great advantages of this movement is that it gives people all those collective Alleviations which they do not possess or cannot create for themselves, together with a shared religious confession.

That was always the meaning of the Christian community.

I hope very many more people will recognize

this meaning. The world is in dire need of it.

I have heard the same reports from many people I know well, so that I am sufficiently convinced that the movement has positive results to show.

It would therefore be quite superfluous for me to convince myself personally of it again.

I have as little need to convince myself of how good the Catholic Church is for

very many people. I have seen this only too well with people whom I also

know well.

I could cite other religions that rescue man from his isolation in the ego.

This typically individualistic isolation is in fact the sickness of our time, the essential cause of which is that a real communal religion no longer exists and most people have forgotten that Christianity is one.

I have always known this as I had the advantage of a Christian education and have consequently never felt iso- lated or dried up.

I am sincerely happy to know that you have found the atmosphere that agrees with you and that the meaning of the nearly two-thousand-year-old Christian religion has dawned upon you.

With best regards,

CARL Carl Jung, Letters Vol. I, Pages

197-198 Carl Jung across the web:

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Carl Jung: I am no anti-Semite. (2016-09-09 02:30)

To Abraham Aaron Roback

Dear Sir, [Bailey Island, Maine?], 29 September 1936

I am sorry I cannot accept President Moore’s kind invitation as I am leaving this country already Oct. 3rd.

Since we are bilingual in Switzerland my name is "Carl" as well as "Charles" (French), so there was not much of a mistake.

Concerning my so-called "Nazi affiliation" there has been quite

anunnecessary noise about it. I am no Nazi, as a matter of fact I am

quite unpolitical.

German psychotherapists asked me to help them to maintain their professional organization, as there was an immediate danger that psychotherapy in Germany would be wiped out of existence.

It was considered as "Jewish science" and therefore highly suspect.

Those German doctors were my friends and only a coward would leave his friends when they are in dire need of help.

Not only did I set up their organization again but I made it clear that psychotherapy is an honest-to-God at- tempt and moreover I made it possible for Jewish German doctors, being excluded from professional organizations, to become immediate members of the International Society at least.

But nobody mentions the fact that so many perfectly innocent existences could have been completely crushed if I had not stepped in.

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently.

I am no anti-Semite.

From all this I gained neither honours nor money, but I am glad that I could be of service

to those in need. Faithfully yours,

C.G. Jung Carl Jung, Letters Vol. I,

Page 219 Carl Jung across the web:

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Carl Jung: You should not imagine me enthroned above world events on snow-covered peaks.

(2016-09-10 02:30)

To Erich Neumann

Dear Colleague, 19 December 1938

Please don't worry about having written me such

a long letter. I would have liked to know long

ago what you are doing.

You should not imagine me enthroned above world events on snow-covered peaks.

I am right in the thick of it and every day I follow the Palestine question in the newspapers and often think of my friends there who have to live in this chaos.

Unfortunately I foresaw all too clearly what was coming when I was in Palestine in 1932.

I also foresaw bad things for Germany, actually very bad, but now that they have come to

pass they seem un- believable.

Everyone here is profoundly shaken by what is happening in Germany.

I have very much to do with Jewish refugees and am continually occupied in bringing all my Jewish acquain- tances to safety in England and America.

In this way I am in ceaseless touch with contemporary events.

I am very interested in what you have told me about your

plans for work. Your experiences exactly parallel those I

have had in Europe for many years.

But I think you should be very cautious in judging your specifically Jewish experiences.

Though it is true that there are specifically Jewish traits about this development, it is at the same time a gen- eral one which is also to be found among Christians.

It is a general and identical revolution of minds.

The specifically Christian or Jewish traits are only of secondary importance.

Thus the patient you want to know about is a pure Jew with a Catholic upbringing, but I could never with ab- solute certainty characterize his symbolism-in so far as I have presented it-as Jewish although certain nuances occasionally seem so.

When I compare his material with mine or with that of other academically trained patients one is struck only by the astonishing similarities, while the differences are insignificant.

The difference between a typically Protestant and a Jewish psychology is particularly small where the contem- porary problem is concerned.

The whole problem is of such overwhelming importance for humanity that individual and racial differences play a minor role.

All the same, I can very well imagine that for Jews living in Palestine the direct influence of the surroundings brings out the chthonic and ancient Jewish element in a much more pregnant form.

It seems to me that what is specifically Jewish or specifically Christian could be most easily discovered in the way the unconscious material is assimilated by the subject.

In my experience the resistance of the Jew seems to be more obstinate and as a result the attempt at defence is much more vehement.

This is no more than a subjective impression.

The Zosimos essay is the last thing of mine to be published.

Stilloutstanding are an article on India (written in English for an American magazine), two lectures on the mother complex, which will appear in the Eranos-Jahrbuch 1938, a long commentary on Zen Buddhism, and finally an introduction to the individuation process for an

American edition of my Eranos lectures.

Dr. X. has apprised me of a detailed

correspondence with you. It is clear that the devil

has been up to his tricks again.

As soon as one notices that, one should say no more but withdraw into oneself.

I was glad to hear that you are fully occupied, though it would be even more agreeable if you also had time to realize your great plan.

Hoping that you are keeping fit, and with friendly

greetings, Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

250-252 Carl Jung across the web:

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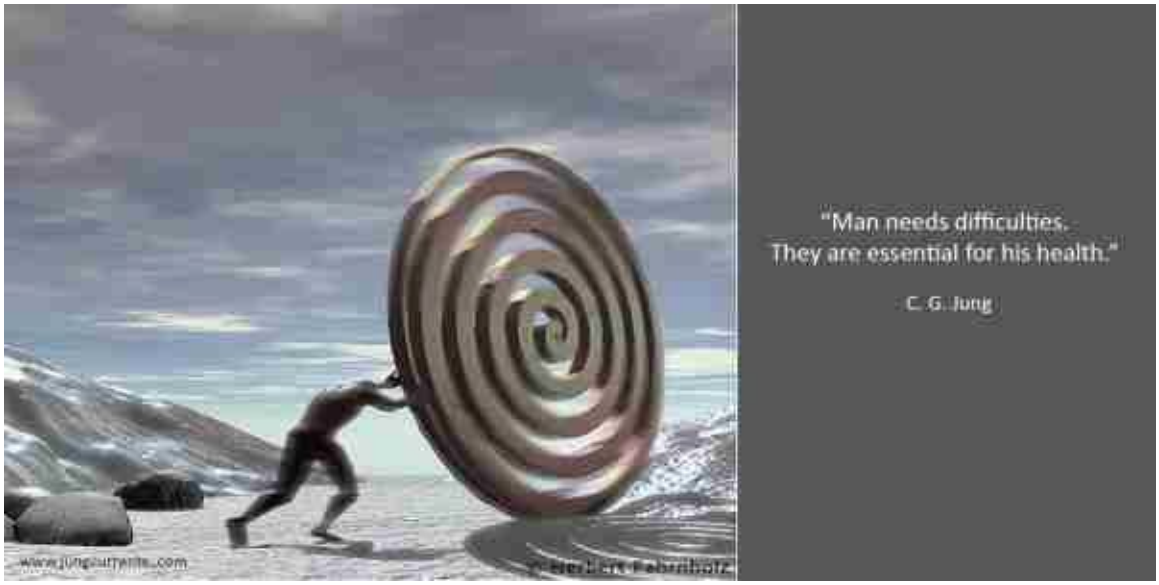
Carl Jung: Thus the encounter of Christ with the devil is a classic example of the transcendent function.

(2016-09-11 02:30)



To A. Zarine

Dear M. Zarine, 3 May 1939

Excuse the long delay in my response; I do not always have time to answer long

letters such as yours. And your questions are rather complicated.

In reading your letter I did not get the impression at all that your reasoning was morbid or unsound.

The reasoning itself seems to me normal, but the way that you apply it is not very fortunate, since I question whether you have fully understood what the "transcendent function" means.

In the normal man the transcendent function operates entirely in the unconscious, which tends to continually reestablish the equilibrium.

The arguments that you bring up in your letter concern the transcendent function, to be sure, but I do not think you have grasped the true nature of the process.

Of course, that is quite natural, since you cannot have had the experience of a psychologist and Consequently cannot picture how these things really are.

Yet I do not even need to take an abnormal case for an example.

There are many normal cases in which, under certain circumstances, a character opposed to the conscious personality suddenly manifests itself, causing a conflict between the two personalities.

Take the classic case of the temptation of Christ, for example.

We say that the devil tempted him, but we could just as well say that an unconscious desire for power con-

fronted him in the form of the devil.

Both sides appear here: the light side and the dark.

The devil wants to tempt Jesus to proclaim himself master of the world.

Jesus wants not to succumb to the temptation; then, thanks to the function that results from every conflict, a symbol appears: it is the idea of the Kingdom of Heaven, a spiritual kingdom rather than a material one.

Two things are united in this symbol, the spiritual attitude of Christ and the devilish

desire for power. Thus the encounter of Christ with the devil is a classic example of

the transcendent function.

It appears here in the form of an involuntary personal experience.

But it can be used as a method too; that is, when the contrary will of the unconscious is sought for and recog- nized in dreams and other unconscious products.

In this way the conscious personality is brought face to face with the counter-position of the unconscious.

The resulting conflict-thanks precisely to the transcendent function-leads to a symbol uniting the opposed po- sitions.

The symbol cannot be consciously chosen or constructed; it is a sort of intuition or revelation.

Hence the transcendent function is only usable in part as a method, the other part always remains an involun- tary experience.

Naturally, these experiences appear only in people without religious convictions.

For where there is a definite belief there are also definite concepts from among which a symbol can be cho- sen.

Thus conflict is avoided, or rather the opposite does not appear, being hidden beneath a dogmatic image (Christ, for example).

That is why you find no trace of the transcendent function in the psychology of a man with definite religious convictions.

What the term "transcendent function"designates is really the transition from one condition to another.

When a man is caught by a religious concept, he does not leave it; he stays with his religious conviction, and, furthermore, that is what he should do.

If any conflict appears, it is immediately repressed or resolved by a definite religious idea.

That is why the transcendent function can be observed only in people who no longer have their original reli- gious conviction, or never had any, and who, in consequence, find themselves directly faced with their unconscious.

This was the case with Christ.

He was a religious innovator who opposed the traditional religion of his

time and his people. Thus he was extra ecclesiam and in a state of nulla

salus.

That is why he experienced the transcendent function, whereas a Christian saint could never experience it, since for him no fundamental and total change of attitude would be involved.

You can find a detailed exposition of the transcendent function in

Goethe's Faust. After his pact with the devil, Faust is transformed

through a series of symbols.

But Goethe could describe them only because he had no definite

preconceived religious ideas. He too was extra ecclesiam.

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites.

You can find a detailed exposition of this problem in my Psychological Types.

A semiotic representation cannot be transformed into a symbol, because a semeion is nothing more than a sign, and its meaning is perfectly well known, whereas a symbol is a psychic image expressing something unknown.

In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will.

Hoping that I have been able to give you a rather clearer idea of what I mean by the

"transcendent function," I am,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages

267-269 Carl Jung across the web:

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Carl Jung: There can be no doubt that Dr. X.’s statements are projections of his "Jewish" anima

(2016-09-12 02:30)

To Jolande Jacobi

Dear Dr. Jacobi, 31 December 1941

I am sorry to be answering your letter only now.

Everything has got in arrears because all sorts of things have

gone wrong. Also the postal service here is very slow.

There can be no doubt that Dr. X.’s statements are projections of his "Jewish" anima.

This anima is anti-Semitic, i.e., feels the need to correct a Christianity that looks "Jewish."

Dr. X. is more Protestant than he suspects, like very many educated German Catholics.

Indeed at the time it needed merely the dogma of infallibility-tame enough and perfectly logical in itself-to throw Germany into a veritable uproar and let loose a second schism.

The "Jewish" anima is therefore projected upon Jewesses, not because they are Jewish but because they are still pagan in their eroticism, or at least this is suspected.

But this eroticism goes together with an unconsciousness which an intelligent

Jewess does not have. She upsets people by her heightened consciousness.

Naturally you have no hallucinations of memory, but Dr. X. has.

Of course these projections are all wrong, but they are symptoms of resistances due to the above-mentioned unconscious assumptions.

It doesn’t matter what your convictions are: you affect him as a Jewess.

Anyone who has unconscious assumptions must be treated like an insane person: one must let him have them until he comes into conflict with himself.

You mustn’t want to do anything with him, just let him talk.

Important conversations you should immediately note down at home so as to correct any falsifications of memory.

You shouldn’t worry about him too much, as you work far too intensively and penetratingly.

Don’t forget that

you are playing the all-powerful mother role.

You must also be able to lose him, otherwise he will prove himself the eternal son by seeming indispensable to the mother.

He detests this sweet submission and dependence and yet longs for them.

You can’t have any total attitude to this paradox so you must treat him like a phenomenon and want nothing for yourself.

Everything you give must be given as though given up for lost,

that is, sacrificed. If you have the feeling it’s all been wasted,

that is as it should be.

He wants to get out of his mother complex, so he has to experience it again on you.

And if you still haven’t taken to your heels, perhaps he will discover the human being in you. Interpret and explain nothing.

Watch your tongue, for it can sting.

I can receive you this coming Sunday at 10 a.m. in

Kusnacht. With best regards,

Yours, C.G. Jung Carl Jung, Letters Vol. I,

Pages 308-309 To Jolande Jacobi

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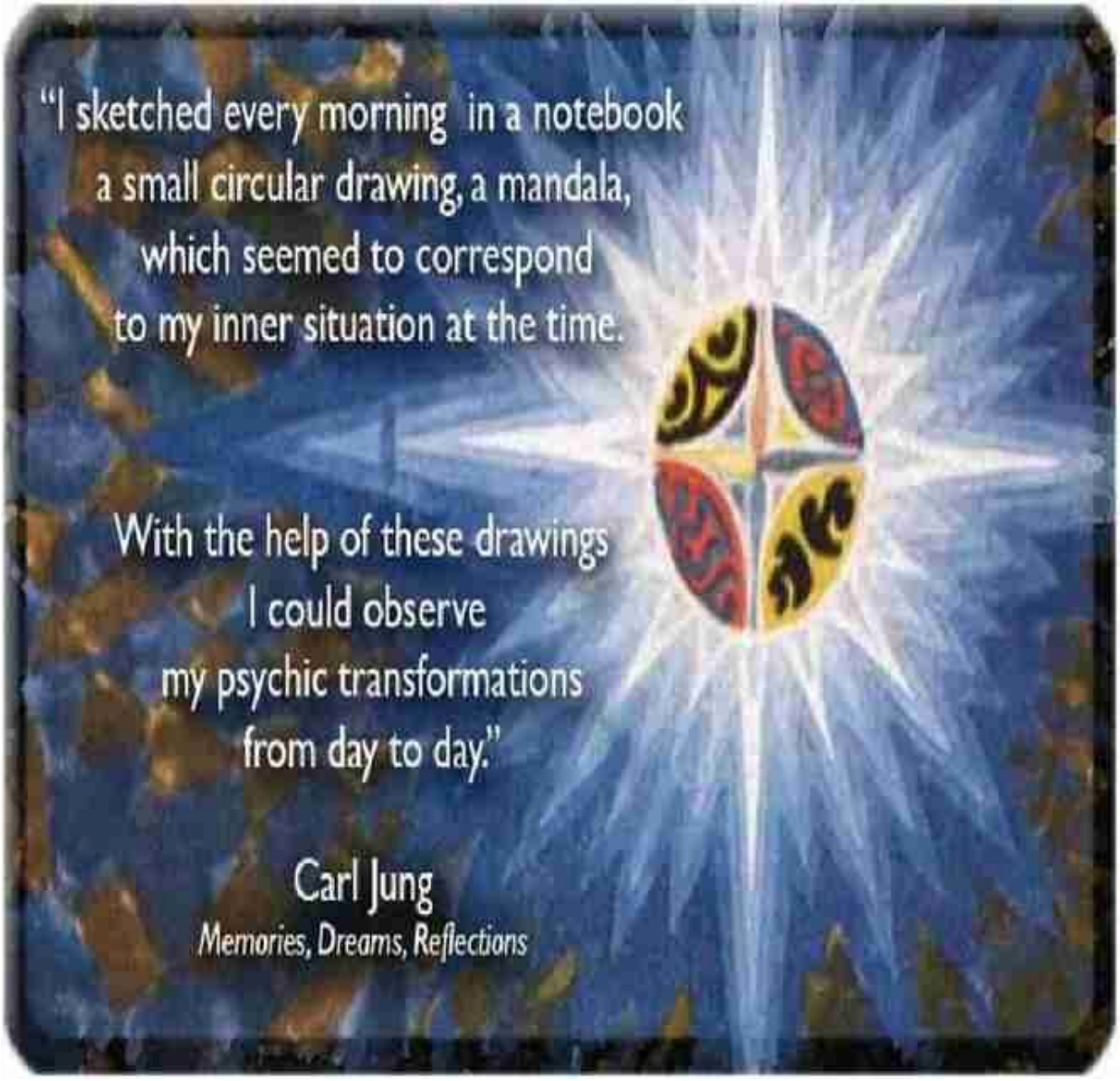
Yours, C.G. Jung Carl Jung, Letters Vol. I, Pages 308-309

Carl Jung: While I was there I sketched every morning in a notebook a small circular drawing, a mandala
(2016-09-13 04:00)


"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.
With the help of these drawings
I could observe
my psychic transformations
from day to day."
Carl Jung
Memories, Dreams, Reflections

I had painted the first mandala in 1916 after writing the Septem Sermones; naturally I had not, then, understood it. In 1918-19 I was in CMteau d'Oex as Commandant de la Region Anglaise des Internes de Guerre.

While I was there I sketched every morning in a notebook a small circular drawing, a mandala, which seemed to correspond to my inner situation at the time.

With the help of these drawings I could observe my psychic transformations from day to day.

One day, for example, I received a letter from that esthetic lady in which she again stubbornly maintained that the fantasies arising from my unconscious had artistic value and

should be considered art. The letter got on my nerves.

It was far from stupid, and therefore dangerously persuasive.

The modern artist, after all, seeks to create art out of the unconscious.

The utilitarianism and self-importance concealed behind this thesis touched a doubt in myself, namely, my un- certainty as to whether the fantasies I was producing were really spontaneous and natural, and not ultimately my own arbitrary inventions.

I was by no means free from the bigotry and hubris of consciousness which wants to believe that any halfway decent inspiration is due to one's own merit, whereas inferior reactions come merely by chance, or even derive from alien sources.

Out of this irritation and disharmony within myself there proceeded, the following day, a changed mandala: part of the periphery had burst open and the symmetry was destroyed.

Only gradually did I discover what the mandala really is:"Formation, Transformation, Eternal Mind's eternal recreation.'

And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, MDR, Pages 195-196

Carl Jung: I firmly believe however that psyche is an "substance; essence".
(2016-09-14 02:30)

To Father Victor White

My dear Victor, 31 December 1949

Before the old year goes to end, I should like to write to you-a thing I tried a while ago, but never found time enough.

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed.

I had her in the hospital for 2 months.

Then I myself was laid up with a gastric grippe and a troublesome liver; then Marie-Jeanne Schmid came down with a similar ailment, knocking her out completely.

My correspondence and other obligations could go and did go up the chimney, i.e., they just dropped into Nir- vana.

Now I am reasonably well again and can write to you.

You have kept me busy for a while with your “Correction of Fools” in Dominican Studies.

I found it very interesting and illuminating and it has forced me to go as far back as Basilius Magnus, who is the perpetrator of “All Evil comes from Man” (Hom. II. in Hex.-Migne, "Each of us should acknowledge that he is the first author of the wickedness in him" (par. 83).

Evil originates out of a “Condition of the Soul” and thus it is “Not a Living Entity”.

It merely derives from “carelessness, indifference, frivolity", from carelessness and negligence which are obvi- ously as they are merely psychological.

And so it is today: reduce something to a whim or an imagination, then it vanishes into “that which does not exist, non-being” nothingness

I firmly believe however that psyche is an “substance; essence”.

I also took a dive into St. Thomas, but I did not feel refreshed afterwards.

All and sundry disregard the fact that good and evil are the equivalent moieties of a logical judgment.

They also omit to discuss at the same time the eternity of the devil, hell and damnation, that are certainly not and equally not good (i.e., good only to the heavenly spectators).

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative in- flation of man, who can’t help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God’s beautiful creation.

This doctrine produces Luciferian vanity and it is also greatly responsible for the fatal underrating of the hu- man soul being the original abode of Evil.

It gives a monstrous importance to the soul and not a word about on whose account the presence of the Ser- pent in Paradise belongs!

The question of Good and Evil, so far as I am concerned with it, has nothing to do with metaphysics; it is only a concern of psychology.

I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism.

But dualism is lurking in the shadows of the Christian doctrine: the devil will not be redeemed, nor shall eter- nal damnation come to an end.

Origen's optimistically hoping or at least asking whether the devil might not be redeemed in the end was not exactly welcomed.

As long as Evil is aμ ov, nobody will take his own shadow seriously.

Hitler and Stalin go on representing a mere "accidental lack of perfection."

The future of mankind very much depends upon the recognition

of the shadow. Evil is-psychologically speaking-terribly real.

It is a fatal mistake to diminish its power and reality even merely

metaphysically. I am sorry, this goes to the very roots of

Christianity.

Evil verily does not decrease by being hushed up as a non-reality or as mere

negligence of man. It was there before him, when he could not possibly

have a hand in it.

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are.

For this reason they should not be projected upon a transcendent being.

Thus you avoid Manichean dualism without petitiones principii and

other subterfuges. I guess I am a heretic.

You must have had an interesting time in Spain.

I had indeed not the faintest idea of what an English College in

Valladolid would do. I know you must criticize me.

I am decidedly not on the winning side, but most unpopular

right and left. I don't know whether I deserve to be

included in your prayer.

Yet there is a consolation that has reached me across the gulf of an aeon: "and where

there is one alone I say I am with him".

With all good wishes for a successful and happy

New Year. Yours cordially, C.G. Carl Jung, Letters

Vol. I, Pages 539-541 Carl Jung across the web:

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Carl Jung: It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, (2016-09-15 02:30)

To Ernesto A. C. Volkening

Dear Colleague, 19 August 1950

Many thanks for your kind wishes and also for your offprint.

Unfortunately I am not on an intimate footing with Spanish, so I am having a report made of your essay.

Your argument with the Freudian school leaves ample room for discussion, for the simplification which makes the psyche coincide with such an important instinct as sexuality has something beguiling and seductive about it.

Especially at the present time, which is distinguished by its iconoclastic tendencies, this simplification is dan- gerous, because it disposes of an extremely complicated and difficult subject, the psyche, in a form acceptable to common prejudice.
Carl Jung across the web:

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice.

Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inad- missibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man.

Thus, in his passion for simplification, Freud could explain the neuroses-up to a point on the principle of re- pression, but completely overlooked the psychology of the repressive principle itself, which proves to be even stronger than instinct and also belongs to the nature of the psyche,
as has already been said very aptly by the old alchemist Demokritos: Natura naturam superat.

I understand very well that anyone approaching it from the standpoint of medicine or the physical sciences will find my psychology difficult or incomprehensible, because it does not reduce the psyche to simple pro-

cesses but leaves it in all its complexity-not describing the edifice only as a foundation and deriving the whole from the part, but making it, in its immensity and boundless multiplicity, an object for scientific description and elucidation.

Hence I value it all the more that you have found your way through these difficulties to a real understanding of my psychological endeavours.

I am taking the liberty of sending you a recent publication in which you will find perhaps the most thorough analysis of a product of Romanticism.

With collegial

regards, Yours

sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

563-564 Carl Jung across the web:

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Carl Jung: A physical fact never proves the existence and reality of the spirit. (2016-09-16 02:30)

To Father Victor White

Dear Victor, 25 November 1950

I thank you very much indeed for kindly sending me The

Life of the Spirit. I have read your article with the

greatest attention and interest.

Well, you have succeeded in putting the petra scandali very much in evidence.

Concerning the universale, you know, I have not much to say if I refrain from drawing

conclusions and from speculating about the possible psychological consequences of the new dogma.

It is a fascinating subject, which is intensely discussed in Zurich.

It has released a series of dreams in me concerned with further developments, i.e., consequences of the new situation.

Quite against my expectation the declaration has stirred up something in the unconscious viz. in the archetypal world.

It seems to be the hierosgamos motif: the cut-down tree has been brought into the cave of the mother, in this case: the hold of a ship.

It takes up so much space that the people living in the cave are forced to leave it and to live outside exposed to wind and weather.

This motif refers to the night-sea-journey of the hero in the belly of the

great fish-mother. The universale, as you so neatly put it, is the

interesting aspect of the dogma.

The particulare, on the other hand, is the thing as you obviously realize-that takes my breath away.

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today.

A physical fact never proves the existence and reality

of the spirit. It only tries to concretize the spirit in

material visibility.

Certainly the life and reality of the spirit are in no way demonstrated by the fact that 2000 years ago a body disappeared or other miracles happened.

Why should one insist upon the historical reality of this particular case of a virgin birth and deny it to all the other mythological traditions?

This insistence is particularly curious because it adds nothing to the significance of the idea; on the contrary it diverts the interest from the all-important spiritual aspect to a very questionable and completely irrelevant physical phenomenon.

I can only explain this peculiar tour de force as an attempt to prove the existence of the spirit to a coarse and primitive mind unable to grasp the psychic reality of an idea, a mind needing miracles as evidence of a spiritual presence.

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later.

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only.

If the A. means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead.

This is certainly the most important religious development for 400 years.

I am enclosing an article that has appeared in Neue Zurcher Zeitung.

It does not insist upon the concretistic historicity of the miracle but rather upon the Christian nature of the idea.

I have not seen the text of the

"definition" yet. Could you lend me a

copy?

Please return the article as I want to keep it.

To judge from this article, the "definition" does not insist upon the reality, but rather upon the belief in the re- ality of the Assumptio and thus upon the reality of the idea.

As you put it, it ·sounds rather like blatant materialism, which arouses the

strongest objections. If the A. is an essentially concrete historical fact, then

it is no more a living spiritual experience.

It degenerates into a merely synchronistic effect in the past, just as interesting and curious as the departure of Elijah or the sensational disappearance of Enoch.

It is a mere side-stepping of the real problem, viz. the symbol of the A., whereas the really and only impor- tant factor is the living archetype forcing its way into consciousness.

When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere.

Even the corpus subtile is only relatively within time and space.

If we designate the A. as a fact in time and space we ought to add that it happens really in eternity and every- where, and what we perceive of it through our senses is corruptible matter, i.e., we don’t see it, but we infer or believe in the idea.

The conclusion took not less than 1900 years to reach its finale.

Under those conditions it seems to me preposterous to insist upon concrete historicity.

But if you say: I believe that Mary endowed with her corpus glorificationis (i.e., characterized by almost "cor- poreal" distinctiveness) has attained her place in the vicinity of the Deity, I can agree with you.

This seems to be also Mr. Karrer’ s opinion, and, as he points out, Mary wouldn’t be the only one.

There seems to be a certain traditional consensus that a life of religious wholeness (i.e., a conscious integra- tion of the essential archetype) justifies the hope for a distinct existence in eternity.

The extension of such a consideration to Mary seems to be well within the scope of Christian philosophy.

Yours cordially,

C.G. Carl Jung, Letters Vol. I, Pages

566-568 Carl Jung across the web:

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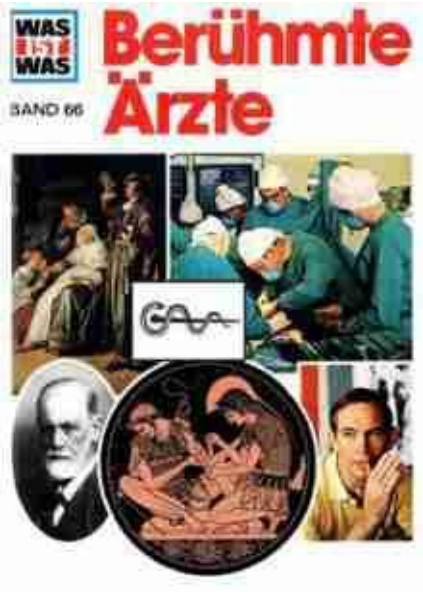
Carl Jung: Indeed, I have devoted a book, Paracelsica to the most important of his [Paracelsus] ideas.
(2016-09-17 02:30)



To Charles Lichtenthaeler

Dear Colleague, 7 November 1950

Although the curious personality of Paracelsus is certainly not without interest for the psychologist, it is his ideas that interest psychology especially.

Indeed, I have devoted a book, Paracelsica (Rascher, Zurich, 1942) to the most

important of his ideas. Among them, the idea of the theorica is particularly

interesting to psychology.

Through his theorica Paracelsus gave the patient some idea of his malady, and so enabled him to assimilate it psychologically.

In addition, a good acquaintance with the fundamental facts of the unconscious is to be found in Paracelsus' esoteric doctrine, and it is very important, particularly for the treatment of neuroses, to be acquainted with the symbolic forms that are expressive of pathogenic contents.

These ideas were developed symbolically by Paracelsus in his Vita Longa. (See my Paracelsica.)

Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism.

Not until just recently have unconscious pathogenic causes been rediscovered.

It is in this connection that the work of Paracelsus is of great interest to psychologists.

But obviously his ideas are extremely difficult to elucidate, and I realize that for a

doctor, whose experience has not familiarized him with the large part that is played by the unconscious background of neuroses and psychoses,

Paracelsus’ ideas are almost incomprehensible.

Hoping that you will find this a sufficient answer to

your question, I am, ·

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 565

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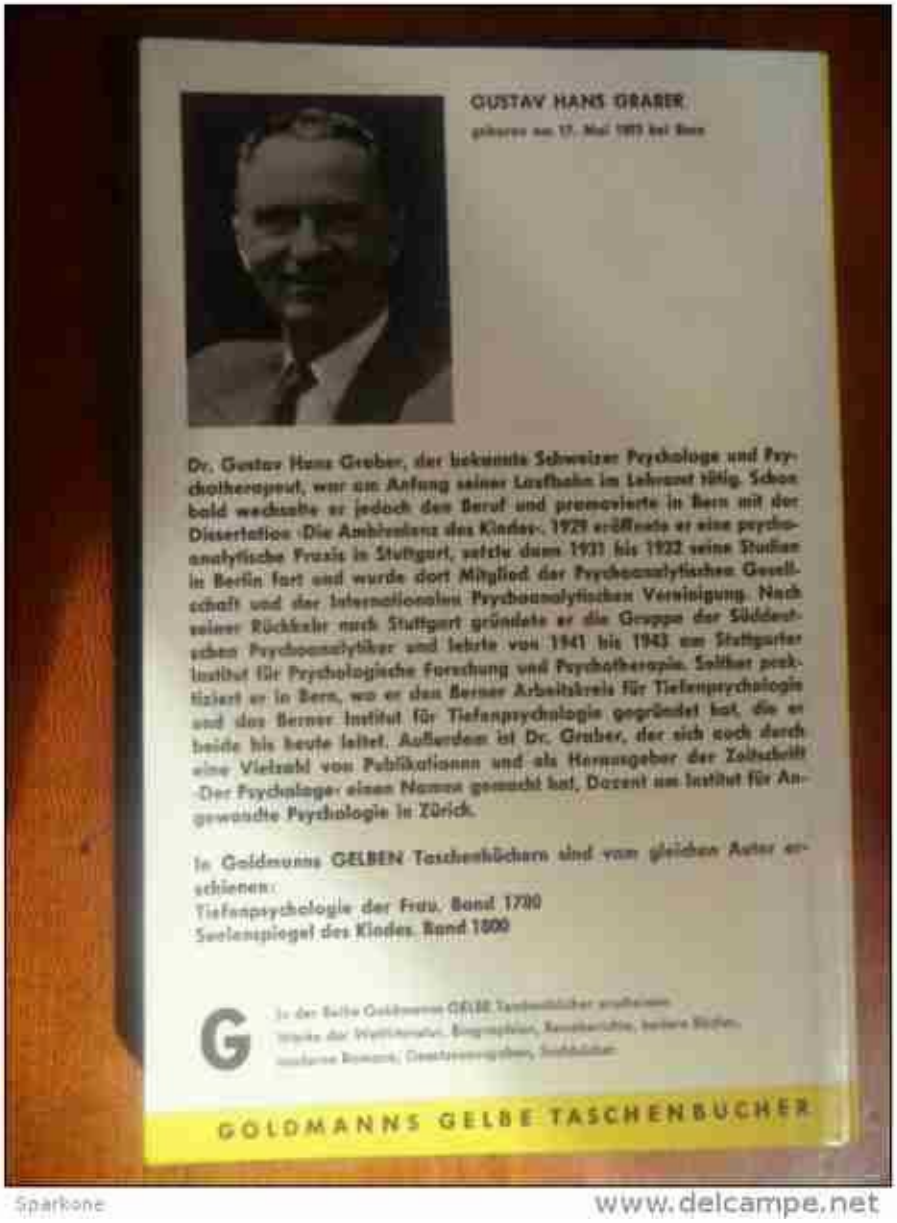
Carl Jung: It is therefore a comfort to see that not a few seeds have fallen on fruitful soil. (2016-09-18 02:30)


GUSTAV HANS GRABER
Dr. Gustav Hans Graber, der bekannte Schweizer Psychologe und Psychotherapeut, war am Anfang seiner Laufbahn im Lehramt tätig. Schon bald wechselte er jedoch den Beruf und promovierte in Bern mit der Dissertation »Die Ambivalenz des Kindes«. 1929 eröffnete er eine psychoanalytische Praxis in Stuttgart, setzte dann 1931 bis 1932 seine Studien in Berlin fort und wurde dort Mitglied der Psychoanalytischen Gesellschaft und der Internationalen Psychoanalytischen Vereinigung. Nach seiner Rückkehr nach Stuttgart gründete er die Gruppe der Süddeutschen Psychoanalytiker und lehrte von 1941 bis 1943 am Stuttgarter Institut für Psychologische Forschung und Psychotherapie. Seither praktiziert er in Bern, wo er den Berner Arbeitskreis für Tiefenpsychologie und das Berner Institut für Tiefenpsychologie gegründet hat, die er beide bis heute leitet. Außerdem ist Dr. Graber, der sich auch durch eine Vielzahl von Publikationenn und als Herausgeber der Zeitschrift »Der Psychologe« einen Namen gemacht hat, Dozent am Institut für Angewandte Psychologie in Zürich.
In Goldmanns GELBEN Taschenbüchern sind vom gleichen Autor erschienen:
Tiefenpsychologie der Frau. Band 1730
Seelenspiegel des Kindes. Band 1800
GOLDMANNS GELBE TASCHENBÜCHER
Sparkone
www.delcampe.net

To Gustav Graber

Dear Colleague, 14 July 1950

Your special issue for my birthday together with your kind foreword, was a great ·surprise and joy to me.

I am particularly impressed by the large number of contributors and their excellent contributions, and I appre- ciate the pains the editor has taken to bring together so many good things.

Anticipating my 75th birthday, which has yet to be celebrated, the Festschrift as a whole is a notable resume of such ideas of mine as have taken root in the minds of my

contemporaries.

One’s 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long

path one has left behind, hoping also that it will be of some benefit

to one's fellows. It is therefore a comfort to see that not a few

seeds have fallen on fruitful soil.

I thank you with all my heart for having procured me this joy, as well as all the others whose exertions have contributed to the success of the work.

In gratitude,

Yours

sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

561-562 Carl Jung across the web:

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Carl Jung: The unio mystica is more a dissolution of the ego in the divine Ground-a very different experi- ence. (2016-09-19 02:30)

To Aloys von Orelli

Dear Colleague, 7 February 1950

I have read through your MS with interest and found it correct.

I only feel somewhat doubtful when you equate “affectivity" with feeling.

Affectivity is emotionality and I would like to distinguish it strictly from feeling, which, if differentiated, is a ra- tional (value) function, whereas affects always remain spontaneous products of nature.

Only in its undeveloped, primitive state is feeling contaminated with emotions, this being the distinguishing mark of undifferentiated feeling.

“Morbus Schlemihl"is an admirable invention!

Page 9· The formulation that individuation takes place even without marriage, by way of introspection and meditation, is a bit too positive.

To avoid misunderstandings, one would immediately have to add that a responsible relationship of whatever kind is essential, otherwise that particular side of the individual remains undeveloped.

Page 10. It is questionable whether the union of animus and anima can be described

as a unio mystica. The only certain thing is that the hierosgamos is a mythological

parallel.

The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience.

As for your question about the primacy of the intellect or of feeling, I would point out that I have answered it in my essay “Woman in Europe" by saying that feminine psychology is generally characterized by the principle of Eros and masculine psychology by the principle of Logos.

This point is discussed at some length.

I should be very glad to receive you for a talk, only I can’t do it at once because I am going on holiday next week.

Afterwards I could see you on Tuesday, 21 February, at 8 p.m. if this time

suits you. Meanwhile with collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

564-565 Carl Jung across the web:

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Carl Jung: From what psychic stratum do the immensely impressive ideas found in schizophrenia origi- nate? (2016-09-20 02:30)

To Manfred Bleuler

Dear Colleague, 19 August 1950

Your kind letter with wishes for my birthday came as a surprise and joy.

I was very touched to receive such a cordial message from my old place of work, where everything that hap- pened afterwards had its beginning.

All the more so as I have never had the pleasure of meeting you in your later years. I remember you only as a small boy at a time which for me lies in the far-off past.

All the more vivid in my memory are the impressions and the encouragement I received from your father, to whom I shall always be grateful.

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate?

The questions that resulted have seemingly removed me far from clinical psychiatry and have led me to wan- der all through the world.

On these adventurous journeys I discovered many things I never yet dreamt of in Burgholzli, but the rigorous mode of observation I learnt there has accompanied me everywhere and helped me to grasp the alien psyche objectively.

While thanking you for your cordial message I would also like to ask you to convey my gratitude to all those who were kind enough to sign your letter.

With collegial

regards, Yours

sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

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Carl Jung: ...prayer is not only of great importance but has also a great effect upon human psychology.

(2016-09-21 02:30)

To Philip Magor

Dear Mr. Magor, 23 May 1950

I have thought a long time over your request, because I don't know exactly what I could tell you.

You are sure to know the home truth that prayer is not only of great importance but has also a great effect upon human psychology.

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind.

If this psychological method had been inefficient, it would have been extinguished long ago, but nobody with a certain amount of human experience could deny its efficacy.

This is about all I can tell you in a few

words. Otherwise l should have to write a

whole treatise. Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 558

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Carl Jung: Since physicists are the only people nowadays who would be able to deal with such a concept successfully, (2016-09-22 02:30)

To Markus Fierz

Dear Professor Fierz, 22 June 1949

I have read your great paper in the Eranos-Jahrbuch with

avid interest. 1 I find it extraordinarily stimulating.

However, I am turning to you in another matter, namely the enclosed manuscript which Pauli has prompted me to write.

It is a putting together of my thoughts on the concept of synchronicity.

Since physicists are the only people nowadays who would be able to deal with such a concept successfully, it is from a physicist that I hope to meet with critical understanding although, as you will see, the empirical basis seems to lie wholly in the realm of psychic phenomena.

I should be extraordinarily grateful if you would be kind enough to go over my thinking critically, and grateful too for any criticism you may offer.

Unfortunately I am moving in very difficult and obscure territory where reason can easily go astray.

But as the problem seems to me of first-class importance, I would not like to neglect anything that might help the discussion.

I hope I am not making too heavy demands on your

valuable time. With best thanks in advance,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

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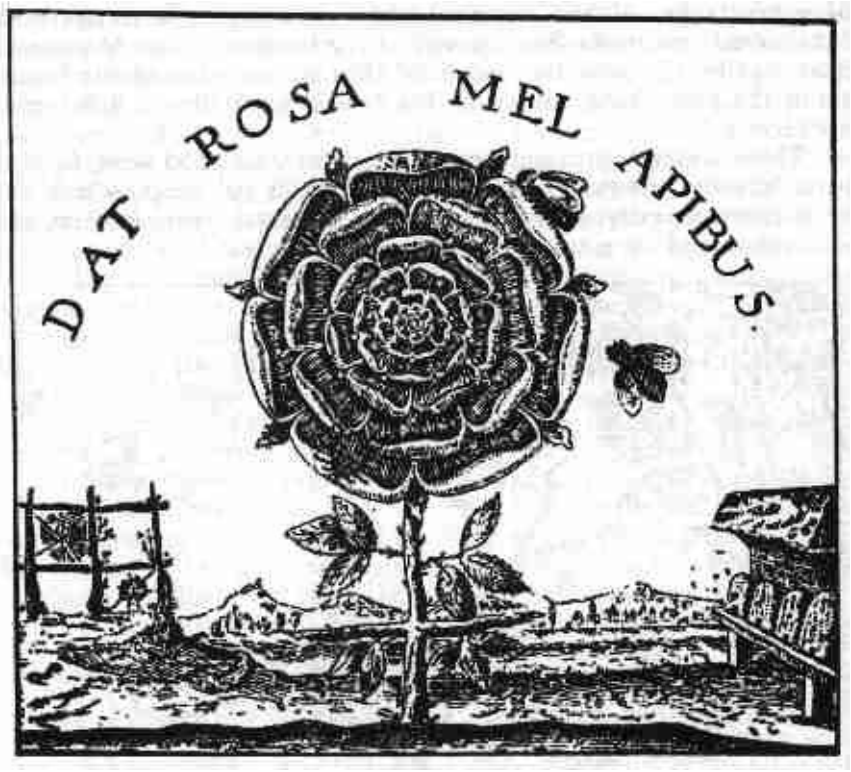
Carl Jung: ...the concept of the self cannot be described as a summum bonum. (2016-09-23 02:30)



To Armin Kesser

Dear Herr Kesser, 18 June 1949

I would like to thank you very much for your amiable review of my book Symbolik des Geistes.

You have succeeded in handling this difficult material in a way that gives the reader a real impression of my ideas.

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the con- cept of the self cannot be described as a summum bonum.

I have never done so anywhere.

This would be a contradiction in terms, since the self by definition represents the virtual union of all oppo- sites.

It cannot be described as a summum bonum even in the metaphorical sense, because it is not a summum desideratum but rather a dira necessitas which is characterized by all the corresponding unpleasant qualities.

Individuation is as much a fatality as a fulfillment.

The psychology of the self is not philosophy but an empirical process which, being a natural

process, could run

its course smoothly if it did not take a tragic turn in man by colliding with

his consciousness. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 529 Carl Jung across the web:

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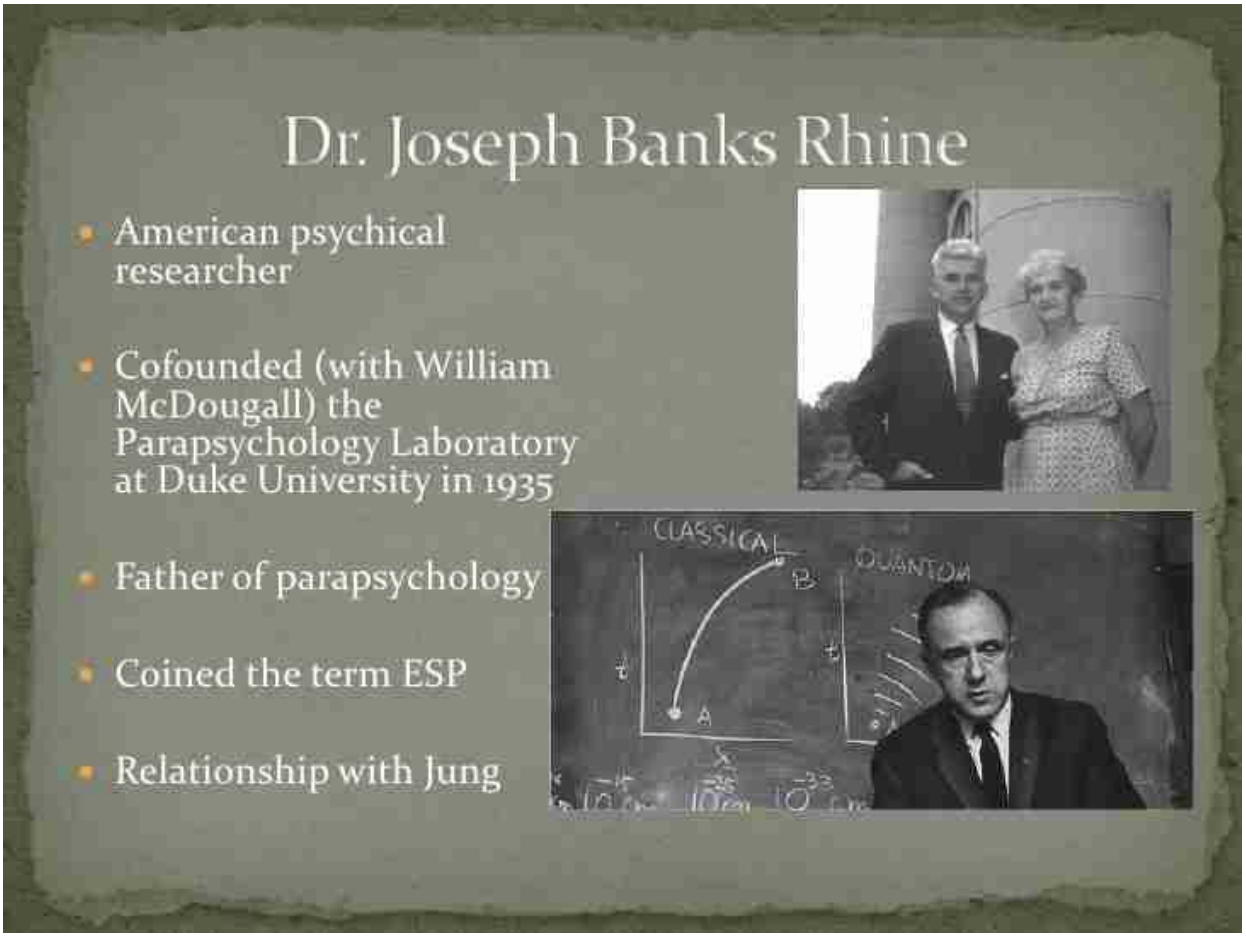
Carl Jung: We have some discussions over here with physicists concerning this matter. **(2016-09-24 02:30)**



To J. B. Rhine

Dear Dr. Rhine, 1 April 1948

I’ve read your book with the greatest interest and I thank you very much for sending me more than one copy.

People read it a lot over here and I have recommended it to several physicists interested in psychological and parapsychological matters.

I think it is one of the greatest contributions to the knowledge of unconscious processes.

Your [J.B. Rhine’s] experiments have established the fact of the relativity of time, space, and matter with refer- ence to the psyche beyond any doubt.

The experimental proof is particularly valuable to me, because I am constantly observing facts that are along the same line.

My chief concern is the theoretical problem of the connection between the psyche and the time-space-continuum of microphysics.

We have some discussions over here with physicists concerning this matter.

I think I’m going to write something about it when I have worked through the maze of symbolism which leads up to this very modern problem.

Unfortunately my most recent books are not yet translated into English, otherwise I would have sent you one of my recent writings.

A general English edition of all my works is under way, so I hope it will not be too long before I can send you something which might interest you.

Sincerely yours,

J.B. Rhine Carl Jung, Letters Vol. I,

Page 495 Carl Jung across the web:

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Carl Jung: I have devoted a whole chapter to the unconscious as a "multiple consciousness."
(2016-09-25 02:30)

To Helene Kiener

Dear Fraulein Kiener, 13 August 1949

In my paper "Der Geist der Psychologie" (Eranos Jahrbuch 1946) I have shown, with the help of historical ma- terial, that the collective unconscious was compared symbolically with the starry sky in particular by Paracelsus.

I have devoted a whole chapter to the unconscious as a "multiple

consciousness." I cannot possibly repeat this whole chapter for

you.

I would advise you to ask the Strasbourg University Library if the paper could be sent to you from the Basel University Library.

Unfortunately I have no more copies of it.

To substantiate a factual analogy between the unconscious and the cosmos is an almost insoluble task.

Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical, relation between electrons and the atomic nucleus.

I use a similar image to represent the relation of the archetypes to the central archetype of the self.

This is no proof of actual identity or similarity, its only basis being that the explanation

employs the same im- age in order to make certain irrepresentable relationships more or less conceivable.

This is true also of the historical symbols for the nature of the unconscious which I have discussed in the above paper.

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events.

I have tried to formulate this coincidence as synchronicity and just now am engaged on a work of this kind.

But one cannot say that the coincidence is reflected in the analogy of planetary laws of motion or the starry sky.

We have here, as you see, a very difficult problem which you would do well to leave alone.

For your purposes it is enough that an analogy between the starry sky and the unconscious has existed from very early times, at least as a symbol.

Otherwise I have nothing to

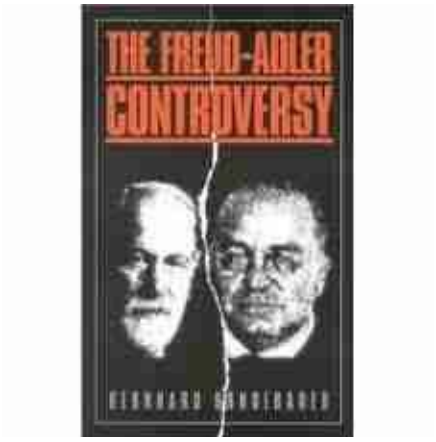
remark. With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 532-533

Carl Jung: I cannot tell you exactly why and under what circumstances Adler separated from Freud.

(2016-09-26 02:30)



To Roscoe Heavener

Dear Mr. Heavener, 16 May 1950

I cannot tell you exactly why and under what circumstances Adler separated from Freud.

The general reason-as I heard then-was that Freud couldn’t see

Adler’s point of view. This I can confirm: Freud indeed couldn’t see

that Adler’s views were justified by facts. I have written very often

about my disagreement with Freud.

First of all he couldn’t accept my idea that psychic energy (libido) is more than sex instinct, and that the un- conscious does not only wish but also overcomes its own wishes.

I couldn’t agree with Freud’s claim that the technique of psychoanalysis is identical

with his sex theory. I ,also couldn’t agree with his theory of dreams as wish-

fulfillments.

Freud, I’m afraid, misunderstood theoretical doubt or criticism as a personal resistance and I couldn’t agree with him that his view was right.

Those were the main points that made a cooperation impossible and that is also the reason why I had to sepa- rate from him.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

557-558 Carl Jung across the web:

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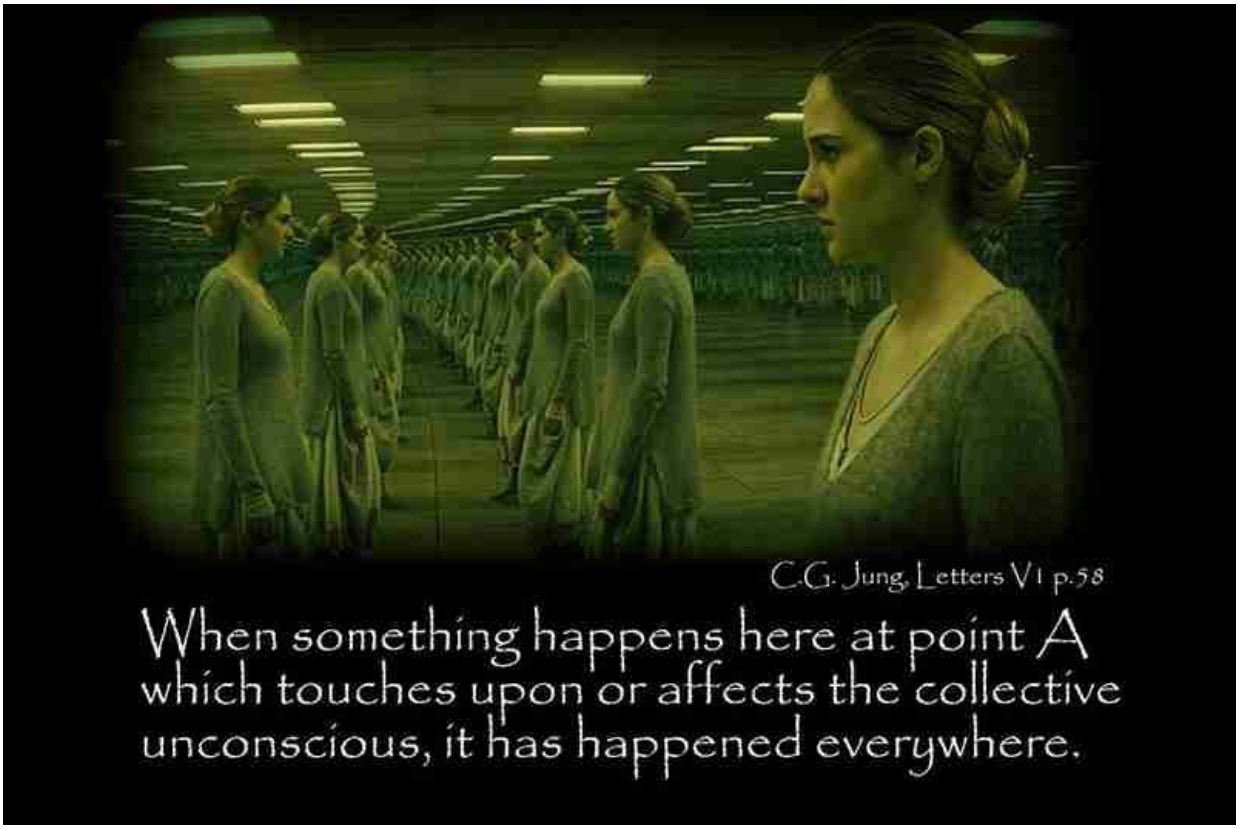
Carl Jung: I wonder which devil Karl Barth (with his absolute God) worships in practice. (2016-09-27 02:30)


C.G. Jung, Letters V1 p.58
When something happens here at point A
which touches upon or affects the collective
unconscious, it has happened everywhere.

To Albert Oeri

Dear It, 14 January 1929

Heartiest thanks for your

letter! It was a great joy.

I applaud your idea that occasionally there are individuals who, like "accumulators" or condensers, precipitate upon themselves and embody the expectations of the people and thus fulfil them.

I am entirely of this opinion.

Joffre and Hindenburg are probably such figures, without significance under normal conditions,

heroes under

exceptional ones.

Generally they are almost peasant-like by nature, attached to the soil, profoundly unconscious, somehow deeply rooted in their collectivity.

Their strength is ten thousand-fold, as it flows to them invisibly

from the masses. I don't know if one can speak of telepathy.

So far as I can grasp the nature of the collective unconscious, it seems to me like an omnipresent continuum, an unextended Everywhere.

That is to say, when something happens here at point A which touches upon or affects the collective uncon- scious, it has happened everywhere hence the strange parallelism of the Chinese and European periods of style, which Wilhelm recently demonstrated to me at the China Institute, or the unfathomable simultaneity of the Christ and Krishna myth.

As we know from the Yezidis, it is characteristic of most primitive religions that they have an extremely nebu- lous, remote kind of Trinity or some other highly spiritual principle that plays no role at all in actual religious practice, which is pre-eminently magical.

I wonder which devil Karl Barth (with his absolute God)

worships in practice. It's very likely one of them has him by

the collar.

Cordially,

Your

Barrel

Carl Jung, Letters Vol. I, Pages

57-58 Carl Jung across the

web:

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Carl Jung: I do my own cooking and chop my own wood and raise my own potatoes. (2016-09-28 02:30)

To Father Victor White

Dear Father White, 13 April 1946

I was very pleased with your letter and I hasten to answer it at once.

It is a nice idea of yours that you want to come out to Switzerland between July

and September. The time that would suit me best would be between the 12th

and 27th of August.

I should like you to consider yourself as my guest during your stay here.

I shall be in the country, on the upper part of the lake of Zurich, where I have a

little country place. If you are a friend of the simple life you will have all the comfort you need.

If your tastes should be too fastidious you would find it a bit rough.

To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes.

But you have a decent bed and a roof over your head and we shall have plenty of time to discuss anything un- der the sun.

As to clerical garments, you need no disguise whatever, since we shall be in a Catholic country, not very far from the famous monastery of Einsiedeln.

But I warn you to bring something old and disreputable with you so that you spare your good clothes, and a pair of light shoes for occasional sailing on the lake.

In alchemy you find many references to the homo quadratus, which is always an allusion to mercurius quadra- tus, i.e., the hermai.

The quadratura is a symbol for

totality. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

419-420 Carl Jung across the web:

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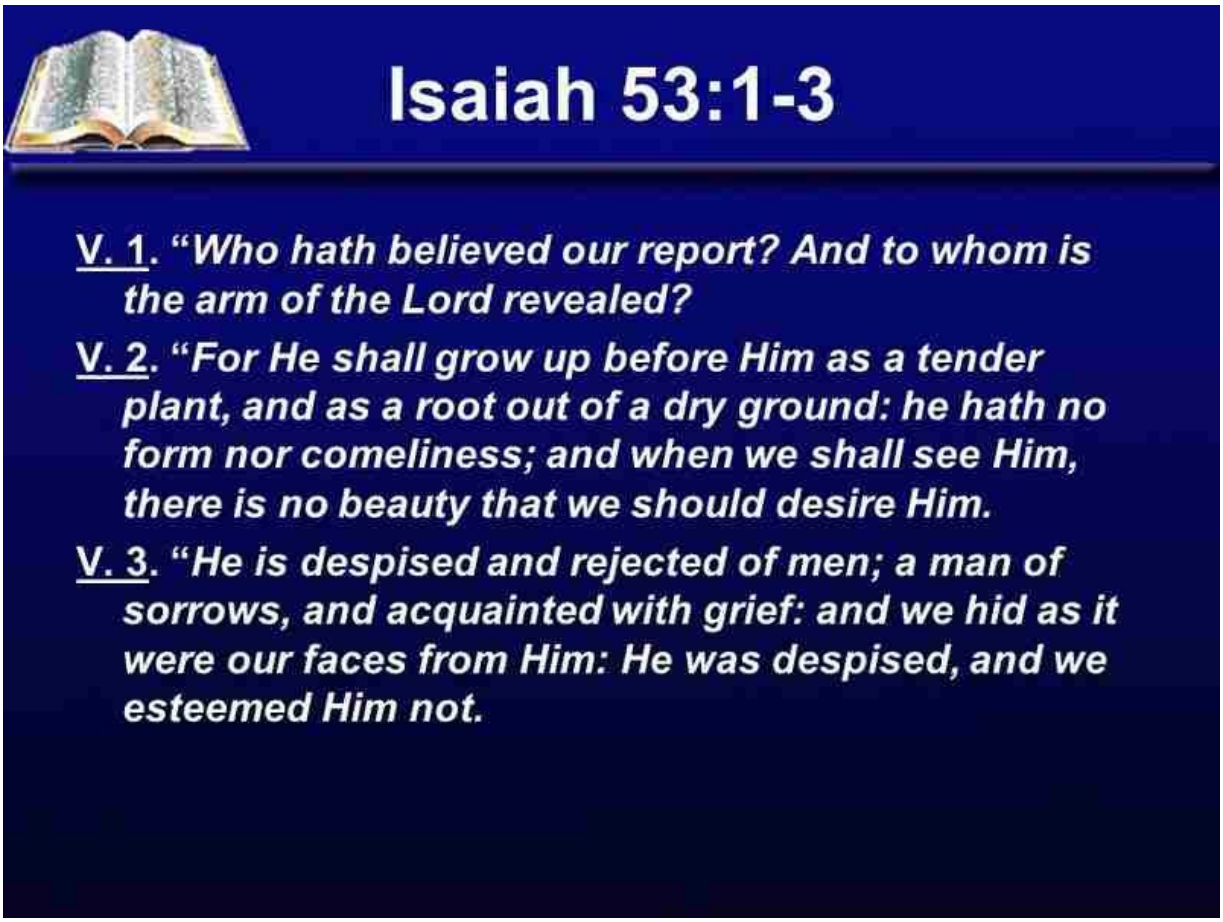
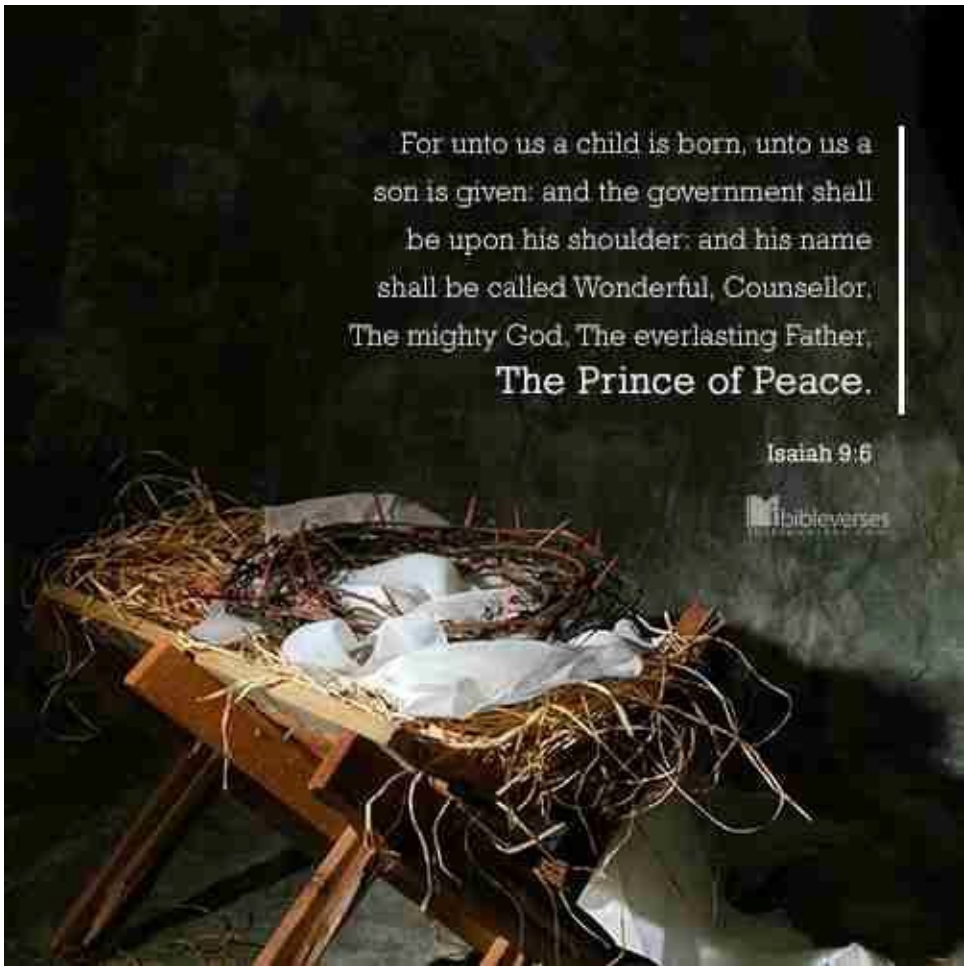
Carl Jung: The nature of the redeeming symbol is that of a child, (2016-09-29 02:30)


Isaiah 53:1-3
V. 1. "Who hath believed our report? And to whom is the arm of the Lord revealed?
V. 2. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.
V. 3. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him: He was despised, and we esteemed Him not.


For unto us a child is born, unto us a
son is given: and the government shall
be upon his shoulder: and his name
shall be called Wonderful, Counsellor,
The mighty God, The everlasting Father,
The Prince of Peace.
Isaiah 9:6
biblieverses

[For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)] (Footnote 3)

Footnote 3: In 1921, Jung cited this passage, noting:

"The nature of the redeeming symbol is that of a child, that is the childlikeness or presuppositionlessness of the attitude belongs to the symbol and its function.

This ’childlike’ attitude necessarily brings with it another guiding principle in place of self-will and rational in- tentions, whose ’godlikeness’ is synonymous with ’superiority.’

Since it is of an irrational nature, the guiding principle appears in a

miraculous form. Isaiah expresses his connection very well (9:5) ...

These honorific titles reproduce the essential qualities of the redeeming symbol.

The criterion of ’godlike’ effect is the irresistible power of the unconscious impulses" (psychological Types, CW 6, §442-43). Carl Jung, The Red Book, Page 229.

[Isaiah said: Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (Isaiah 53: 1-4)] (Footnote 2)

Footnote 2: In 1921, Jung cited the first three verses of this passage (from Luther's Bible), noting: "The birth of the Savior, the development of the redeeming symbol, takes place where one does not expect it, and from precisely where a solution is most improbable" (psychological Types, CW 6, §439).

Carl Jung across the web:

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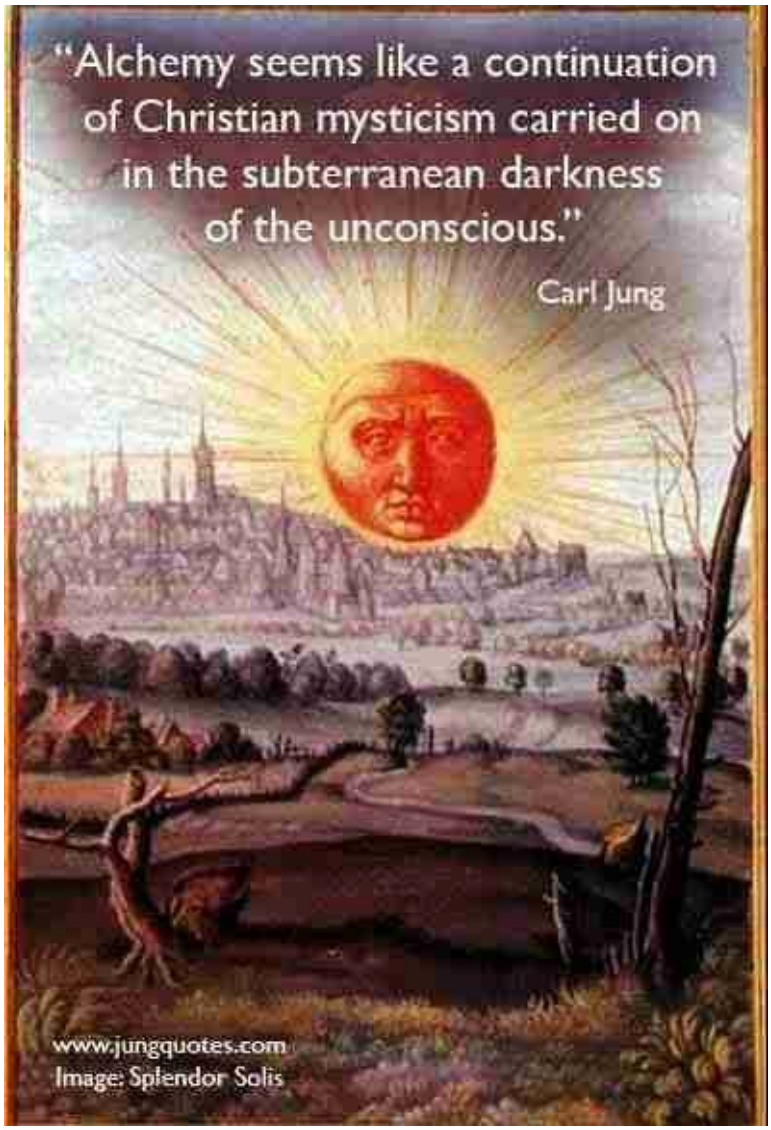
Carl Jung: ...they don't know yet whether I should be condemned as a heretic or depreciated as a mystic.
(2016-09-30 02:30)


"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung
www.jungquotes.com
Image: Splendor Solis

To Father Victor White, O.P.

Dear Father White, 26 September 1945

It was a great pleasure and surprise to me to receive your interesting articles 1 about my psychology.

Owing to the fact that I celebrated my 70th birthday this summer I have not yet emerged from the floods of correspondence that have invaded me.

Thus I can only thank you today for your kindness and beg your pardon that I am so late in answering your let- ter.

I'm highly interested in the point of view the Church takes with reference to my work.

I had many discussions with Catholic priests in this country too and it is on my instigation that Catholic schol-

ars have been invited to the Eranos lectures of which you presumably have heard.

We enjoy now the collaboration of an extremely competent scholar of patristic literature, Professor Hugo Rab- ner, S.J., of Innsbruck University.

Quite a number of Catholic publications have been occupied with my psychology in this country too and there are some among them which are really very understanding.

I must say that I never would have expected so much appreciation and real understanding from the theologi- cal quarter.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic.

As you know, mysticism and hereticism enjoy about the same bad

reputation in Protestantism. So there is not much hope for me left from that

side.

I shall certainly read your articles with greatest interest and then I will avail myself of the pleasure of writing to you again in order to tell you what my reactions were.

For the time being I can only thank you for your

kindness. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

381-382 Carl Jung across the web:

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2.10 October

Carl Jung: ...I never expected such a gigantic outburst of abysmal horrors.
(2016-10-01 02:30)

To Susan R. Bach

Dear Mrs. Bach, 26 September

1945 Thank you for your kind

birthday wishes.

I was very interested in your "report" of what you have been doing during these years of war.

As you rightly suspect I’m rather flooded with letters and can only gradually work my way through an avalanche of paper.

I’m really grateful to you that you tell me how much my work has been of help in your very specific work with

people uprooted through the accidents of war.

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale.

Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors.

I congratulate you on your splendid work which must be a great

satisfaction to yourself. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

379-380 Carl Jung across the web:

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Carl Jung: Parapsychology plays a subtle part in psychology because it lurks everywhere behind the sur- face of things. (2016-10-02 03:30)

To J. B. Rhine

Dear Dr. Rhine, 18 September

1945 Your letter was a great

joy to me.

I have often thought of you in these last years and I also often mentioned your name and your experiments to many people.

I wish I could fulfil your wish but having a scientific conscience I feel very hesitant about it since, being a doc- tor, my observations are all of a clinical kind, which means that they are unavoidably subjective to a certain extent, and never systematic as they are all isolated cases and facts which form a rather incoherent mass that would look like a collection of anecdotes.

I despise such a way of dealing with this matter and I would much prefer to be in a position to deal with co- herent material collected along certain scientific lines.

Of course, I have had quite a number of noteworthy experiences, and you know how it is: the circumstances and persons involved, though indispensably important for the explanation of the facts, cannot be described in a way that would convince the outsider.

It would all look hopelessly haphazard and pretty flimsy.

As you assume, I have thought a great deal about parapsychological facts and I tried to establish certain con- nections, but I always refrain from talking publicly about such matters for the above-mentioned reasons.

But, seeing your point of view, I'm quite willing to tell you whatever I have thought if that is of any value to you.

In this case I should propose that you put certain questions to me about things that interest you and I will try to formulate my answers so far as I'm able to do so.

It might give me a certain lead to talk about matters which otherwise wouldn't occur

to me. Parapsychology plays a subtle part in psychology because it lurks

everywhere behind the surface of things.

But, as the facts are difficult to catch, their theoretical aspect is still more elusive on account of its transcen- dent character.

When certain people hold that it is something like a fourth dimension, they don't seem to be very far off the truth.

During the war my health wasn't too good.

As a matter of fact I was seriously ill and having reached the biblical age of 70, I'm none too efficient any more, though I have done a decent amount of scientific work lately.

I can't omit to warn you that I perhaps don't know so much about parapsychology as

you suspect me to do. It is not exactly my field, and therefore I don't feel very

competent to talk much about it.

There is only a faint possibility that you will find something of value in the maze

of my thoughts. Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

378-379 Carl Jung across the web:

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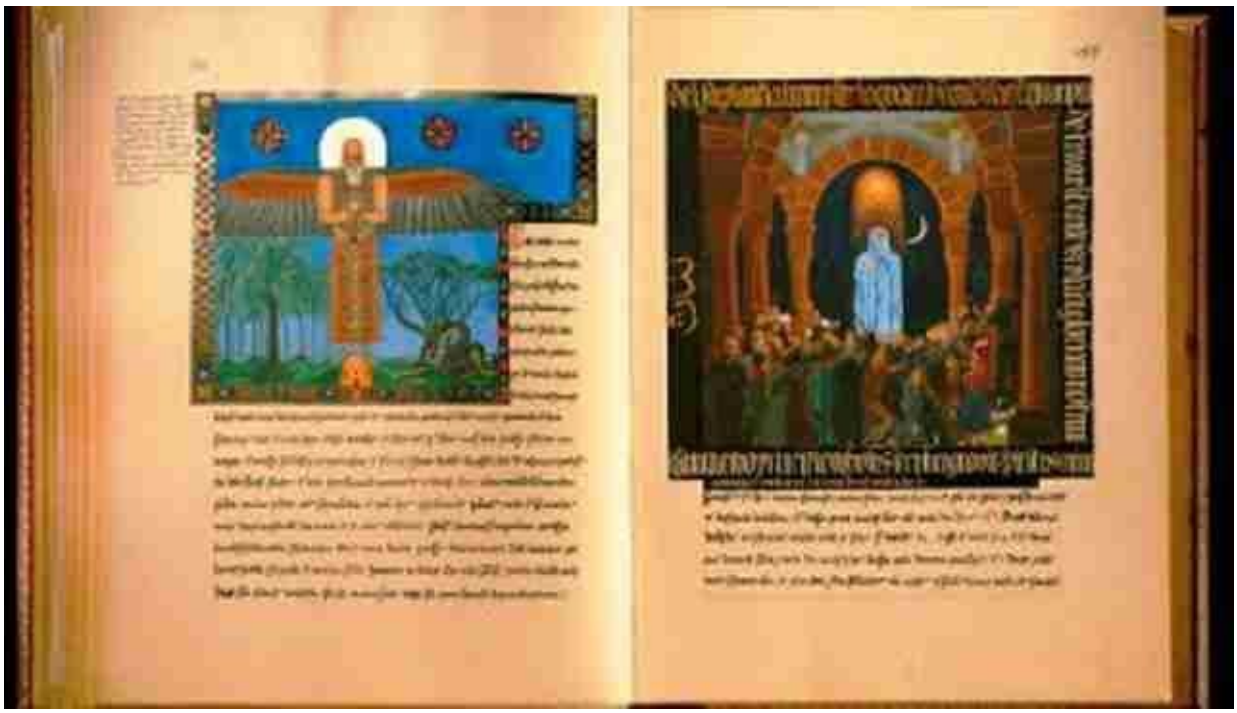
Carl Jung avoided a "Psychosis" – The Red Book (2016-10-02 10:39)



The following month, on a train journey to Schaffhausen, Jung experienced a waking vision of Europe being devas- tated by a catastrophic flood, which was repeated two weeks later, on the same journey.

Commenting on this experience in 1925, he remarked:

"I could be taken as Switzerland fenced in by mountains and the submergence of the world could be the de- bris of my
former relationships."

This led him to the following diagnosis of his condition:

"I thought to mysel£ ’If this means anything, it means that I am

hopelessly off"’ After this experience, Jung feared that he would go

mad.

He recalled that he first thought that the images of the vision indicated a revolution, but as he could not imag- ine this, he concluded that he was "menaced with a psychosis." Introduction, The Red Book, Page 198

On July 28, Jung gave a talk on "The importance of the unconscious in psychopathology" at a meeting of the British Medical Association in Aberdeen.

He argued that in cases of neurosis and psychosis, the unconscious attempted to compensate the one-sided conscious attitude.

The unbalanced individual defends himself against this, and the opposites become more polarized.

The corrective impulses that present themselves in the language of the unconscious should be the beginning of a healing process, but the form in which they break through makes them unacceptable to consciousness. Intro- duction, The Red Book, Page 201

A month earlier, on June 28, Archduke Franz Ferdinand, the heir to the Austro-Hungarian empire, was assassi- nated, by Gavrilo Princip, a nineteen-year-old Serb student.

On August I, war broke out.

In 1925 Jung recalled, "I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st 1914." The Red Book Introduction, Pages 201-202

Years later, he said to Mircea Eliade:

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days ...

I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself:

"I’ll be speaking of myself! Very likely I’ll go mad after reading out this paper."

The congress was to take place in July 1914-exactly the same period when I saw myself in my three dreams voyaging on the Southern seas.

On July 31"r, immediately after my lecture, I learned from the newspapers that war

had broken out. Finally I understood.

And when I disembarked in Holland on the next day; nobody was

happier than I. Now I was sure that no schizophrenia was

threatening me.

I understood that my dreams and my visions came to me from the subsoil of the

collective unconscious. What remained for me to do now was to deepen and validate

this discovery.

And this is what I have been trying to do for forty years. Carl Jung, Combat interview , C. G. Jung Speaking: Interviews and Encounters, Pages 233-34·

In 1955/56, while discussing active imagination, Jung commented that "the reason why the involvement looks very much like a psychosis is that the patient is integrating the same fantasy-material to which the insane person falls victim because he cannot integrate it but is swallowed up by it. " Introduction, The Red Book, Page 202.

Liber Novus is of critical significance for grasping the emergence of Jung's new model of psychotherapy.

In 1912, in Transformation and Symbols of the Libido, he considered the presence of mythological fantasies- such as are present in Liber Novus-to be the signs of a loosening of the phylogenetic layers of the unconscious, and indicative of schizophrenia.

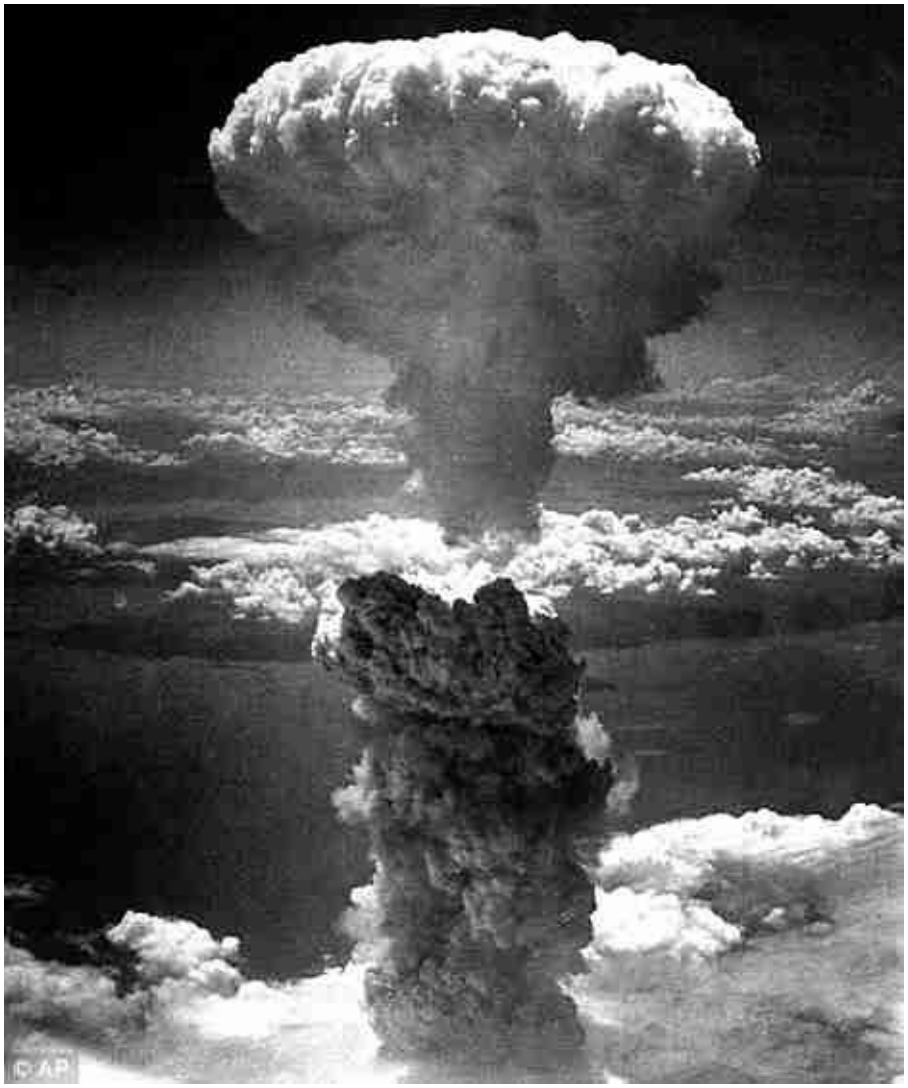
Through his self-experimentation, he radically revised this position: what he now considered critical was not the presence of any particular content, but the attitude of the individual toward it and, in particular, whether an individual could accommodate such material in their worldview.

This explains why he commented in his afterword to Liber Novus that to the superficial observer, the work would seem like madness, and could have become so, if he had failed to contain and comprehend the experiences.201

In Liber secundus, chapter 15, he presents a critique of contemporary psychiatry, highlighting its incapacity to differentiate religious experience or divine madness from psychopathology.

If the content of visions or fantasies had no diagnostic value, he held that it was nevertheless critical to view them carefully. Introduction, The Red Book, Page 215.

Carl Jung: I am not particularly fond of the famous potpourri: Psychology-Art Education. **(2016-10-03 02:30)**



Anonymous

Dear Mrs. N., 31 August 1945

Above all I must ask your pardon for the considerable delay of my answer to your

letter of March ’45. The moment peace came a real avalanche of letters descended

upon me.

Before that I was safely secluded from contact with the world and I was spared many hundreds of letters.

Now I am in the frying pan, particularly so since my 70th birthday, when the flood of letters became even worse.

Ever since my illness I can never get through with my correspondence and I suffer from a

chronic bad con- science.

Now you know under what conditions I’m writing to you.

I must thank you for kindly sending me Read's book about Education and

Art. Unfortunately I'm unable to share your enthusiasm.

I am not particularly fond of the famous potpourri: Psychology-

Art Education. Each thing in itself is quite nice, but together it

becomes an awful sauce.

I'm sorry, I'm too critical, but I cannot overcome this idiosyncrasy.

I'm glad to know that you managed to get through this terrible war

without serious mishap. I was glad of the news about people in

England.

The insular feeling we developed in Switzerland during the war is decidedly persistent.

We had the feeling as if we were on an island of reason and mental balance and outside

there was nonsense. It simplified the world considerably.

Of course we cannot maintain such an attitude forever, but for the time being it is not yet far from being right.

We got the necessary shock from the atomic bomb, yet cannot do anything about it.

I heard several people saying: Well it would be quite right if they would blow the earth and everything upon it down to hell forever!

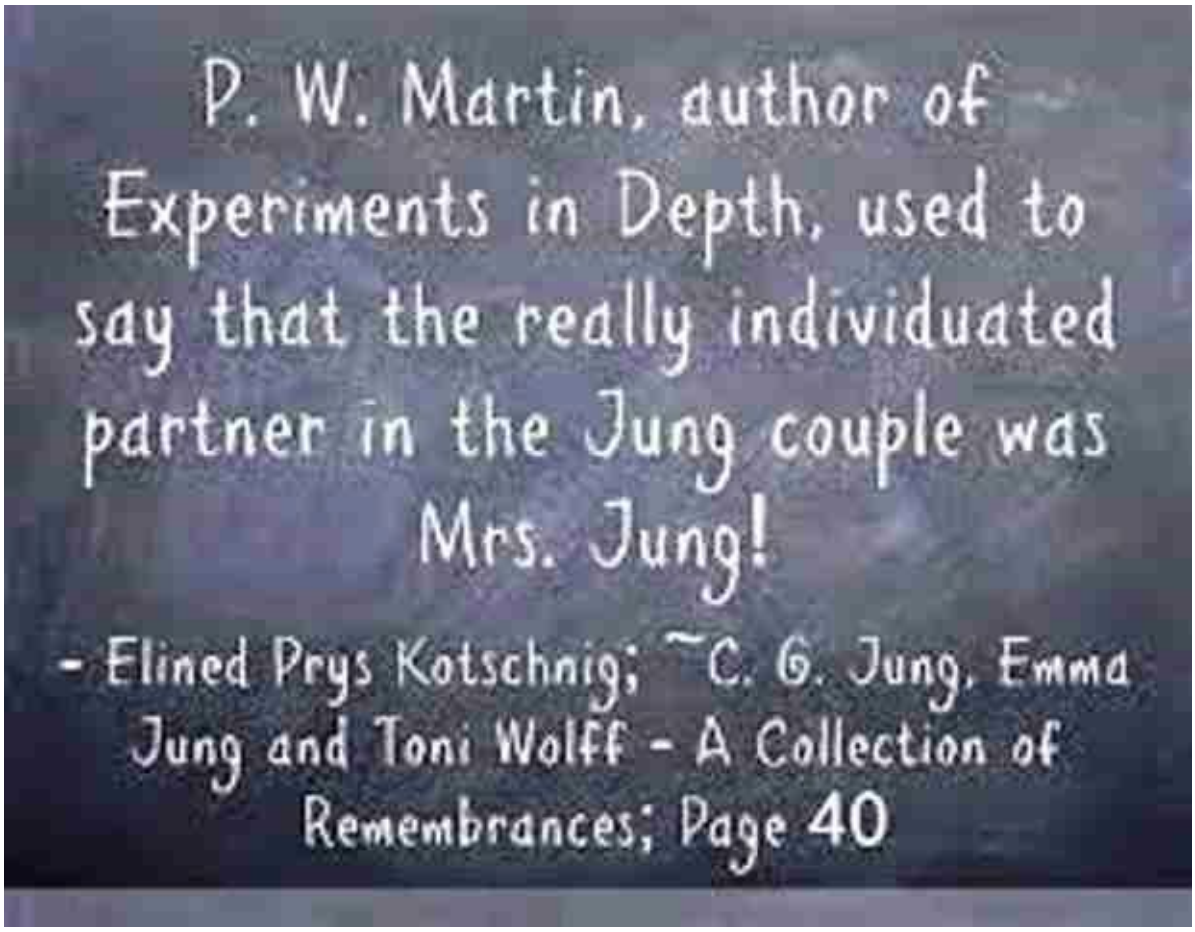
Hoping you are always in good

health, I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 377-378

Carl Jung: So easily it could have happened that the Germans would have invaded our country too.
(2016-10-04 02:30)


P. W. Martin, author of
Experiments in Depth, used to
say that the really individuated
partner in the Jung couple was
Mrs. Jung!
- Elined Prys Kotschnig; ~C. G. Jung, Emma
Jung and Toni Wolff - A Collection of
Remembrances; Page 40

To P. W. Martin

Dear Mr. Martin, 20 August 1945

I was very pleased with your kind letter of

June 4th. It is long ago since I heard of you

last.

Happily enough we have been spared in Switzerland.

So easily it could have happened that the Germans would have invaded

our country too. It would not have been so easy as France or Austria

though.

We were decided to fight.

I’m glad to know that you are still interested in the psychology of the unconscious.

I know it is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emo-

tional tone.

You are quite right, the main interest of my work is not concerned with the treatment of neuroses but rather with the approach to the numinous.

But the fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numi- nous experiences you are released from the curse of pathology.

Even the very disease takes on a numinous character.

I hope it won't take so long any more until travelling becomes

possible. again. We have been secluded from the rest of the

world for about 5 years.

In the days before the radio it would, have been very bad indeed, but the radio was very

helpful in this war. One always could keep in touch with the decent world beyond that

infernal hovel of lies and crimes.

Please remember me to Mrs.

Martin! Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages

376-377 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

https://carljungdepthpsychology.wordpress.com/

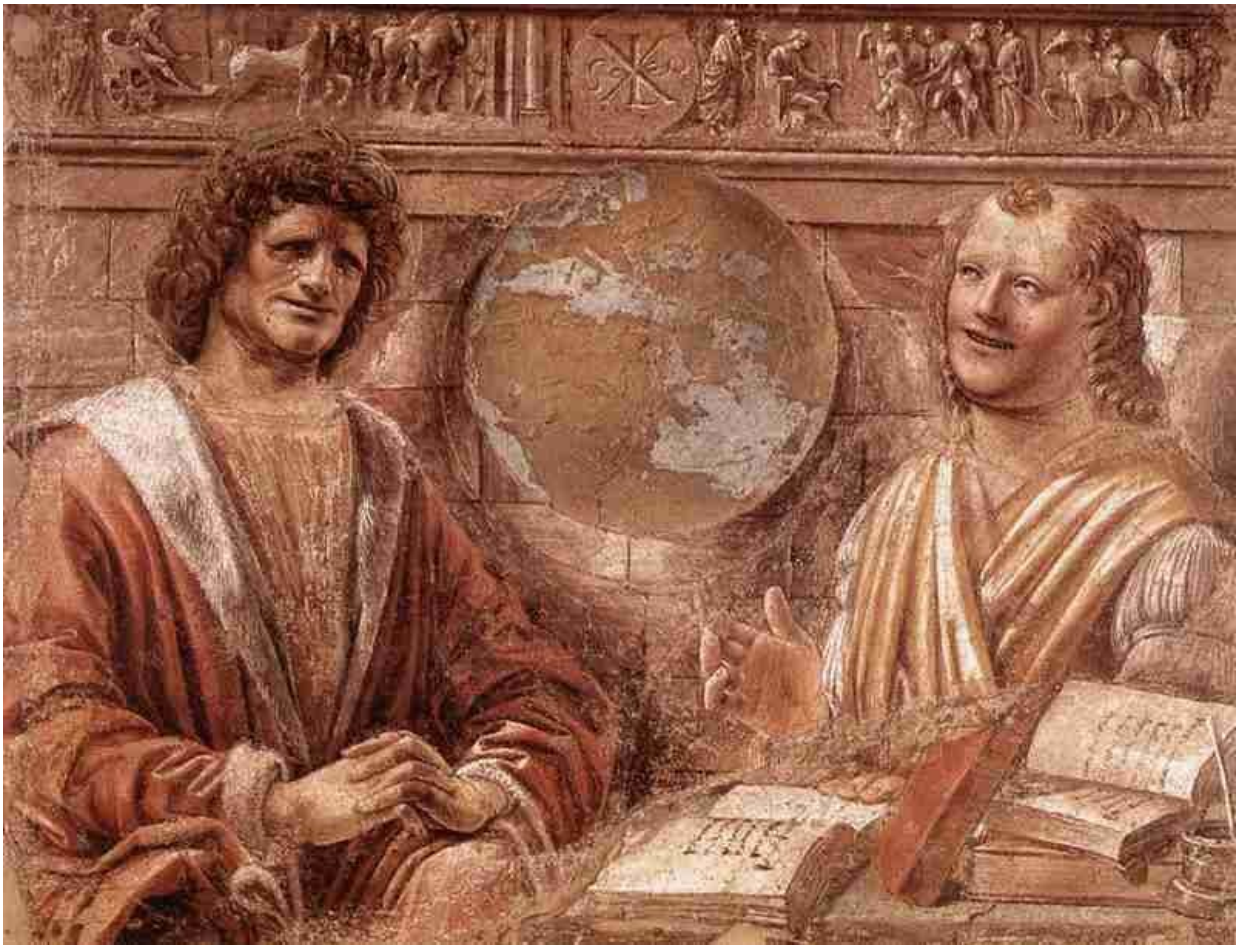
Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. (2016-10-05 02:30)



To Karl Kerenyi

Dear Professor Kerenyi, 20 August 1945

Your study on the Heros Iatros,1 filled to the brim and overflowing with meaning, has given me particular joy, for which-albeit with unforgiveable tardiness-I thank you most heartily.

I won’t mention the numerous reasons for procrastination, but above all I had to read the whole book first.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily.

You touch the fragments with the magic wand of your intuition, and behold! they fly together into recogniz- able figures.

The motif you are dealing with is excitingly rich in associations and full of pregnant allusions.

Concerning Machaon there is in alchemy an ancient author (most alchemists were physicians) by the name of Elbo Interfector.

The stag also appears as a cognomen of Mercurius or as Actaeon and the wounding plays a great and mysteri- ous role, as indicated in the saying: bellida pax, vulnus dulce, suave malum.

I am looking forward to seeing you in

Ascona again. With cordial thanks,

Ever sincerely yours,

C.G. Jung Letters Vol. I, Page 376.

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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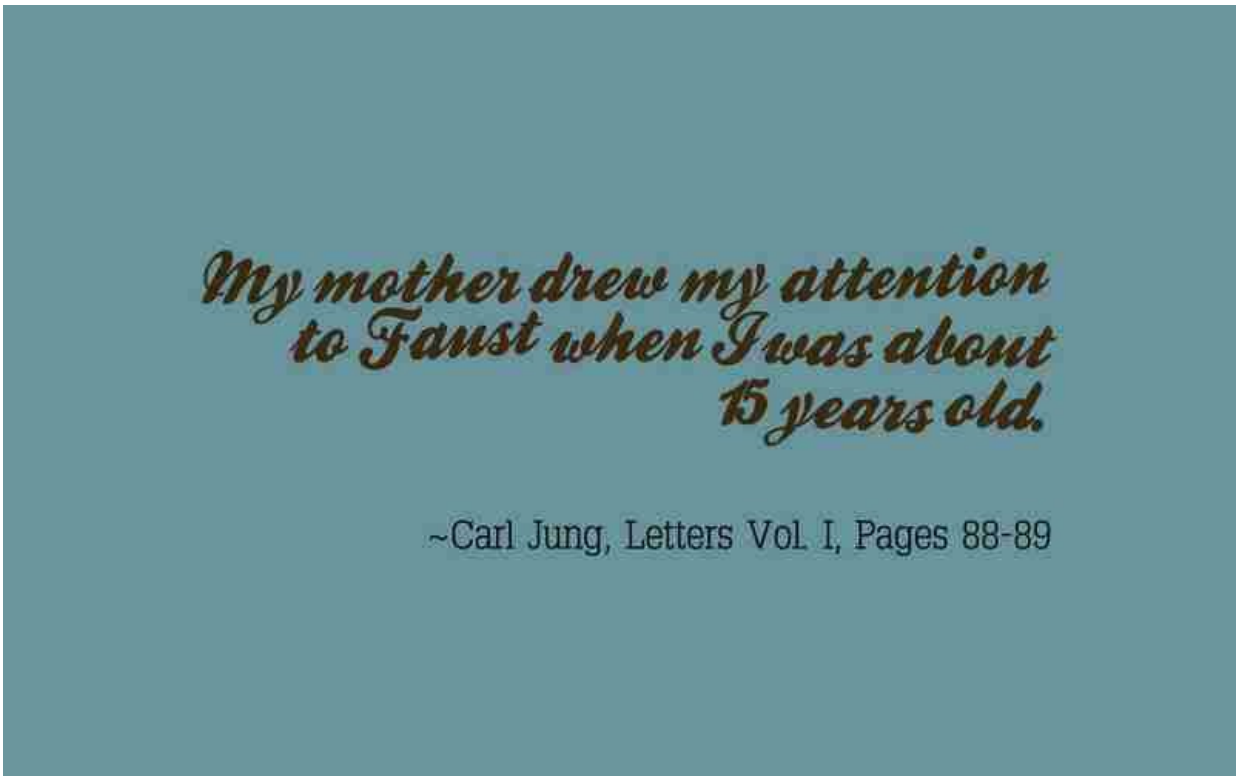
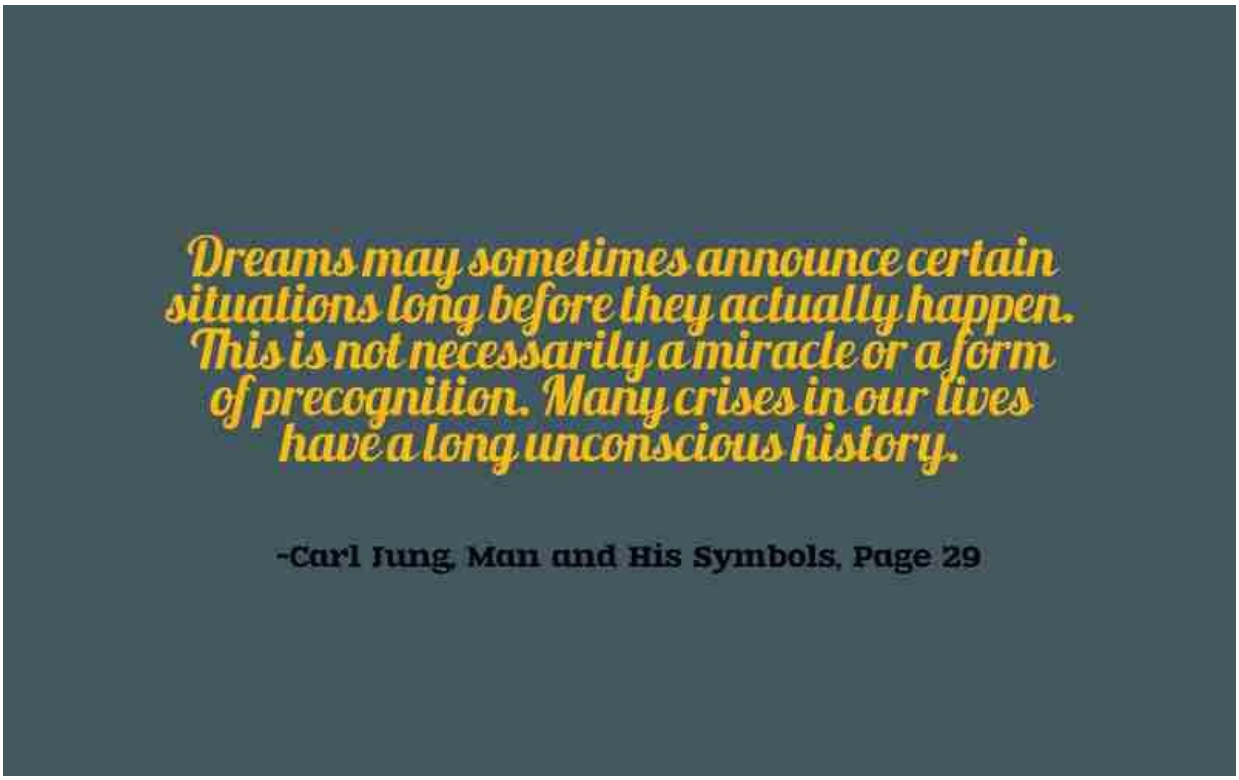
Some Carl Jung Quotations XLIX (2016-10-06 02:30)

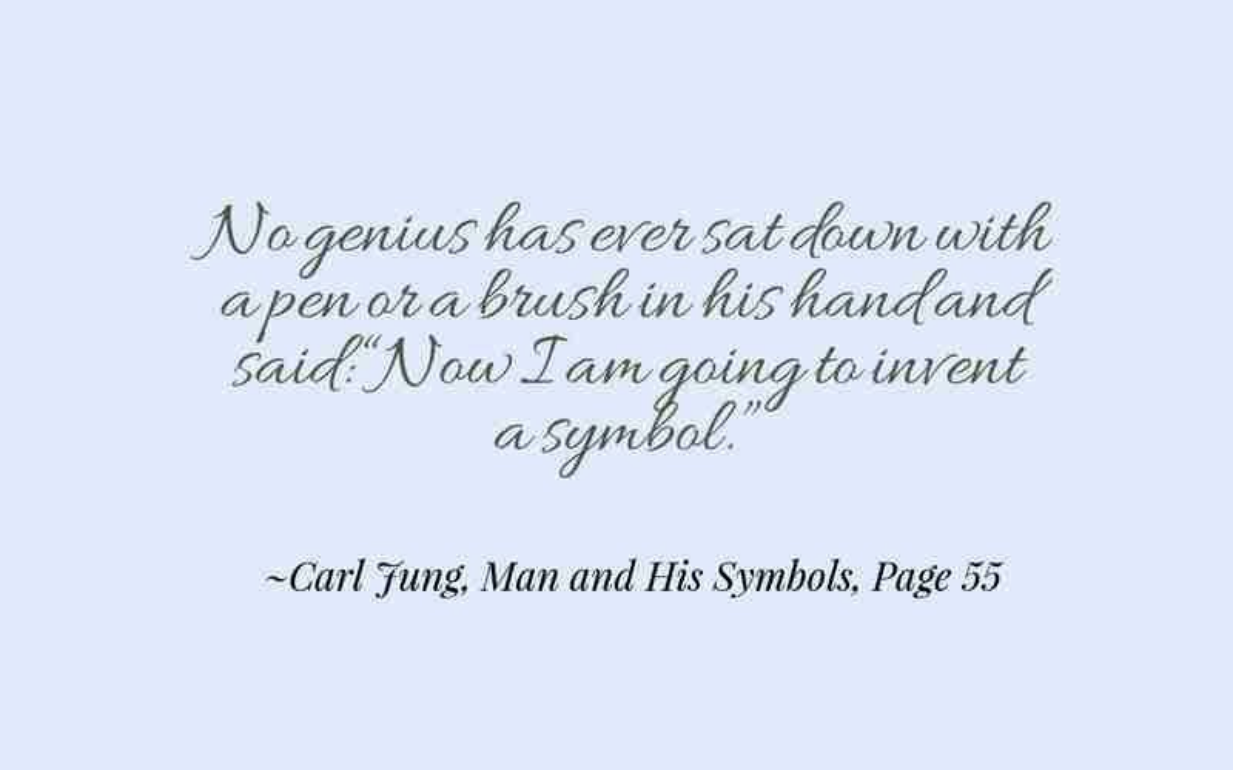


My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Pages 88-89

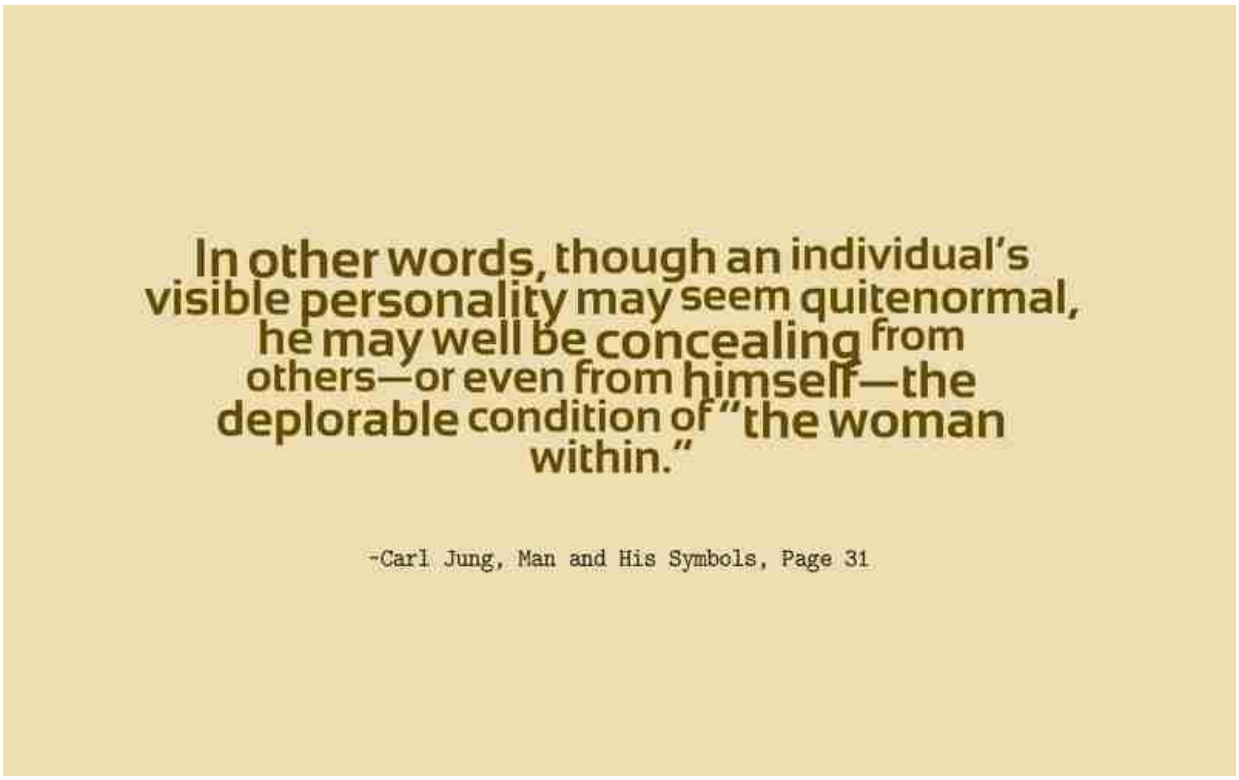
Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Pages 88-89


Dreams may sometimes announce certain
situations long before they actually happen.
This is not necessarily a miracle or a form
of precognition. Many crises in our lives
have a long unconscious history.
-Carl Jung, Man and His Symbols, Page 29

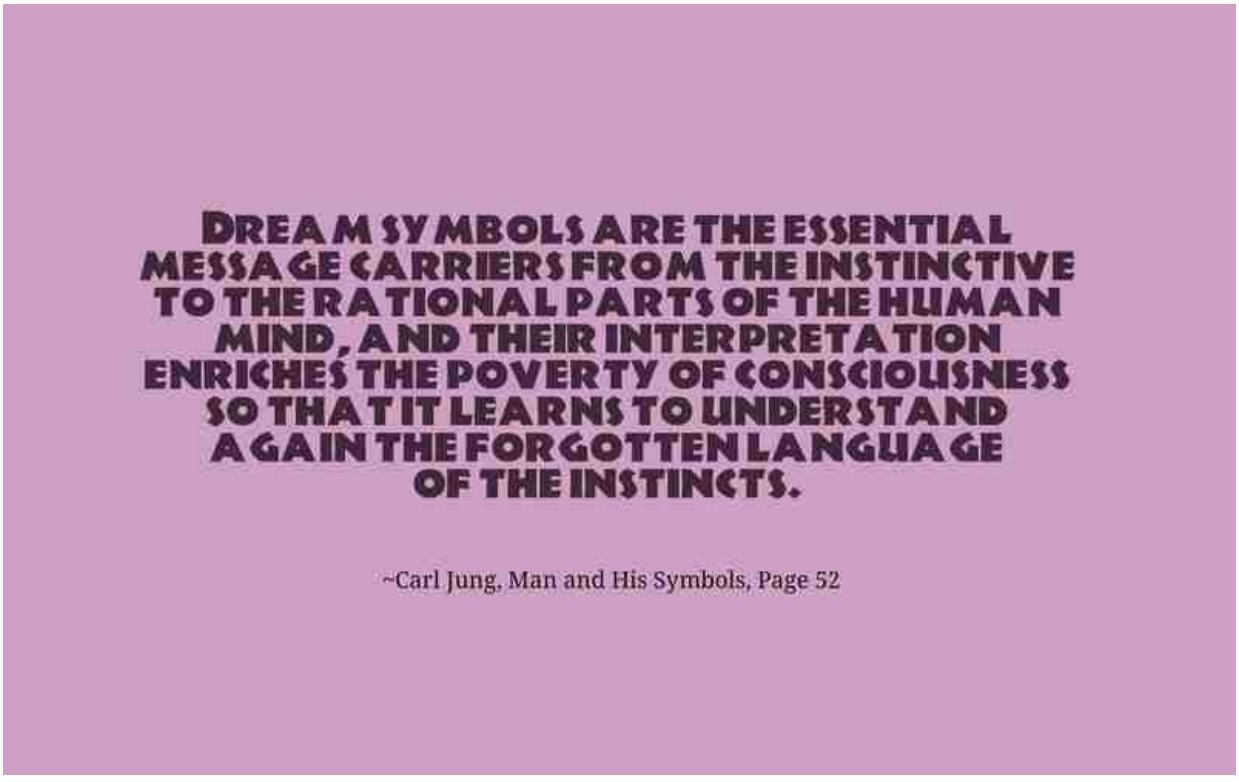
Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history. Carl


No genius has ever sat down with a pen or a brush in his hand and said: "Now I am going to invent a symbol."
~Carl Jung, Man and His Symbols, Page 55

No genius has ever sat down with a pen or a brush in his hand and said: “Now I am going to invent a symbol.” Carl Jung, Man and His Symbols, Page 55.

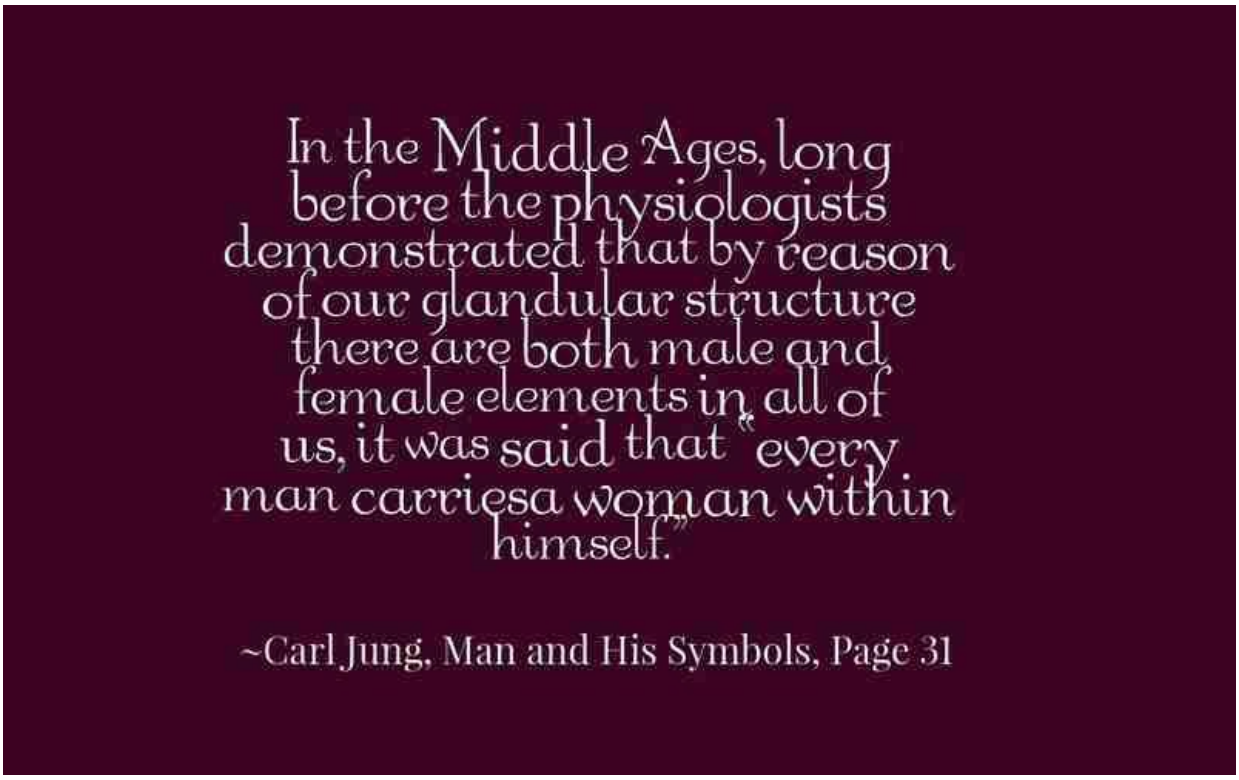

In other words, though an individual's visible personality may seem quitenormal, he may well be concealing from others—or even from himself—the deplorable condition of "the woman within."
~Carl Jung, Man and His Symbols, Page 31

In other words, though an individual's visible personality may seem quite normal, he may well be concealing from others—or even from himself —the deplorable condition of "the woman within." Carl Jung, Man and His Symbols, Page 31.


DREAM SYMBOLS ARE THE ESSENTIAL MESSAGE CARRIERS FROM THE INSTINCTIVE TO THE RATIONAL PARTS OF THE HUMAN MIND, AND THEIR INTERPRETATION ENRICHES THE POVERTY OF CONSCIOUSNESS SO THAT IT LEARNS TO UNDERSTAND AGAIN THE FORGOTTEN LANGUAGE OF THE INSTINCTS.
~Carl Jung, Man and His Symbols, Page 52

Dream symbols are the essential message carriers from the instinctive to the rational parts of

the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52


In the Middle Ages, long before the physiologists demonstrated that by reason of our glandular structure there are both male and female elements in all of us, it was said that "every man carriesa woman within himself."
~Carl Jung, Man and His Symbols, Page 31

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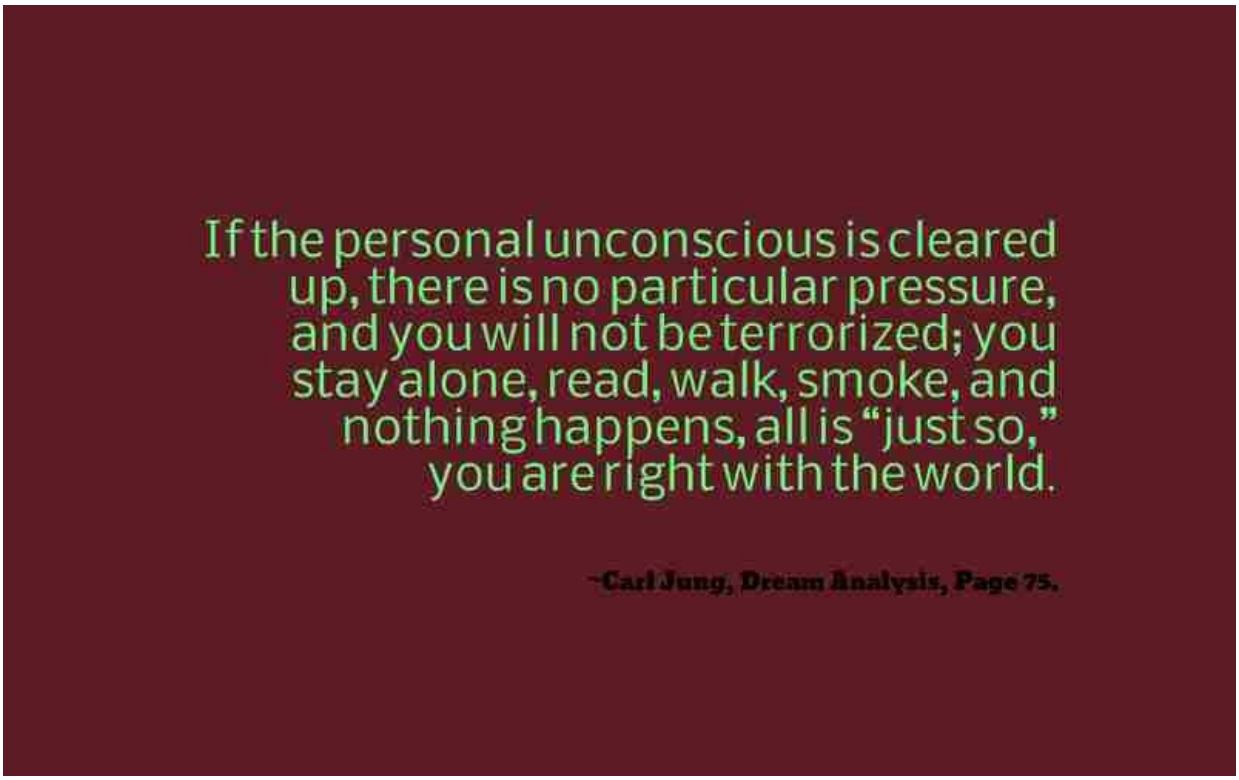
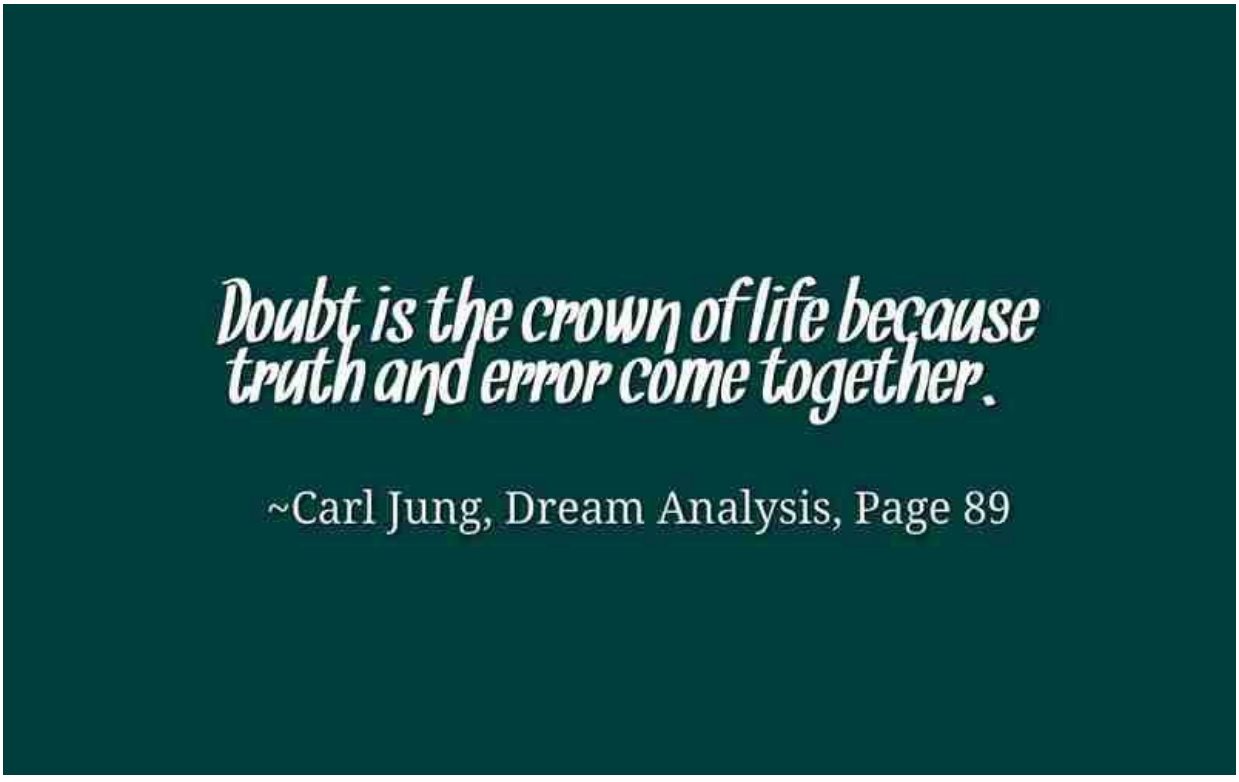
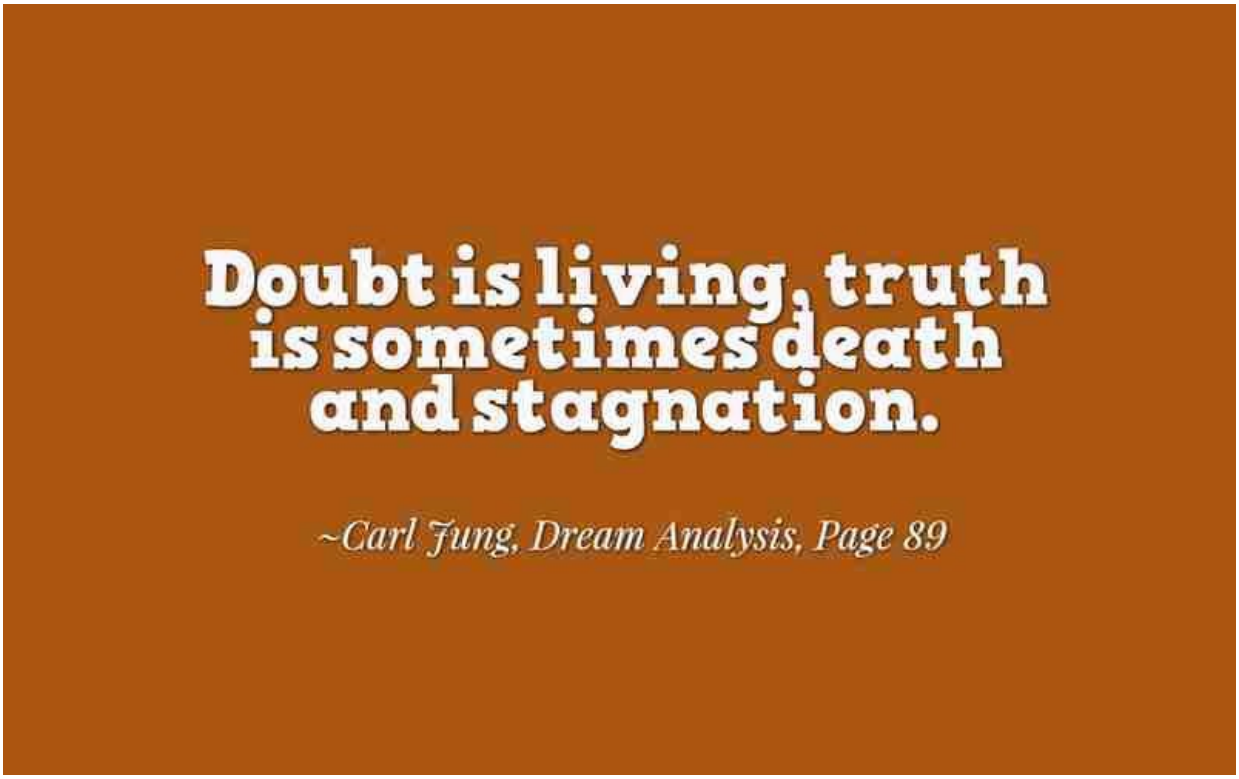

If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world.
~Carl Jung, Dream Analysis, Page 75.

If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world. Carl Jung, Dream Analysis, Page 75.

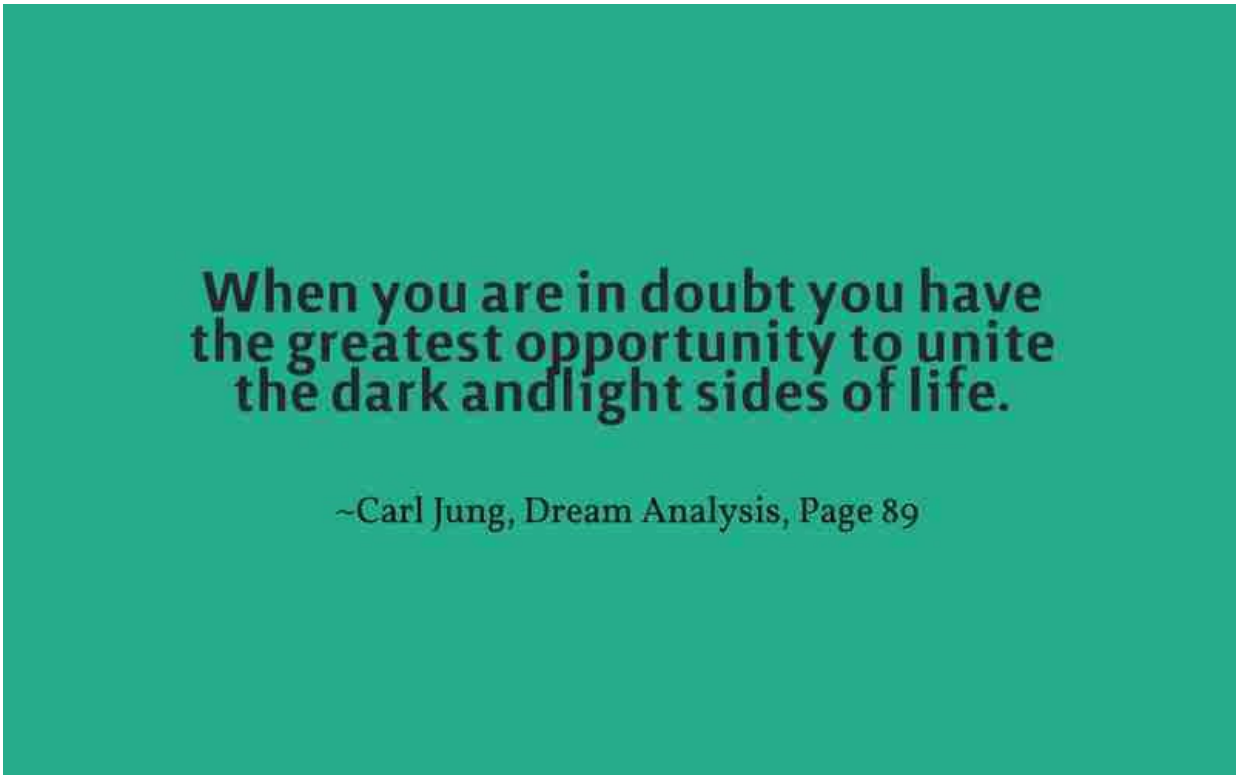


Doubt is the crown of life because truth and error come together. Carl Jung, Dream Analysis, Page 267

89.

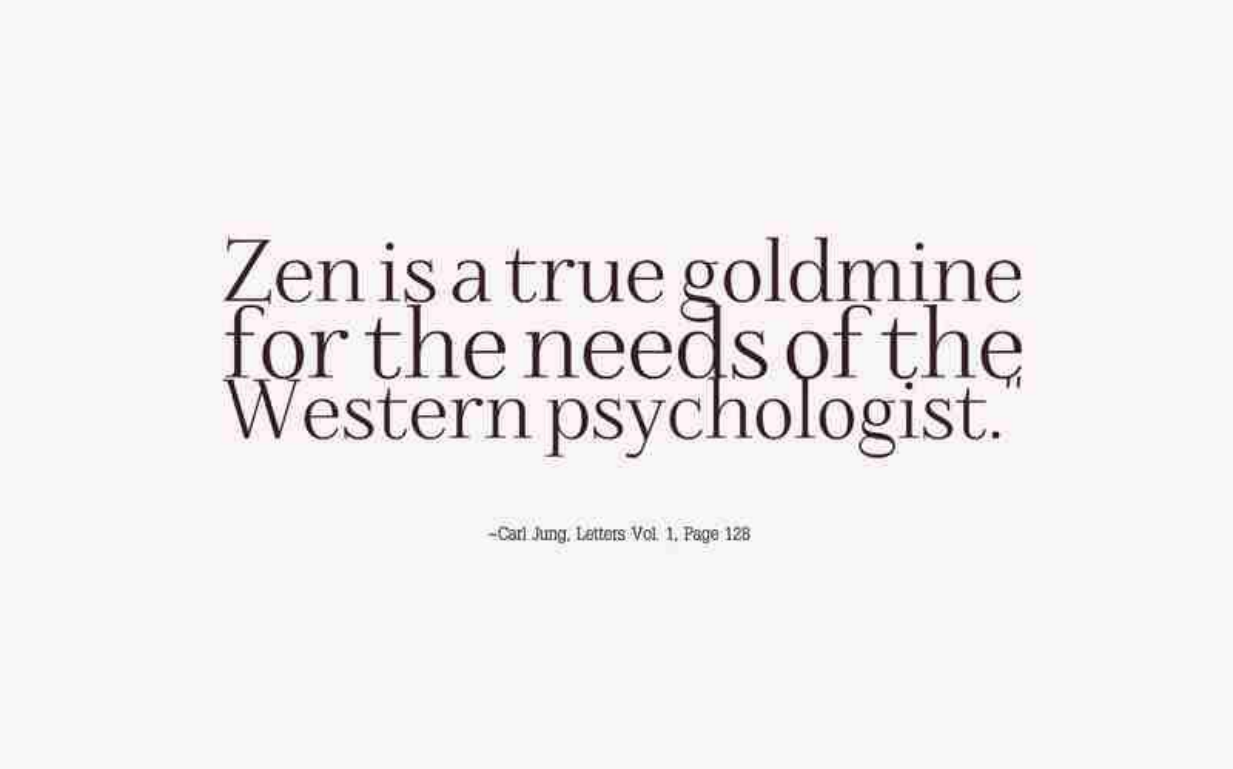


Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis, Page 89.

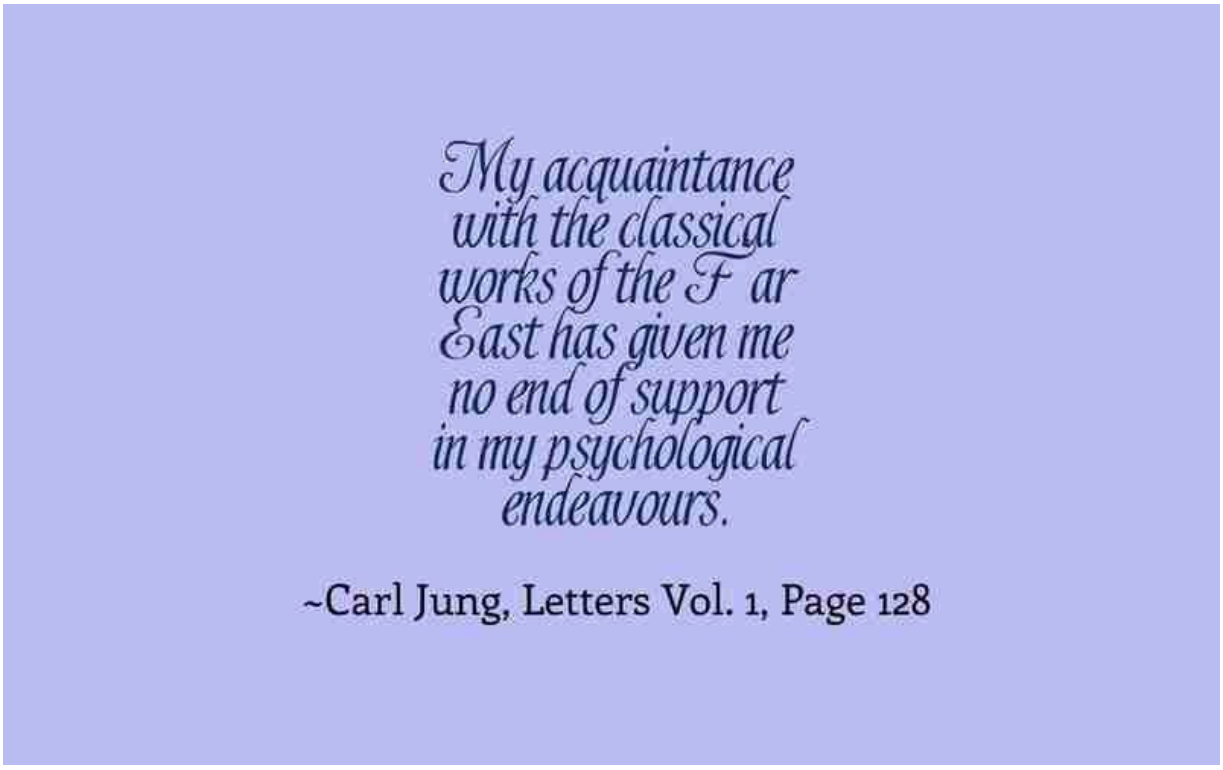

When you are in doubt you have
the greatest opportunity to unite
the dark andlight sides of life.
~Carl Jung, Dream Analysis, Page 89

When you are in doubt you have the greatest opportunity to unite the dark and

light sides of life. Carl Jung, Dream Analysis, Page 89.



Zen is a true goldmine for the needs of the Western "psychologist." Carl Jung, Letters Vol. 1, Page 128


My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours.
~Carl Jung, Letters Vol. 1, Page 128

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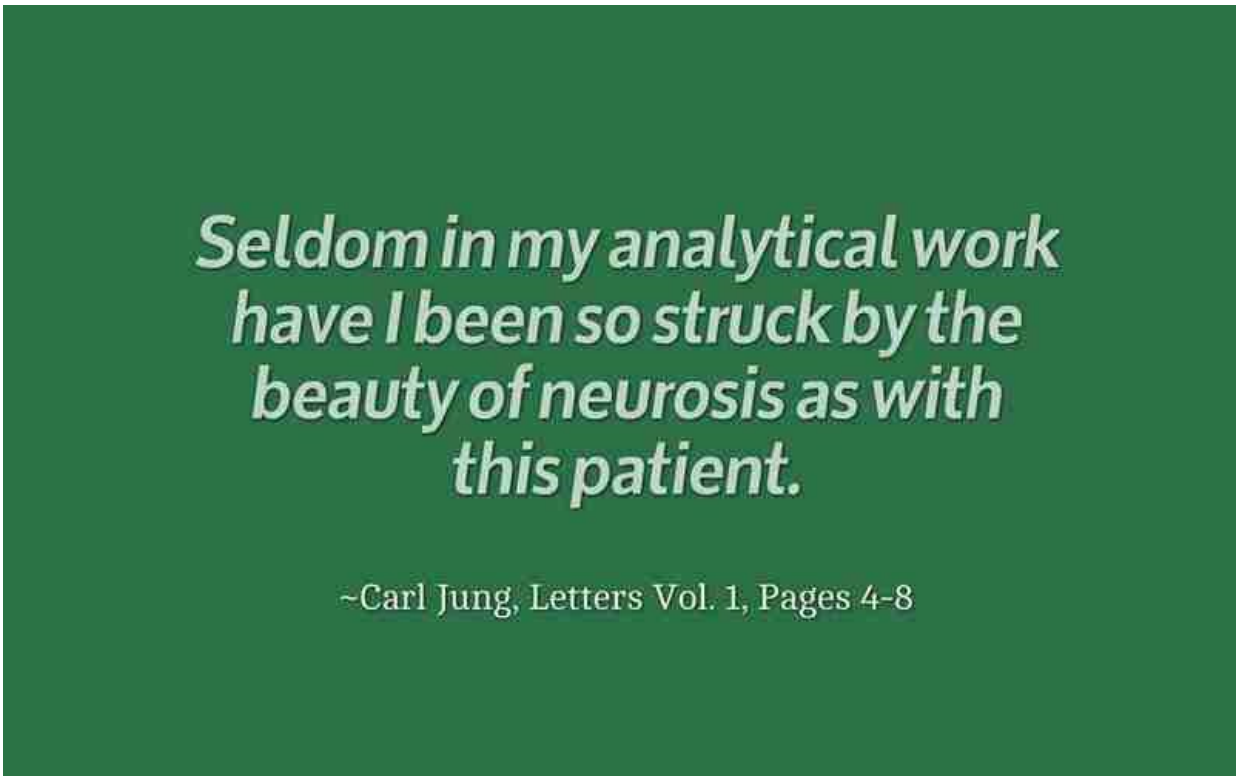
Seldom in my analytical work have I been so struck by the beauty of neurosis as with this patient.
~Carl Jung, Letters Vol. 1, Pages 4-8

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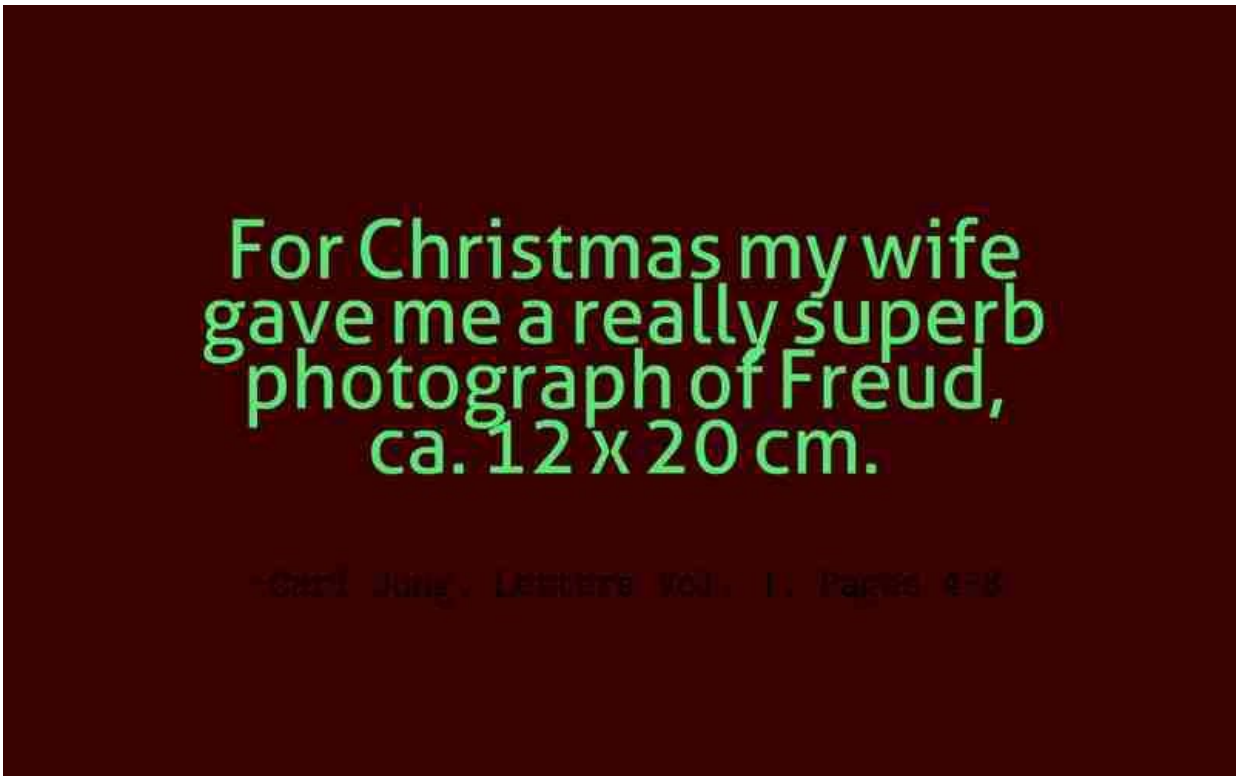
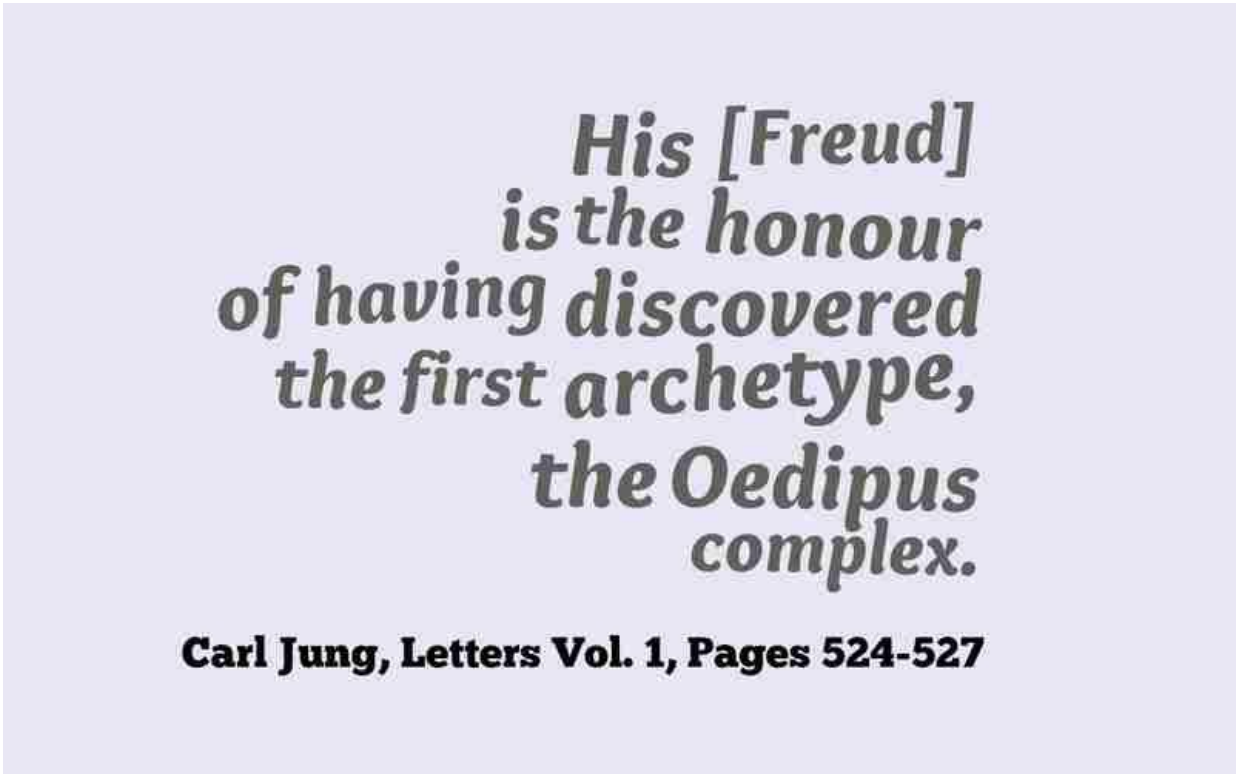
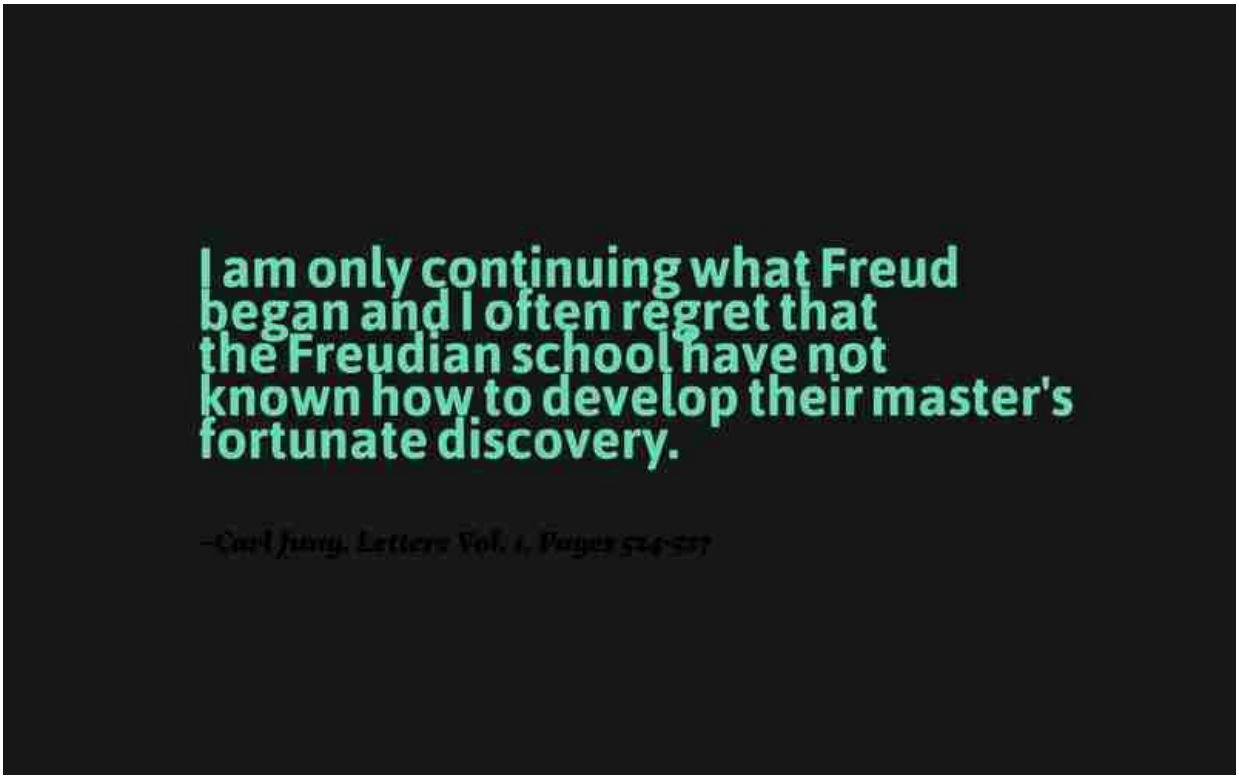


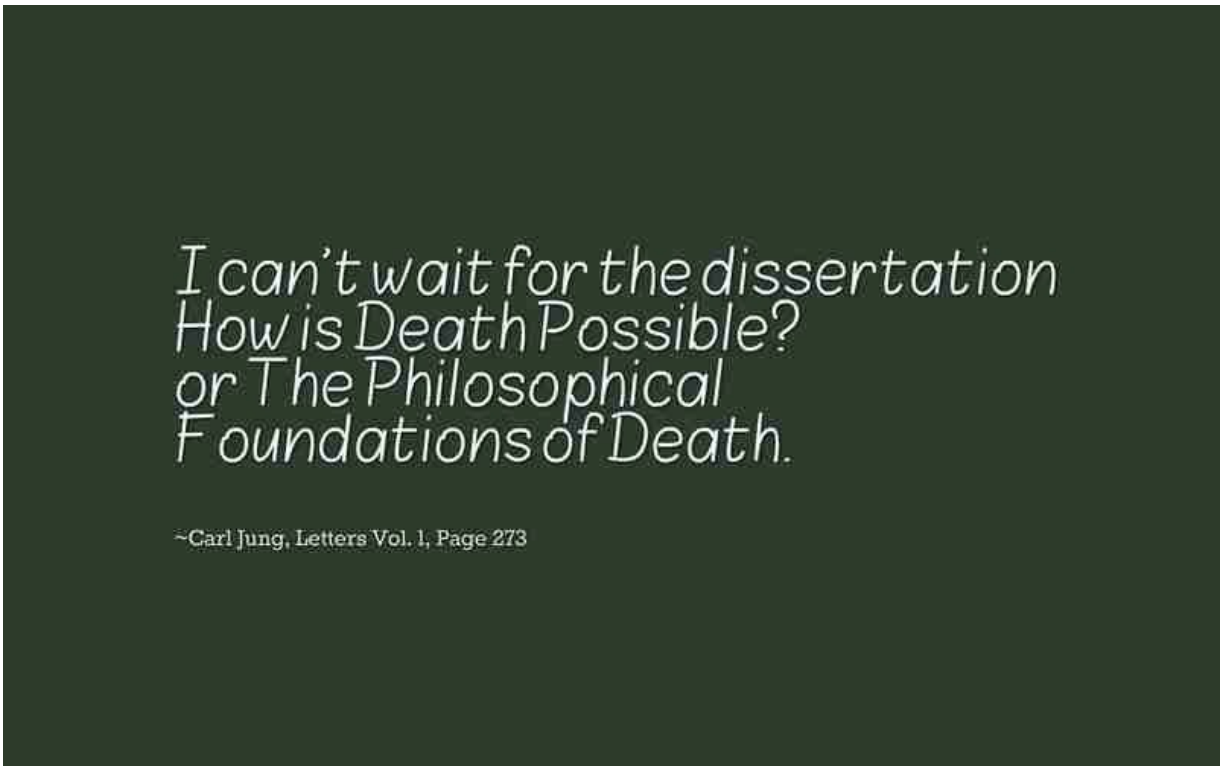
For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8



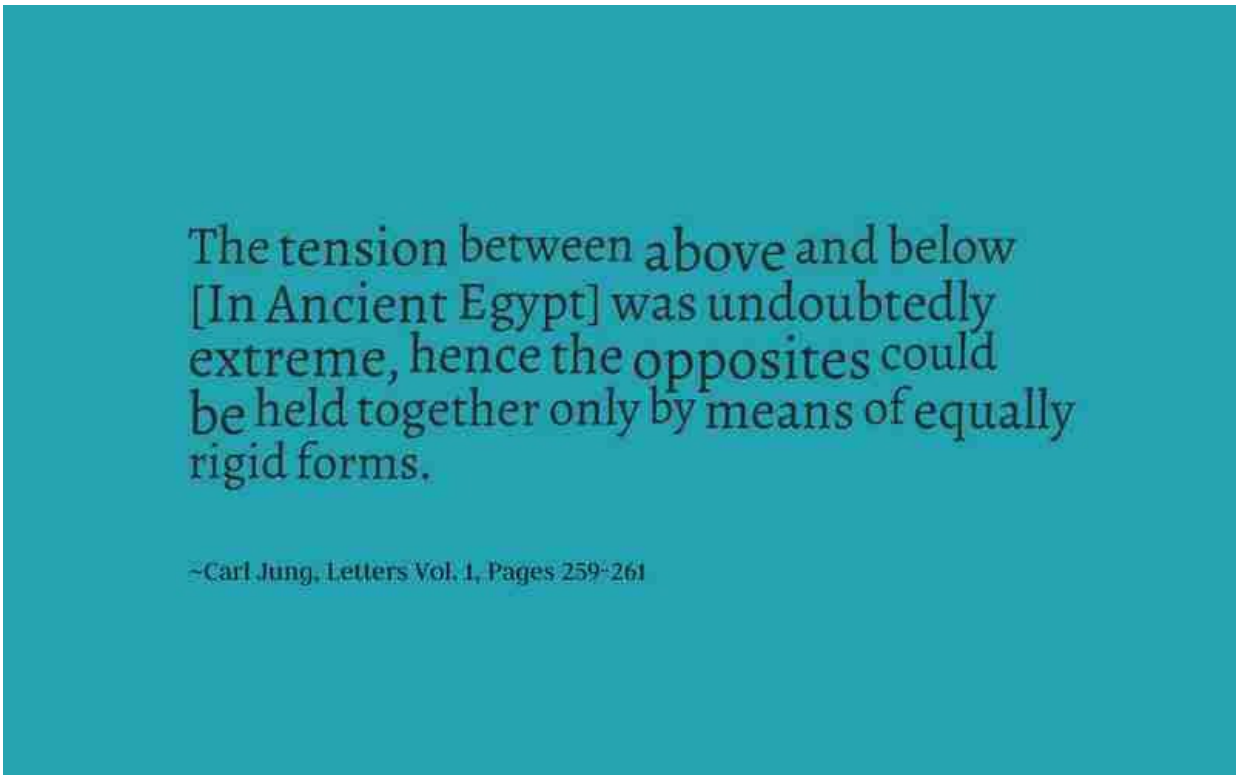
His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Pages 524-527


I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery.
~Carl Jung, Letters Vol. 1, Pages 524-527

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master’s fortunate discovery. Carl Jung, Letters Vol. 1, Pages 524-527


I can't wait for the dissertation How is Death Possible? or The Philosophical Foundations of Death.
~Carl Jung, Letters Vol. 1, Page 273

I can’t wait for the dissertation "How is Death Possible?" or "The Philosophical Foundations of Death." Carl Jung, Letters Vol. I, Page 273.


The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms.
~Carl Jung, Letters Vol. 1, Pages 259-261

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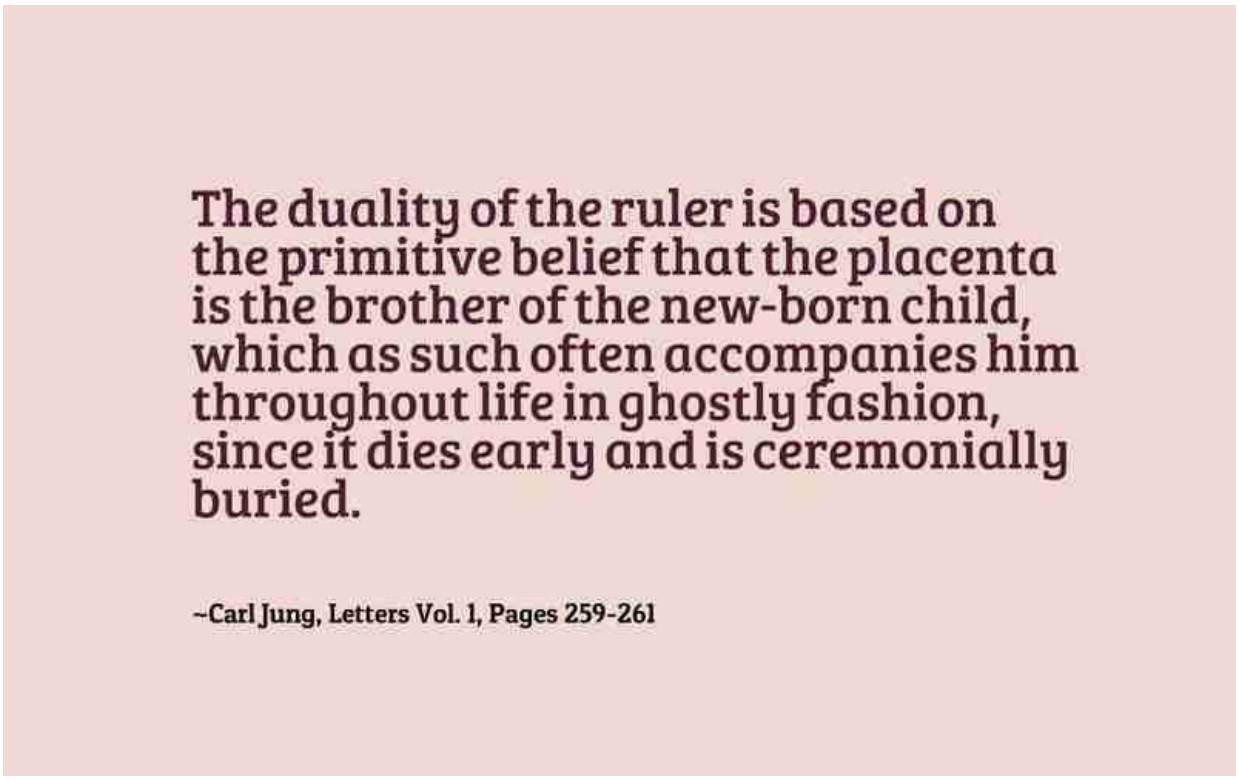
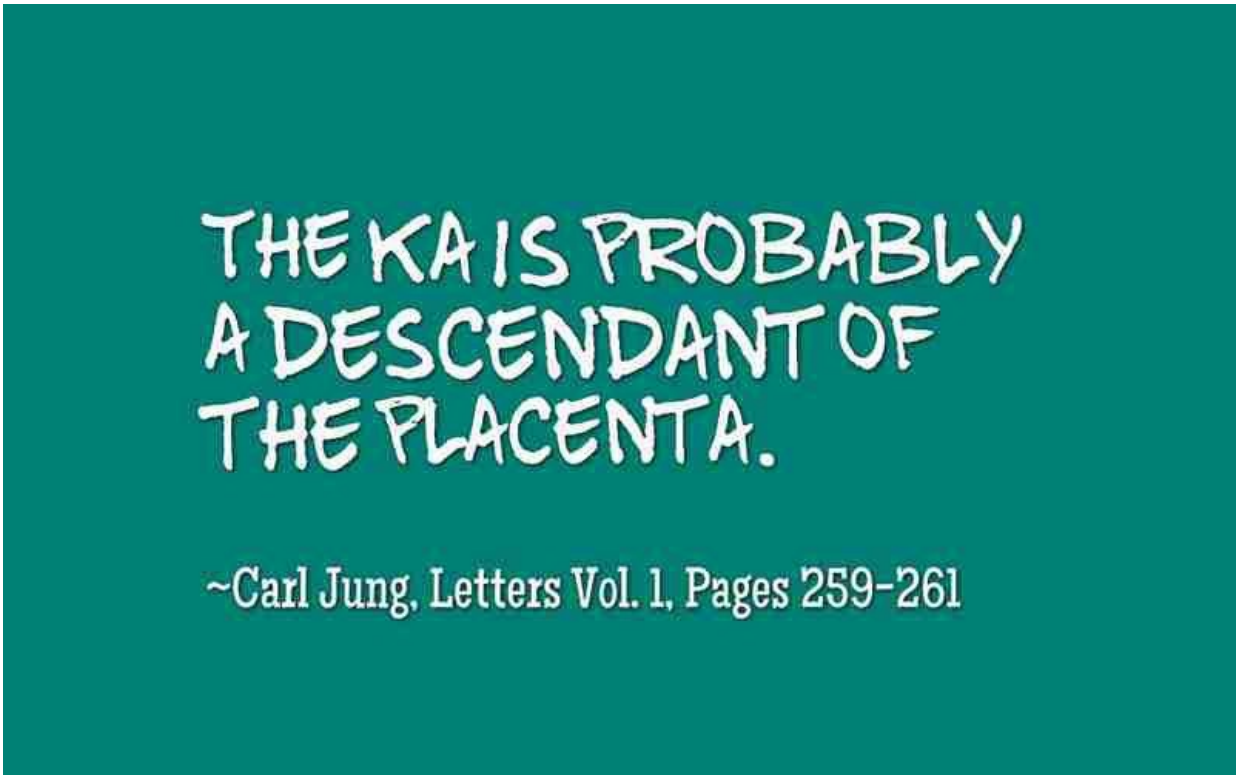
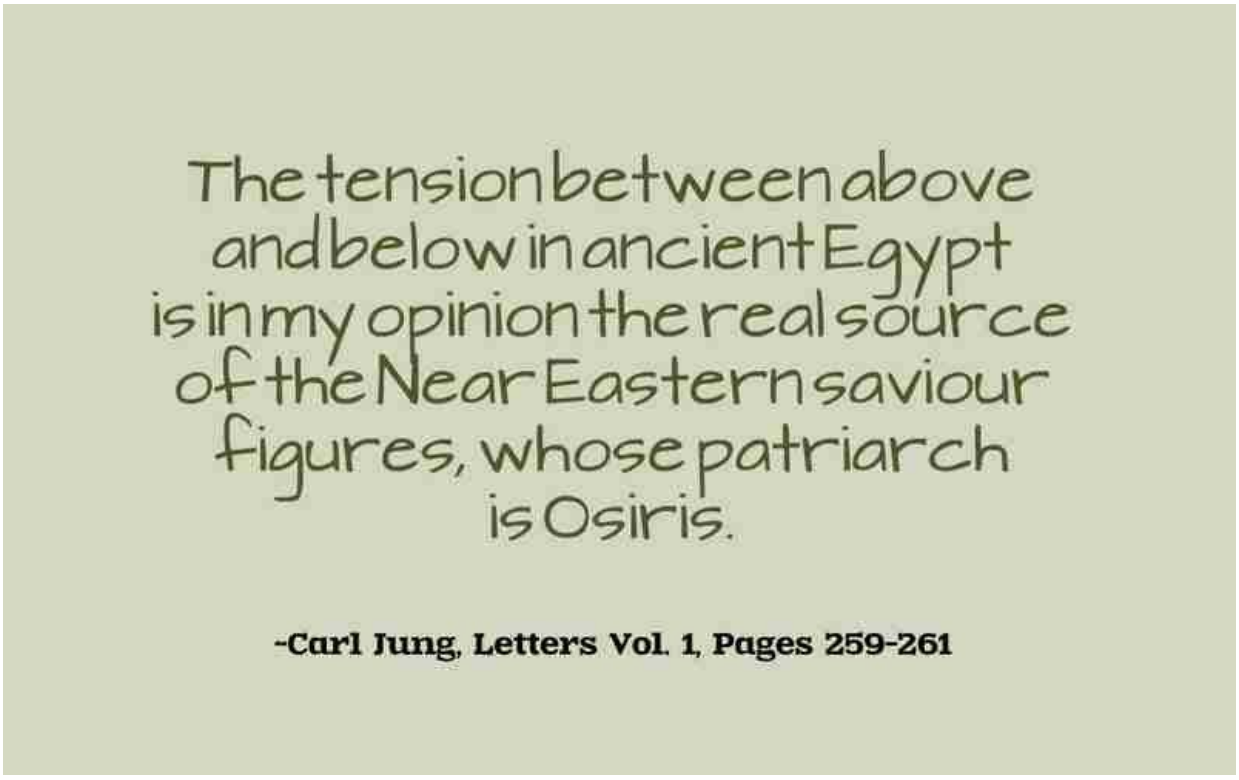

The duality of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried.
~Carl Jung, Letters Vol. 1, Pages 259-261

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout
life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261



The ka is probably a descendant of the placenta. Carl Jung, Letters Vol. I, Pages 259-261


The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris.
-Carl Jung, Letters Vol. 1, Pages 259-261

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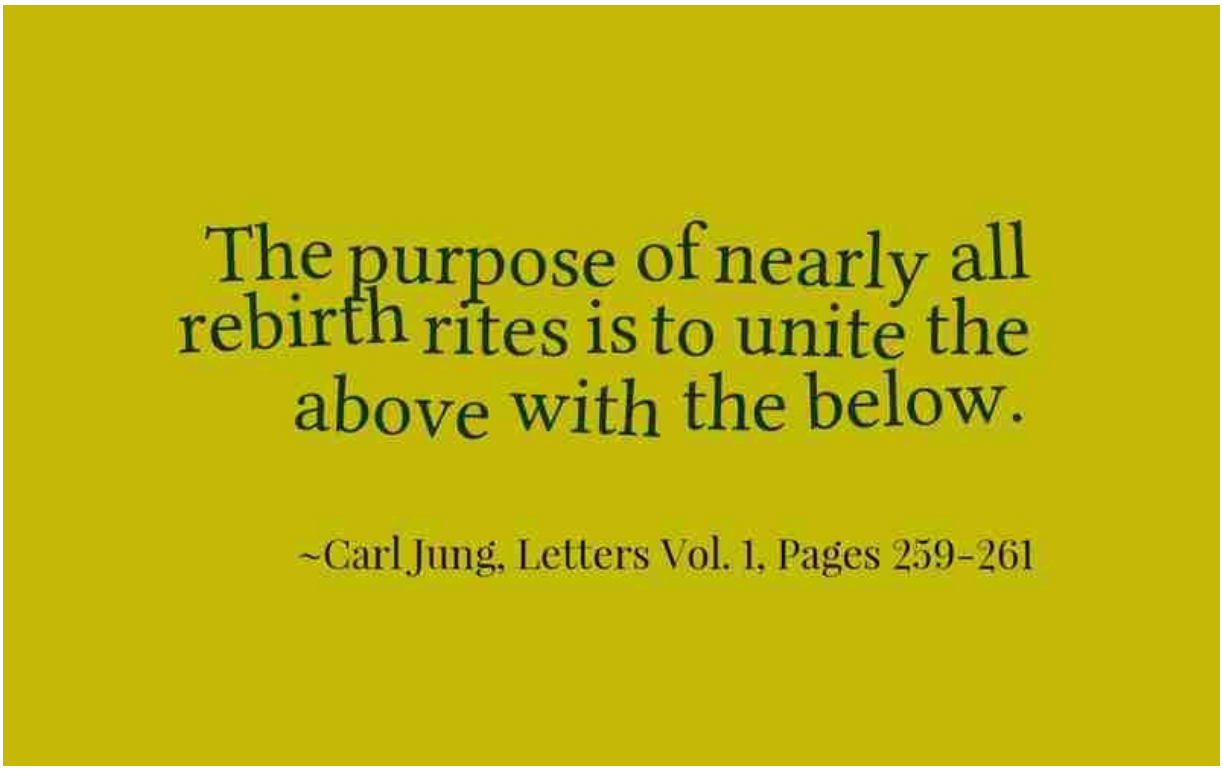
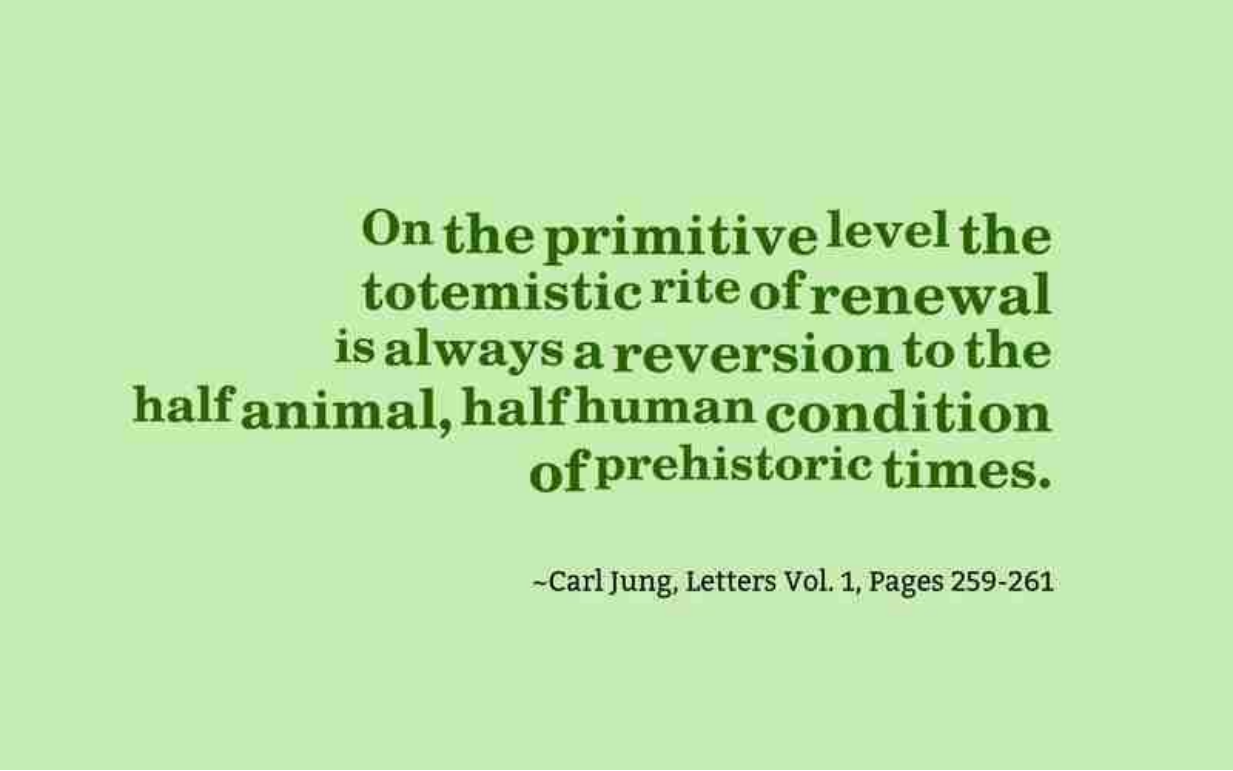
Carl Jung, Letters Vol. I, Pages 259-261



The purpose of nearly all rebirth rites is to unite the above with the below. Carl Jung, Letters Vol. I, Pages 259-261


On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times.
~Carl Jung, Letters Vol. 1, Pages 259-261

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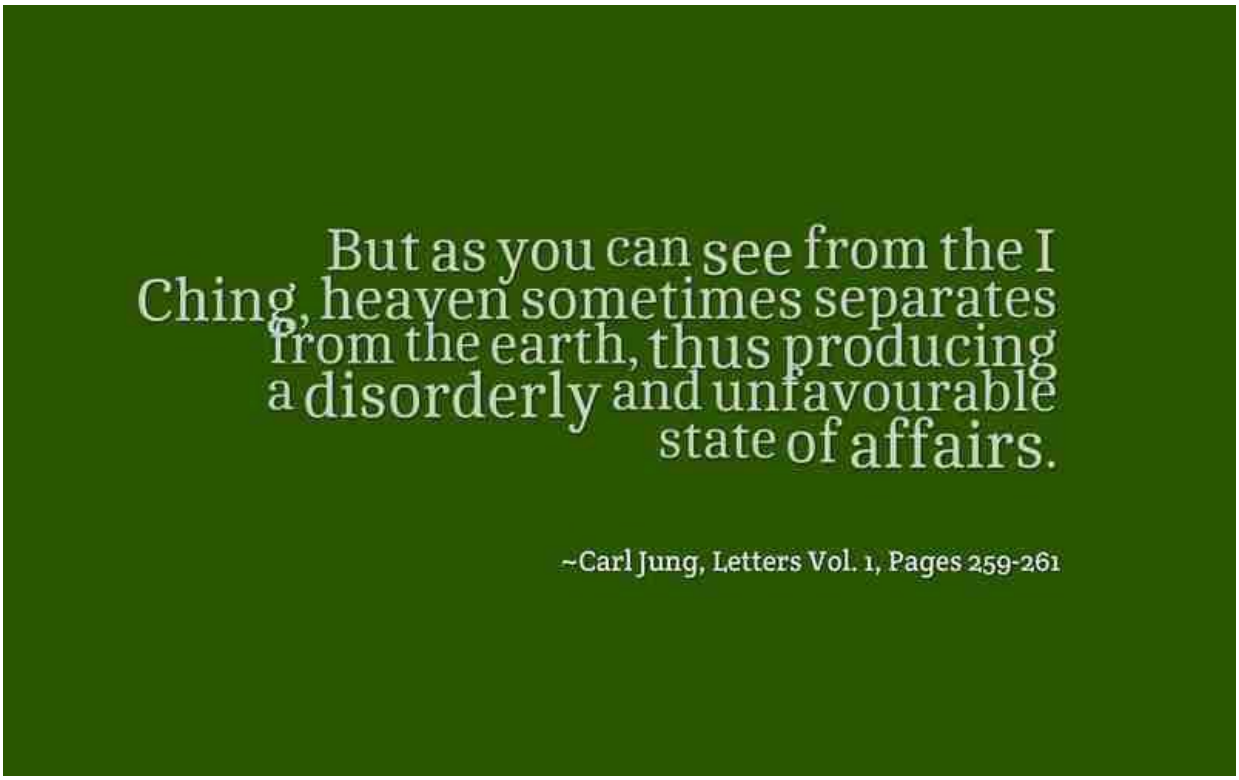
But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs.
~Carl Jung, Letters Vol. 1, Pages 259-261

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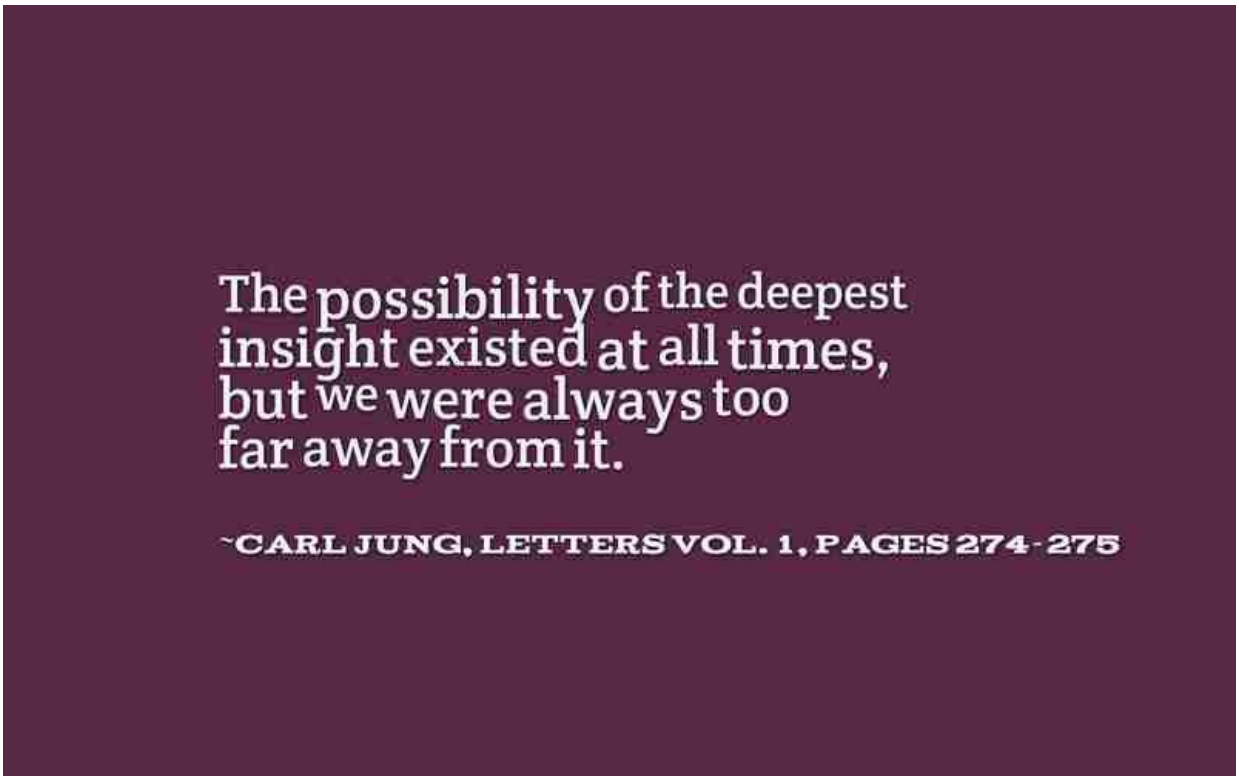

The possibility of the deepest insight existed at all times, but we were always too far away from it.
~CARL JUNG, LETTERS VOL. 1, PAGES 274-275

The possibility of the deepest insight existed at all times, but we were always too far away from it. Carl Jung, Letters Vol. I, Pages 274-275

This is from Barbara Hannah in July 1933 at a conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah. **(2016-10-07 02:30)**

This is from Barbara Hannah in July 1933 at a conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans.

One was the 18 year old Marie Louise Von Franz : "One morning—it was about the middle of the week—Jung stopped me on the stairs and said: “Take care, you are getting dangerously out of yourself.”

I knew he was right but had no idea why, until he added: “These people are all in a panic, they are scared stiff and have no idea where all this is leading.

I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can.”

That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had be- come infected, via the unconscious.

The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an En- glish friend and me.

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently dur- ing the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.

I learned this in 1914 and I have never forgotten the lesson."

Carl Jung: Nor is it the task of theory to paint a picture of life, (2016-10-07 02:30)

To Karl Srnetz

Dear Colleague, 19 December 1942

It would be very nice indeed if it should turn out that the Chwolson is obtainable.

Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me.

Your views concerning the effect of psychotherapy are absolutely correct.

In practice we have to take into account all the contributions and statements that have ever been made about the psyche.

That is why I have said that every psychological theory is a subjective

confession. Naturally everyone will speak of his own contribution.

If he didn’t, he’d be making no contribution at all.

But by speaking of it he gives the impression that it is the only thing he can see, or the reader gets the erro- neous idea that with each renewal of standpoint everything else has been superseded.

Naturally this is a fallacy.

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined.

When we speak of drawing, for instance, this is only a minimal auxiliary method.

In certain cases this tactic has a very good effect and in other cases it

means nothing. Here again it is not a matter of a world-shaking

innovation.

Also, scientifically and theoretically important statements have no psychotherapeutic value in themselves, as they are only verbal formulas without any life of their own.

Usually when a writer or any other artist makes fraudulent use of psychology he falls into his own trap, be- cause art can no more be fashioned from concepts than from the Pythagorean theorem.

Theoretical formulations give one absolutely no idea of the practice, which is infinitely more multifaceted and alive than any theory could convey.

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is sat- isfied with conventional signs.

With collegial

regards, Yours

sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 324

Carl Jung: I’m very much interested in your new parapsychological enterprise which you promise.
(2016-10-08 02:30)

To J.B. Rhine

Dear Dr. Rhine, 5 November

1942 Thank you for your kind

letter.

I’m very much interested in your new parapsychological enterprise which you promise.

If I have any comments to make I shall not hesitate to send them to you for any kind of use you choose for them.

If ever I am able to say something about extra-sensory perception I would certainly give the paper to you, be- cause your journal would be the only suitable place for such an article.

I have sent the photograph and hope it will have reached you in the meantime.

I often mention your work to people over here and I think it is of the greatest importance for the understand- ing of certain peculiar phenomena of the unconscious.

In our practical work we come across peculiar telepathic influences which throw a most

significant light on the relativity of space and time in our unconscious psyche.

I quite agree with you that once we are in possession of all facts science will look very peculiar indeed. It will mean nothing less than an entirely new understanding of man and world.

Hoping you are always in good health, I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 321-322 Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/ Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

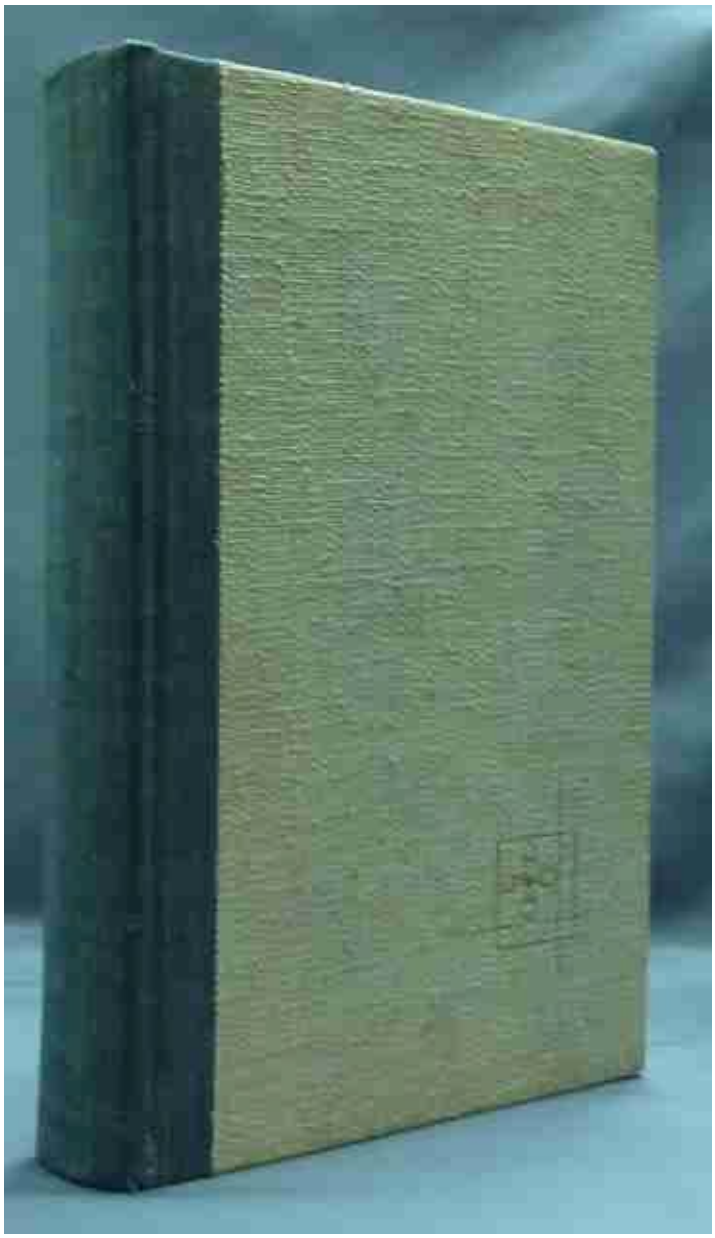
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: One must have one foot in the grave, though, before one understands this secret properly.
(2016-10-09 02:30)



To Paul Schmitt

Dear Dr. Schmitt, Locarno, 5 January 1942

Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere.

It is a never-failing pleasure to hear an echo.

The recognition of this bad quality in myself makes me indulgent with the vanity and sensitivity of otherwise competent authors-too long one can hear no echo, and this can easily lead to an obdurate and grim self-admiration- or the reverse ....

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age.

It has become-if I may say so-a personal matter between me and proavus Goethe.

To the extent that I harbour a personal myth of this kind you are right in nosing up a "Goethean" world in me.

Indeed it is there, for it seems to me unavoidable to give an answer to Faust: we must continue to bear the terrible German problem that is devastating Europe, and must pull down into our world some of the Faustian happenings in the Beyond, for instance the benign activity of Pater Profundus.

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis."

Faust sinned from the beginning against these first parents (cf,i>1.1Jp.a and Baubo).

One must have one foot in the grave, though, before one understands

this secret properly. I wish you all the best for the New Year and hope

to see you again soon after my return.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

309-310 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

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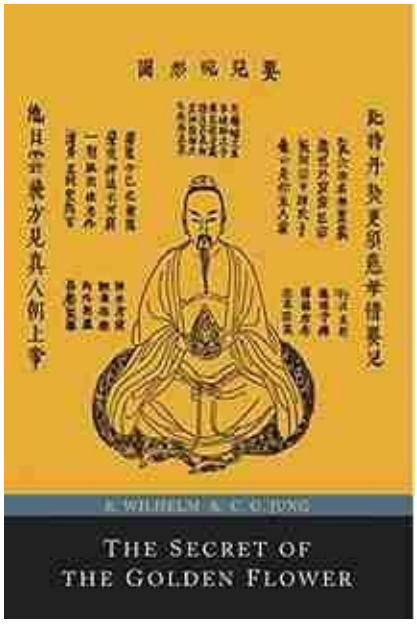
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

The Book that took Dr. Jung away from "The Red Book" aka "Liber Novus
(2016-10-09 05:53)



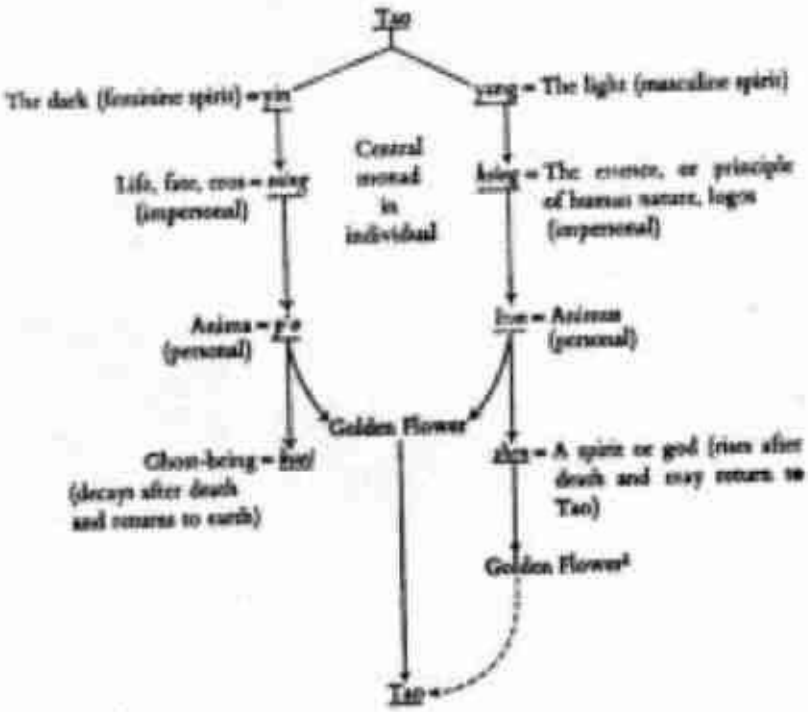
[I worked on this book [The Red Book] for 16 years. My acquaintance with alchemy in 1930 took me away from it. The beginning of the end came in 1928, when Wilhelm sent me the text of the "Golden Flower," an alchemical treatise. There the contents of this book,found their way into actuality and I could no longer continue working on it.]

The Hui Ming Ching [The Book of Consciousness

and Life] (Translation and Commentary by Richard

Wilhelm)

Diagram of the Chinese concepts concerned with the development of the Golden Flower, or immortal spirit-body


Tao
The dark (feminine spirit) = yin
yang = The light (masculine spirit)
Central monad in individual
Life, fate, cross = ming (impersonal)
hsing = The essence, or principle of human nature, logos (impersonal)
Anima = P'o (personal)
hun = Animus (personal)
Golden Flower
Chou-hsing = hun (decays after death and returns to earth)
shen = A spirit or god (rises after death and may return to Tao)
Golden Flower²
Tao

1. Cessation of Outflowing

If thou wouldst complete the diamond body with no outflowing, Diligently heat he roots of consciousness and life.
Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell.

[The illustration found here in the Chinese text shows the body of a man. In the middle of the lower half of the body is drawn a germ cell by which the gateway of life is separated from the gateway of consciousness. In between, leading to the outside world, is the canal through which the vital fluids flow out.]

The subtlest secret of the Tao is human nature and life (hsing-ming). There is no better way of cultivating hu- man nature and life than to bring both back to unity. The holy men o ancient times, and the great sages, set forth their thoughts about the unification of human nature and life by means of images from the external world.; they were reluctant to speak of it openly without allegories. Therefore the secret of how to cultivate both simultaneously was lost one earth. What I show through a series of images is not a frivolous giving away pf secrets. On the contrary, because I combined the notes of the Leng-yen-ching on the cessation of outflowing and the secret thoughts of Hua-yen-ching with occasional references to the other sutras, in order to summarize them in this true picture, it can be understood that consciousness and life are not anything external to the germinal vesicle. I have drawn this picture so that companions pursuing the divine workings of the dual cultivation may know that in this way the true seed matures, that in this way the cessation of outflowing is brought about,

that in this way the sheli [Satira, the firm, the immortal body] is melted out, that in this way the great Tao is completed.

But the germinal vesicle is an invisible cavern; it has neither form nor image. When the vital breath stirs, the

seed of this vesicle comes into being; when it cease it disappears again. It is the pace which harbors truth, the altar upon which consciousness and life are made. It is called the dragon castle at the bottom of the sea, the boundary region of the snow mountains, the primordial pass, the kingdom of greatest joy, the boundless country. All these different names mean this germinal vesicle. If a dying man does not know this germinal vesicle, he will not find the unity of consciousness and life in a thousand births, nor in ten thousand aeons.

This germinal point is soemthig great. Before this our body is born of our parents, at the time of conception, this seed is first created and human nature and life dwell therein. The two are intermingled and form a unity, inseparably mixed like the sparks in the refining furnace, a combination of primordial harmony and divine law. Therefore it is said: "In the state before the appearance there is an inexhaustible breath". Furthermore it is said: "Before the parents have begotten the child, the breath of life is complete and the embryo perfect". But when the embryo moves and the embryo vesicle is torn, it is as if a man lost his footing on a high mountain: with a cry the man plunges down to earth, and from then on human nature and life are divided. From this moment human nature can no longer see life nor life human nature. And now date takes its course: youth passes over into maturity, maturity into old age, and old age into woe.

Therefore the Julia (Buddha Tathagata), in his great compassion, let the secret making and melting be known. He teaches one to re-enter the womb and create anew the human nature and life of the ego; he shows how spirit and soul (vital breath) enter the germinal vesicle, how they must combine to become a unity in order to complete the true fruit, just as the sperm and soul of father and mother entered into this germinal vesicle and united as one being in order to complete the embryo. The principle is the same.

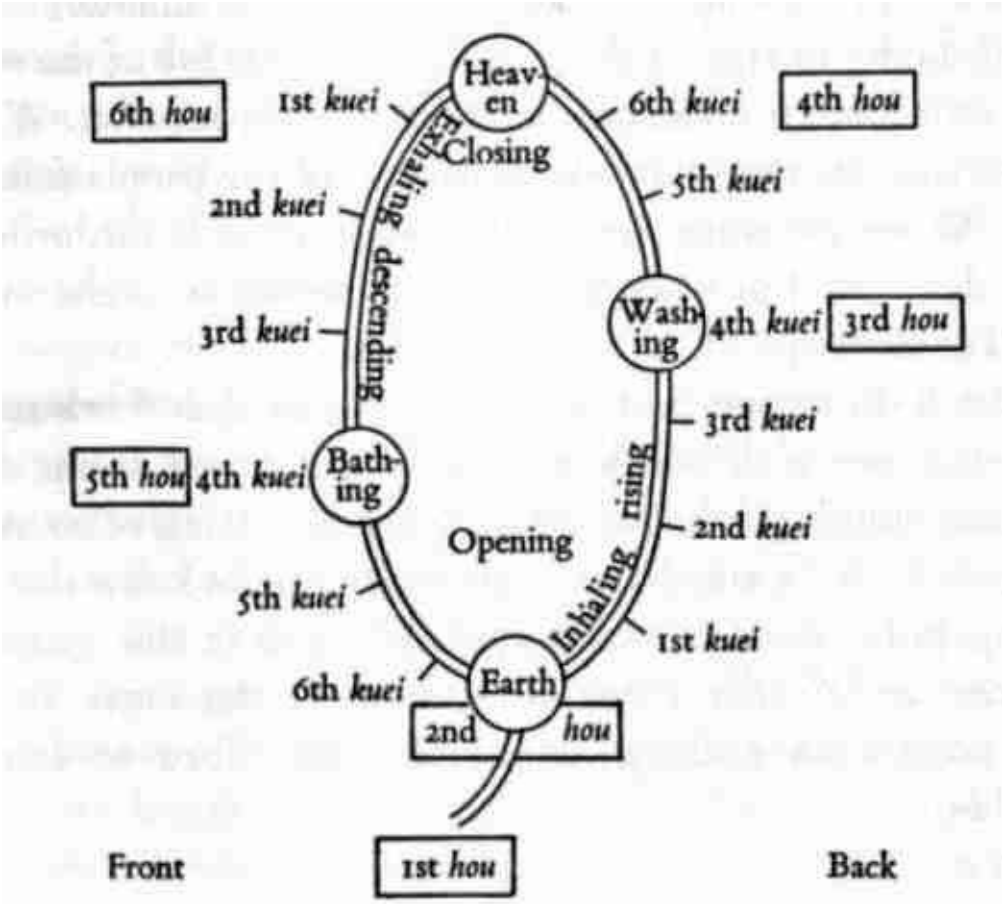
Within the germinal vesicle is the fire of the ruler; at the entrance of the germinal vesicle is the fire of the minister; in the whole body, the fire of the people. When the fire of the ruler expresses itself, it is received by the fire of the minister. When the fire of the minister moves, the fire of the people follows him. When the three fires express themselves in this order a man develops. But when the three fires return in reverse order the Tao develops.

This is the reason that all the sages began their work at the germinal vesicle in which outflowing had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.

2. The Six Periods of Circulation in Conformity

with the Law If one discerns the beginning of the

Buddha’s path,
There will be the blessed city of the West.
After the circulation in conformity with the law,
There is a turn upward towards heaven when the breath
is drawn in. When the breath flows out energy is
directed towards the earth.
One time-period consists of six
intervals (hou). In two intervals one
gathers Moni (Sakyamuni). The great
Tao comes forth from the center.
Do not seek the primordial seed outside!



The most marvelous effect of the Tao is the circulation in conformity with the law. What makes the movement inexhaustible is the path. What best regulates the speed are the rhythms (kuei). What best determines the number of the exercises is the method of the intervals (hou).

This presentation contains the whole law, and the true features of the Buddha from the West are contained in it. The secrets contained in it show how one gets control o the process by exhaling and inhaling, how the alternation between decrease and increase expresses itself in closing and opening, how one needs true thoughts in order not to deviate from the way, how the firm delimitation of the regions makes it possible to begin and to stop at the right time.

I sacrifice myself and serve man, because I have presented fully this picture which reveals the heavenly seed completely, so that every layman and man of the world can reach it and so bring it to completion. He who lacks the right virtue may well find something in it, but heaven will not grant him his Tao. Why not? The right virtue belongs to the Tao as does one wing of a bird to the other: if one is lacking, the other is of no use. Therefore there is needed loyalty and reverence, humaneness and justice and strict adherence to the five commandments [of Buddhism: Do not kill, steal, commit adultery, lie, nor drink alcohol nor eat meat]; then only does one have the prospect of attaining something.

But all the subtleties and secrets are offered in this Book of Consciousness and Life to be pondered and weighted, so that one can attain everything in its truth.

[*** The drawing is intended to show the circulation of the streams of energy during the movement of breathing. Inhalation is accompanied by the sinking of the abdomen and exhalation by the lifting of it, but in these exercises the point is that we have a backward-flowing movement as follows: when inhaling, one opens the lower energy-gate and allows the energy to

rise upward along the rear line of energy (in the spinal cord), and this upward flow corresponds

to the time-intervals indicated in the drawing. In exhaling, the upper gate is closed and the stream of energy is allowed to flow downward along the front line, likewise in the order of the time-intervals indicated. Furthermore, it is to be noted that the stations for "washing" and "bathing" do not lie exactly in the middle of the lines, but that "washing" is somewhat above and "bathing" somewhat below the middle, as the drawing shows.]

3. The Two Energy-Paths of Function and Control

There appears the way of the in-breathing and out-breathing of the
primordial pass. Do not forget the white path below the circulation
in conformity wit the law!
Always let the cave of eternal life be nourished
through the fire! Ah! Test the immortal place of the
gleaming pearl!

[*** In the text there is another picture here which is very similar to the first. It shows again the paths of en- ergy: the one in front leads down and is called the function-path (jen), and the one at the back leading upwards is the control-path (tu).]

This picture is really the same as the one that precedes it. The reason that I show it again is so that the per- son striving for cultivation of the Tao may know that there is in his own body a circulation with the law. I have furnished this picture in order to enlighten companions in search of the goal. When these two paths (the functioning and the controlling) can be brought into unbroken connection, then all energy-paths are joined. The deer sleeps with his nose on his tail in order to close his controlling energy-path. The crane and the tortoise close their functioning- paths. Hence these three animals become at least a thousand years old. How much further can a man go! A man who carries on the cultivation of the Tao, who sets in motion the circulation in conformity with the law, in order to let consciousness and life circulate, need not fear that he is not lengthening his life and is not completing his path.

4. The Embryo of the Tao

According to the law, but without exertion, one must diligently fill
oneself with light. Forgetting appearance, look within and help the
true spiritual power!
Ten months them embryo is under fire.
After a year the washing and baths become warm.

This picture will be found in the original edition of the Leng-yen-ching. But the ignorant monks who did not recognize the hidden meaning and knew nothing about the embryo of the Tao have for this reason made the mistake of leaving this picture out. I only found out through the explanations of adepts that the Julai (Tathagata) knows real work on the embryo of the Tao. This embryo is nothing corporeally visible which might be completed by other beings, but is in reality the spiritual breath-energy of the ego. First the spirit must penetrate the breath-energy (the soul), then the breath-energy envelops the spirit. When spirit and breath-energy are firmly united and the thoughts quiet and immobile, this is described as the embryo. The breath-energy must crystallize; only then will the spirit become effective. Therefore it is said in the Leng-yen-ching: "Take maternal care of the awakening and the answering". The two energies nourish and strengthen one another. Therefore it is said: "Daily growth takes place". When the energy is strong enough and the embryo is round and complete it comes out on the top of the head. This is what is called: the completed appearance which comes forth as embryo and begets itself as the son of the Buddha.

5. The Birth of the Fruit

Outside the body there is a body called the Buddha image.

The thought which is powerful, the absence of thoughts, is Bodhi. The thousand-petal lotus flower opens, transformed through breath-energy. Because of the crystallization of the spirit, a hundred-fold splendor shines forth.

Meditation, Stage 3: Separation of the spirit-body for independent existence.

In the Leng-yen-chou [Suramgama mantra] it is said: "At that time the ruler of the world caused a hundredfold precious light to beam from his hair knots. In the midst of the light shone the thousand-petal, precious lotus flower. And there within the flower sat a transformed Julai. And from the top of his head went ten rays of white, precious light, which were visible everywhere. The crowd looked up to the outstreaming light and the Julai announced: 'The divine, magic mantra is the appearance of the light-spirit, therefore his name is Son of Buddha'".

If a man does not receive the teaching about consciousness and life, how could there develop out of his own body the Julai, who sits and shines forth in the lotus flower and appears in his own spirit-body! Many say that the light-spirit is a minor teaching; but how

can that which a man receives from the ruler of the world be a minor teaching? Herewith I have betrayed the deepest secret of the Leng-yen in order to teach disciples. He who receives

this way rises at once to the dark secret and no longer becomes submerged in the dust of everyday life.

6. Concerning the Retention of the Transformed Body

Every separate thought takes shape and becomes visible in color and form. The total spiritual power unfolds its traces and transforms itself into emptiness. Going out into being and going into non-being, one completes the miraculous Tao. All separate shapes appear as bodies, united with a true source.

Meditation, Stage 4: The centre in the midst of the conditions.

7. The Face Turned to the Wall

The shapes formed by the spirit-fire are only empty colors and forms. The light of human nature [hsing] shines back on the

primordial, the true. The imprint of the heart floats in space;
untarnished, the moonlight shines.

The boat of life has reached the shore; bright shines the sunlight.

Meditation, Stage 1: Gathering the light.

8. Empty Infinity

Without beginning, without
end, Without past, without
future.
A halo of light surrounds the world of the law.
We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart and of heaven.
The water of the sea is smooth and mirrors the on in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon disk rests alone.

[1]

[2]

1. Untitled.htm
2. http://www.bahaistudies.net/asma/the_secret_of_the_golden_flower2.pdf

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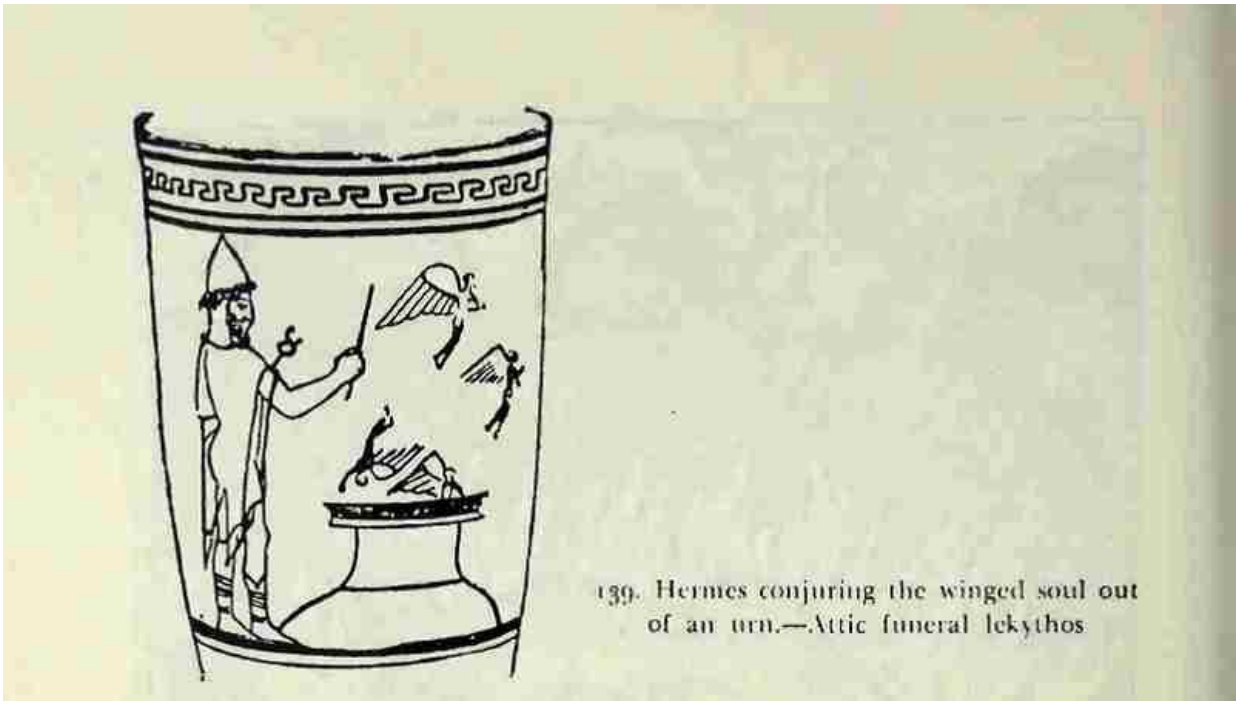
Carl Jung: One is forced to conclude 'that in your case the soul is only loosely seated in your body.

(2016-10-10 02:30)



139. Hermes conjuring the winged soul out of an urn.—Attic funeral lekythos

Anonymous

Dear Dr. N., 27 October 1941

Your dream unquestionably refers to the archetypal problem of the extrusion of the

soul from the body. One is forced to conclude 'that in your case the soul is only

loosely seated in your body.

It remains to be seen whether that is correct or not.

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desir- able, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body.

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body.

It is sometimes the same with other diseases.

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the cir- cle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced.

This experience cannot be brought about or discovered by even the greatest intellectual effort.

Polyps in the anal region indicate a creative impulse in that regionan impulse that is of course being misused.

It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you re- ally ought to be producing yourself.

But you obviously aren't.

Somewhere there is a place where you are not making yourself felt, not creating yourself.

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accor- dance with reflections or inclinations which are the very reverse of instinctively correct actions.

You jump out of your skin, but backwards.

Naturally one ought to know more about your personal life, which I don't.

But it is conceivable that in your dealings with those around you, you are not sufficiently self-contained and therefore need the support of the Zurich lion.

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life.

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself
in squaring the circle as a substitute.

This problem confronts you with the extremely tricky task of uniting the principle of the square with that of the circle.

It frequently presents itself in the relationship between two people, when it is the problem of fitting a square peg into a round hole.

I hope these hints may be of

some help. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

306-307 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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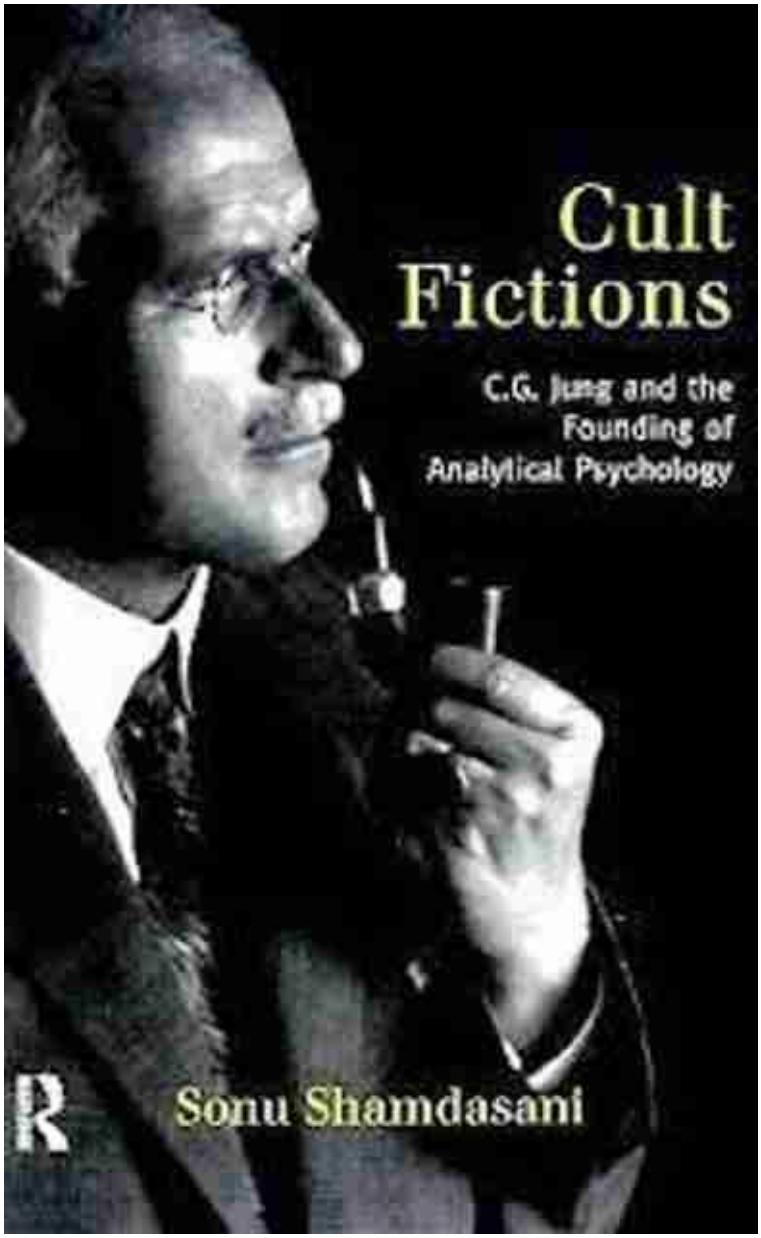
Richard Noll's 1992-1994 Letters to Sonu Shamdasani (2016-10-11 02:30)



Richard Noll's 1992-1994 Letters to Sonu Shamdasani PUBLISHED SEPTEMBER 28, 2015
BY ADMIN

ABSTRACT: Richard Noll is a historian of psychiatry who wrote two controversial volumes on C.G. Jung in the 1990s: The Jung Cult (1994) and The Aryan Christ (1997). A third volume, Mysteria, was also set for publication by Princeton University Press (1994/1995), but was suppressed at the behest of the Jung family. Sonu Shamdasani is a historian of psychiatry in the employ of the Jung family, responsible for editing, among other things, Jung's 'The Red Book.' As detailed here, the two are mostly known as rivals, but as documents posited by Noll in the Cummings Center for the History of Psychology in Akron, Ohio make clear, the two were not always enemies. Noll's letters to Shamdasani, from the cache in said archives, are reproduced below. Shamdasani's answers cannot be reproduced here for copyright reasons, but to the Jung scholar familiar with the Noll/Shamdasani feud, they are nonetheless most interesting as

well. – OJJT.

14 May 1992

Dear Sonu Shamdasani,

I'm so sorry it has taken me so long to get back to you, but I wanted to make sure I had a clearer idea of what will be happening with the Jung Center of Philadelphia before I invited you to speak. As it stands, I would love to schedule and promote a lecture for you as soon a you can give me a firm date. Our programs are over in May, but we can do a special promotion for your talk if we have enough time. I am not sure as yet what we can offer as an hon- orarium, as we are a very small organization, but I think we can come up with something that will be agreeable to you.

Please let me know a tentative date or dates so that we can begin to prepare. I have been leading a seminar on the early career of Jung and made your wonderful article "A Woman Called Frank" required reading, so you will have at least a dozen or so persons in the audience who are familiar with your work.

I will send the revised version of my Mithraism paper under separate cover. Since I have not heard back from the JAP in more than six months after submitting it, and considering the necessary endnotes, it will probably be published in the next issue of Spring. James Hillman tells me you have a paper that will be published in that issue, too, and I can assure you that I (and my students) are anxious to see what you've come up with next!

I really do look forward to meeting you

soon. Best,

Richard Noll,

Ph. D. 20 June

1992

Dear Sonu Shamdasani:

We are excited about finally meeting you on 2 July. Enclosed is the flyer for your talk. Our agreement is for a fee of $400 plus a hotel room for one evening.

We have made reservations in your name (prepaid by us) for a room for two persons at the Latham Hotel, which is at the corner of Walnut and 17th street in the heart of Center City Philadelphia. It is a very short cab ride from the train station at 30th street and Market. The telephone number of the Latham is (215) 563-7474. You will be just three city blocks from the place where you are speaking, which is just a half-a-block south (down 20th Street) from the corner of 20th and Walnut. My office is at this corner, and so perhaps we can meet there informally before your talk as I would enjoy the opportunity to get to know you better.

If you need to reach me when you get to New York, my daytime number from 9 to 4 on 29 and 30 June and 1 July will be [blanked – OJJT], as I am doing some consulting that week at Temple University. My office machine at the number you have been calling me is good at all times.

Due to all of the problems and wasted time in trying to deal with Rosemary Gordon, my Mithraism paper has still not been revised to my satisfaction, although Spring will publish it in the next issue. I will attempt to leave a copy for you at the hotel, which you can pick up when you check in and then read at your leisure.

Again, I’m looking forward to meeting you

on the 2nd! Best,

Richard Noll,

Ph. D. 15 March

1993 Dear

Sonu,

I have been meaning to write to you for a very long time now but life keeps getting in the way (note my new capitalist pig address and phone number) and I wanted to finish polishing off a piece I have submitted to Spring. I really go out on a limb on this one as I take a major shot at the Jungian analytical establishment. I hope Hillman and Boer publish it. It has some decent historical scholarship in it, so I think it may get through, but it is clearly an indictment of the "Jung cult" (as I call it) as it has developed along Weberian lines since the beginning. As soon as it is close to being fine-tuned I will send you a copy too (I am embarrassed to show you my mistakes ….).

Can you send me a copy of your piece in Harvest? And also of Swales's? He doesn't have his copy with him here. Also, anything that you feel you may be willing to show me on the "mediumistic psychology" angle. I would greatly appreciate it.

Work on the ancient mysteries book is slow, but productive. I am convinced now that, as you have also no- ticed, Jung was deliberately setting up a religious cult based on the model of the ancient Greco-Roman mysteries (at least this is what I am arguing at present). He promised rebirth and an experience of the "godlikeness" within each of us – big stuff!!! – through contact with the impersonal or collective psyche. This is precisely what the ancient mysteries were about.

For the last two months I have been immersed in reading Nietzsche. Have you read much of Nietzsche? I am new to him, even though Jung mentions his influence over and over again. I didn't realize, though, to what extent Jung's psychology was so Nietzschean! Nietzsche was a much bigger influence than Freud, Flournoy, or anyone else as far as I can tell at the moment. What do you think?

As you know, the Spring piece on Mithraism is out. John Beebe called me to tell me how much he liked it, es- pecially the issues I raise in the footnotes. I told him how critical I was of the analytic establishment and that my future work would concern this angle, and he was very encouraging – which was a surprise. We found that we have a common interest in the work of Max Weber, and he told me to "go ahead and Weberize the Jungian analytic community."

How about that! Maybe he is more "open" to what we are up to than you had feared the last time I talked to you.

Let me know how you're doing and how your work is progressing. I will probably call you in the near future (if not before you get this letter) so I know I will be talking to you soon.

Best,

11 March 1994

TO: Sonu Shamdasani (and whoever else will find themselves a recipient of this chain letter) FROM: Richard Noll
RE: JUNG/KATZ DOCUMENT

I received John Kerr’s letter to you of 10 March 1994 and, against my better wishes, feel that I too must enter

into this snowballing misunderstanding. I personally feel revulsion that I have been drawn into the nasty, back-biting tragedy of misunderstandings that seem to follow anyone connected with psychoanalytic scholarship (or psycho- analysis itself for that matter, lest we forget the Fliess-Freud-Swoboda-Weiniger mess). So many of you seem to be attracted to this high drama and, as I now understand it, knives have been flashing in the night between you and Kerr and others for quite sometime now. I have blissfully been kept in the dark about most of this and do not want to know all of the gory details even now. I do know that (a) I was offended by the insistent, accusational tone of your out-of-the-blue phone call from England the other day and (b) I know it is not the first time you have accused others of "stealing" your "intellectual property" as you put it. You accused Kerr of such theft in your call and, when I did not immediately acquiesce to your demands for a copy of my manuscript you seemed to hold me responsible as a co-conspirator.

As you know, I got in touch with you and Kerr for the first time in the spring of 1992 after John Beebe told me it would be a valuable thing to do after he read my Leontocephalus paper in an editorial capacity (it was originally submitted to the JAP). I did not even know the two of you had existed before then and had not read any works by either of you. I hunted down your publications and invited you and Kerr and others to speak in Philadelphia where I was leading seminars that traced the intellectual roots and historical background of analytical psychology. At that time I gave you my Leontocephalus paper which, as you know, focuses on Jung's deification experience and is filled with many references to the mystery-cult nature of the Jungian enterprise. I began working on a book (mentioned in the notes to the manuscript and the published article) on Jung and the ancient mysteries and had begun investigating the possibillity that Jung had deliberately set up a 20th century version of a Hellenistic mystery cult after his break with Freud. My Spring article contains numerous indications that this was my intention. It was the refusal to take these cult metaphors out that probably made Rosemary Gordon reject it at the last minute and Spring accept it in early June of that year. Spring the final copy by September 1 and it was published in December of that year. During this period I felt I was the only one who was exploring the cult-dynamics angle on Jung and the Jungians, and nei- ther you nor Kerr spoke of this in my meetings with the two of you in Philadelphia in July (you) and October (Kerr) 1992.

After meeting you for the first time in Philadelphia in July I spoke to you on the phone after your return to England to ask your advice on what to look for at the Countway as I was planning to go up and do research in the Jung Oral Archives. It was you, Sonu, who directed my attention to the Katz papers as "worth checking out" and you mentioned her notebooks. When I spoke to Kerr at about the same time about what I should look into, he (significantly) did not mention the Katz papers at all but gave me detailed advice on which interview transcripts I might want to focus on. I have you to thank, Sonu, for my independent discovery of the 1916 talk by Jung that was mislabeled there (a fact you obviously did not mention to me.) I made photocopies and took notes on the material at the Countway during my August 1992 visit there (Eugene Taylor met me at the Countway and thus he can verify my presence there) – including a full transcription of the document in question – and packed it all away for possible inclusion in my book on the mysteries.

In a letter to me in the fall of 1992 (I can't read the date on my copy due to food stain damage – I'm working on developing the Marlon Brando/Orson Welles look – is it October 1992?) you commented on the reprints of my published work and said I was more right that I realized by focusing on the cult aspect and that you also viewed Jung as forming a cult. I viewed this statement by you as a careful acknowledgement of the fact you had reached a similar conclusion independently of my work on the mystery cult angle as presented in the manuscript I gave you in early July 1992. I could easily accuse you of stealing my ideas! However, it would be bad manners to do so.

In early 1993 (February-March) I began intensive research on the Mysteria book and

although I had an offer from another publisher, I contacted Princeton University Press about the possibility of a Mythos book of selections of Jung on the mysteries with a detailed scholarly introduction. My earliest telephone contacts with Princeton date from February of 1992. I also spoke to you, Sonu, at about this time and mentioned the mysteries book with Princeton and my work on Nietzsche and certain Nazi-occult leads I was following (you mentioned the James Webb books to me at that time). My work on the introduction quickly led me to the Völkisch cult hypothesis as a greater cultural context

for the Hellenistic mystery cult hypothesis and I talked to Kerr about this at about this time – mentioning the book I was working on Princeton – and this seems to be the call in question mentioned in his letter. Hence, my work on one book (Mysteria) was quickly transformed into work on two books. I did begin the writing of my second book until late June or July of 1993 and finished it by early September. The document in question has mystery cult/völkische ele- ments in it and therefore will be included in both books. The Jung estate has recently given permission for me to use it.

Now comes the disputed issue: have you been stolen from? By me, absolutely not: I was on record (the Leon- tocephalus article) for promoting the mystery cult interpretation of Jung's movement prior to any discussion by you or Kerr on the issue. Furthermore, it was you who told me to look in the Katz papers in the first place! If you did not want to risk someone else finding it (and I'm not the only other half-intelligent person who is capable of putting two and two together) then why did you direct me to that source? Why did you take that risk? Were you so sure that you alone possessed the intelligence to put the story together? The document was obviously a talk by Jung given at the founding of the Psychology Club (you can call it the founding of the "cult" if you want – I argue that the first formation of the cult was in 1912). It doesn't take a genius to see this. Where I am apparently not a genius is in the importance of the document: I still do not find it as important as you and Kerr think it is. It still sounds to me like the two of you have some other piece of evidence I haven't uncovered yet. Yes, Jung sounds David Koresh at times in it but, hey, so what else is new? The Jung Oral Archives is filled with this sort of stuff. Kerr makes it sound like you both have something else that you see in it, and you are both welcome to write a book with your own interpretation of it. It will not, of course, be the book the two of you apparently planned to write years ago when you discovered the document. It is your bad judgment not to have jumped on it and published at that time. The fact that I am doing so now – after having discovered the document independently of either you or Kerr and recognized, on my own, it was Jung at the founding of the Psychological Club – does not mean that I (or anyone else) should be accused in any way of "stealing" property that rightly belongs to the Jung estate and not your "intellect."

Regarding Kerr's account in his letter: there are some fundamental differences of memory and of interpreta- tions of what I "assured" him which I will take up with him privately. I believe John Kerr to be an absolutely honest individual with a great sensitivity and sense of integrity. But he is as human as the rest of us. He feels that he has made some bad judgments in this affair, and I agree: if the two of you wanted to keep the document secret he should not have confirmed my interpretation of it as Jung and it cultic significance. Also, after reading my manuscript last fall he should have called you immediately as he said he would. I offered to call you so that you would not be surprised when you heard of my book but Kerr told me to hold off until he could call you first. Obviously he never did. It took six or seven months after I suggested this before the two of you did speak (the other day) and with obvious negative results. I do not believe this is wilful malice on his part but instead an unwillingness to face a potentially emotionally explosive situation.

Knowing what I now know (your accusations that material "stolen" from you appears in his recent book, your insistence that you unnecessarily include persons such as Roy Porter into your dispute with Kerr, etc.) he probably avoided contact with you for fear you would see this as a further betrayal of you – which is exactly how you perceive it. His solution to the problem – not mentioned in his letter – is that I agree to just quote from the document and identify it as a "cult member" but not Jung, primarily so that you and he could still write the book and have a "payday." Knowing his precarious financial situation, and knowing that the document was not of crucial import to my book, I told him I would strongly consider it but that I always identified it as Jung. He told me at several points that it was my decision to do what I want but that he would prefer that I did not use the document as I did not need it for my book (indeed, it is only one of many bits of evidence of Jung's cult-building that I have uncovered). The document is in no way the centerpiece of the book and the book is not built exclusively around it.

Due to unexpected production schedule pressures I had less time to make up my mind definitively on the sticky ethics of the issue and gave the go-ahead to Princeton to consider using the full document and get proper permission for doing so with the (verbal) understanding as author I was responsible for changing the material at a later time if I saw fit as long as the book was not past the final copy editing stage. Kerr will no doubt feel betrayed

because I did not inform him immediately of the solidity of my decision to go with the publication and identification of the whole document. That is a blot on my personal relationship with him that I hope we can overcome. I knew he would be disappointed and concerned about your reaction and therefore I too, in cowardice, avoided an emotionally charged incident that would threaten my friendship with him. Obviously it inevitably has, I hope the two of you do go ahead and write your book on the document. It still sounds to me as if the two of you have something else up that I haven't uncovered, and if so, great. I am still one of your biggest fans, as I admire your intellect and scholarly sitzfleisch. However, I must say that my part in this document controversy is – and always has been – secondary to its part in your relationship with Kerr and I do not want to be included in your private dispute in the future.

Since this letter will probably be a hot item on the international psychoanalytic fax machine circuit (hello to you, Peter Swales!) I will say, then, in the politest terms possible, that you owe me a major apology before we can have further contact.

Sincerely,

Richard

Noll [1]

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

1. http://ojjt.org/2015/09/richard-nolls-1992-1994-letters-to-sonu-shamdasani/

[Carl Jung on “Dragons” – Anthology] (2016-10-12 02:30)

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the An- tichrist, the dragon. The image of the Antichrist, which has come down to us

from the ancients, announces the new

God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of drag- ons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often ref

erred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness. Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.” (Carl Jung, CW 9i, para 40)

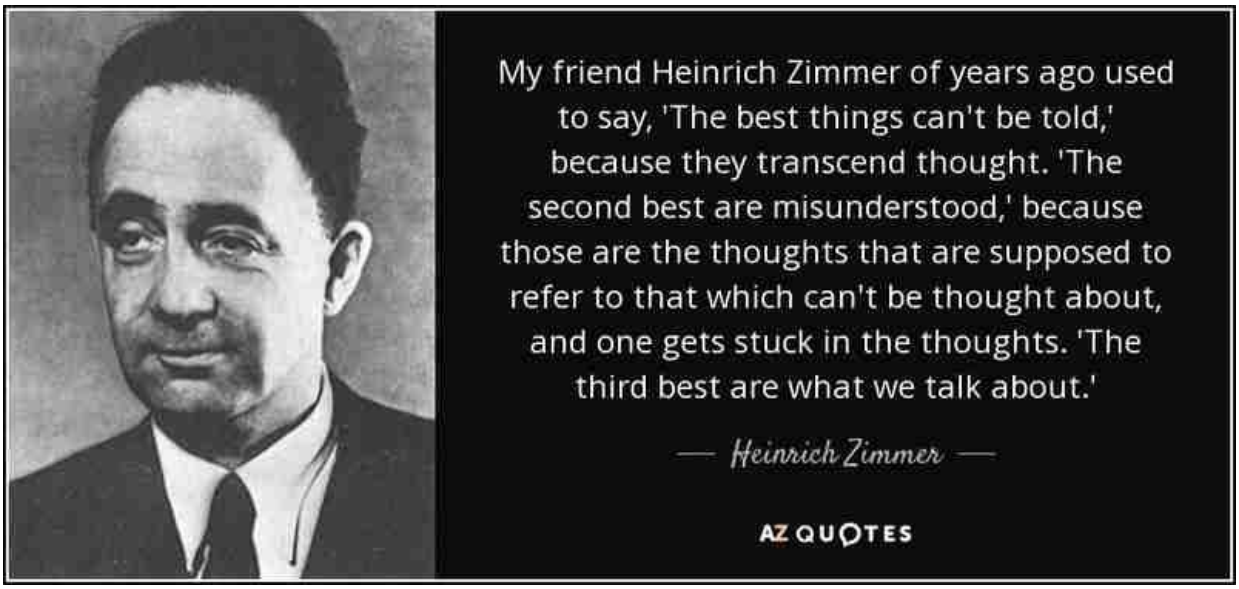
More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole na- ture of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

Carl Jung: Particularly here in Switzerland we have the feeling that we can only live vertically.
(2016-10-13 02:30)


My friend Heinrich Zimmer of years ago used to say, 'The best things can't be told,' because they transcend thought. 'The second best are misunderstood,' because those are the thoughts that are supposed to refer to that which can't be thought about, and one gets stuck in the thoughts. 'The third best are what we talk about.'
— Heinrich Zimmer —
AZ QUOTES

To Heinrich Zimmer

My dear Zimmer, 26 August 1941

Heartiest thanks for your two manuscripts, "The Involuntary Creation" and "The Celtic

Romance of the Soul." I shall soon enjoy reading them, which I can do now as I am

on holiday.

We often think of you and did so quite particularly at the last Eranos meeting, where a Hungarian Hellenist and mythologist, Kerenyi, did his best to take your place for us, though it didn't quite come off because there is, after all, only one Zimmer who, we concluded, is inimitable.

We simply missed you!

Altogether, you can hardly imagine the moribundness of this

European world. Particularly here in Switzerland we have the feeling

that we can only live vertically. Thank God for small mercies!

But living horizontally is nice too, though completely blighted because after a few kilometers we hit the fron- tier and on top of that we no longer have a car.

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing.

As you may have heard, I have been very busy of late with

Catholic matters. This time I have given three lectures on the

Mass.

I haven’t published anything for a long time, otherwise I would have

sent it to you. My wife sends best greetings to you and your wife,

and so do I.

Yours ever,

C.G. Jung Carl Jung, Letters Vol. I, Page

303 Joseph Campbell, The Power of

Myth, Page 58. Carl Jung across the

web:

Blog: http:

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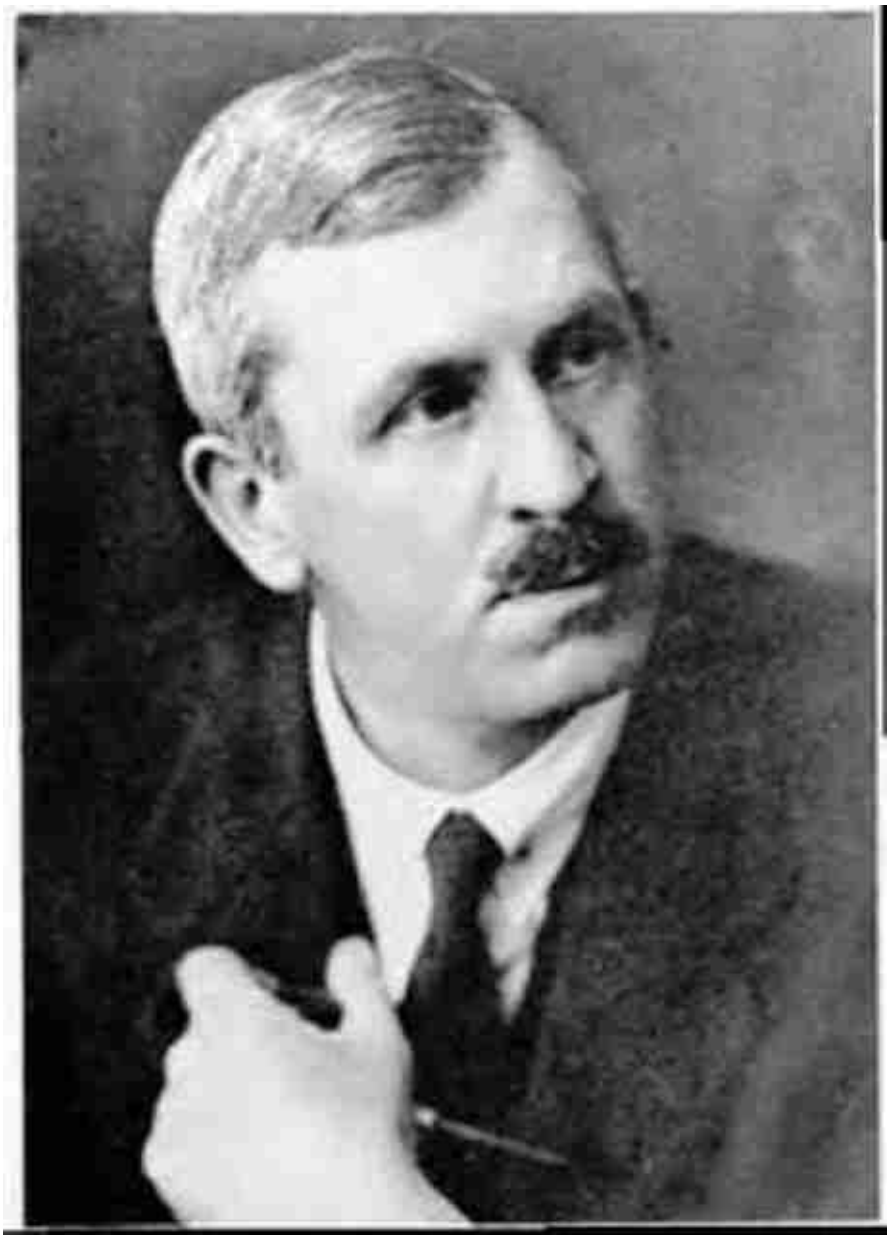
Carl Jung: But I’m absolutely positive that his feelings are still liquid. (2016-10-14 02:30)



To H. G. Baynes

My dear Peter, 20 January 1939

A master at Eton College, a Mr. X., has

consulted me. I have sent him to you.

He is at first a somewhat odd individual, but if you take into consideration what a master at a public school might be, it isn’t so bad after all.

He has certainly done rather funny things of which he will tell you.

But I think the Harley Street specialist whom he consulted has done much funnier things.

I just want to tell you that my impression (though hastily built upon one interview) is that this man isn't really a case.

He is just damn funny and has a dangerous tendency to put the wrong footforward and to say or do every- thing that eventually will prove that he is crazy.

But I'm absolutely positive that his feelings are

still liquid. He is appreciative of a friendly and

helpful attitude.

He is considerate, he understands and agrees that his behaviour can seem peculiar, and he does understand that his headmaster is reasonably afraid of lunatics and that one should, therefore, not behave as if one were
one.

I'm pretty certain that if he has your sympathy (which he deserves, being a kindly man and jackass of an artist) you can keep him straight.

What he also needs is that you have a quiet talk with the headmaster of Eton telling him that many a don has
been an odd number and that the things this man has done (at least as much as I know of them) are not very serious; that he is moreover a good teacher, apparently capable of keeping his pupils in order, and that one shouldn't fire him because it would finish him utterly, being a definite proof that he is crazy; that one should rather give him a fair chance to improve and that the headmaster might even give him occasionally some confidential and paternal advice, slapping him on the back, telling him, for instance, that one shouldn't race with the boys nor sing low songs in the solemnity of Eton.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages

258-259 Carl Jung across the web:

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https://plus.google.com/102529939687199578205/posts

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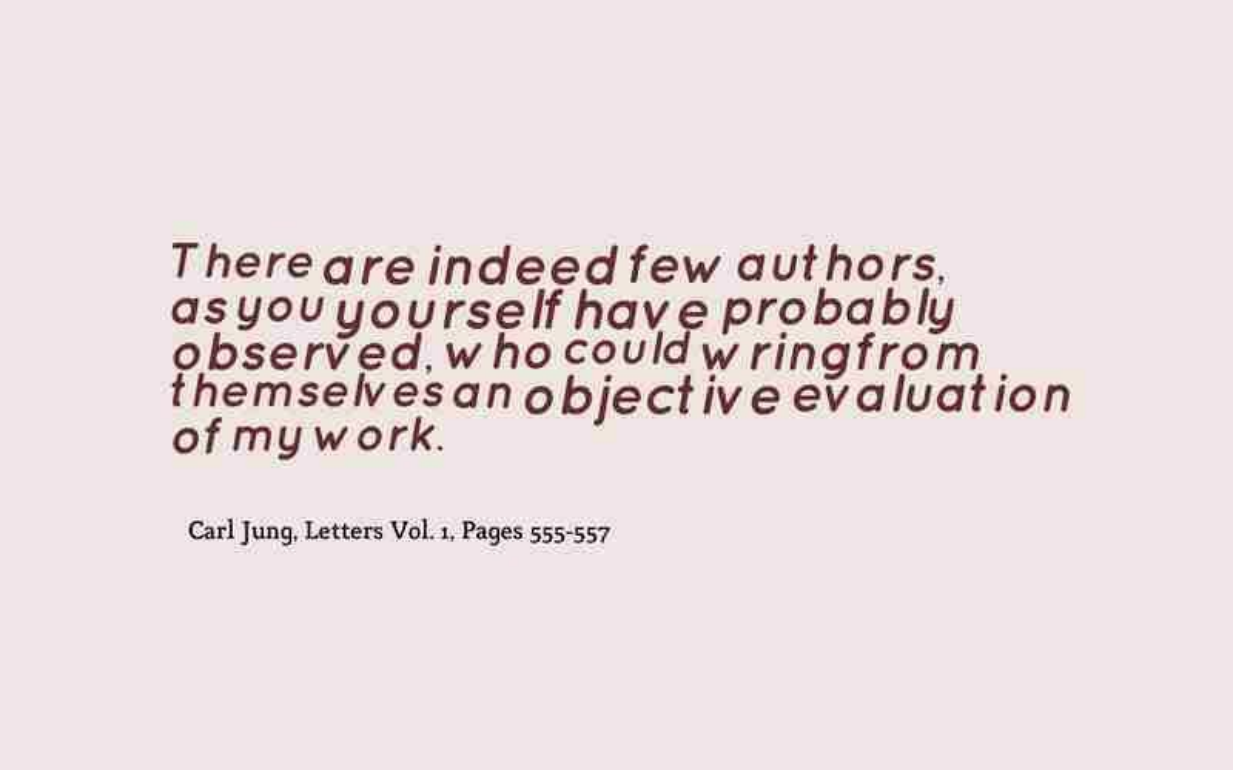
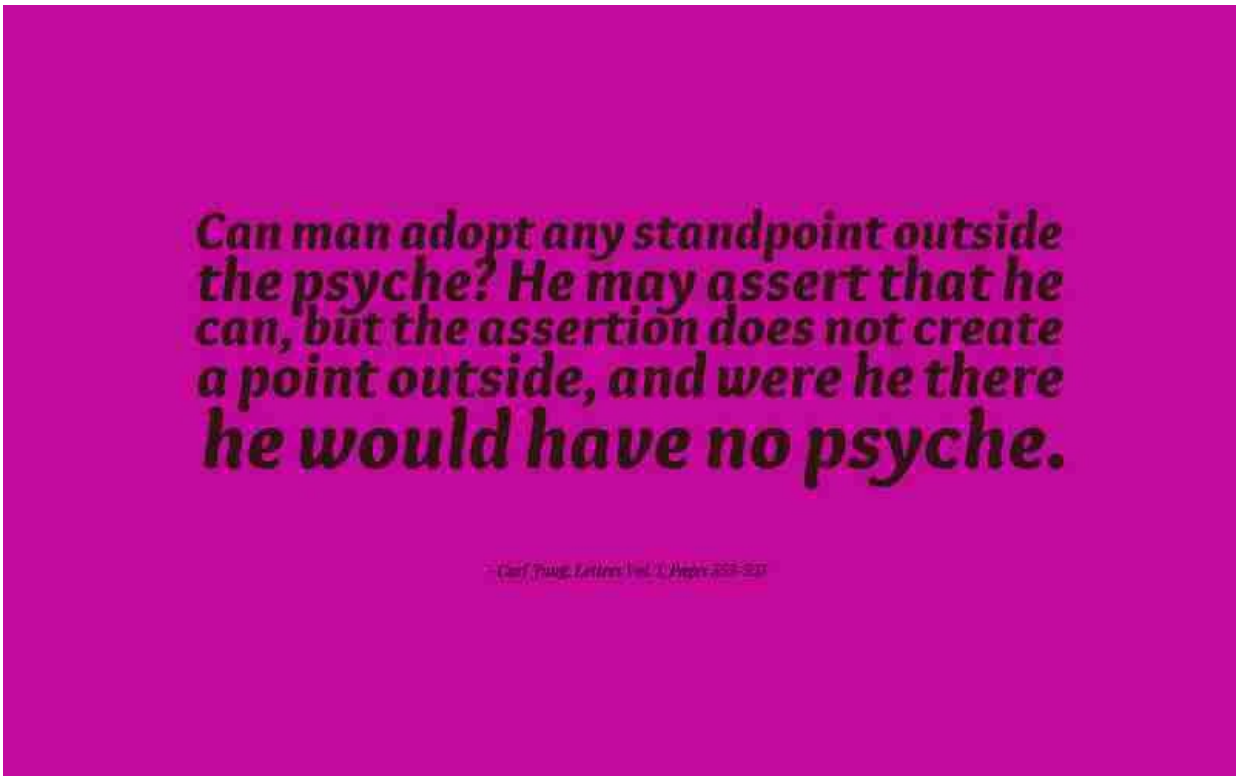
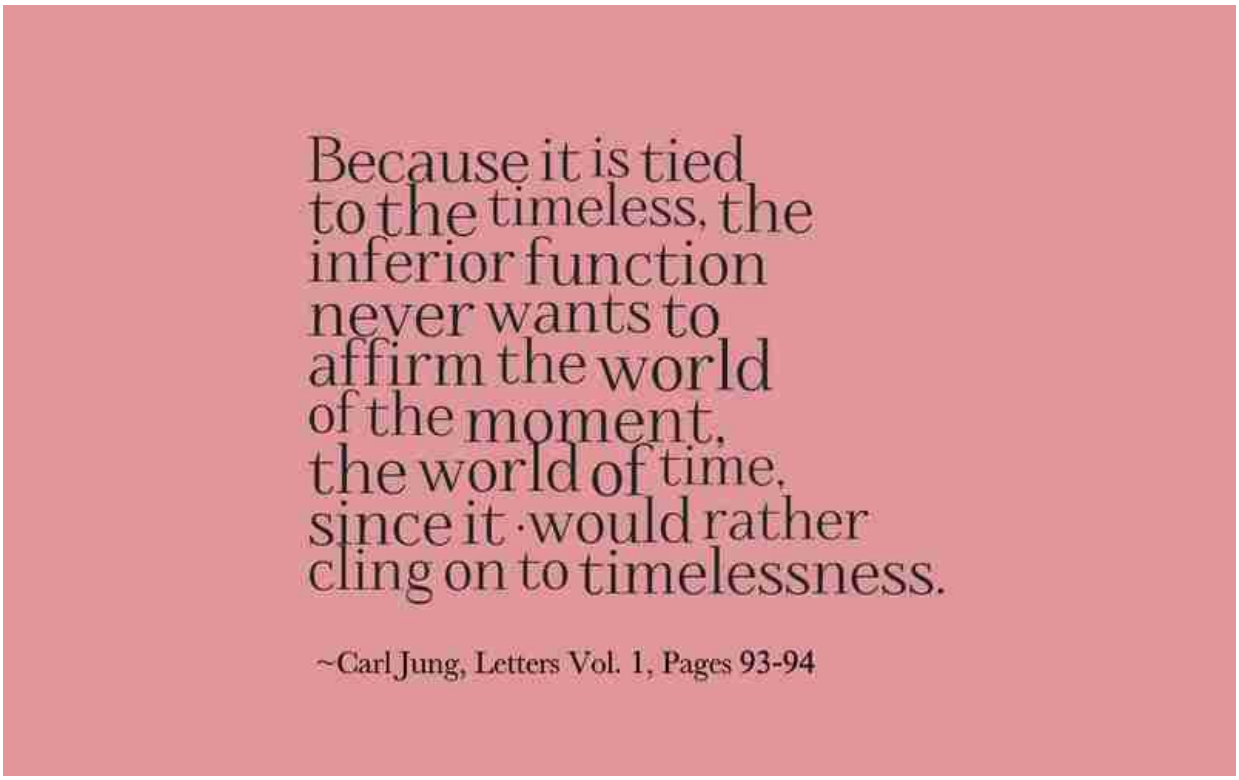
Some Carl Jung Quotations [LI] (2016-10-15 02:30)


There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work.
Carl Jung, Letters Vol. 1, Pages 555-557

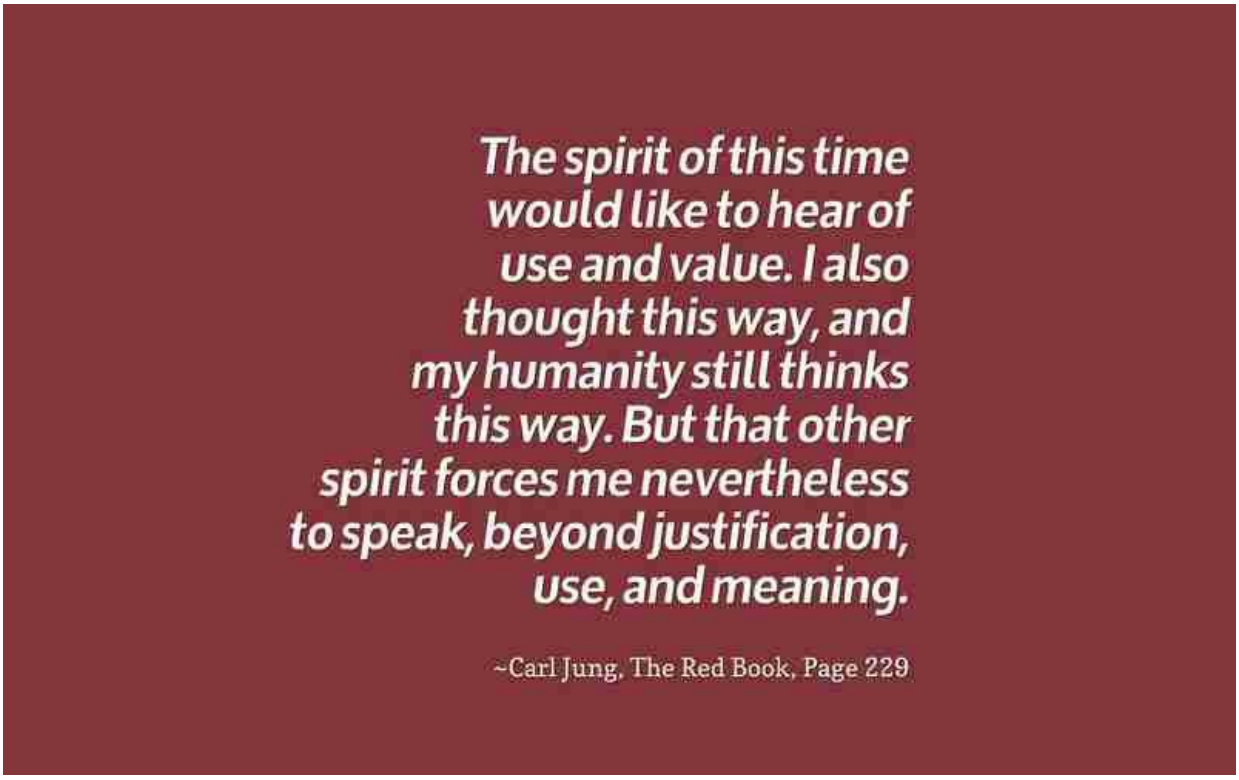
There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work. Carl Jung, Letters Vol. 1, Pages 555-557


Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche.

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche. Carl Jung, Letters Vol. 1, Pages 555-557


Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it would rather cling on to timelessness.
~Carl Jung, Letters Vol. 1, Pages 93-94

Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it ·would rather cling on to timelessness. Carl Jung,


The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.
~Carl Jung, The Red Book, Page 229

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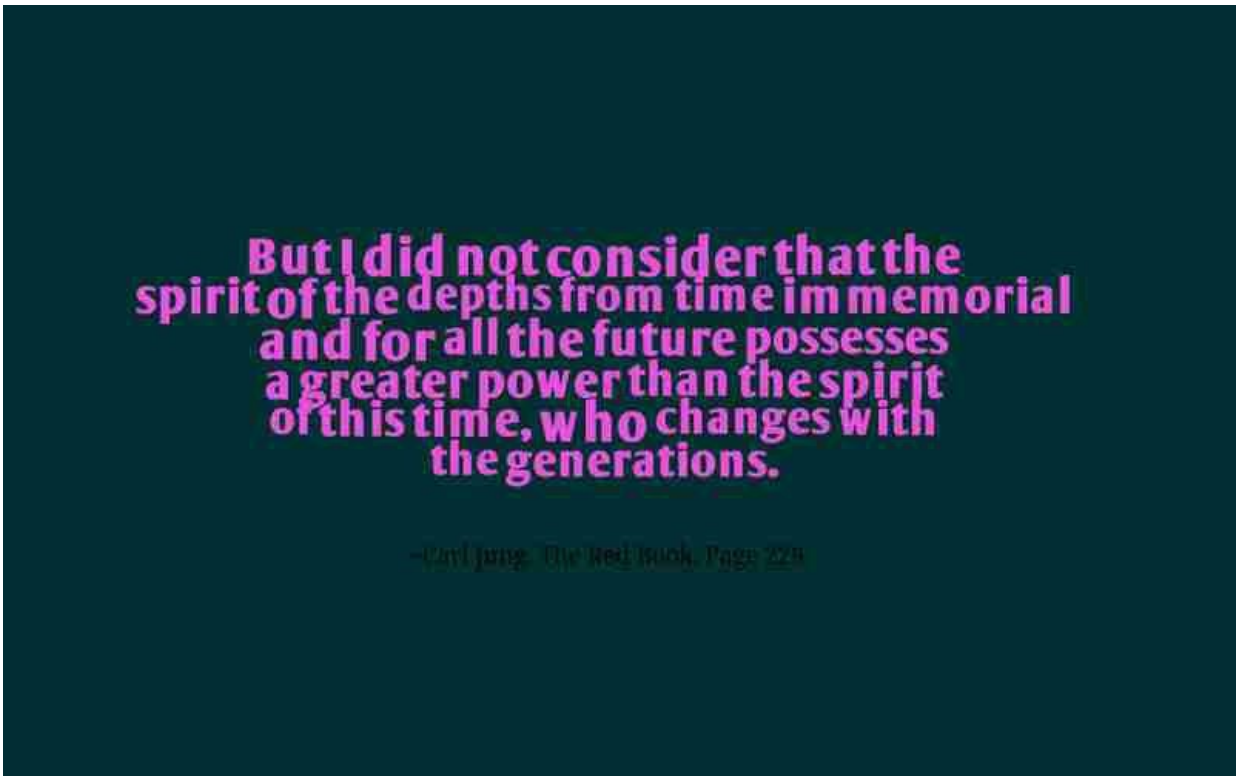
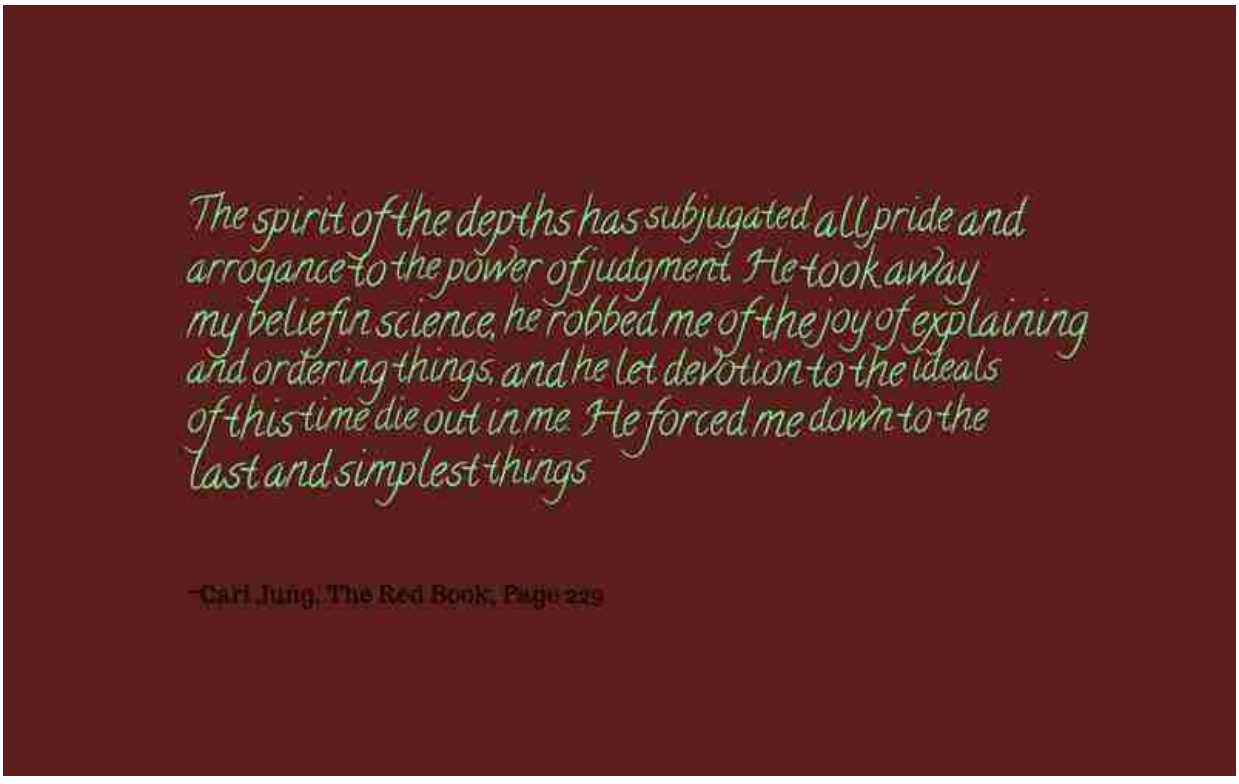

But I did not consider that the
spirit of the depths from time immemorial
and for all the future possesses
a greater power than the spirit
of this time, who changes with
the generations.

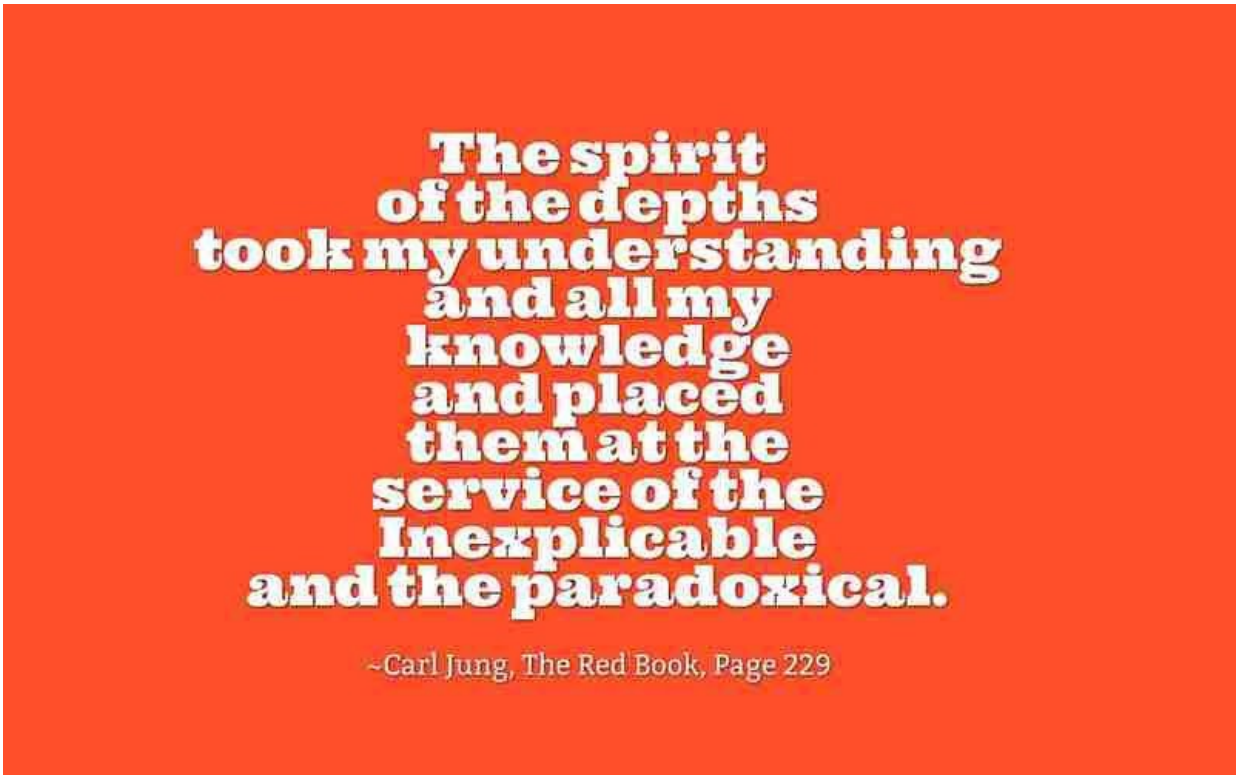
But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. Carl Jung, The Red Book, Page 229


The spirit of the depths has subjugated all pride and
arrogance to the power of judgment. He took away
my belief in science, he robbed me of the joy of explaining
and ordering things, and he let devotion to the ideals
of this time die out in me. He forced me down to the
last and simplest things
–Carl Jung, The Red Book, Page 229

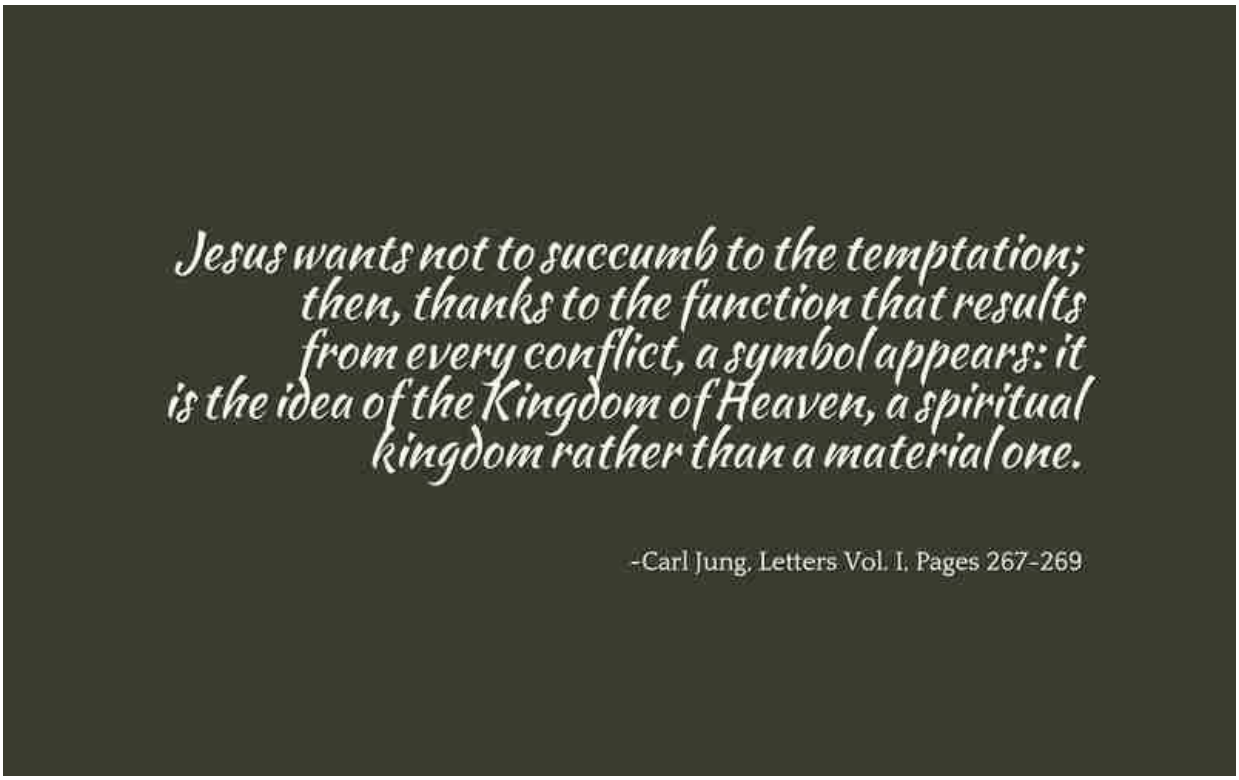
The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering

things, and he let devotion to the ideals of this time

die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page229



The spirit of the depths took my understanding and all my knowledge and placed them at the service of the Inexplicable and the paradoxical. Carl Jung, The Red Book, Page 229


Jesus wants not to succumb to the temptation;
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-Carl Jung, Letters Vol. I. Pages 267-269

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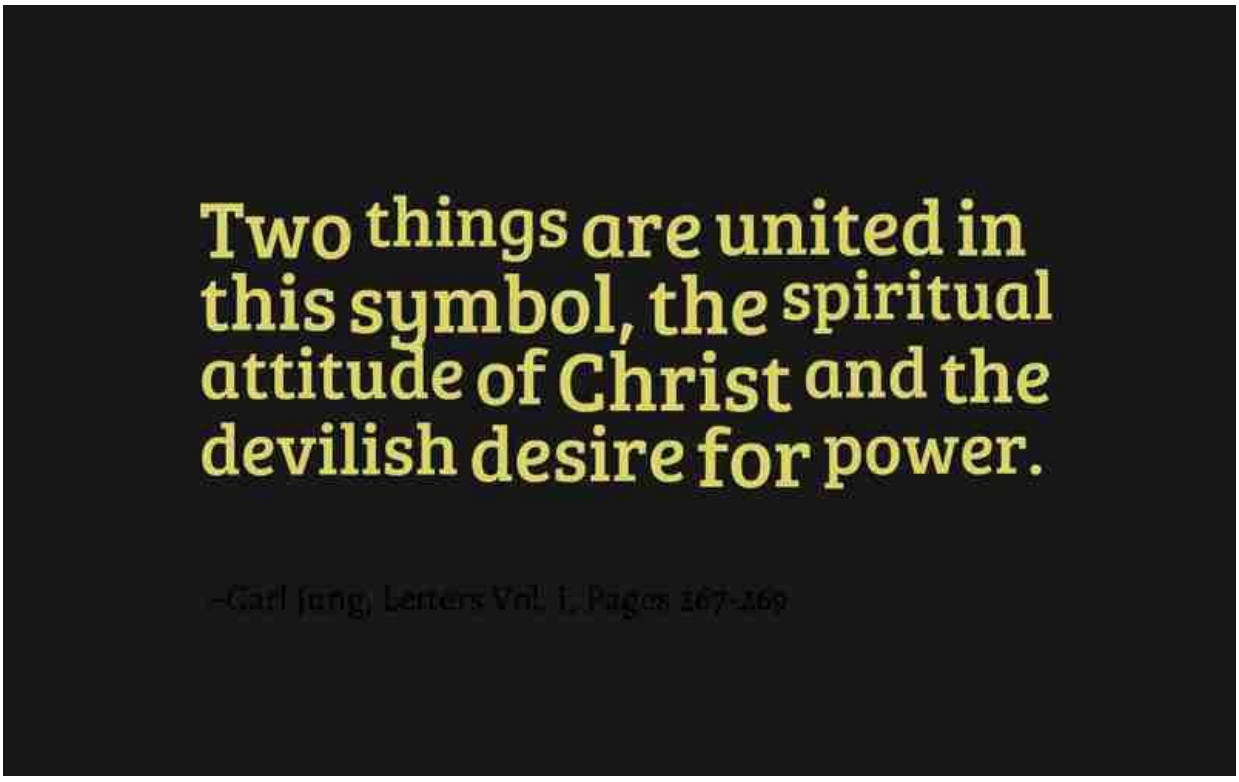
Two things are united in
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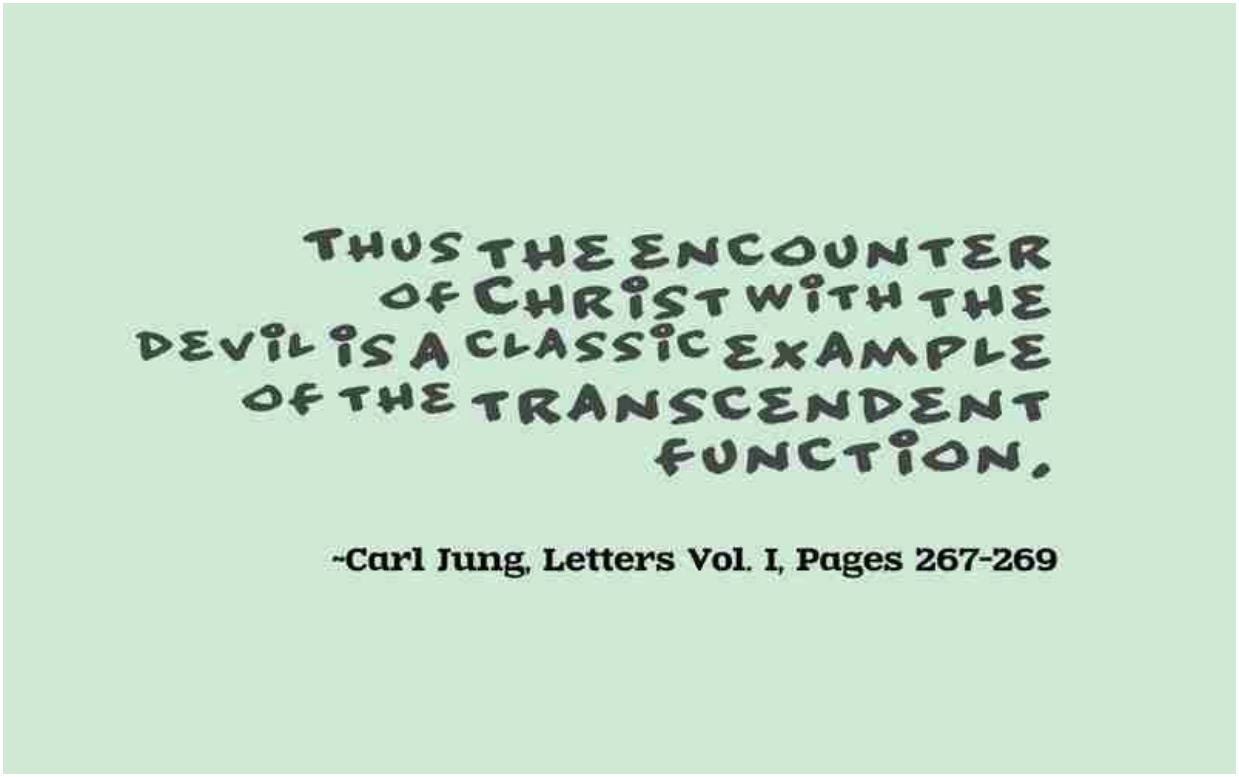
THUS THE ENCOUNTER OF CHRIST WITH THE DEVIL IS A CLASSIC EXAMPLE OF THE TRANSCENDENT FUNCTION.
~Carl Jung, Letters Vol. I, Pages 267-269

Thus the encounter of Christ with the devil is a classic example of the transcendent function. Carl Jung, Letters Vol. I, Pages 267-269

You can find a detailed exposition of the transcendent function in Goethe's Faust. Carl Jung, Letters Vol. I, Pages 267-269

The transcendent function is not
something one does oneself;
it comes rather from experiencing
the conflict of opposites.
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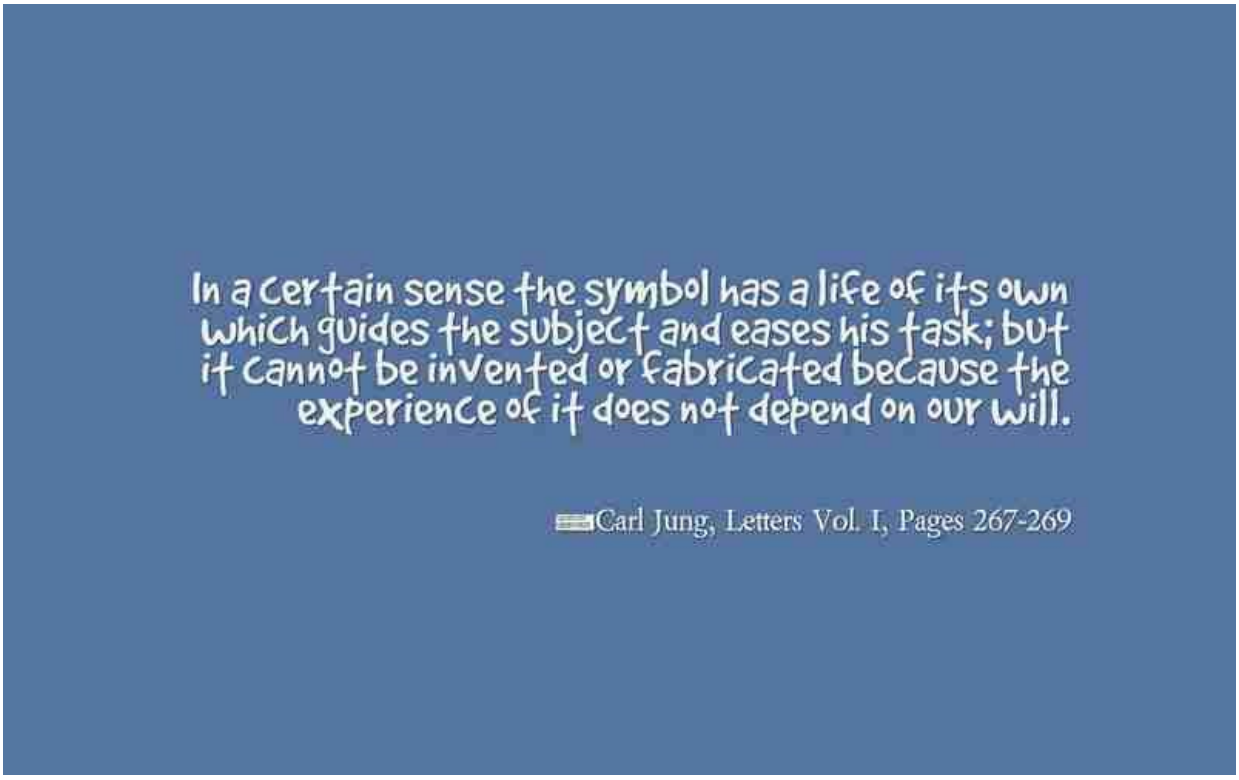
In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will.
Carl Jung, Letters Vol. I, Pages 267-269

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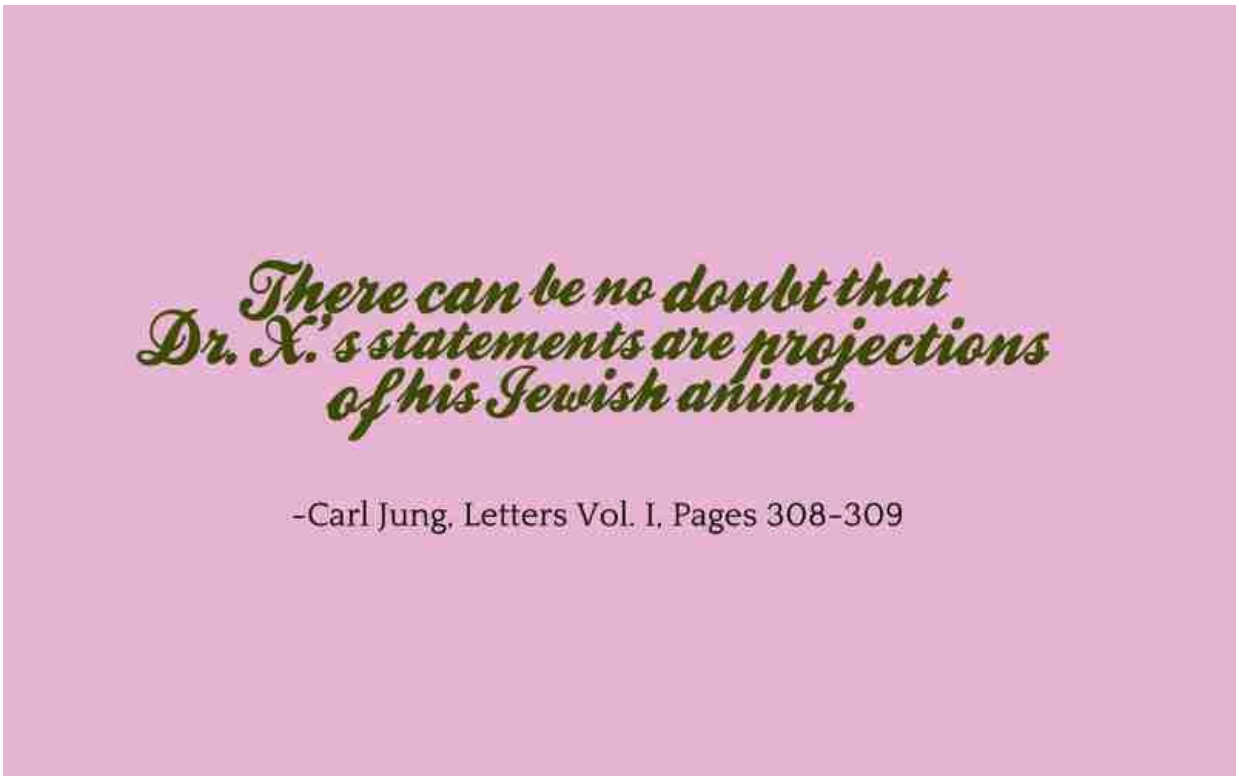
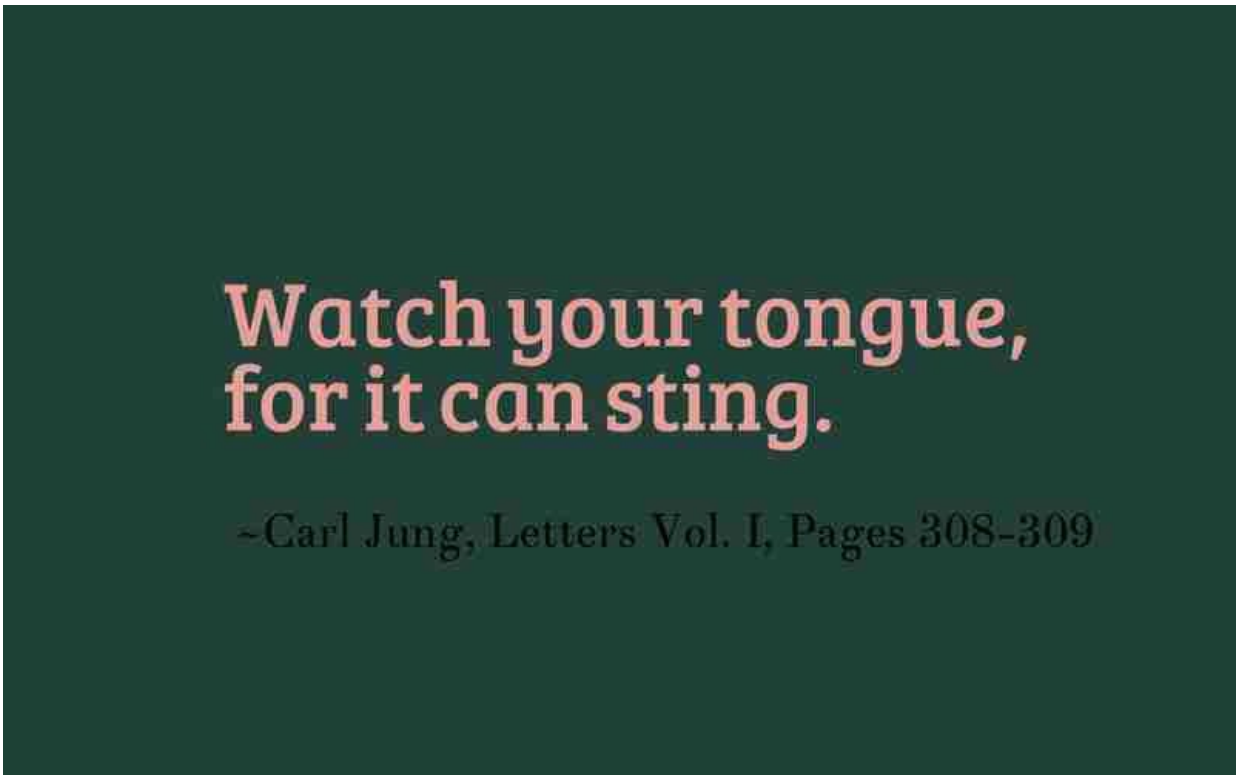
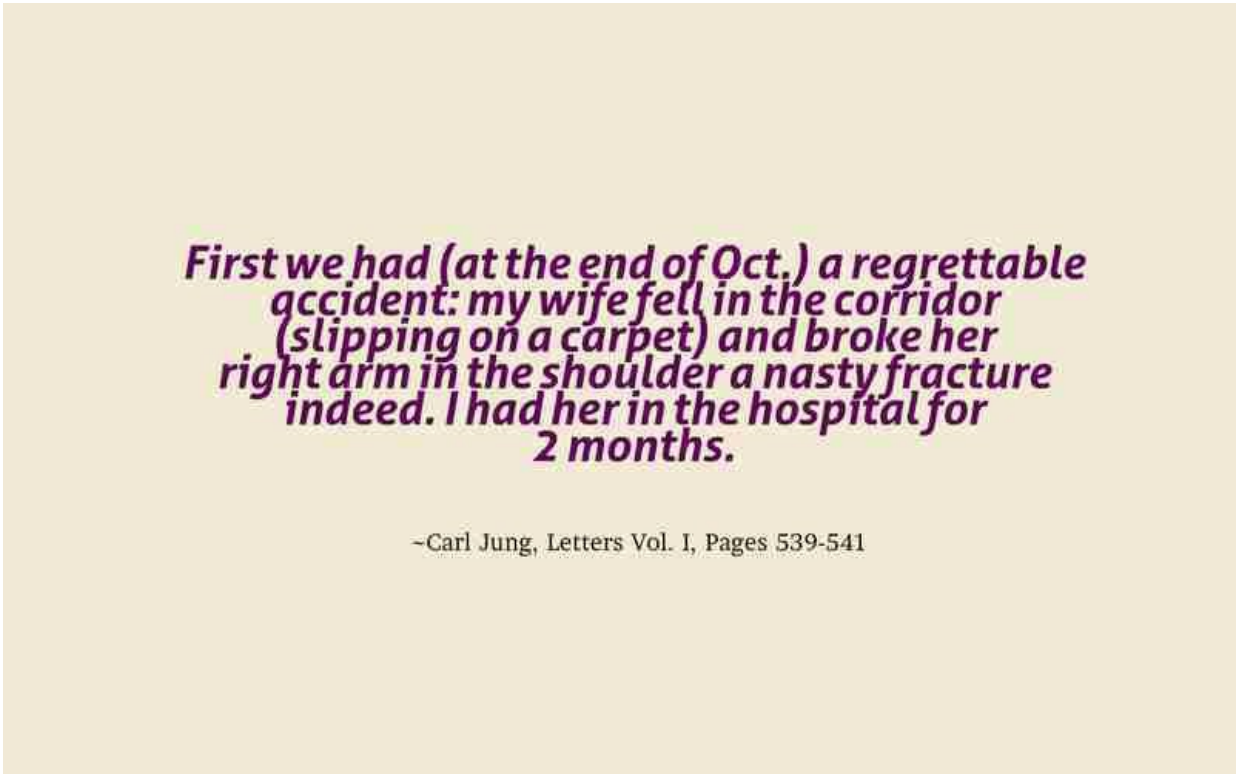


There can be no doubt that Dr. X.’s statements are projections of his "Jewish" anima. Carl Jung, Letters Vol. I, Pages 308-309



Watch your tongue, for it can sting. Carl Jung, Letters Vol. I, Pages 308-309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~Carl Jung, Letters Vol. I, Pages 539-541

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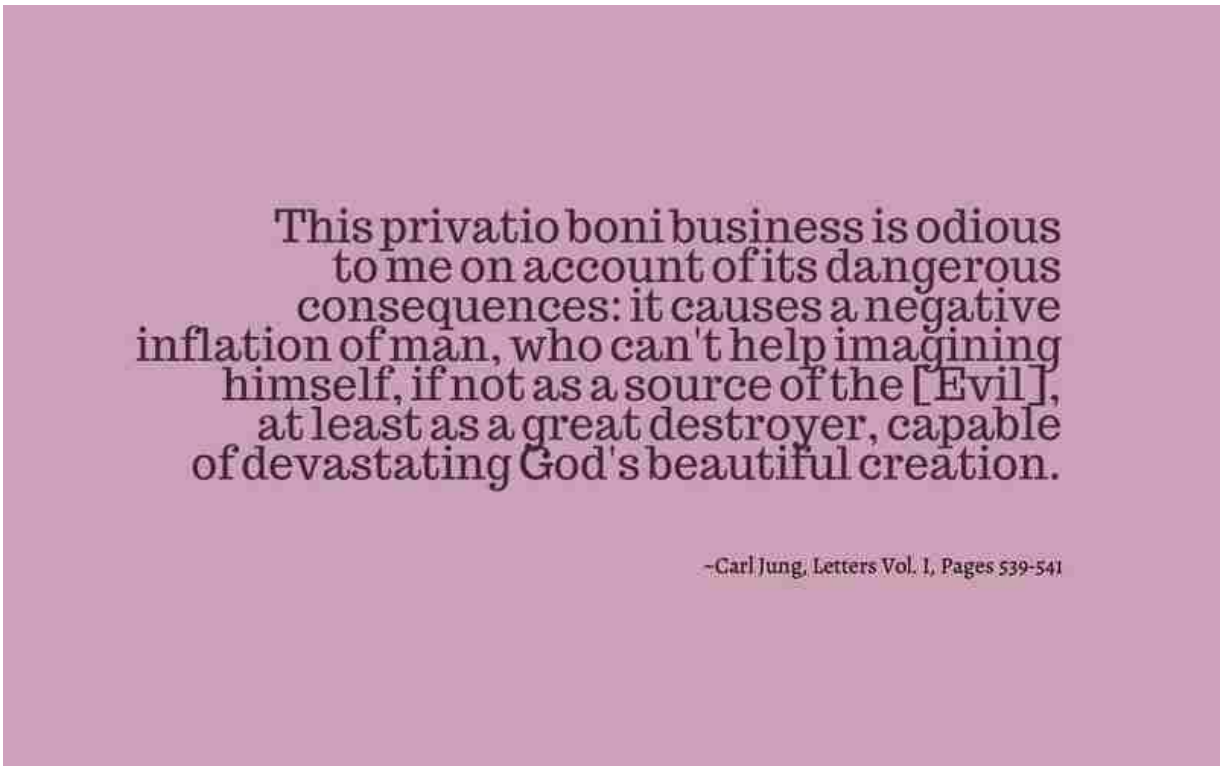
This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation.
~Carl Jung, Letters Vol. I, Pages 539-541

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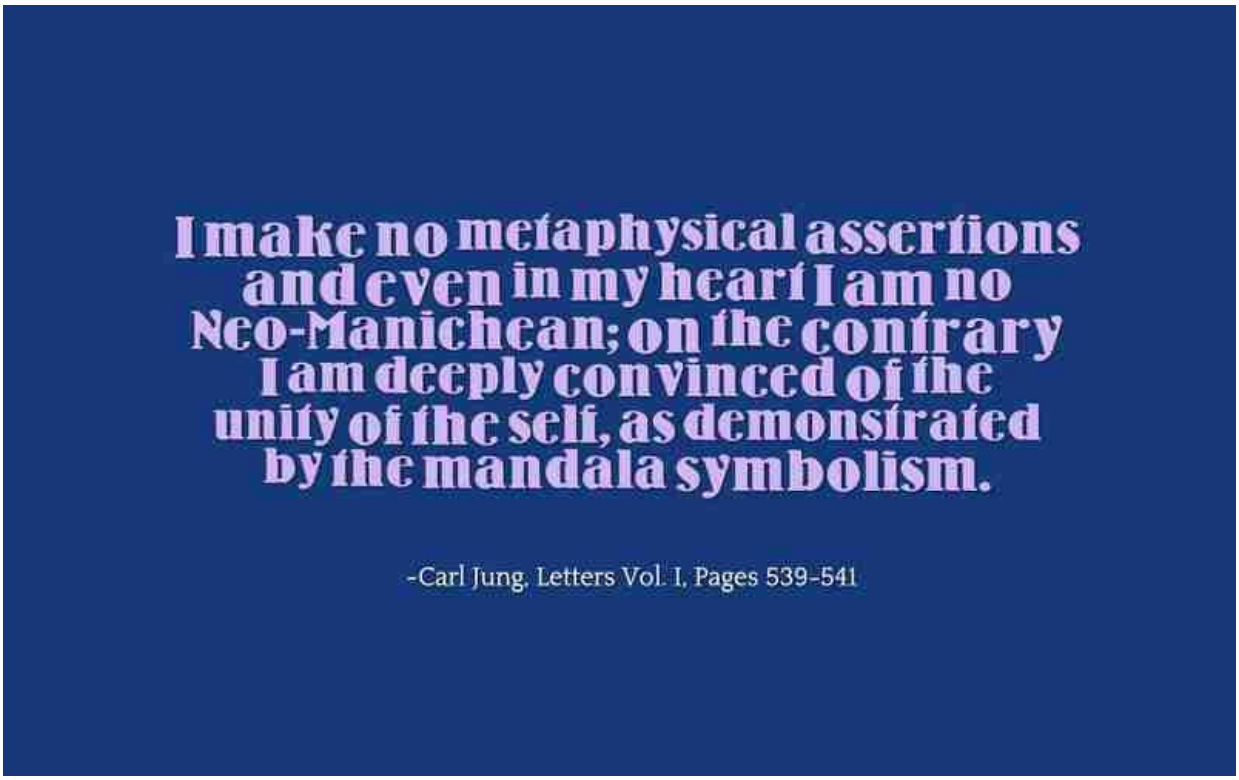
I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism.
-Carl Jung, Letters Vol. I, Pages 539-541

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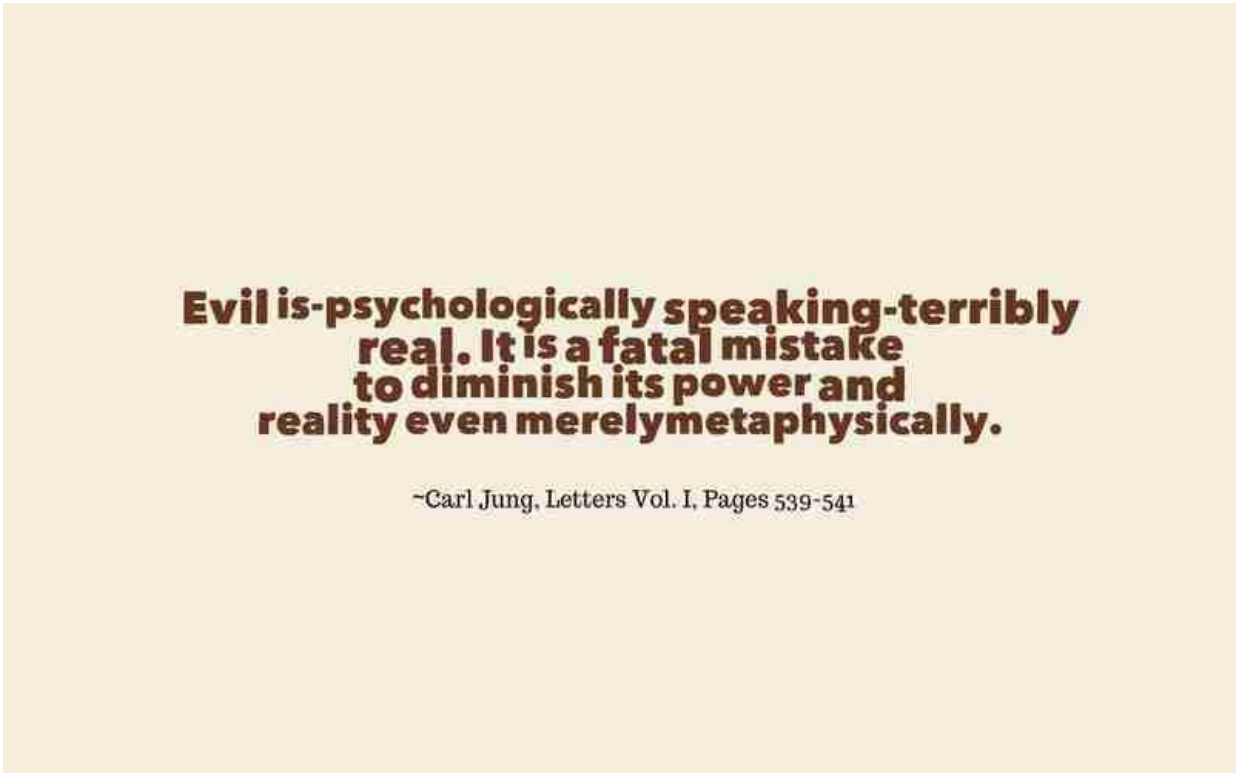
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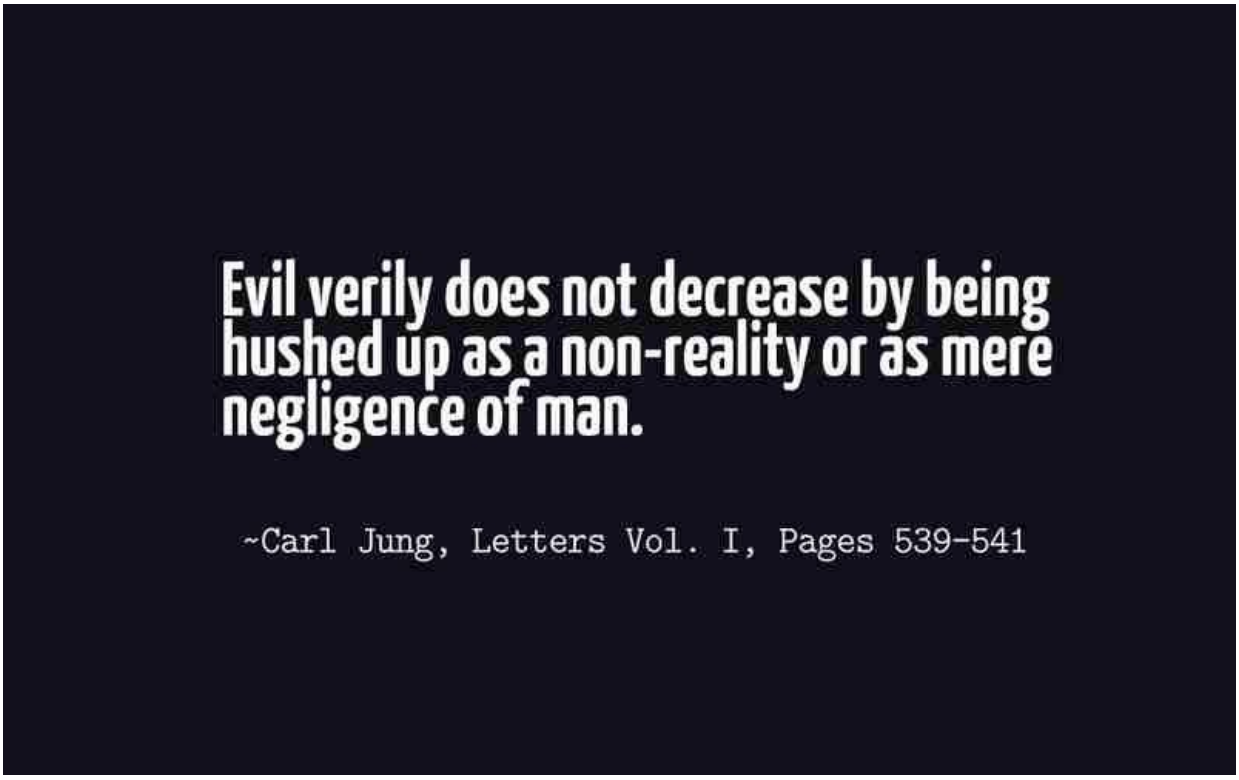
Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man.
~Carl Jung, Letters Vol. I, Pages 539-541

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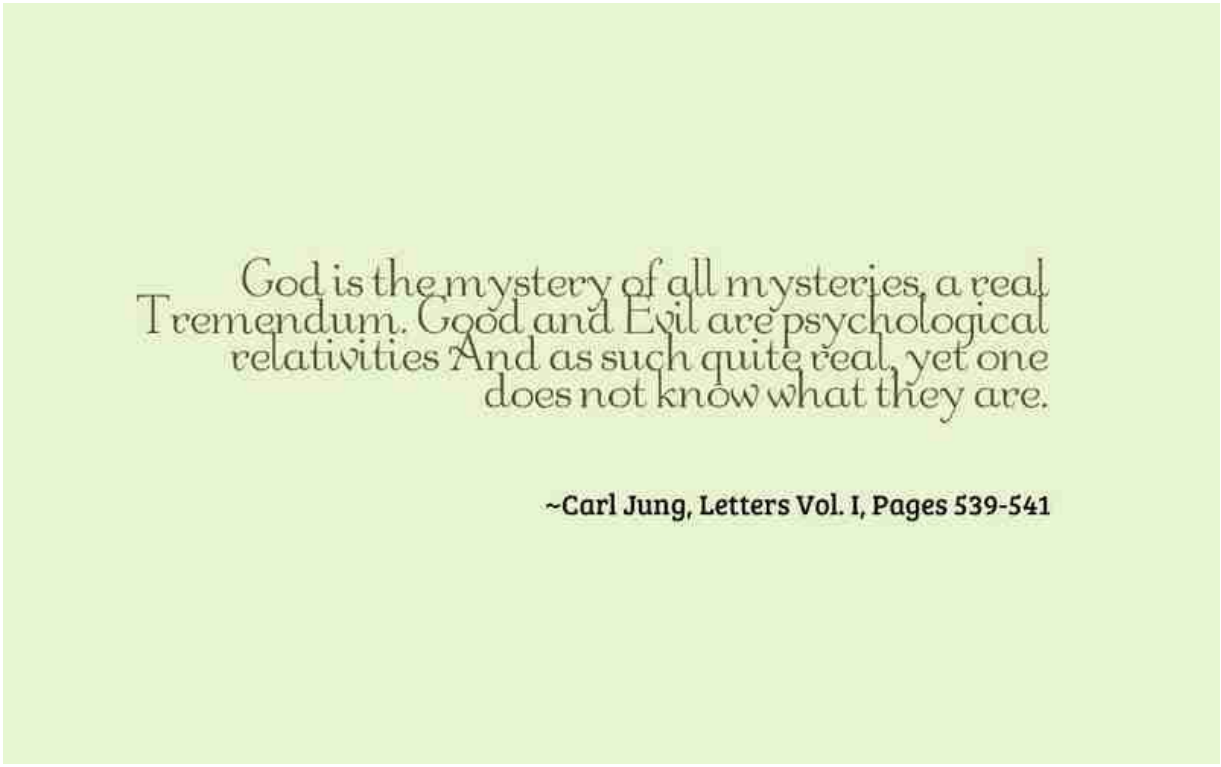
God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are.
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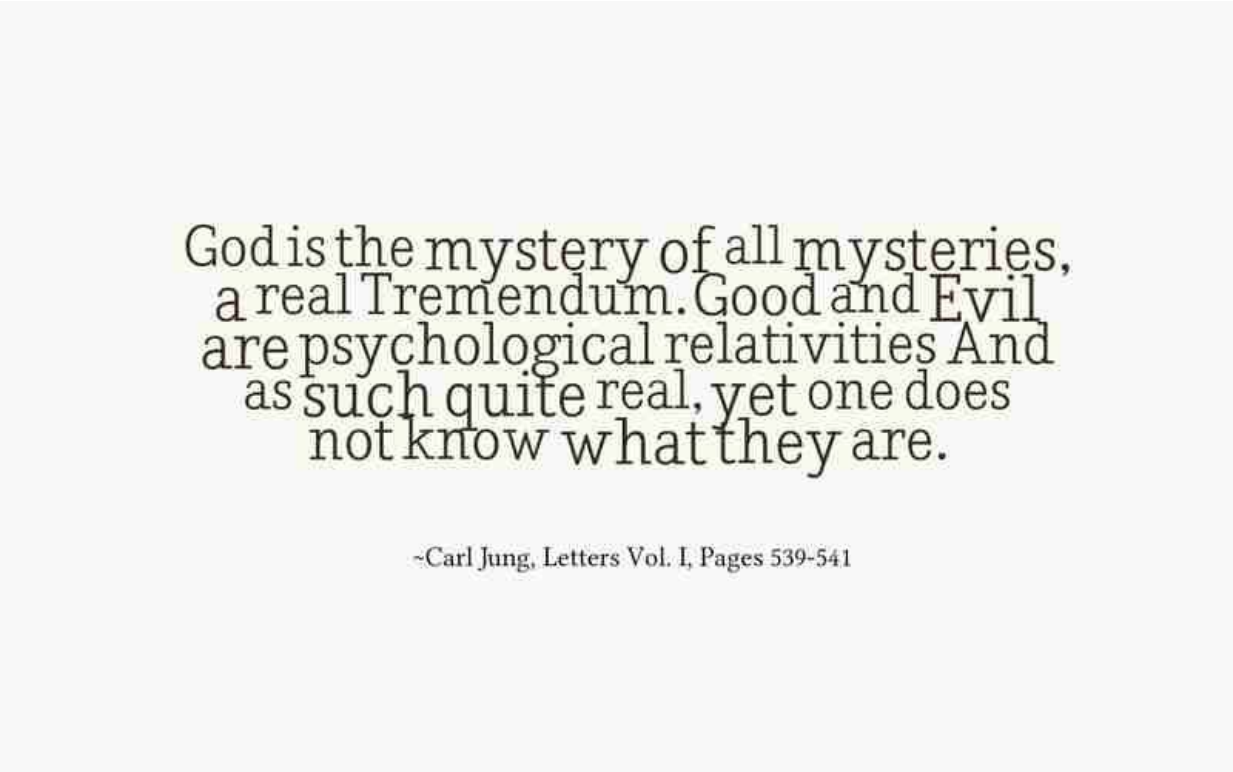
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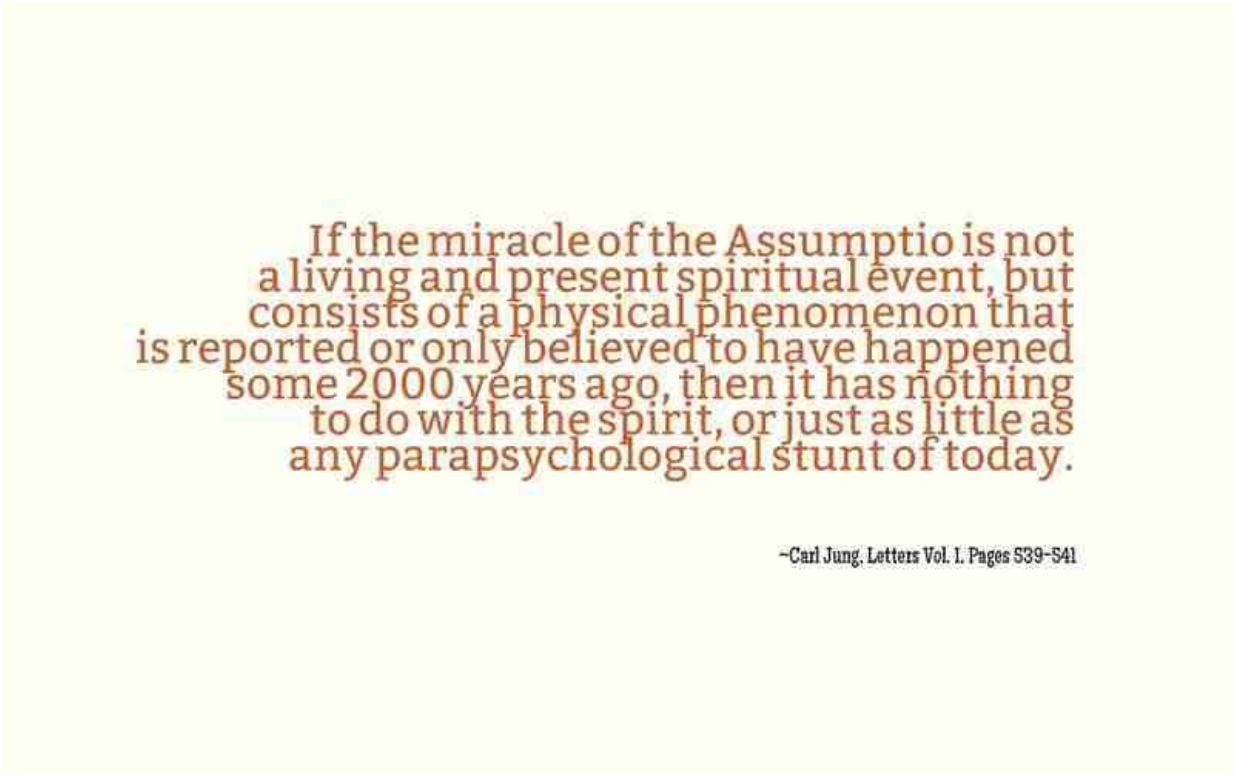
It seems to be the hierosgamos motif: the cut-down tree has been brought into the cave of the mother, in this case: the hold of a ship. Carl Jung, Letters Vol. I, Pages 566-568


If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today.
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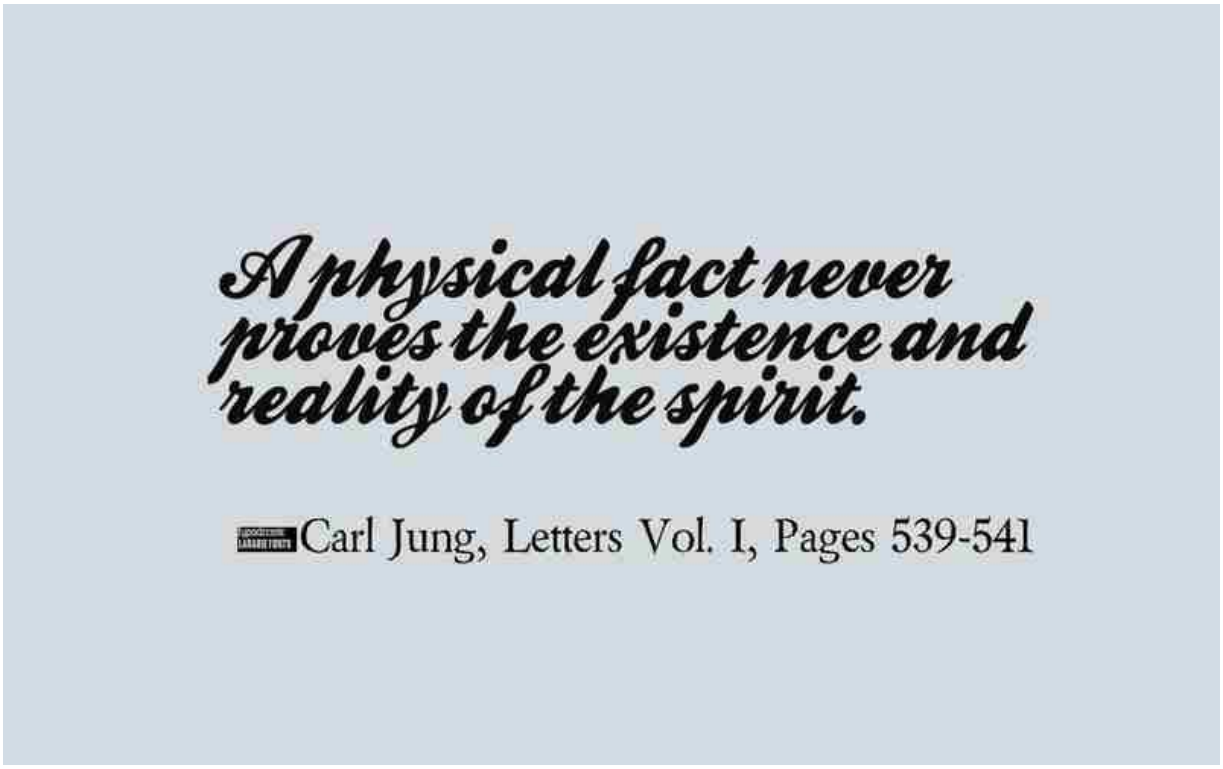
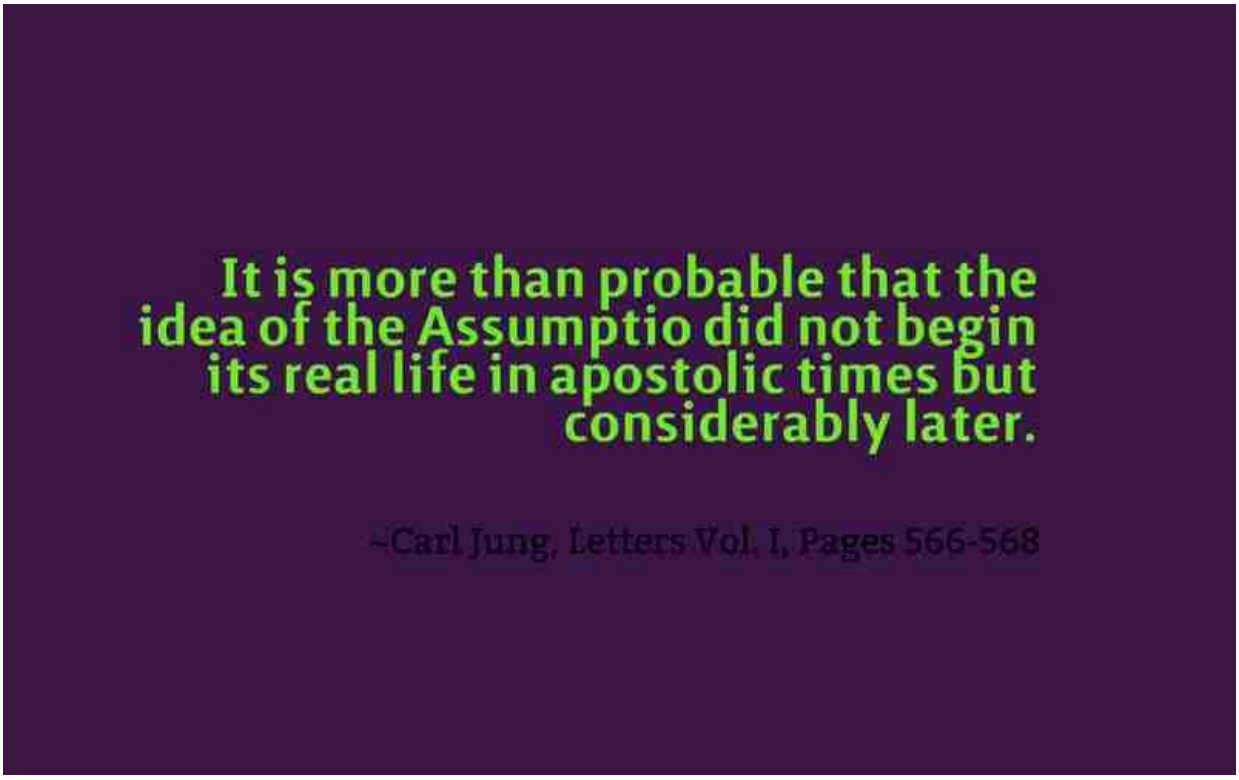


A physical fact never proves the existence and reality of the spirit. Carl Jung, Letters Vol. I, Pages 566-568


It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later.
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Carl Jung: My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power of truth is great and will prevail]. (2016-10-16 02:30)

To Gustav Senn

Dear friend, 13 October

1941 Best thanks for your

kind letter.

I was naturally very pleased that you have made a serious effort to plough through the jungle of my problem- atical little book.

I have. grappled with your book, too, and am very impressed by the methodology of your Theophrastus, who could indeed be a modern scientific mind in more than one respect.

I could not help marveling at your philological exactitude.

I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy.

Kant’s categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima.

A complete elucidation of this phenomenon in Kant would be possible only if we had sufficiently authentic

material on his relation to his mother.

This also hangs together with the fact that he never married.

I have always avoided scientific polemics because they are usually fruitless, as I have seen from many examples in my immediate vicinity.

My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power of truth is great and will prevail].

With that I have come through pretty well, all things considered.

Not that there weren't occasions when I would have been delighted to settle some special blockhead's hash in the time-honoured fashion.

I had hoped to meet you in Einsiedeln and was very sorry not to see you.

It was an unusually fine and lively affair and the monastery did its very best.

Hoping it won't be another 40 years before we see each other again, and

with best regards, Yours,

Carl Carl Jung, Letters Vol. I, Pages

305-306 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

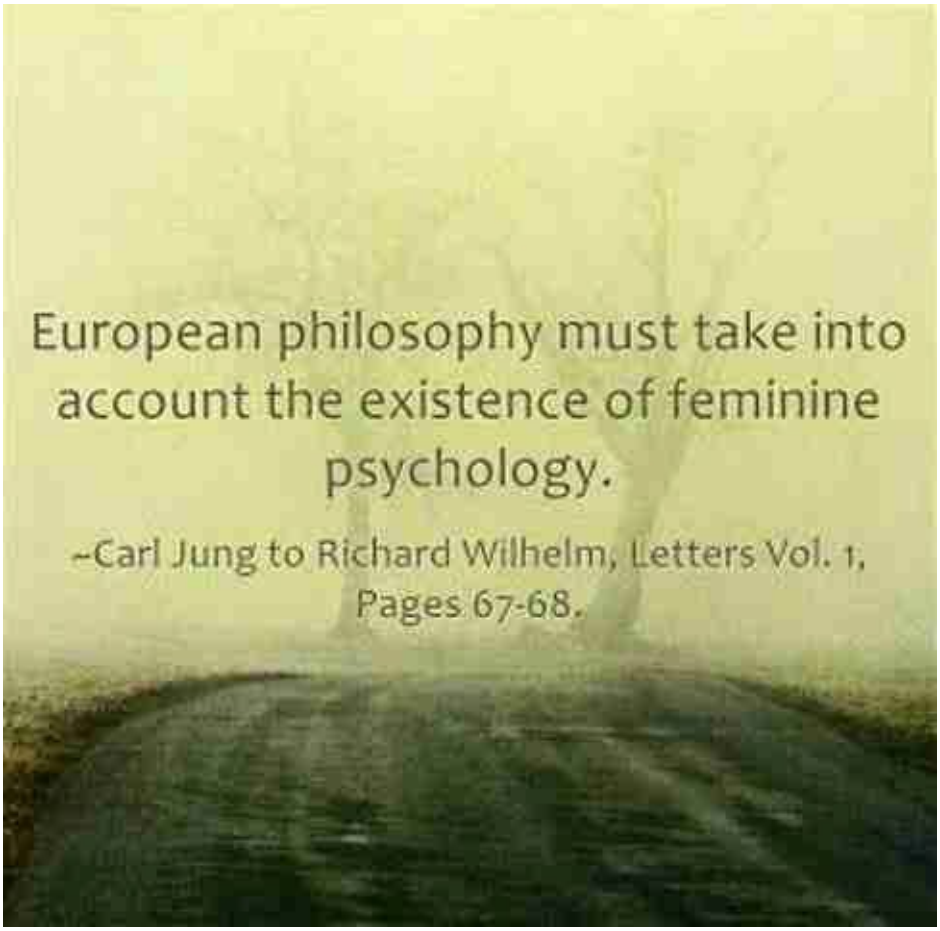
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy:

http://frithluton.com/articles/ [1]

1. https://www.facebook.com/groups/56536297291/

Carl Jung on "Women" - Anthology (2016-10-17 02:30)


European philosophy must take into account the existence of feminine psychology.
~Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, 24Jan1959.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman

is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

European philosophy must take into account the existence of feminine psychology. Carl Jung to Richard Wil- helm, Letters Vol. 1, Pages 67-68.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. Carl Jung, MDR, Page 134.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

At all times there have been wise and shrewd women to whom even clever men have gone for advice. Carl Jung, Letters Vol. II, Pages 477-478

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Pages 477-478

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman .... Esther Harding, Conversations with Jung, Page 8.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her.
. Carl Jung, Conversations with C.G. Jung, Page 29.

Carl Jung: As nothing can happen without a pre-existing pattern, not even creation ex nihilo,...
(2016-10-17 02:30)

As nothing can happen without a pre-existing pattern, not even creation ex nihilo, which must always resort to the treasure-house of eternal images.. the choice of a model for the son who is now about to be begotten lies between Adam & Abel.
C.G. Jung Answer to Job par 641
The Only Begotten Son
Adam, Eve & Abel
[Jung] emphasizes right at the start that even God has to have a pre-existing pattern.
Edward Edinger
Transformation of the God Image p.65

“Just as the decision to become man apparently makes use of the ancient Egyptian model, so we can expect that the process itself will follow certain prefigurations.” Carl Jung, CW 11, par. 625

“As nothing can happen without a pre-existing pattern, not even creation ex nihilo, which must always resort to the treasure-house of eternal images in the fabulous mind of the "master workman," the choice of a model for the son who is now about to be begotten lies between Adam . . . and Abel.” Carl Jung, CW 11, par 641

What I want to call your attention to is the unqualified statement that "nothing can happen without a pre- existing pattern."

It is very instructive to observe how Jung elaborates his argument about the process of God’s incarnating as man.

He emphasizes right at the start that even God has to have a pre-existing pattern.

That shows you what vital importance Jung attaches to psychic patterns of structure as the basic elemental re- quirements for any psychic operation.

This is a very important principle to apply in the course of practical analysis.

As we listen to patients and study their unconscious material we must always be on the alert for the basic pat- terns that are being revealed to us.

Those would be the very things that the patient misses entirely.

The patient is at sea in a chaos of events, but if we are familiar with the basic psychic patterns, we will per- ceive them and can point them out.

There will be, by and large, two different levels on which these patterns will be based.

First there will be psychological material derived chiefly from the personal level from personal childhood expe- rience.

This material will reveal repetitions of the patterns of experience that were laid down in childhood: the partic- ular family constellations and the particular experiential constellations that imprinted themselves on the child's psyche and
will remain there for all time.

Analysis does not erase those childhood patterns; the most it can do is to make them conscious.

Second, below that personal level of patterning will be the collective level, where we perceive the archetypal patterns.

The personal patterns that we detect on the basis of childhood experience also will have their archetypal prototypes.

When the time has come for the patient to engage the archetypal dimension of the life patterns he is involved with, the dreams will indicate that fact by taking on an archetypal quality.

That will then encourage us to shift the interpretation of patterns from the personal to the archetypal level.

As Jung tells us here, God himself is dependent on pre-existing patterns whenever he wants to create some- thing.

Jung could hardly state more emphatically how crucially important he considers the basic typical patterns of the psyche to be. Edward F. Edinger, Transformation of the God Image, Pages 65-66

Carl Jung across the web:

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326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-

purrington Twitter:

https://twitter.com/MaxwellPurringt

[1]

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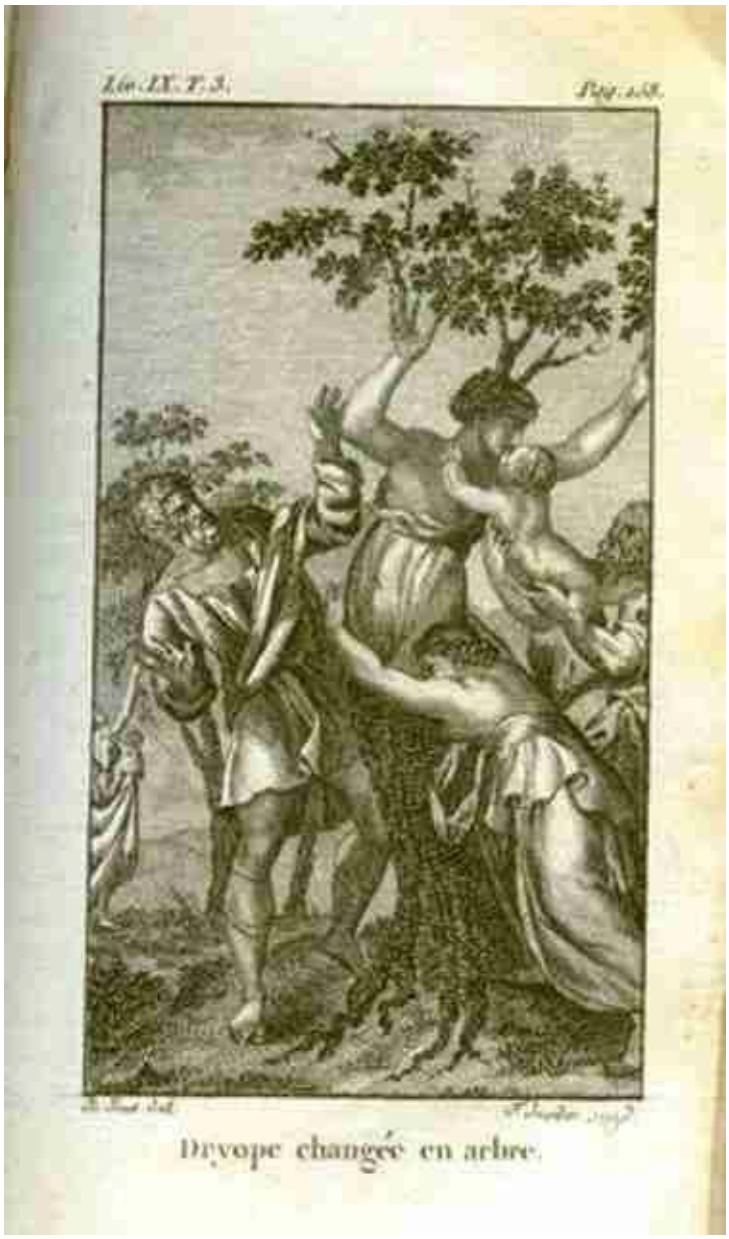
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://www.facebook.com/groups/56536297291/

Carl Jung: The transitus means carrying a heavy burden. (2016-10-18 02:30)



Dr.Jung:

I find here a number of questions.

We will begin with one by Miss Howells: "Will you please discuss further the psychological experience of the transitus of modern man?

How does he take into his new psychological experience the carrying of the religious symbol of sacrifice?"

We spoke last time of the symbols of the transitus in certain old cults, the pine tree carried into the cave in the cult of Attis, for instance, and Mithra carrying the slain bull, and Christ carrying the cross.

The transitus means carrying a heavy burden.

This is well-known religious symbolism, of course, in every pious book and book of hymns carrying the burden is a familiar speech metaphor, and the meaning seems quite transparent; one understands that one should carry one's own burdens without lamenting too much over the difficulties, and so on.

But one does not see exactly why this very natural admonition should be expressed in such dogmatic forms.

You see, the symbolism points to something more basic, to an unconscious fact. For instance, what has Attis, an anthropomorphic god, to do with the pine tree?

You remember the tree was cut down and his image fixed to the trunk, which was then carried into the cave.

This obviously has to do with the dying and resurrecting god, it is projected by man, and from the interpreta- tion of that ritual we can find out what specific burden those people understood ought to be carried. So what does the pine tree mean?

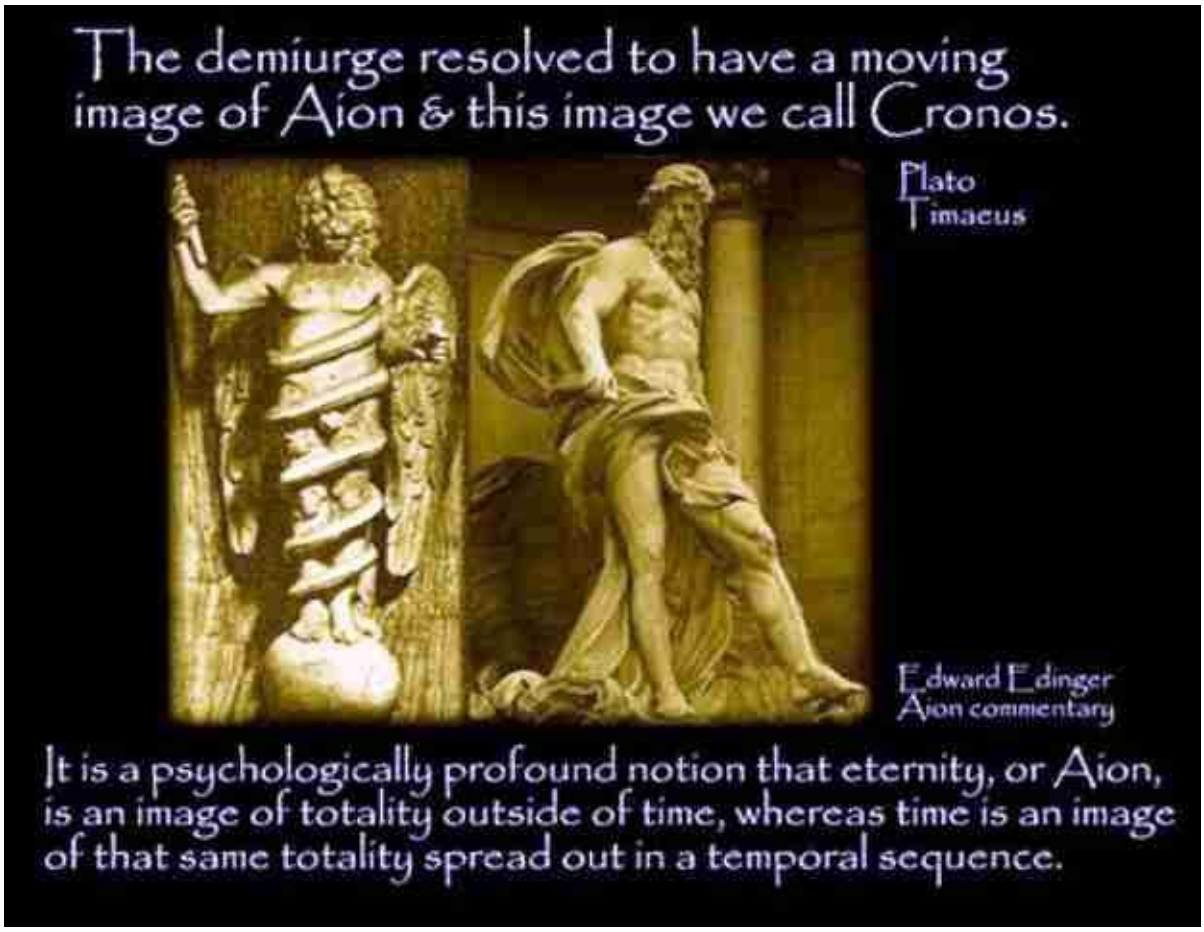
Or the cross to which Christ was to be affixed?

Or the bull carried by Mithra who was himself the bull? Carl Jung, Visions

Seminar, Page 1213 [1]

1. https://www.facebook.com/groups/56536297291/

Carl Jung: The one after-another is a bearable prelude to the deeper knowledge of the side-by-side.
(2016-10-19 02:30)


The demiurge resolved to have a moving image of Aion & this image we call Cronos.
Plato Timaeus
Edward Edinger Aion commentary
It is a psychologically profound notion that eternity, or Aion, is an image of totality outside of time, whereas time is an image of that same totality spread out in a temporal sequence.

Plotinus finally refined this idea that time is the moving image of eternity, in this passage:

"If eternity, [aion], is life at rest, unchanging and identical and already unbounded, and time must exist as an image of eternity . . . then we must say that there is another lower life [corresponding to the higher life. The lower life has instead of aunity] without distance or separation, a . . . unity . . . by continuity; and instead of a complete unbounded whole, a continuous unbounded succession and instead of a whole all together, a whole which is and always will be going to come into being part by part." 9Enneads, III, 7, 11.

It is a psychologically profound notion that eternity, or aion, is an image of totality outside of time, whereas time is an image of that same totality spread out in a temporal sequence.

This corresponds exactly to Jung's remark in Mysterium Coniunctionis:

"The one after-another is a bearable prelude to the deeper knowledge of the side-by-side." Carl Jung, CW 14, par. 206.

Aion was thought of as an inner water and it was also thought that after the death of the individual, that in- ner water was left as a snake; the snake was imagined as the soul of the

departed one, inhabiting the tomb perhaps.

All of these connections are included in figure 1, a cluster diagram showing the major references to aion.

This psychic organism called aion has also appeared in many Biblical passages.

The Old Testament was translated into Greek in the third century B.C., and the word aion shows up there.

Yahweh says to Abraham in Canaan, "All the land which thou seest, to thee will I give it, and to thy seed, for an aion." (Gen. 13:15, ASV)

The usual translation is "forever."

Yahweh says to Moses, concerning the celebration of the Passover, "You must keep these rules as an ordinance for an aion for you and your children." (Exod. 12:24, JB)

"For all time" is the way it is translated into English, but as you can see it does not mean exactly "for all time."

This is what it means to late Western man, but not quite what it meant at the beginning.

Edward F. Edinger, Aion Lectures, Pages 16-17

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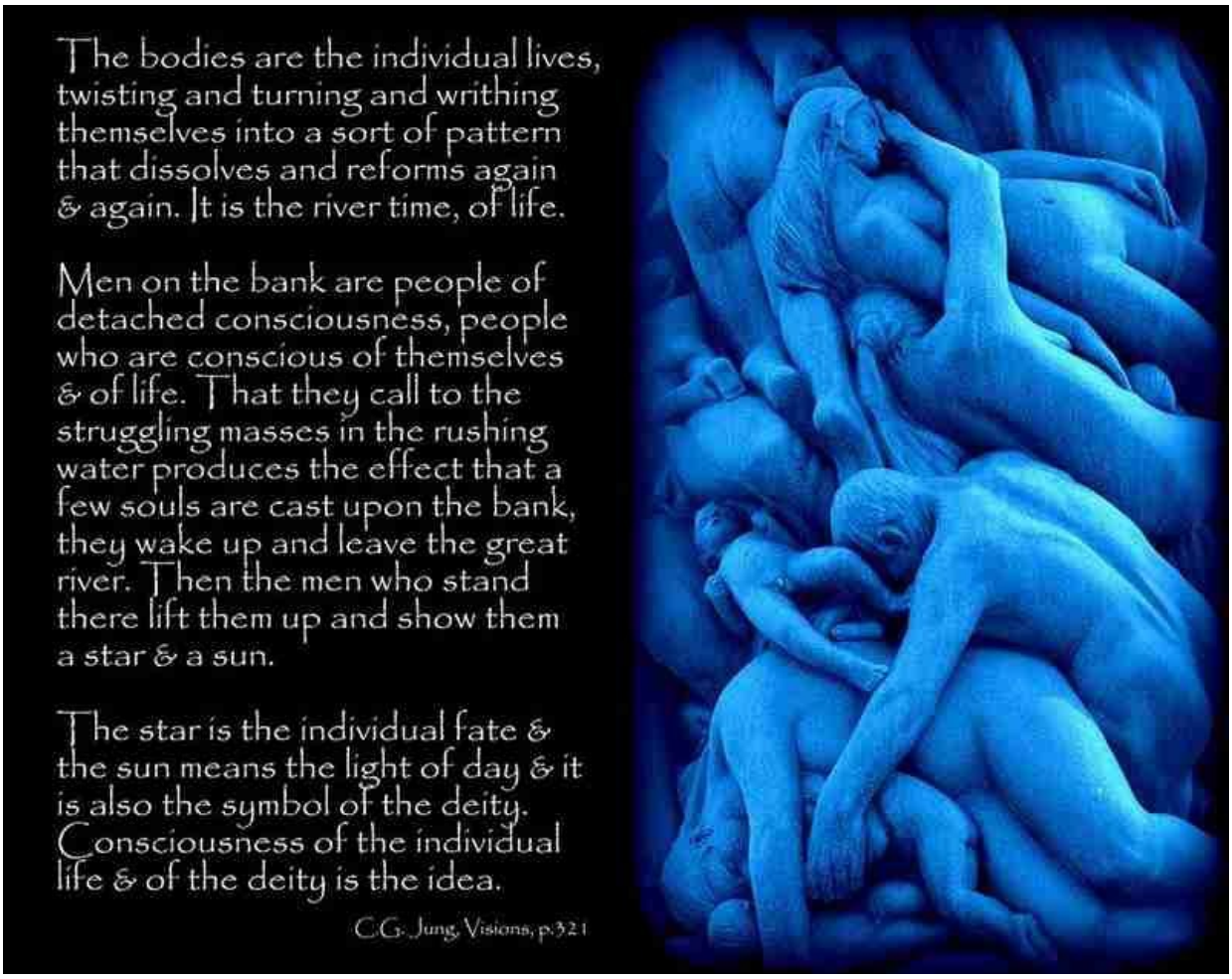
Carl Jung: Yes, in this case the animus, but in the disguise of the old man.
(2016-10-20 02:30)


The bodies are the individual lives, twisting and turning and writhing themselves into a sort of pattern that dissolves and reforms again & again. It is the river time, of life.
Men on the bank are people of detached consciousness, people who are conscious of themselves & of life. That they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank, they wake up and leave the great river. Then the men who stand there lift them up and show them a star & a sun.
The star is the individual fate & the sun means the light of day & it is also the symbol of the deity. Consciousness of the individual life & of the deity is the idea.
C.G. Jung, Visions, p.321

Dr: Jung: Yes, quite literally, she grows over the obstacle, she assumes the position or the attitude of the tree; that is, she does not do it by will, she makes no violent attempt to force her way, she leaves it to natural growth.

There is no other way.

She has to stand still and wait until she has grown enough to

reach over the top. That is a very definite psychological situation.

You see, the unconscious always has a tendency to create an impossible problem, and as long as a patient has not been faced with such a problem, or as long as he can promise himself a solution of it, he has certainly not yet reached his particular problem, and all else is merely preparatory.

For the unconscious always produces an impossible situation in order to force the individual to bring out his very best.

Otherwise one stops short of one's best, one is not complete, one does not realize oneself.

It needs an impossible situation where one has to renounce one's own will and one's own wit, and do nothing but wait and trust to the impersonal power of growth and development.

The vision says to our patient: here is this wall and you can only see the other side by turning the eye inward, you can only get over the wall by growing like a tree.

This is, of course, an absolutely different mechanism from the animal way of running after

a thing-like a dog. Now on the other side she sees an old man.

She says: I looked into his eyes and saw therein a great river full of writhing bodies.

A few men stood upon the bank and called with a loud voice to the struggling masses

in the rushing water. The water cast a few souls upon the bank.

Then the men who stood there lifted them up and showed them a

star and a sun. This I saw in the eyes of the old man.

The old man said: "You have perceived" and he sank

into the earth. What is this intermezzo?

Who would the old man

be? Mrs. Crowley: The

wise old man.

Dr. Jung: Yes, in this case the animus, but in the disguise of the old man.

She looks into his eyes-here is the eye again-meaning that she sees what he sees.

This man is of legendary age, I don't know how many centuries old; he is the personification of the collective unconscious which is of immense age, and in his eyes she sees with the vision of the collective unconscious.

And what is the view the old man has in

his eye? What is this great river full of

bodies?

Prof Eaton: The river of time.

Dr. Jung: Do you remember the dream of the river of time in one of the former seminars?

The bodies are the individual lives, twisting and turning and writhing themselves into a sort of pattern that dissolves and reforms again and again.

It is the river of time, of life, in other words.

Now why are those men standing on

the bank? Why are they not all in that

chaotic river?

Mrs. Schlegel: Perhaps they are conscious Remark: They are individuated.

Dr. Jung: Yes, these are the people of detached consciousness, people who are conscious of themselves and of life.

And that they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank-they wake up and leave the great river.

Then the men who stand there lift them up and show them a

star and a sun. What does that mean?

Remark: Consciousness and

individual fate. Dr. Jung: Exactly.

The star is the individual fate, and the sun means the light of day, and it is also the symbol of

the deity. Consciousness of the individual life and of the deity is the idea.

Then the old man said, "You have perceived," and

disappeared. What has she perceived?

Miss Sergeant: The necessity of consciousness. I should say the difference between the people in the water and the people on the bank.

Dr. Jung: The interesting fact is that what one gets from that wise old man has always a universal sense-if he is really a positive figure.

Prof Eaton: The old man said "you have perceived," without qualification, which to my mind means that she has perceived all.

Dr. Jung: Exactly. What she sees is really a point of view, a

Weltanschauung. It is a very simple thought, but of

tremendous consequences.

She sees the chaos of life, an interminable river of life that rolls on to eternity, making no sense whatever be- cause everything is merely chaotic.

Only a few are standing on the bank and are aware of it.

And so in our world only a few are standing upon the bank and really understand, see with their eyes what is happening; all the others are just toiling on as blind as ever.

The unconscious emphasizes here the extraordinary importance of consciousness, consciousness as a sort of redemption from the eternal wheel of death and rebirth.

Like the wheel in Buddhistic philosophy, death and rebirth, the curse of that eternal illusory meaningless exis- tence.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeem- ing principle.

The people standing on the bank are aware of the individual fate, and the relation to the deity,

or the star and the sun. Those are the two important principles. Carl Jung, Visions Seminar,

Pages 321-322

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Carl Jung: Is it not a nice time when food reigns supreme? (2016-10-21 02:30)

To: Alice Lewisohn Crowley

My dear Mrs. Crowley, Bollingen, 9 December 1942

Thank you ever so much for all the good and-oh so

useful things! Is it not a nice time when food reigns

supreme?

Hans was very helpful and owing to his help I could manage an important part of my winter program, viz. wood chopping.

We have felled 3 trees and have chopped them up handsomely.

It was a pious wish to invite you to one of our gorgeous dinners and it remained one without attaining full maturity.

The reason was that we barely could finish our work

this evening. We had to do the last bit by the light of

a lantern.

Spring or summer is a more suitable time anyhow.

My very best thanks and cordial wishes for the New Year-yes, one still goes on wishing as if there were a time ahead, when wishes can fulfil themselves.

Let us hope that there is.

Yours affectionately,

C.G. Jung Carl Jung, Letters Vol. I, Page 325

https://en.wikipedia.org/wiki/Alice _Lewisohn

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Carl Jung: We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on.
(2016-10-22 02:30)

To H. G. Baynes

My dear Peter, 9 December 1940

I just got your letter of September 10th for which I was

waiting a long time. Thank you very much for all the news.

I can’t tell you how glad I am that you and your family have escaped the danger of getting bombed that came so close to your house.

Things are all right over here up to the

present moment. But we don’t know what the

future will bring us.

I’m busy as usual and as often as I can I work in the garden to prepare a field for potatoes next spring.

We are practically cut off from the world as far as supplies are concerned and have to live on our wits as well as we can.

My daughter from Paris and her children are with us since the beginning of the war, happily enough.

But her husband is still in Paris.

We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on.

It is at least a light in the darkness which we feel very much

being so close to it. A long time ago I wrote to X., but got no

answer.

Have you any news

from her? I wonder what

she is doing.

I'm still not through with your book, because I've been interrupted by a lot of additional work and I don't get things as quickly off my hands as I used to do when I was younger.

Please give my best regards to Mrs. Baynes.

I hope that your house and your family will be protected in the future as they

have been in the past. Three cheers for old England!

Cordially yours,

C.G. Carl Jung, Letters Vol. I, Pages

288-289 Carl Jung across the web:

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Carl Jung: After all, man cannot dissect God's primal thoughts. (2016-10-23 02:30)

[Carl Jung on "Thoughts" – Anthology]

Thoughts are real, they are the consciousness. People can't see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing. Carl Jung, Letters Vol. II, Page 530

At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading. Carl Jung, Letters Vol. II, Pages 411-413

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turn- ing them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This aspect is certainly most important from the psychological angle, but I must say that I am equally inter- ested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts? Carl Jung, Letters Vol. II, Pages 343-344

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

My thoughts about "this world" were not-and are not-enjoyable. The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect. Carl Jung, Letters Vol. II, Pages 229-230

To give body to one's thoughts means that one can speak them, paint them, show them,

make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth di- mension, i .e., the all-pervasive meaning, and itself produces no real ideas. Carl Jung, Letters Vol. II, Pages 17-18.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , reli- gious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an in- dividual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian con- science, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung, Letters Vol. 1, Page 509.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but

we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowl- edge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

When something slips out of our consciousness it does not cease to exist...It is simply out of sight. Thus part of the unconscious consists of multitudes of temporarily obscured thoughts, impressions and images that, in spite of being lost, continue to influence our conscious minds. Carl Jung; Man and His Symbols, Page 18.

Eros...might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Mem- ories Dreams and Reflections; Late Thoughts; Page 353.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life. To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting. Few take both into account, which is why Deus et home is so important." Carl Jung, Conversations with C.G. Jung, Page 39.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowl- edge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. . Carl Jung, Conversations with C.G. Jung, Page 68.

Goethe’s Faust aptly says: “in the beginning was the deed”." "Deeds" were never invented, they were done;

thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by uncon- scious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . .
. his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not dam- aged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his think- ing, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is hap- pening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

Did you not see that when your creative force turned to the world, how the dead things

moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl

Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

Carl Jung: I have read your brilliant account of the Kore figure with the greatest interest. **(2016-10-23 02:30)**

To Karl Kerenyi

Dear Professor Kerenyi, 26 July 1940

Many thanks for kindly sending me your MS "Kore."

I have read your brilliant account of the Kore figure with the greatest interest.

When you say that an ethnologist can scarcely imagine with what feelings a classical philologist will read his material, I can say the same of the psychologist who is permitted to enjoy this lively object-lesson concerning a figure which so often crops up in his practice.

Were I not so busy at present with urgent work I could hardly resist the temptation to add a

psychological commentary.

I don’t know what you intend to do with this essay.

Will you have it published soon, or will it be some time before it goes to the printer?

In the latter case I would consider whether it would be possible to say something suitable, provided that such a suggestion is acceptable to you.

I am keeping your essay a while longer.

But if you want it back I can send it to you at

any time. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 284 Carl Jung across the web:

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Carl Jung: I think the night has descended upon Europe. **(2016-10-24 02:30)**

My dear Mrs. Mellon, 19 June 1940

Thank you for your friendly letter, which arrived today.

I send you these few words in haste, because this evening at 7 o'clock the last mail for U.S.A. will leave Switzerland. From now on all communications will be interrupted.

I think the night has descended upon Europe.

Heaven knows if and when and under which conditions we shall meet again. There is only one certainty-nothing can put out the light within.

Every good wish to you and to your husband! Yours affectionately,

C.G. Jun g Carl Jung, Letters Vol. I,

Pages 283-284 Carl Jung across the

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Carl Jung: If they [England & France] should lose the war, we also shall not escape the reign of the An- tichrist. (2016-10-25 02:30)

To Henriette Goodrich

My dear Mrs. Goodrich, 20 May 1940

Your very kind letter has touched me profoundly.

I hope I have not to avail myself of your most generous proposition.

My whole family including 11 grandchildren have gone to a refuge in the

mountains near Saanen. All my sons are with the army.

Zurich is-in case of war-threatened with complete destruction, because it is just in the main line of defence.

We have here the feeling as if one were sitting on a box full of dynamite that might go off in the next mo- ment.

Yet one is quiet, because it is a great fatality.

For the time being I am also in Saanen, but I am planning to go back to Zurich as soon as it seems certain that the war gets stabilized in the north.

Actually it looks as if Italy prefers an undisturbed

Switzerland. Even the dictators mistrust each

other.

We are all terribly sorry for England and France.

If they should lose the war, we also shall not escape the reign of

the Antichrist. But we Swiss cling to our soil and we share its

fate.

Thank you for your

kindness! Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I,

Page 282 Carl Jung across the web:

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Carl Jung: Hitler himself (from what I heard) is more than half crazy. (2016-10-26 02:30)

Anonymous

dear Mrs. N., 5 October 1939

If there hadn’t been such a throng of things lately I surely would have written to you long ago.

It is a curious thing that the closer people are to very serious issues, the calmer they seem to be.

There is of course a great deal of apprehension in Switzerland and we feel the sword of Damocles hanging over our heads.

But I was recently in Basel and I found that people are carrying on as usual, despite the fact that hell can break loose at any moment.

I was on a point of the frontier right between the French and German lines.

You could see the French and German fortifications and all was as quiet and

peaceful as possible. No noise and no shots; all the villages are evacuated and

nothing stirs.

My son and my sons-in-law are, with one exception, all with the army and my

daughter from Paris with her children has taken refuge with us.

Young Han has been called to the army finally!

He is now in a motorized unit where he has to serve as chauffeur and mechanic, as a member of the Auxiliary Service.

I suppose that he has even got a uniform which will please

him very much. I occasionally get an enthusiastic

postcard.

Up to the beginning of September he helped me in Bollingen as long

as I was there. But with the mobilization he had to join the ranks.

I myself am too old to do active service, but I have been asked to "stand for Parliament."

That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.)

I told them that I'm no politician and they say that that was exactly why they wanted me, that they had politicians enough.

I said: Well, under those conditions I can do it.

I don't know exactly yet what it means; at all events it means sessions of a fortnight's duration about five or six times a year, and personally no end of boredom.

By great good luck it might be that I can say something

reasonable. I'm told that people want representatives

who mean spiritual values. It is an interesting sign of

the times.

I'm only on the list and I insisted upon being put practically on the last line, as I still hope that I won't be elected.

The elections take place somewhere at the end of October or

beginning of November. So you'd better tell nobody of this very

curious new development.

If I can help you in any way to get through to Switzerland I might do so through

the Fremdenpolizei. It is not exactly the time when one could be busy with a

book.

The atmosphere is terribly disturbed and it is quite difficult to keep out of it.

The things that happen in Germany are just incredible, and the future is full of unheard-of possibilities. The feeling is entirely apocalyptic.

It is just like the time when God has allowed Satan to roam on earth for one time and a half.

The Germans as far as I know them are partially terrified and partially drunk with blood and victory.

If ever there was a mental epidemic it is the actual mental condition

in Germany. Hitler himself (from what I heard) is more than half

crazy.

With every good

wish, Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages

277-278 Carl Jung across the web:

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Carl Jung: There is not the ghost of a plan for my going to America during the war. (2016-10-27 02:30)

To M. Esther Harding

Dear Dr. Harding, 28 September

1939 Thank you for your kind

letter.

I have put you down on my list for next May and I hope I shall be able to keep the appointment, which is a difficult thing to say in the present circumstances.

There is not the ghost of a plan for my going to America during the war.

Even if it were reasonable to go I wouldn't do it, because just as you realize your connection, even your iden- tity, with your people in England, so we would feel entirely uprooted without our country.

My son and three sons-in-law are with the army and one son-in-law is in Paris and his wife and children are with us in Kusnacht.

I haven't been called upon yet to join one of the many useful organizations, but I'm living provisionally, ex- pecting all sorts of possibilities.

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her na- tional honour to an unspeakable degree, and the Germans inasmuch as they still think know it too.

I shouldn't wonder if the most curious things happened in Germany.

The situation is completely opaque because of the inhuman terror the whole population is

kept under by. Hoping you are always in good health,

I remain,

Yours

cordially,

C.G. Jung Carl Jung, Letters Vol. I, Page 276

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Carl Jung: ...Hitler is reaching his climax and with him the German psychosis. (2016-10-28 02:30)

To Hugh Crichton-Miller

My dear Crichton-Miller, 2 September 1939

I am sorry to be so late in answering your letter.

I am convinced that Prof. Goring has not properly understood your motives in proposing

Dr. van der Hoop. But that has little or nothing to do with his inability to understand

English.

It has everything to do with his general inability.

Please have no feelings of inferiority on the score of your misunderstanding Prof. Goring's very simple psy- chology.

It has surely nothing to do with your ignorance of the German language.

If you suspect Goring of foolish prestige motives you are not far from the truth.

The trouble we have to deal with-or we had to deal with-is rather the usual one in any international organiza- tion.

What one ought to have is an official translator who faithfully renders every nonsense the speaker says.

But ail this-helas!-is already an echo from the past.

The devil knows how the world will look if we ever meet again.

So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis.

Good luck to you.

I thank you for your

cooperation. Sincerely and

cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages

275-276 Carl Jung across the web:

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Erich Neumann: My wife would urgently like to work with Miss Wolff and I consider this also to be cru- cially important (2016-10-29 02:30)

Most dear Professor Jung, 30. Jan. 36

I thank you very much for your letter that has shown me once again that you continue to have patience with me and once again have engaged with my problems that I know could not be your own.

I do not even believe that Palestinian soil is so important for the Jew but it will become so if ever this soil ab- sorbs sufficient human beings to be a true ancestral soil once again.

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah.

Now that this foundation of the law is fractured, and I see in Hasidism the revolution of this fracturing, we must come to a new beginning via a regression to the soil, if at all.

Only now that the 2000-year-old law in its role as an artificial psycho-spiritual root soil is broken, is Palestine starting to become relevant and the history of the spiritual productive time is fused with this.

Both Maimonides and Philo are in fact assimilated Jews—but they could afford to be—because the root soil of the law made them independent of mere natural national limitations to which we had to return after the emancipa- tion, while consciously repudiating our sole cosmopolitan supranational stance.

I do not wish to write any more about these matters as things have taken a strong and radical turn for me, which has forced me back into my own problems.

Nothing has happened in the external world, my position on Palestine and on the Jewish problem has remained the same, but this has been put aside because I first need to make some progress myself.

My analytical work is making great demands of me, problems are mounting up that I am grappling with with- out resolving them, and it is becoming evident to me more often that I urgently need to do some more work with you and Miss Wolff.

The two years of independently accountable work, completely alone, establishing a practice, actually my very first one, an evident transformation that has been set in motion here, all these things together justify me in my desire to go to Zurich, without needing to reproach myself that I am out of touch with reality.

I would very much like to know if it would be possible for you to give me some time, and when this might be.

I would have to bring things to a close here for two months, perhaps May/June, or if absolutely necessary in the autumn—ever in the hope that you could arrange it and I ask you to bear in mind that it will and must certainly be as crucial for me as the time was back then.

My late resolve will be especially comprehensible to you because of my introverted hesitation when I confess to you that, from a practical perspective that I discipline myself to achieve, this Europe trip must seem rather audacious, if not crazy.

The economic situation here is extremely uncertain, my family and my wife's have partially been blown apart, despite this I have the feeling it is the right thing to do.

My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important, after that it must be decided whether she will work more in this direction.

In short, I believe I have presented the situation to you as it is and would like to now leave it up to you whether you will be able to take this into account.

I will sadly not be able to allocate more than 6 weeks to my visit, but I think I could achieve a decent amount of work even in this time.

When I was with you back then, you said to me "Widen

your horizons!" To a certain degree I think this has

happened.

I would have to contradict you today if you said to me that, for me, it was all about the Jewish problem, it is beginning to be about me, the Jewish aspect is the obvious location of my debate.

Europe, Asia, Primitives, there the Jewish part is a small point, albeit an important one for me, and, as I still believe, also one of general importance, but: "Before the end, Rabbi Sussja spoke: 'In the coming world I will not have to answer for the fact that I was not Moses; I must answer for the fact that I have not been Sussja."'

With gratitude,

Your E. Neumann

I would be very grateful to you, dear Professor, if you could let me have your reply quite quickly since I must naturally organize everything here well in advance.

Even if I am vacillating, I still have the feeling that I should act in this way, precisely the "actual" risky thing about this seems to me to be absolutely important.

By the way—there are other risks—possible aspects that probably lie dormant in the background.

Erich Neumann, Jung Correspondence 30 Jan 1936

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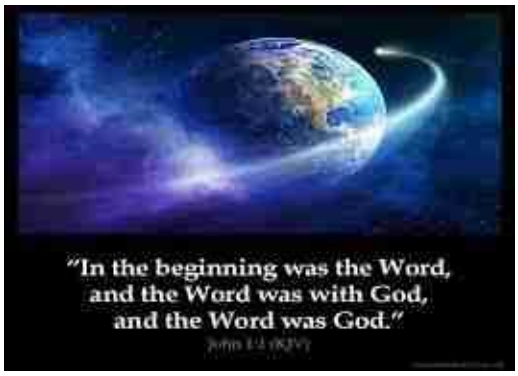
Carl Jung on “Words” – Anthology (2016-10-30 02:30)



I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He mur- ders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved al- ready in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages

559-560.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved al- ready in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vi- sion seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape. Carl Jung; Modern Man in Search of a Soul

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

Words are animals alive with a will of their own. Carl Jung. [Citation needed to prove Dr. Jung said this[

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Jung-Ostrowski, Page 39.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formu- late a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turn- ing them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Pages 418-420

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories- a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling:

“Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

We would do well to harbour no illusions in this respect: no understanding by means of words and no imita- tion can replace actual experience. Carl Jung, CW 13, Para 482

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

Carl Jung on "Suffering" - Anthology (2016-10-31 02:30)

Carl Jung on “Suffering” – Anthology

Suffering is not an illness; it is the normal counterpole to happlness. Carl

Jung, CW 18, Para 179 Every real solution is only reached by intense

suffering. Carl Jung, Letters Vol. I, Pages 233-235

... When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bo- som of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

I’m terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. Carl Jung, CW 18, Para 1578

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence. Carl Jung, Letters Vol. I, Page 127

One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been un- willing to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never oc- curs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far be- yond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian sym- bolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all

have to be ‘crucified with Christ,’ i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life. Carl Jung, Conversations with C.G. Jung, Page 14.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

One must not avoid unhappiness. One must accept suffering; it is a great teacher. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering. Carl Jung, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remem- brances; Pages 51-70.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, be- cause fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you rec- ognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber

Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262

The Mysterium showed me the things which lay before me and had to be fulfilled. … What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian sym- bolism, of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its suffer- ers, but also its makers. We make our own epoch. Carl Jung; CW 10; Para. 315.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the ter- rible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect

about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bit- terness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a di- vine vessel. Carl Jung, Letters Vol. 1, Pages 449-450.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Let- ters Vol. 1; Pages 363-365.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to en- dure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor

of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

Ad ”neurosis”: I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Pages 479-481.

Like Wotan’s oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Ger- manic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

All "good people" suffer from irritability. Carl Jung, Jung-Ostrowski, Page 25.

To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass. Because a secret may cause suffering it is best to keep it to oneself. Carl Jung, Jung-Ostrowski, Page 14

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hid- den sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. . . . Carl Jung, MDR, Page p. xii.

The love problem is part of mankind’s heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Page 125.

A life of ease and security has convinced everyone of all the material joys, and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 1346.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Carl Jung, CW 9i, Para 283.

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aim- lessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW XVI, Par 83.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung,

Liber Novus, Page 311. One must be able to suffer God. Carl Jung, Letters Vol. 1,

Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

If a man's life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

I see with regret from your letter that you are suffering very much from your noises in the ear. The uncon- scious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

Despite the blatant misjudgment I have suffered at Freud's hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer. Carl Jung, Letters Vol. II, Pages 358-359.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speak- ing, Page 49.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'" Carl Jung, Letters Vol. II, Pages 586-592

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as

God. Carl Jung, Letters Vol. II, Pages 471-473

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally con- fuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

The development of consciousness is the burden, the suffering, and the blessing of mankind. Carl Jung, C.G. Jung Speaking, Page 248

The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, CW 18, Para 1578

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. Carl Jung, CW 17, Para 290

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles. Carl Jung, CW 5, Para 533

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Sem- inar, Page 524.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its suffer- ers, but also its makers. Carl Jung, CW 10, Para 315.

2.11 November

Carl Jung: In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through. (2016-11-01 02:30)

To Dr. S.

In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through.

They cannot be circumvented.

At such time it is a good thing to have some occupation which has the character of an

opus divinum. Something like a careful shaping of images, such as many patients

paint or carve in wood or stone.

These primitive methods have the great advantage that the unconscious continues to work on these patterns, is enthralled and transformed by them.
Naturally I can't go into further details as you have to take your own material for

a starting-point. With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 245 Carl Jung across the web:

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2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung on “Ghosts” – Anthology (2016-11-02 02:30)

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn’t exist. Carl Jung, Zarathustra Seminar, Page 805.

[The Holy Ghost descending at Pentecost brings about for the individual] not an ‘imitation of Christ’ but its ex- act opposite: an assimilation of the Christ-image to his own self. . . . It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend. Carl Jung; Mysterium Coniunctionis

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the ter- rible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God’s suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe

and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; some- thing between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Pages 155-157

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to estab- lish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don't know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he can- not ring bells or lift tables or anything that ghosts are supposed to

do. Carl Jung, Zarathustra Seminar, Page 168

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Sem- inar, Page 140

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

Carl Jung: In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia.. (2016-11-02 02:30)

In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia (3rd cent.), which also originated in Egypt.

Mary says to Jesus:

When thou wert a child, before the spirit had descended upon thee, when thou wert in the vineyard with Joseph, the spirit came down from the height, and came unto me in the house, like unto thee, and I knew him not, but thought that he was thou. And he said nto me, "Where is Jesus, my brother, that I may go to meet him?"And when he had said this unto me, I was in doubt, and thought it was a phantom tempting me. I seized him and bound him to the foot of the bed which was in my house, until I had gone to find you in the field, thee and Joseph; and I found you in the vineyard, where Joseph was putting up the vine-poles. And it came to pass, when thou didst hear me saying this thing unto Joseph, that thou didst understand, and thou wert joyful, and didst say, "Where is he, that I may see him?" And it came to pass, when Joseph heard thee say these words, that he was disturbed. We went up together, entered into the house and found the spirit bound to the bed, and we gazed upon thee and him, and found that thou wert like unto him. And he that was bound to the bed was unloosed, he embraced thee and kissed thee, and thou also didst kiss him, and you became one. [Pistis Sophia, Mead trans., pp. n8f., slightly modified.]

It appears from the context of this fragment that Jesus is the "truth sprouting from the earth," whereas the spirit that resembled him is "justice looking down from heaven."

The text says: "Truth is the power which issued from thee when thou wast in the lower regions of chaos.

For this cause thy power hath said through David, ’Truth hath sprouted out of the earth,’ because thou wert in the lower regions of chaos."

Jesus, accordingly, is conceived as a double personality, part of which rises up from the chaos or hyle, while the other part descends as pneuma from heaven. Carl Jung, Aion, Paras 131-132

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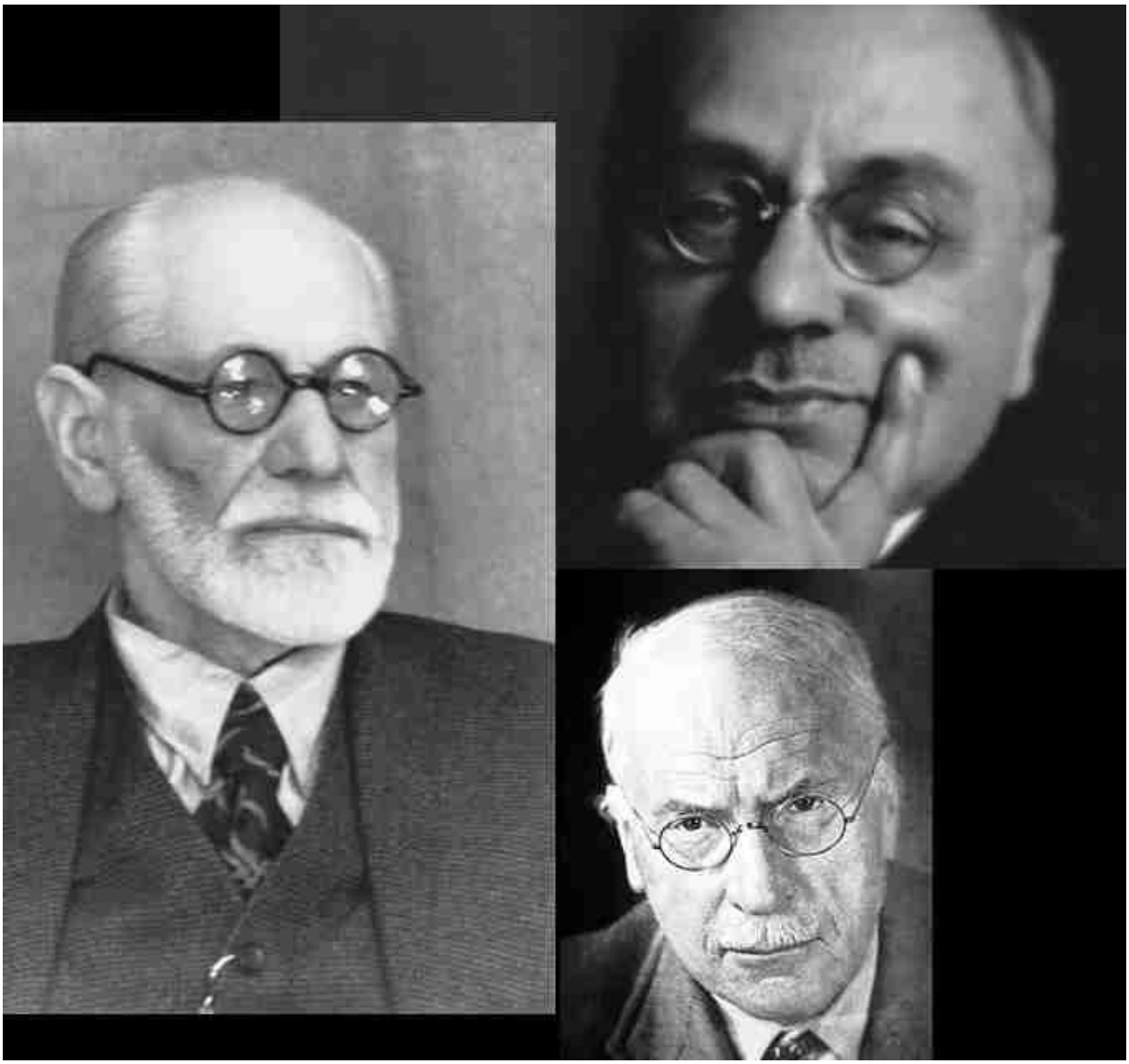
https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: As a matter of fact Freud was the far greater mind than Adler.
(2016-11-03 02:30)



To Robert H. Loeb

Dear Mr. Loeb, 26 August 1941

I’m very late indeed in answering your letter but I’ve been so busy in the last year that many letters have re- mained unanswered.

Now I have my vacations and I can do something about it.

I’m glad to know that you have found something that alleviates your distressing symptoms.

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct.

Also your comparison of Freud and myself.

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phe- nomena.

Concerning the type-problem with Freud and Adler, I admit it is an intricate one.

What I meant to say was that Freud's theoretical point of view is extraverted, whereas Adler's point of view is quite introverted.

Now if you read my article about the artist ("On the Relation of Analytical Psychology to Poetical Art" in Con- tributions to Analytical Psychology, 1928), you will find that I discriminate between the ordinary ego-consciousness of the man and his creative personality.

Very often there is a striking difference.

Personally a creative man can be an introvert, but in his work he is an

extravert and vice versa. Now I knew both Freud and Adler personally.

I met Freud when he was already a man in his 50's.

His general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type.

As you know, Freud himself was neurotic his life-long.

I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured.

That gave me the idea that Freud as· well as Adler underwent a change in

their personal type. First of all Freud, as a creative personality, had a definite

extraverted point of view.

In his personal psychology on the other hand, he underwent a tremendous change in his life.

Originally he [Freud] was a feeling type and he began later on to develop his thinking, which was neverquite good in his case.

He compensated his original introversion by an identification with his creative personality, but he always felt insecure in that identification, so much so that he never dared to show himself at the congresses of medical men.

He was too much afraid of being insulted.

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour.

But in his creative work he had the outlook of an introvert.

The power complex which both of them had showed in Freud's personal attitude, where it belonged.

In Adler’s case it became his theory, where it did

not belong. This meant an injury to his creative

aspect.

As a matter of fact Freud was the far greater mind than Adler.

Freud is a real view, Adler a sidelight, though of considerable

importance. The diagnosis of a type is extremely difficult

when it is a matter of a neurosis. As a rule in such a case you

see both, introversion as well as extraversion.

But the one belongs to the ego-personality, and the other belongs to the shadow- or

secondary personality. As is often the case, these two personalities can succeed each

other in life.

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa.

I hope I have answered your question.

Times are very hard and the atmosphere of Europe is oppressive.

It is difficult to understand that there are still Americans who do not realize what the world situation really is.

Hoping you are in relatively good

health, I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 301-302

https://aras.org/concordance/content/robert-h-loeb-

8-26-1941 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

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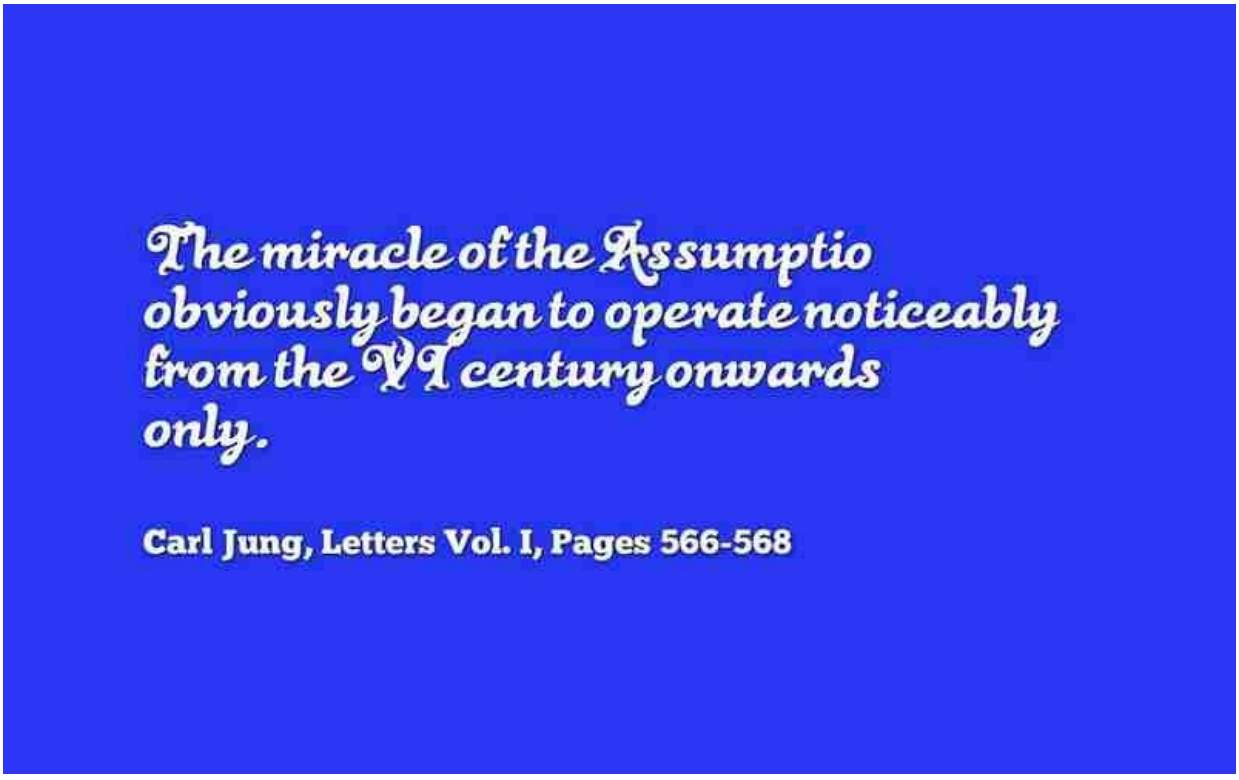
Some Carl Jung Quotations LII (2016-11-04 02:30)


The miracle of the Assumptio
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Carl Jung, Letters Vol. I, Pages 566-568

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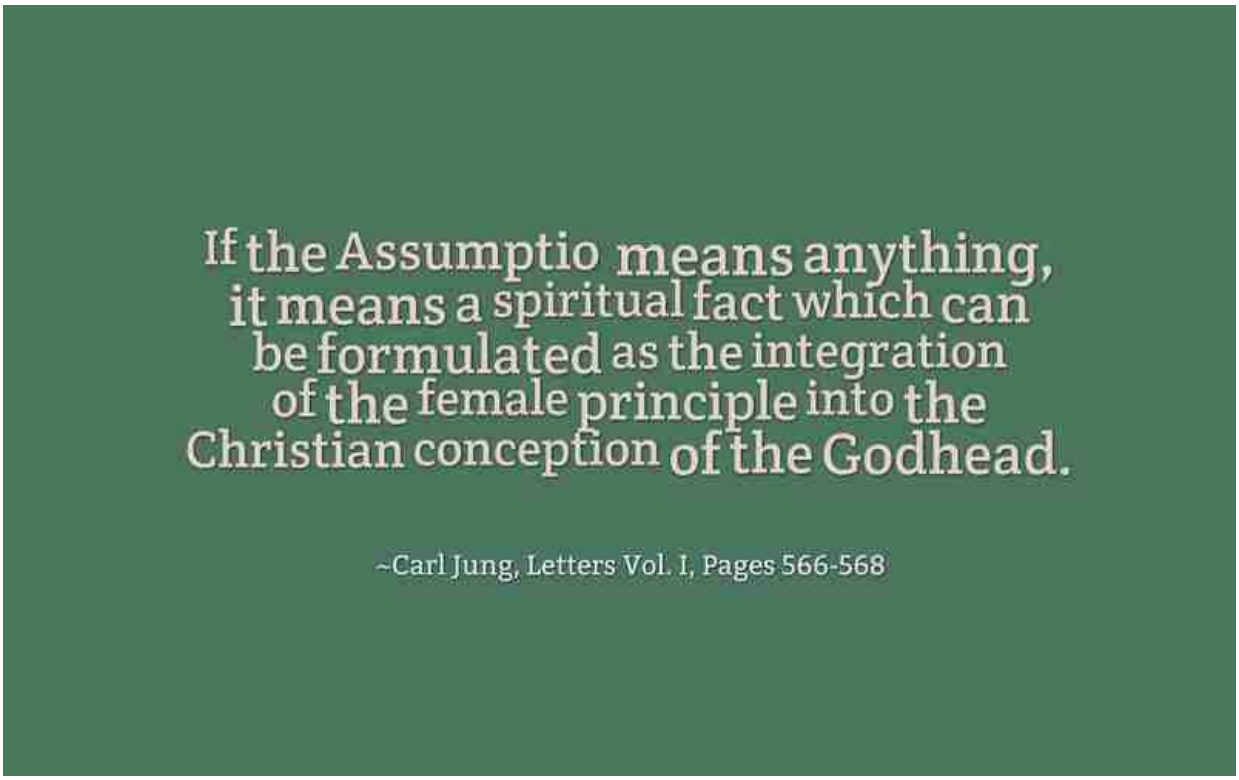
If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead.
~Carl Jung, Letters Vol. I, Pages 566-568

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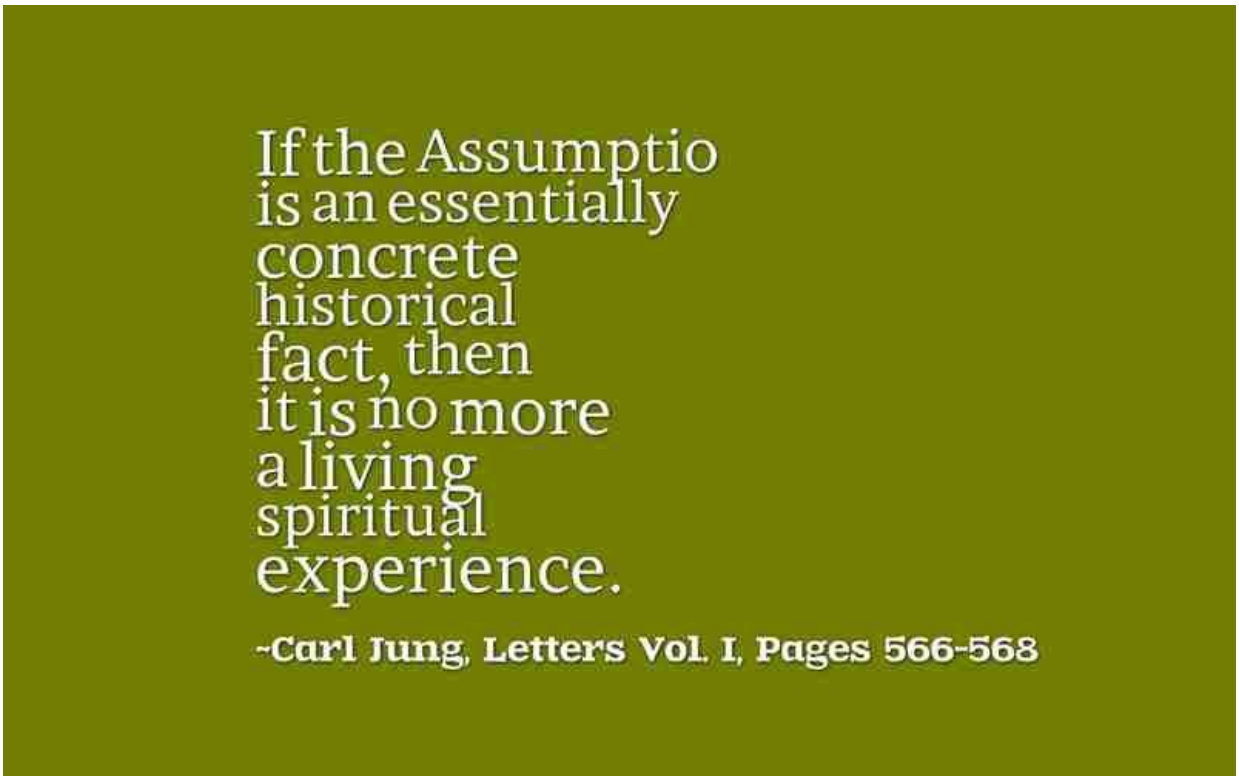
If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience.
~Carl Jung, Letters Vol. I, Pages 566-568

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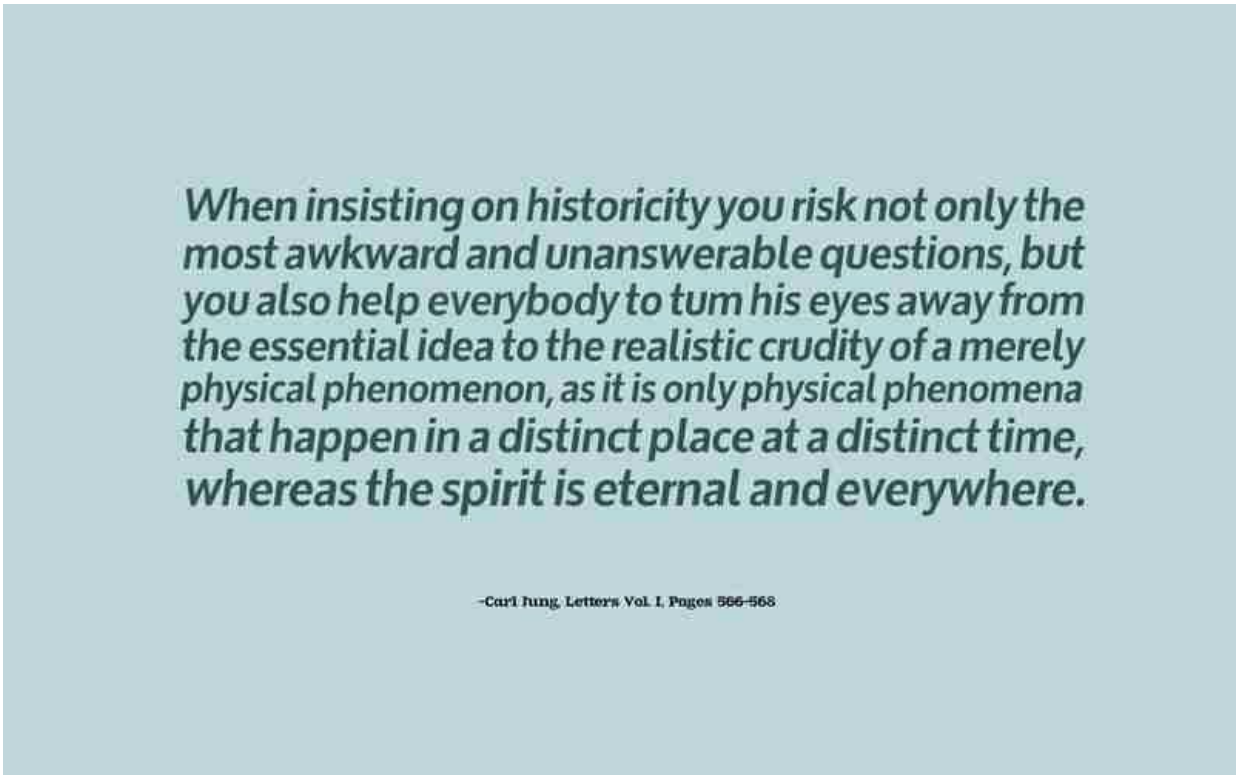
When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere.
-Carl Jung, Letters Vol. I, Pages 566-568

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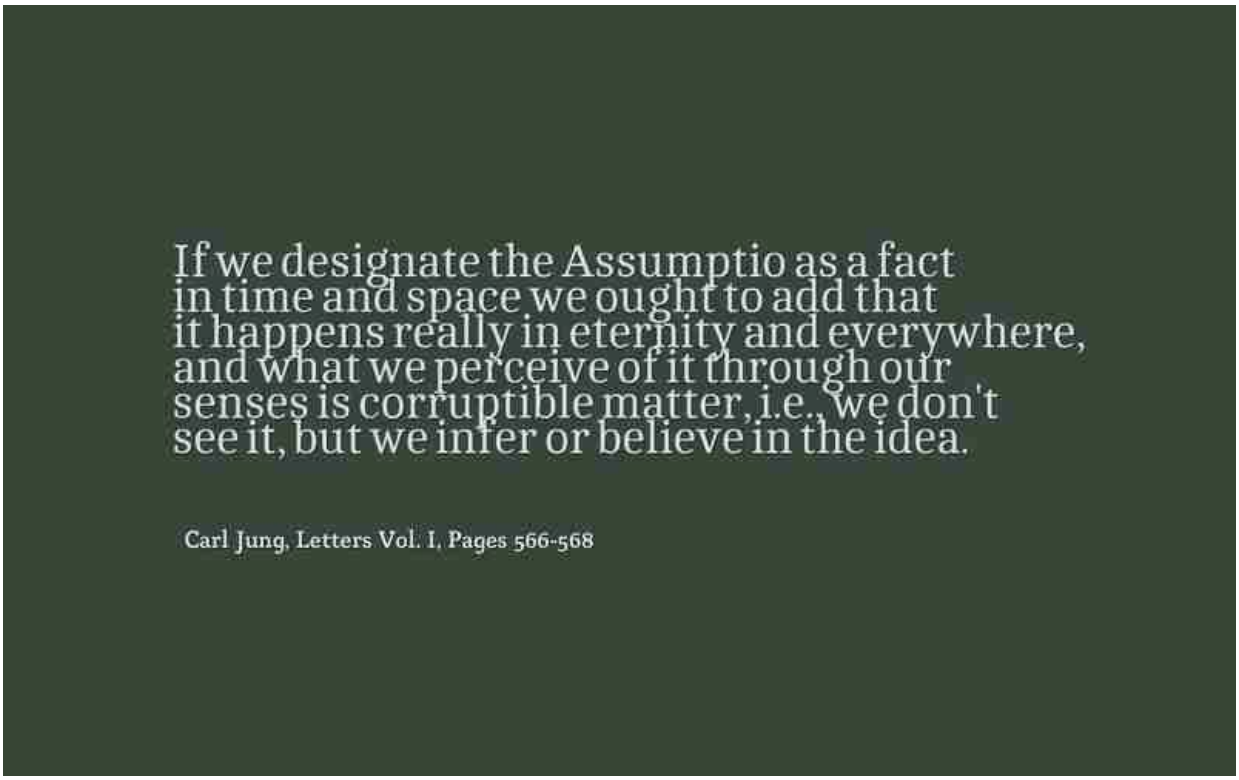
If we designate the Assumptio as a fact
in time and space we ought to add that
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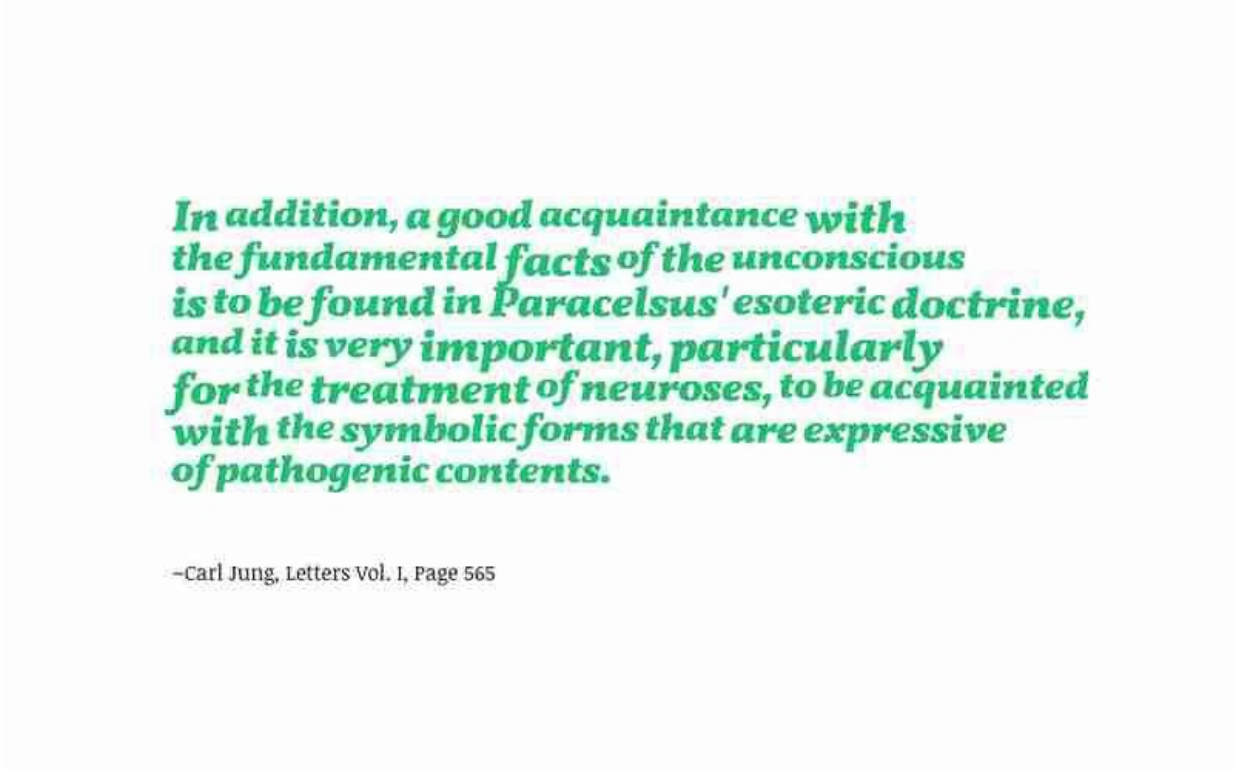
In addition, a good acquaintance with
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–Carl Jung, Letters Vol. I, Page 565

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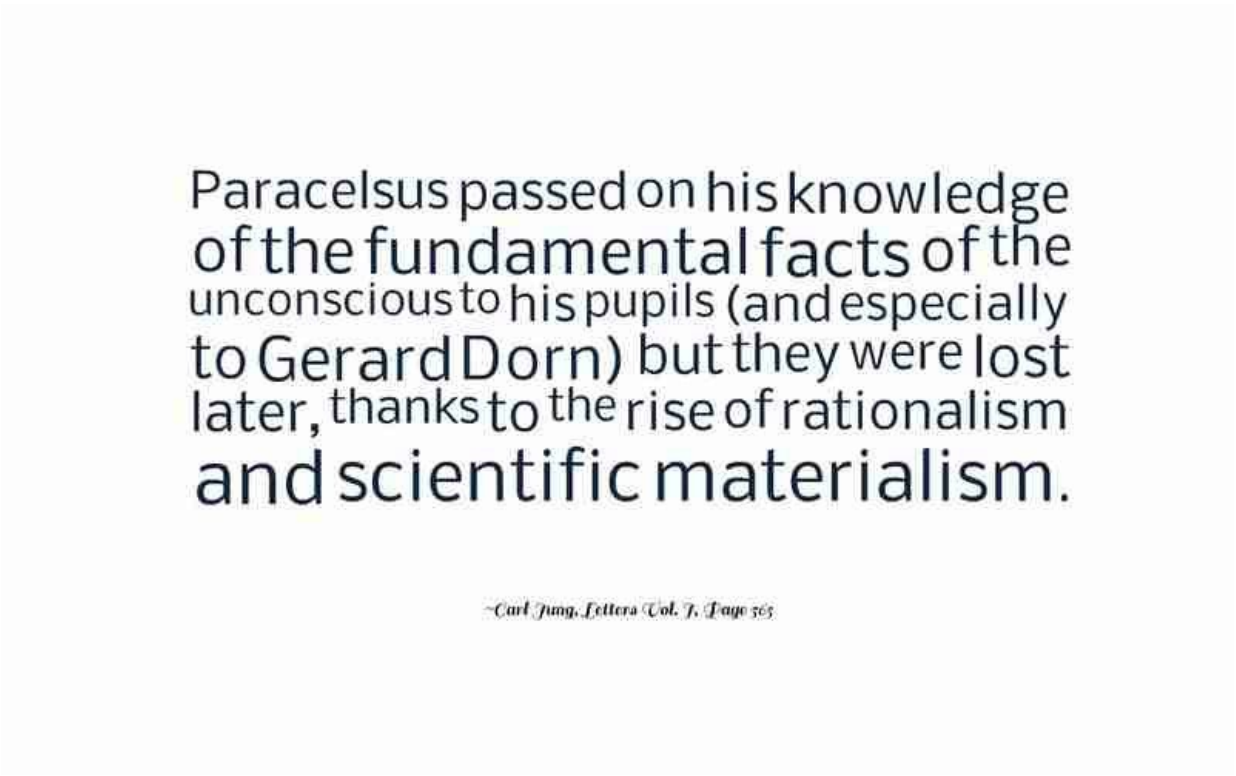
Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism.
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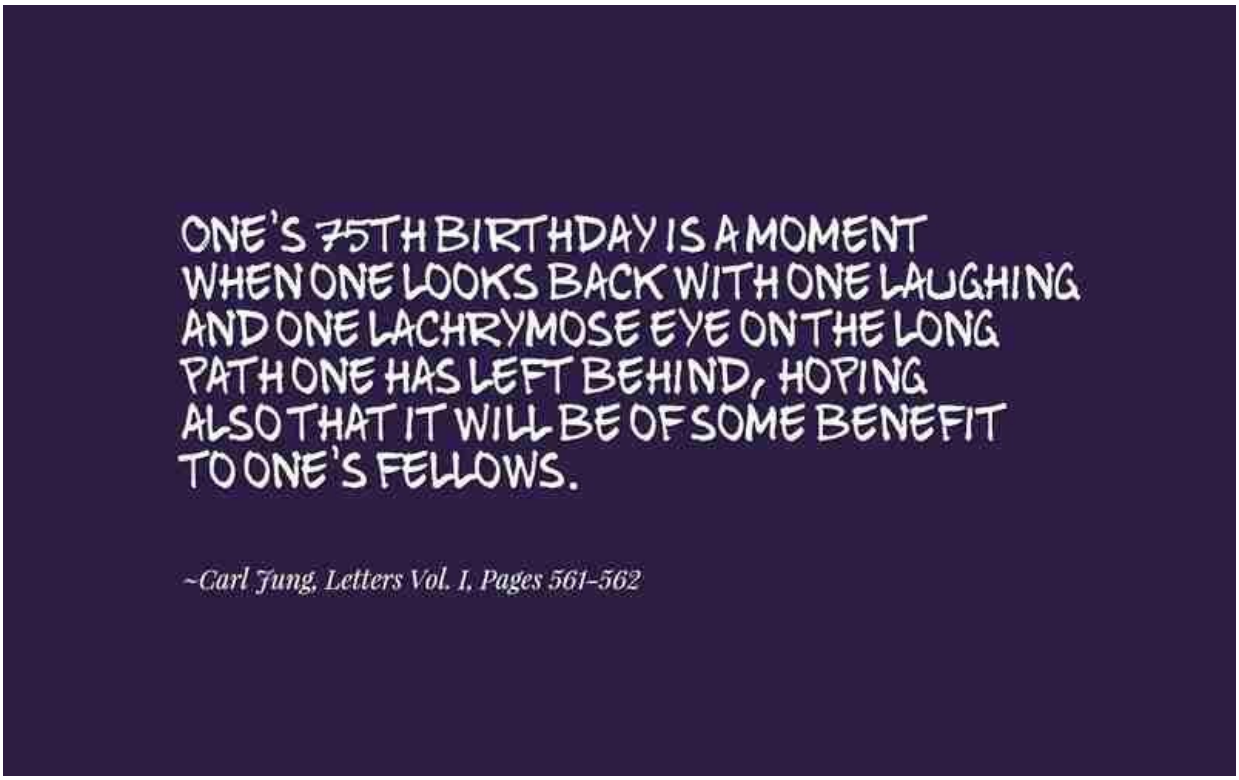
ONE'S 75TH BIRTHDAY IS A MOMENT
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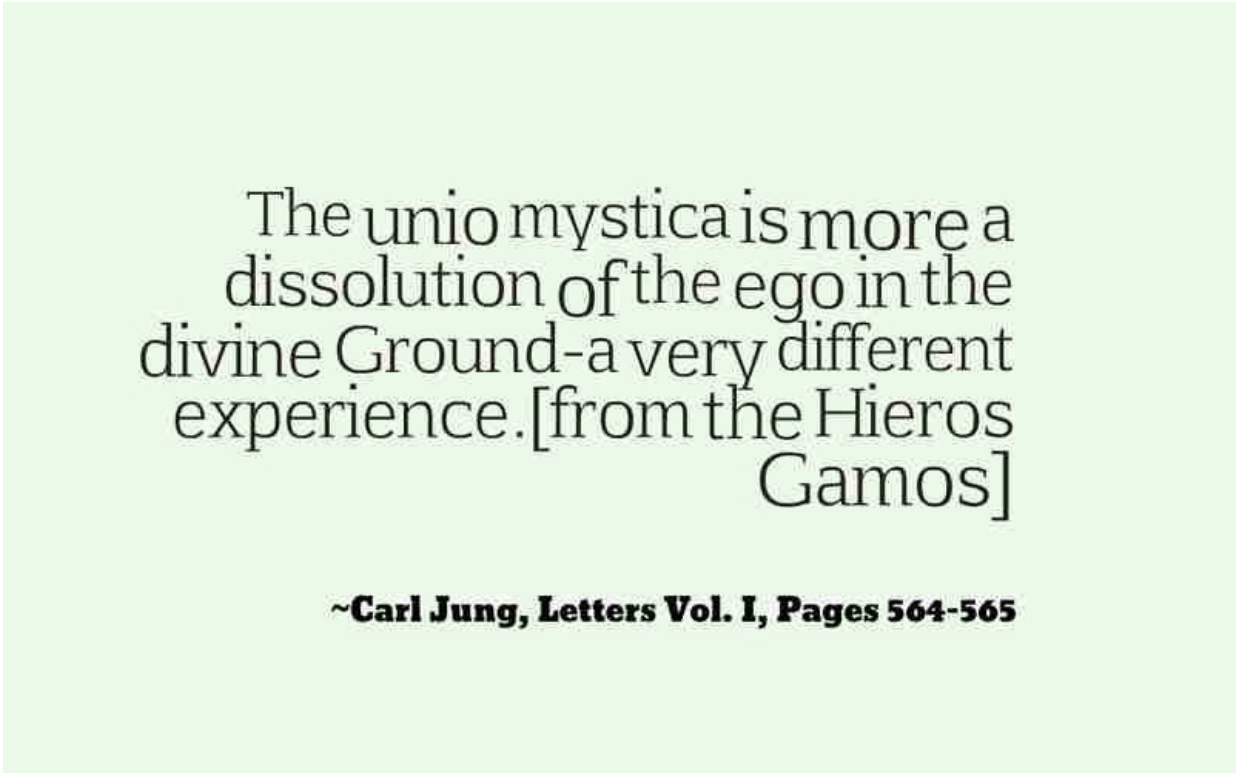
TO ONE'S FELLOWS.
~Carl Jung, Letters Vol. I, Pages 561–562

One's 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one's fellows. Carl Jung, Letters Vol. I, Pages 561-562


The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience.[from the Hieros Gamos]
~Carl Jung, Letters Vol. I, Pages 564-565

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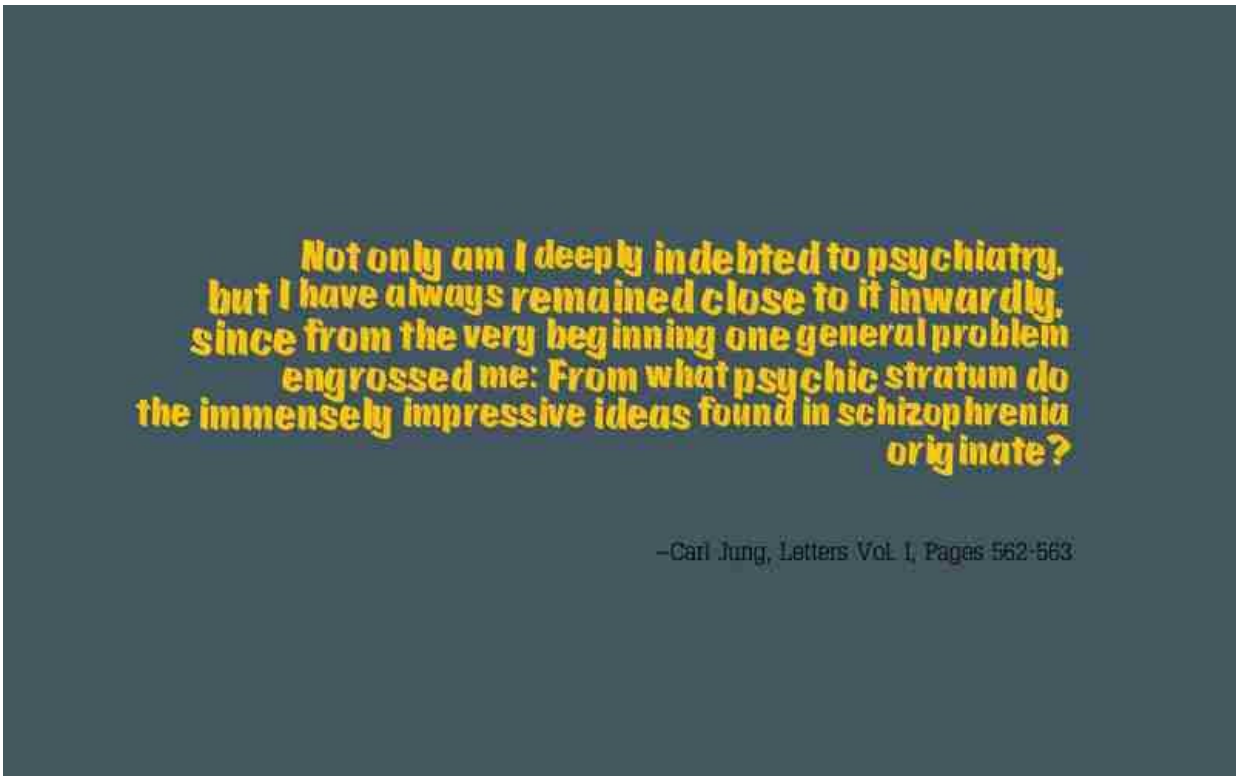
[from the Hieros Gamos] Carl Jung, Letters Vol. I, Pages 564-565


Not only am I deeply indebted to psychiatry,
but I have always remained close to it inwardly,
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originate?
–Carl Jung, Letters Vol. I, Pages 562-563

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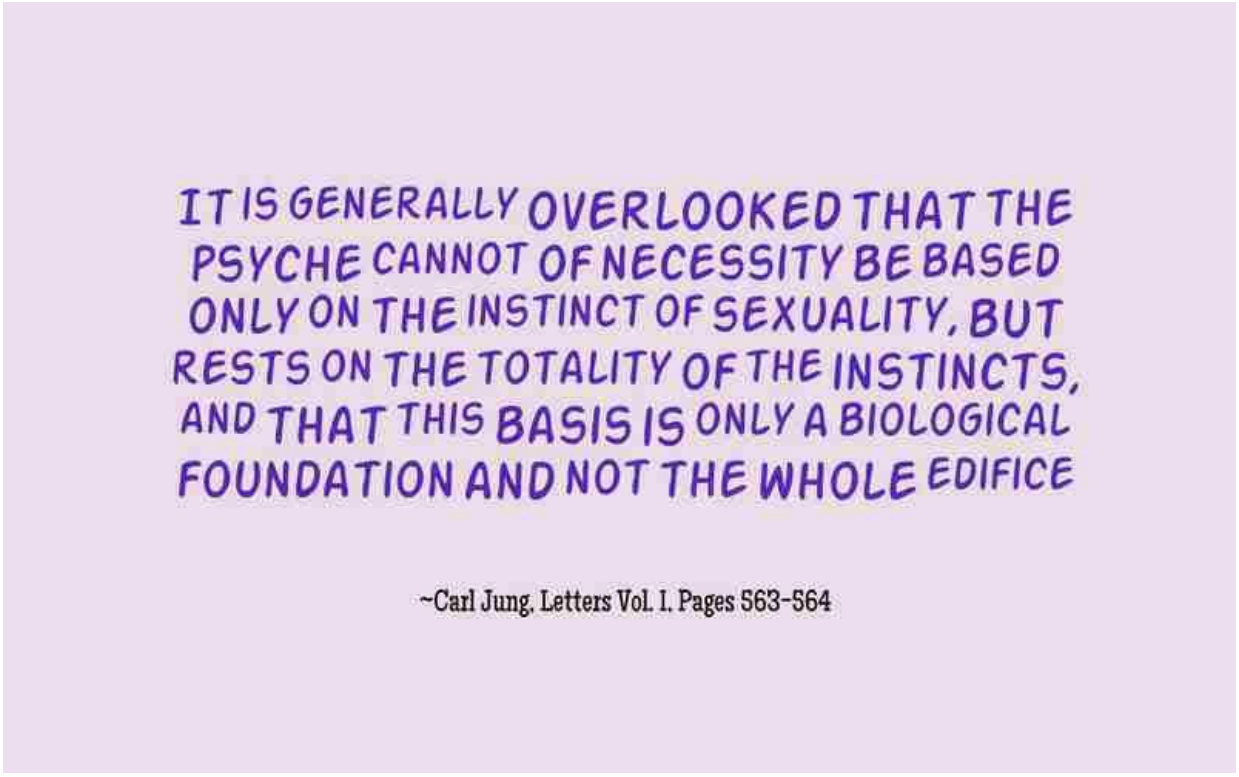
IT IS GENERALLY OVERLOOKED THAT THE PSYCHE CANNOT OF NECESSITY BE BASED ONLY ON THE INSTINCT OF SEXUALITY, BUT RESTS ON THE TOTALITY OF THE INSTINCTS, AND THAT THIS BASIS IS ONLY A BIOLOGICAL FOUNDATION AND NOT THE WHOLE EDIFICE
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It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not
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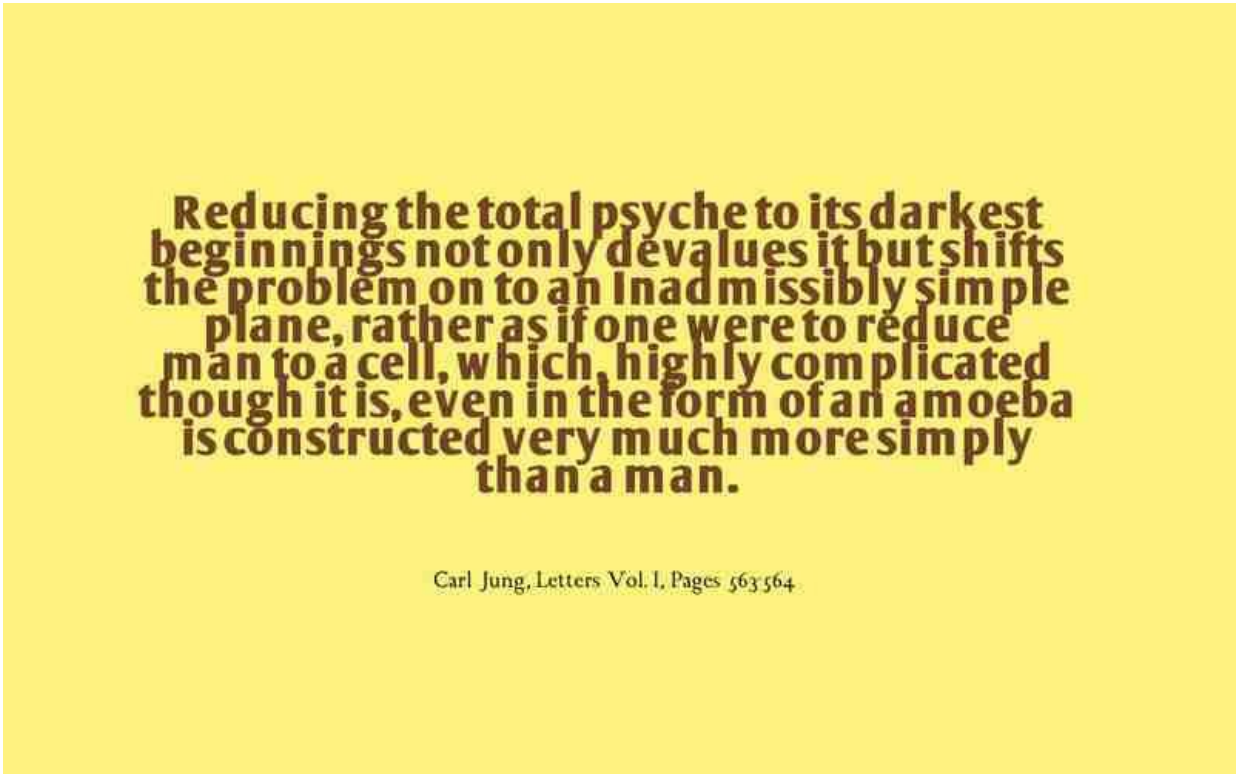
Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man.
Carl Jung, Letters Vol. I, Pages 563-564

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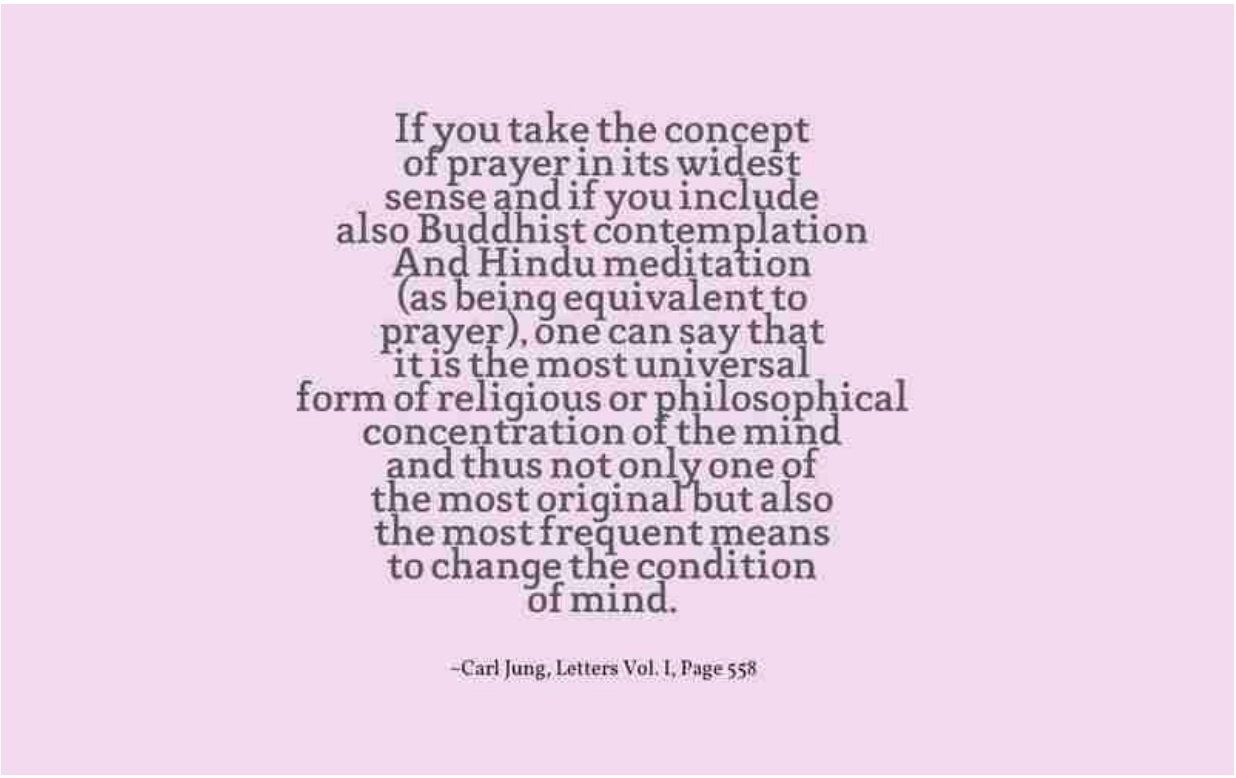
Carl Jung, Letters Vol. I, Pages 563-564


If you take the concept
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concentration of the mind
and thus not only one of
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~Carl Jung, Letters Vol. I, Page 558

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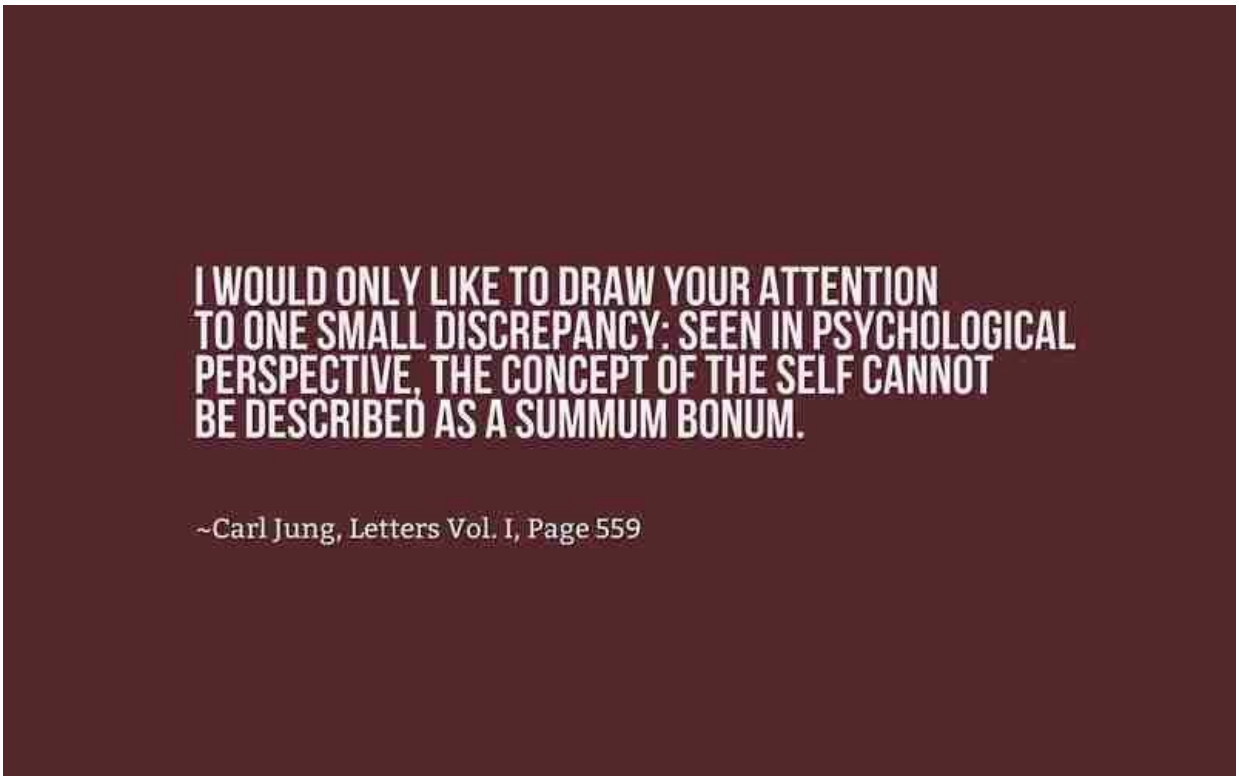
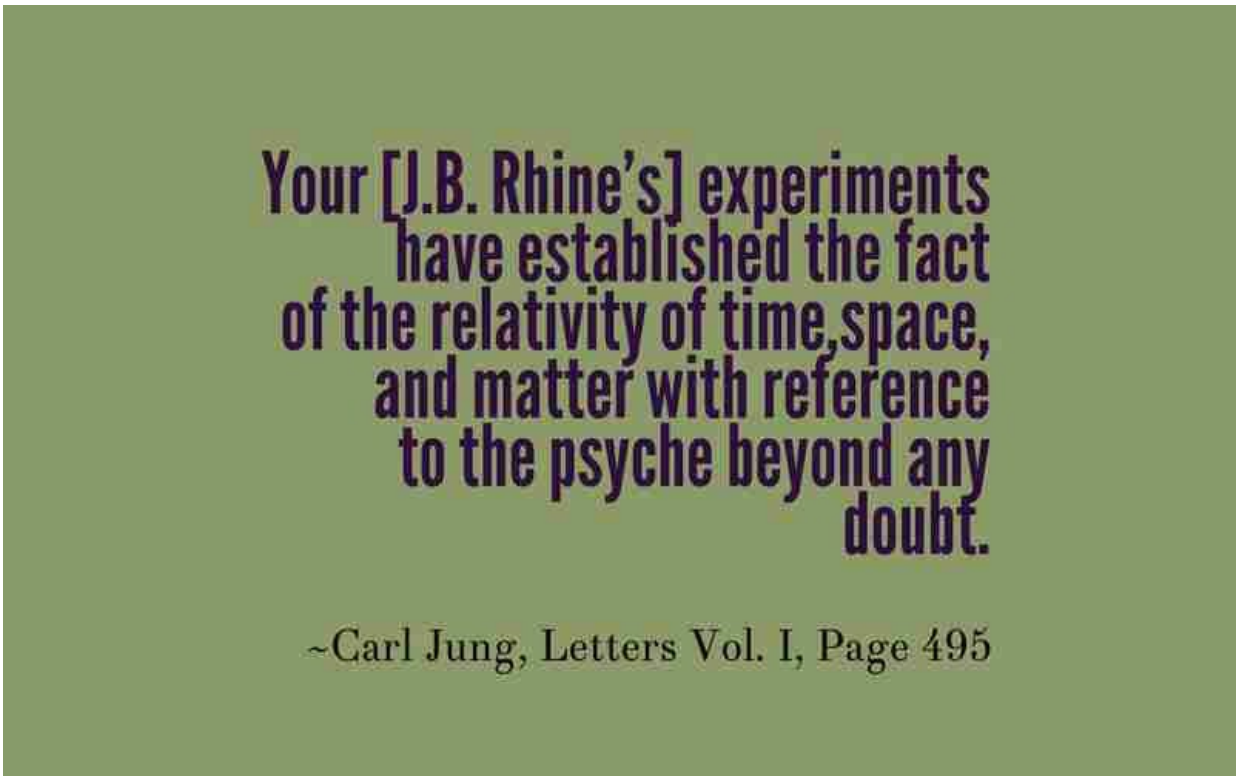

I WOULD ONLY LIKE TO DRAW YOUR ATTENTION
TO ONE SMALL DISCREPANCY: SEEN IN PSYCHOLOGICAL
PERSPECTIVE, THE CONCEPT OF THE SELF CANNOT
BE DESCRIBED AS A SUMMUM BONUM.
~Carl Jung, Letters Vol. I, Page 559

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum. Carl Jung, Letters Vol. I, Page 529


Your [J.B. Rhine's] experiments
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~Carl Jung, Letters Vol. I, Page 495

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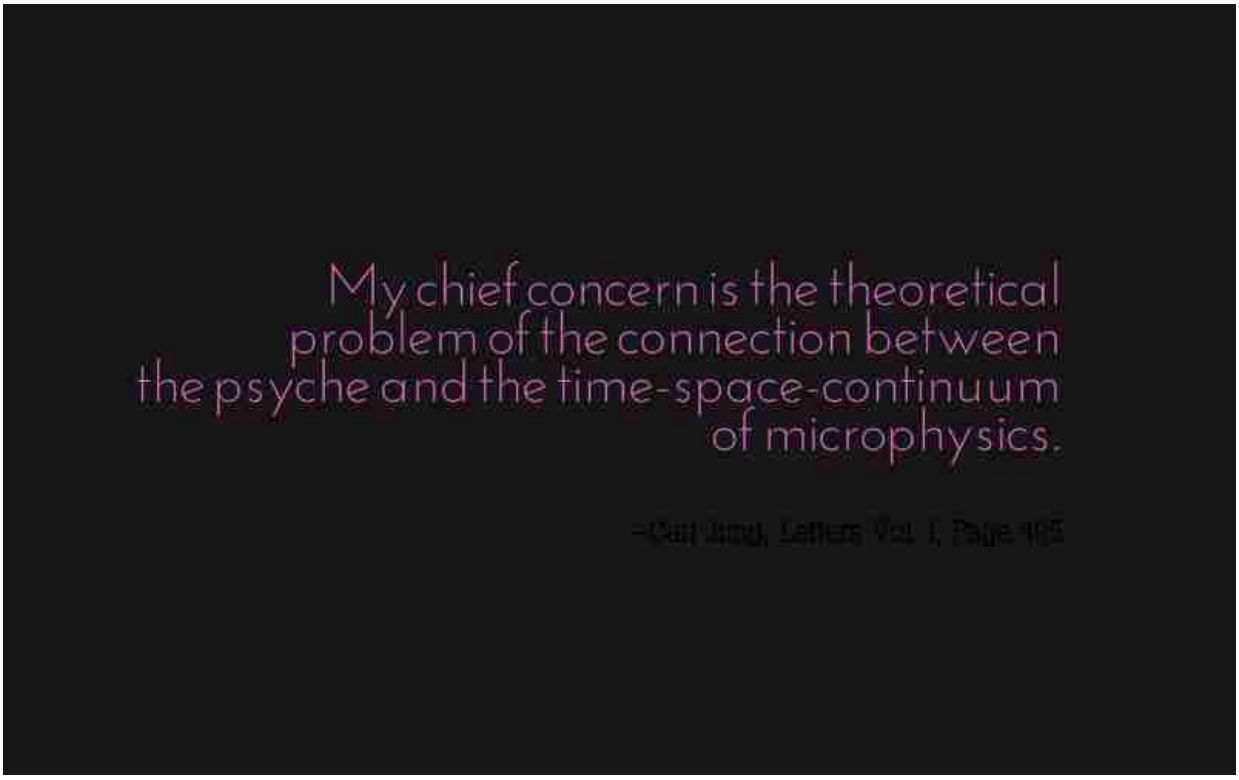
495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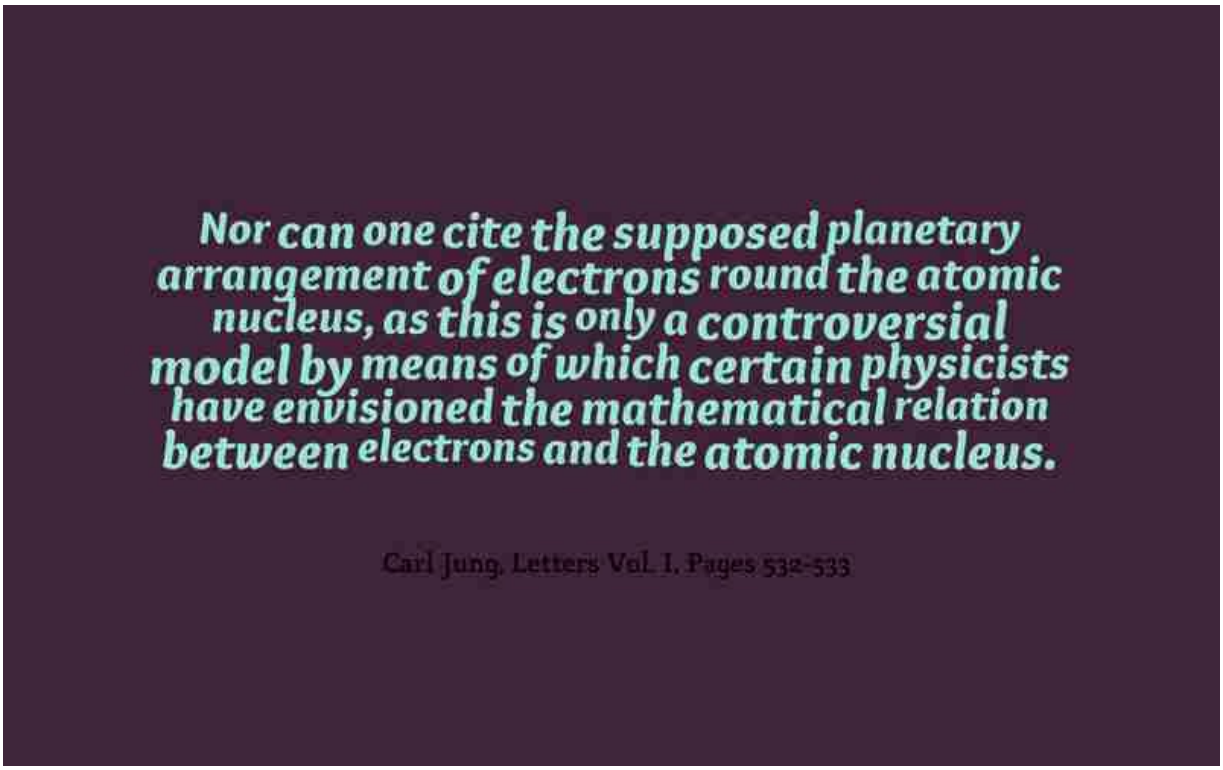
Nor can one cite the supposed planetary
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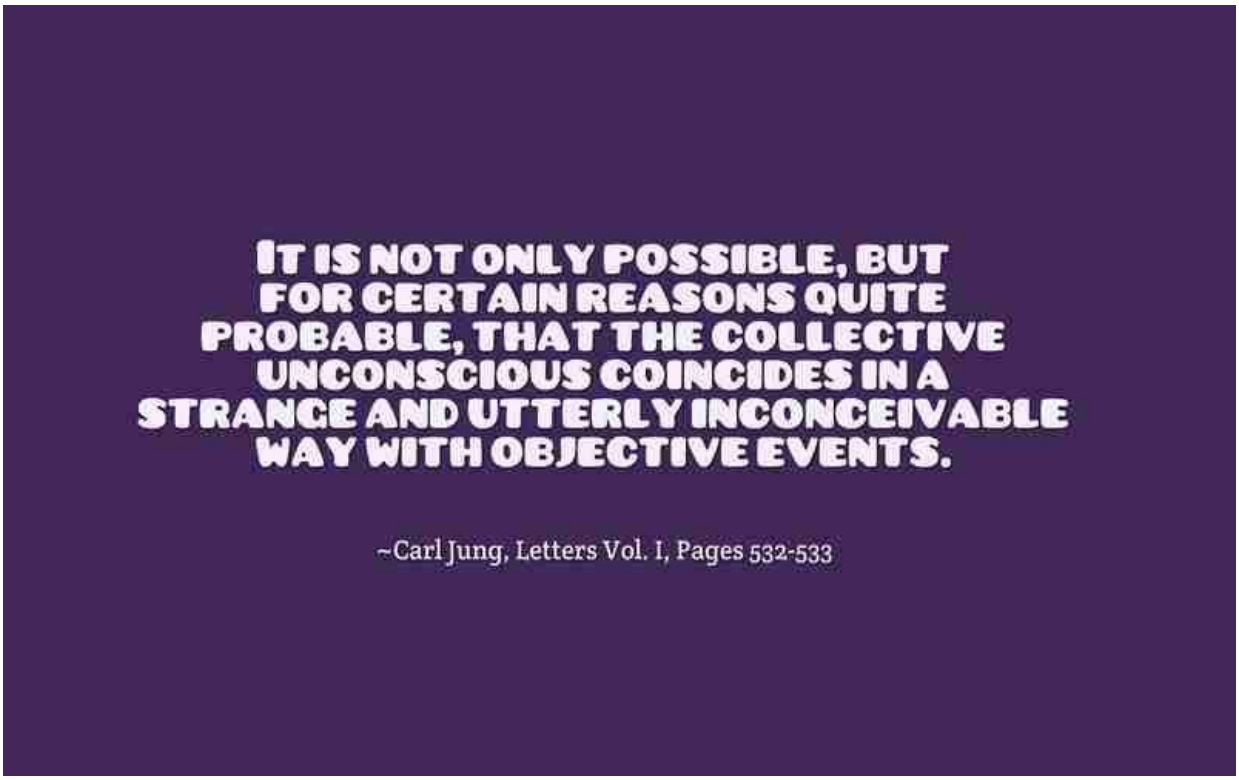
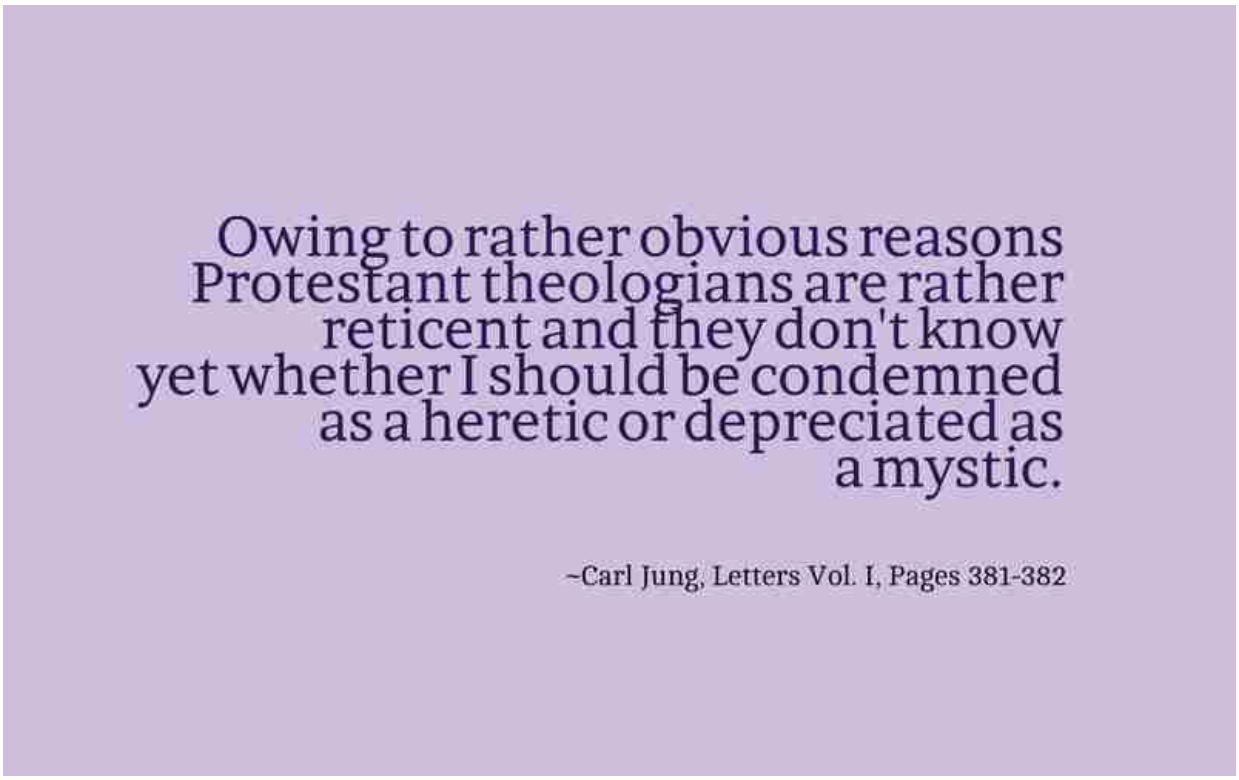
nucleus, as this is only a controversial
model by means of which certain physicists
have envisioned the mathematical relation
between electrons and the atomic nucleus.
Carl Jung. Letters Vol. I. Pages 532-533

Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical relation between electrons and the atomic nucleus. Carl Jung, Letters Vol. I, Pages 532-533


IT IS NOT ONLY POSSIBLE, BUT FOR CERTAIN REASONS QUITE PROBABLE, THAT THE COLLECTIVE UNCONSCIOUS COINCIDES IN A STRANGE AND UTTERLY INCONCEIVABLE WAY WITH OBJECTIVE EVENTS.
~Carl Jung, Letters Vol. I, Pages 532-533

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533


Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic.
~Carl Jung, Letters Vol. I, Pages 381-382

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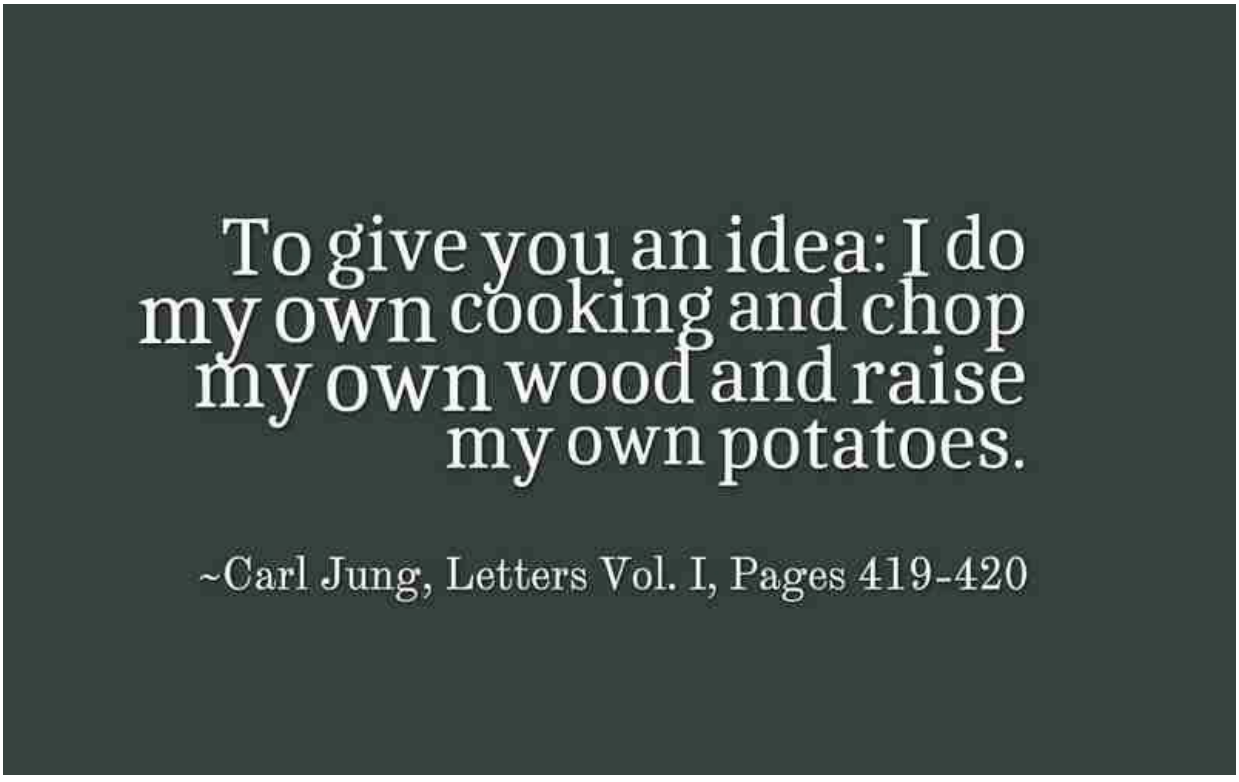
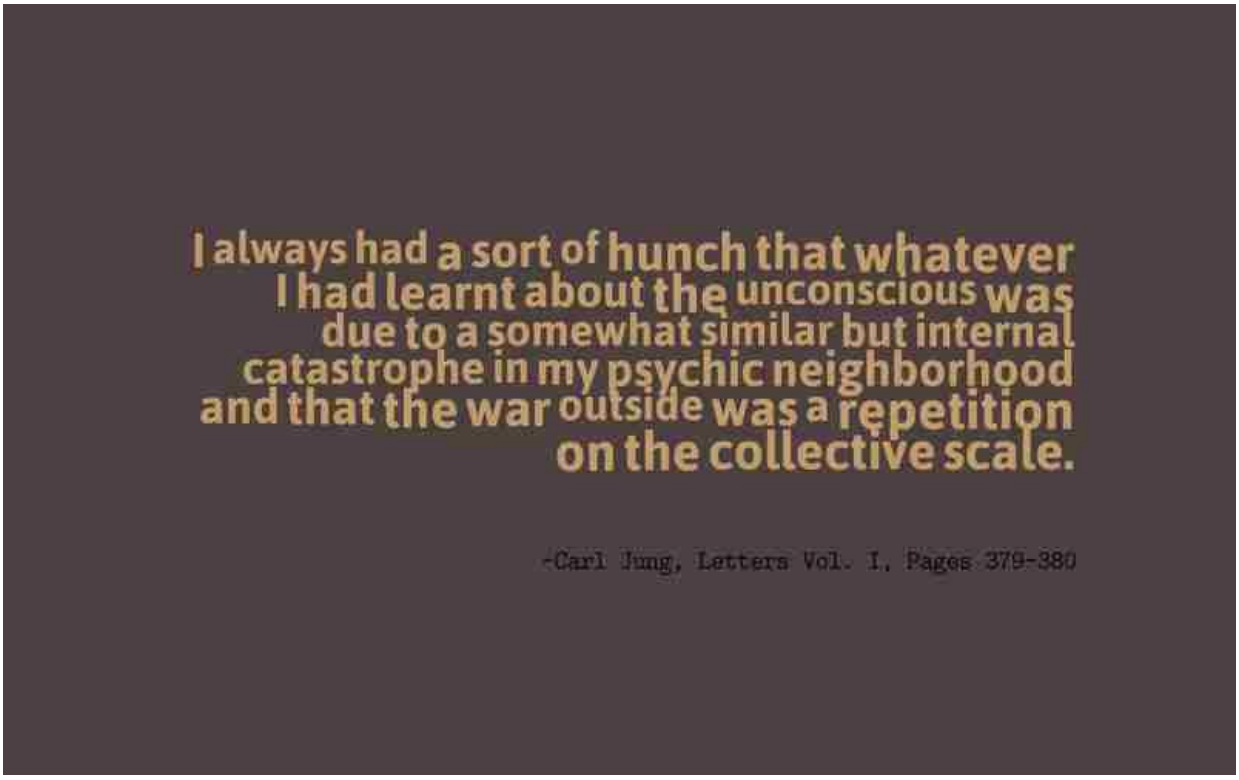


To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes. Carl Jung, Letters Vol. I, Pages 419-420


I always had a sort of hunch that whatever
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-Carl Jung, Letters Vol. I, Pages 379-380

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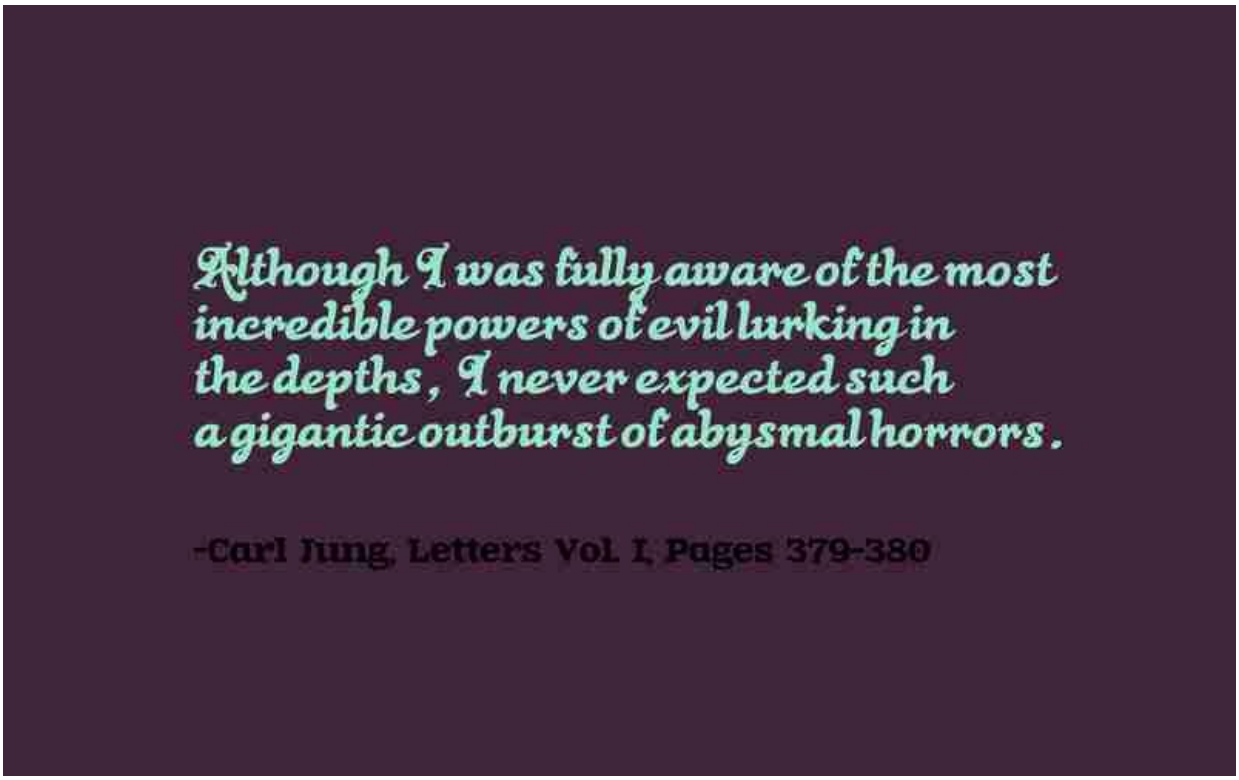
Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors.
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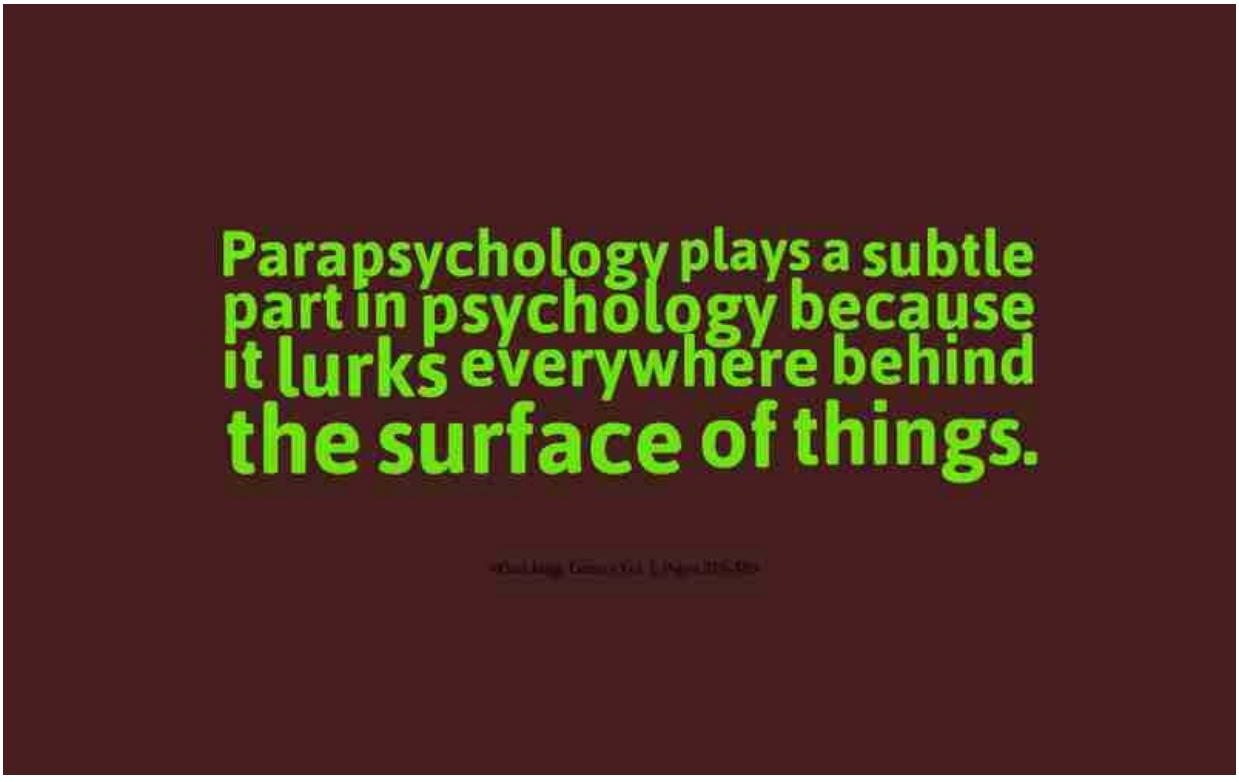
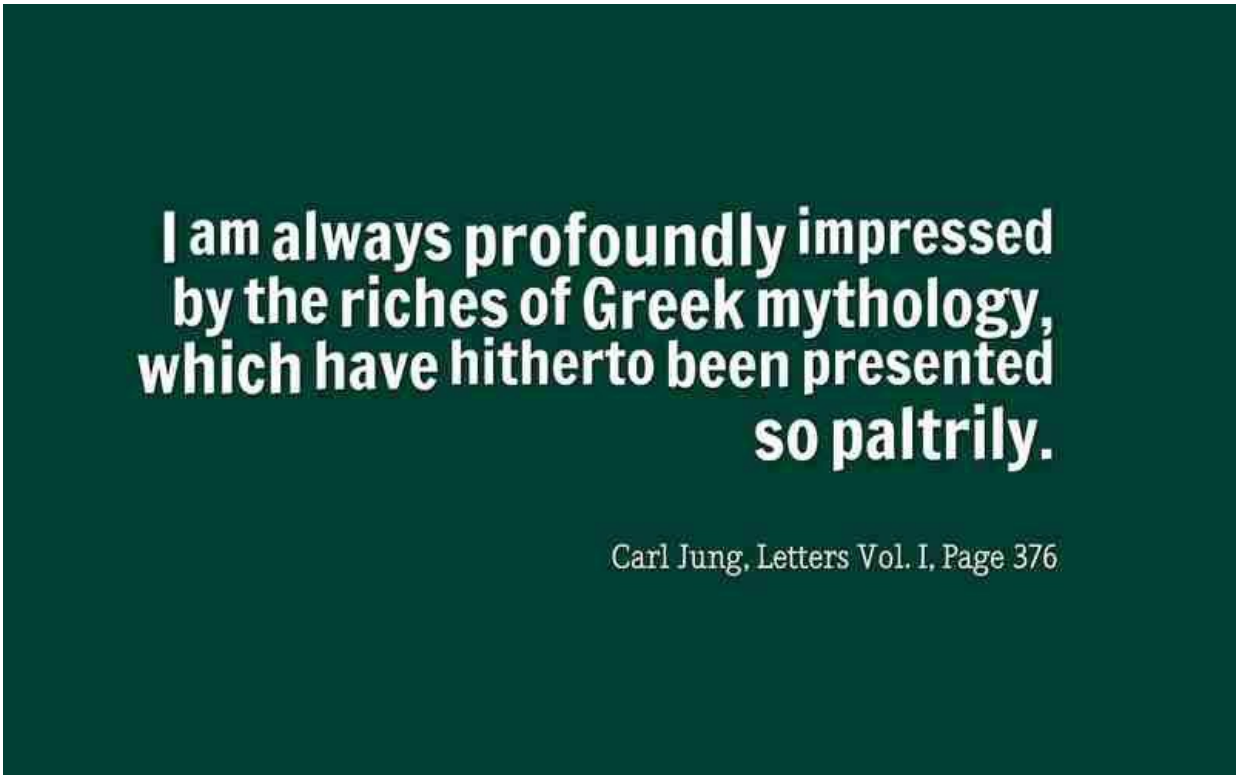


Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. Carl Jung, Letters Vol. I, Pages 378-379


I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily.
Carl Jung, Letters Vol. I, Page 376

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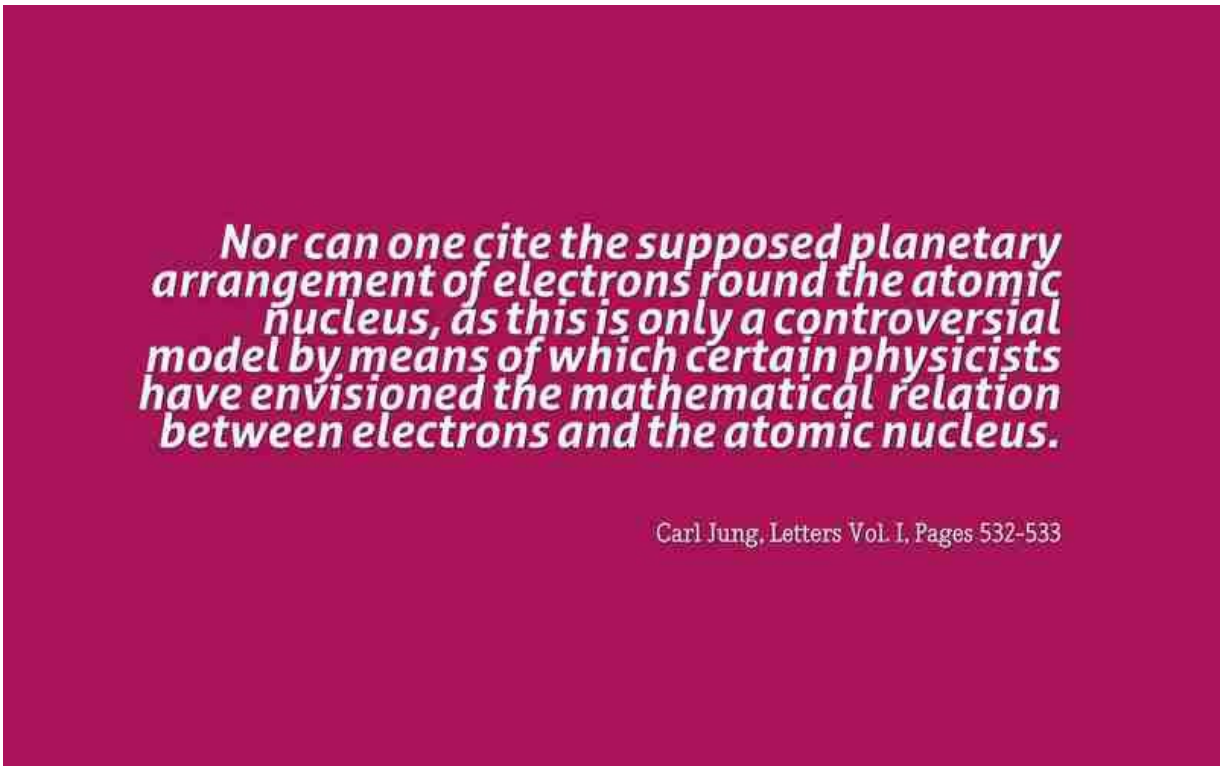
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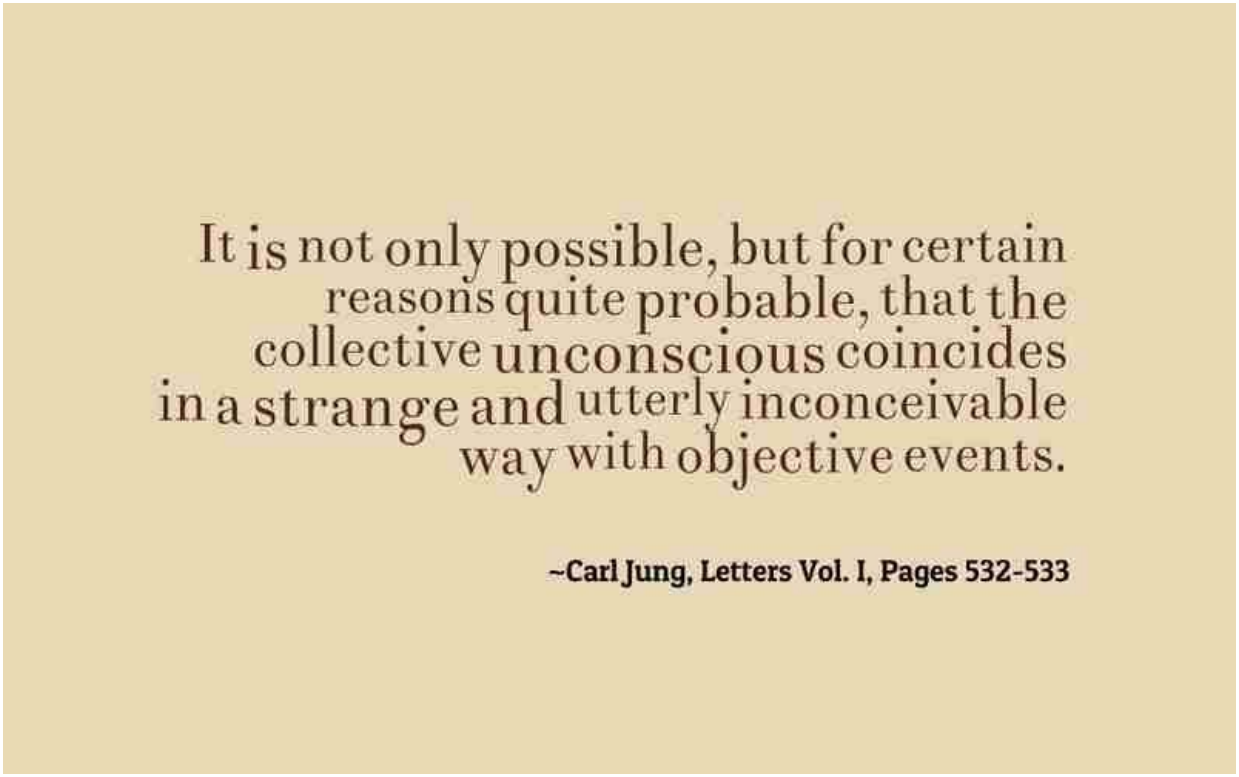
It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events.
~Carl Jung, Letters Vol. I, Pages 532-533

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533

Carl Jung across the web:

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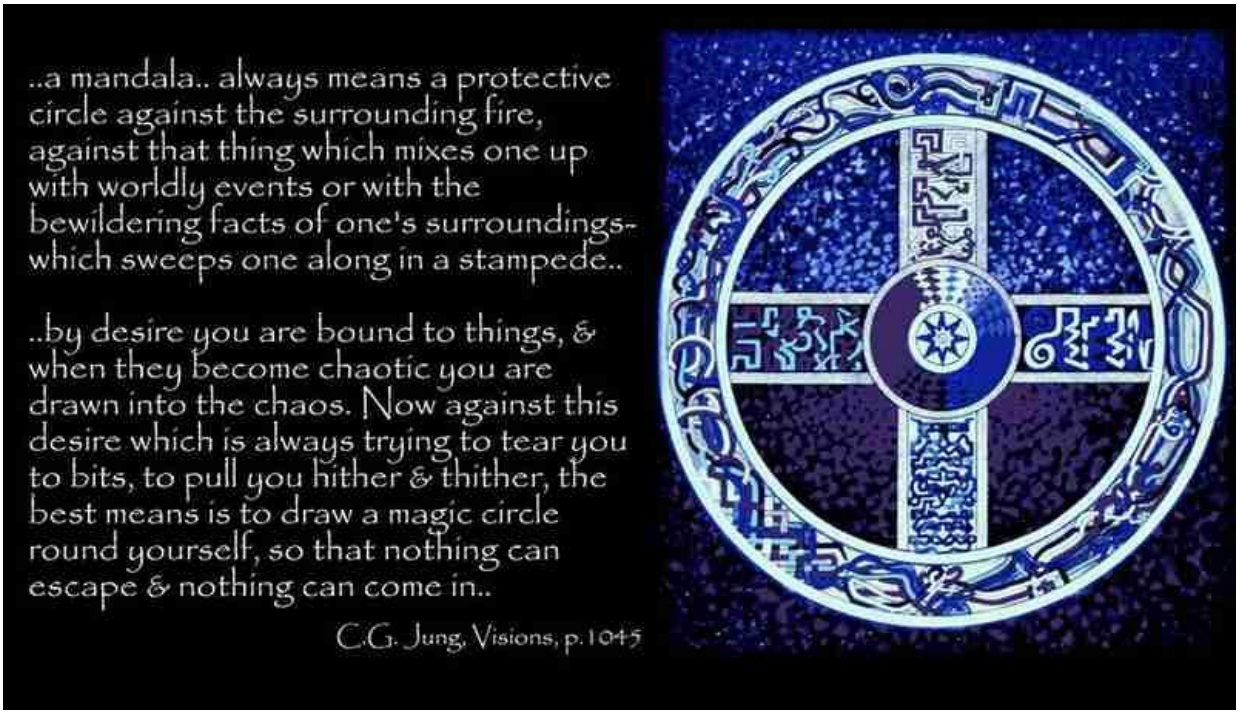
Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. (2016-11-05 02:30)


..a mandala.. always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings- which sweeps one along in a stampede..
..by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire which is always trying to tear you to bits, to pull you hither & thither, the best means is to draw a magic circle round yourself, so that nothing can escape & nothing can come in..
C.G. Jung, Visions, p.1045

Dr. Jung: Of course not, we are moving now in a field where she has understood almost nothing. She had these visions after she left here, and I have never had a chance to talk with her about them. It is utterly improbable that she could have understood this.

The whole thing develops in the unconscious with no interference from

the conscious. The next move will impress you with its simple logic.

The title of this new series of visions is: "The Pit of Onyx."

You know that onyx is a semiprecious stone of beautiful colors, usually rather dark.

Many precious vessels made of onyx are preserved from antiquity, particularly small vessels for ointments, or little tear jugs for funerals.

She says:The narrow path opened into a circle.

I saw a round pit of onyx which went down into the earth like a cone.

What do you make of the first sentence?-"the narrow path opened

into a circle." Mrs. Crowley: It looks like a mandala of some kind.

Dr. Jung: It is surely a mandala, and that always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings-which sweeps one along in a stampede, for instance.

And what makes one fall into such a chaotic

condition? Mrs. Crowley: Emotion.

Miss Hannah: Participation mystique.

Dr. Jung: In a state of participation mystique one always projects emotion, but that emotional condition is brought about, according to the Buddhist teaching, by what?

Mrs. Bailward: The flames of desire.

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos.

Now against this desire which is always trying to tear you to bits, to pull you hither and thither, the best means is to draw a magic circle round yourself, so that nothing can escape and nothing can come in; that is the first attempt at an attitude.

And in the center of this circle is that round pit of onyx going down into the

earth like a cone. What is that thing for?

What will happen when she approaches the center of

the circle? Frau Stutz: Either she will fall in or

something will come out.

Dr. Jung: Yes, and this situation would be like the lion making for the amphora.

The pit of onyx would be the amphora, and onyx is a precious substance out of which vases are made, so she is seeking a particularly precious vessel in which something is contained, out of which something might come, or into which she might get-we don't know.

She might fall in, we must see what follows.

But inside this magic circle she would be protected against the surrounding flames, the desire and the Panicky condition.

Now she looks down into the pit, and says: "At the bottom I beheld an old Indian woman holding in her arms the Mexican image which seemed alive."

We assumed that that Mexican image must be a spiritual symbol because it was in the sky, in the kingdom of the air.

So at the bottom of the pit of onyx, the mandala, she beholds a symbol of a

peculiar kind of spirit. Why should it be Mexican? And why an Indian woman?

Mrs. Baumann: She is an American.

Dr. Jung: Yes, these are her ancestors who are connected with the soil, and soil is just matter, the absolute opposite of the spirit, yet it contains the spirit.

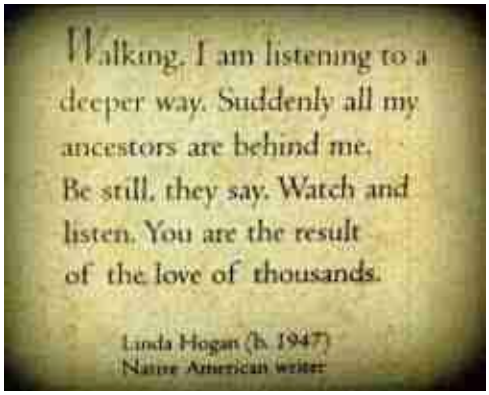
Without encountering the soil one would never realize the spirit; it needs that resistance of matter in order to reveal itself.

So she comes back to her primitive Indian ancestors, her spiritual ancestors, and the old Indian woman is holding that spiritual Mexican image which seems to be alive.

The symbol of the spirit has gained life. Carl Jung, Visions Seminar,

Pages 1045-1046 [Image Courtesy of Craig Nelson]

Carl Jung: Your ear troubles are very distressing. (2016-11-06 03:30)


Walking, I am listening to a deeper way. Suddenly all my ancestors are behind me. Be still, they say. Watch and listen. You are the result of the love of thousands.
Linda Hogan (b. 1947)
Native American writer

To Dr. S.

Dear Colleague, 15 July 1939

I am here again in October and can see

you then. Your ear troubles are very

distressing.

They can of course be considerably intensified or reduced by one’s subjective attitude.

Even an ordinary whisper can become unendurable as soon as one’s inner attention is

directed towards it. Conversely, it can completely disappear if one forgets it.

These phenomena can to a large extent be "overheard."

As soon as one’s attitude becomes autoerotic in any way, the symptoms increase.

An autoerotic attitude necessarily results if, for instance, the function of relationship (Eros) is not sufficiently attended to; that is, if something that ought to be put outside oneself is left inside.

That is one possibility.

The other possibility is a reluctance to go along with fate, with the result that the importance of the body is abnormally enhanced.

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 274 Carl Jung across the web:

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Carl Jung: the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it. (2016-11-07 03:30)

To Egon Freiherr von

Eickstedt Dear Colleague,

3 July 1939

While I greatly appreciate your kind request for an article on the racial problem, I regret to have to inform you that I have concerned myself far too little with racial questions to be able to say anything decent about them.

Equally, the connection between bodily disposition and psychic peculiarities is still so obscure to me that I can- not venture to speculate about it.

My typology is concerned only with the basic forms of psychological attitude which I could not at present identify with any physiological or anatomical dispositions.

I hope, therefore, that you will not take it amiss if I cannot fulfil your expectations.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 272 Carl Jung across the web:

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Carl Jung: Try to touch things that remind you of your·reality. (2016-11-08 03:30)

Anonymous

Dear Mrs. N., 22 May 1939

Regression into childhood is a very typical effect of a

brain hemorrhage. I can imagine that these impressions

have a strong effect upon you.

The presence of a person dying (and under such conditions) has a definite effect upon one's unconscious.

Such an influence makes the world unreal and strengthens the unconscious so that it often forms a vortex in which one is sucked under.

Be careful that this does not happen to you!

Try to touch things that remind you of your·reality.

I also hope that my letter will be a cool draught from another world.

I think you always have the chance to run into stormy

weather at sea. With me the sea usually tries its best to

imitate a mill-pond.

Mrs. X.'s great scheme of a world symbol collection is certainly a great adventure.

I confess my imagination cannot even grasp the scope of it, but we have heard of mountains in labour which eventually brought forth a mouse.

Thus we won't disturb her.

The idea itself is quite useful, but such a thing, if efficiently done, should be based on the collaboration of at least one hundred scholars.

The Jewish race problem is really a crucial question, so crucial that I wouldn't

know how to tackle it. It has so many aspects and every one of them leads to any amount of misunderstandings.

If we were living in a calm world where a reasonable discussion would be possible and where people would be sure that they were always dealing with gentlemen, one could risk a discussion, but the general atmosphere is poisoned and overheated to such an extent that every word sounds wrong.

It is an almost hopeless beginning to say something about the race problem.

I have actually reduced my work simply because I had to do it and I expect to reduce it still more in the fu- ture.

I had something like a little collapse the other day on account

of overworking. I feel quite all right now again, but I have to

be careful.

When I'm less plagued with patients my spirit grows perhaps more adventurous and then I might have some ideas again, but for the time being I have not even ideas.

Hoping you are otherwise always in good health, I remain with

best wishes, Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages

271-271 Carl Jung across the web:

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Carl Jung: You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do.
(2016-11-09 03:30)

To Hugh Crichton-Miller

My dear Crichton-Miller, 28 June 1939

I have seen the list of the English delegates which Dr. Strauss has

sent to our secretary. I was surprised not to find one single name

known to me.

I should think that more representative men would

be preferable. I expect you are coming to the

meeting.

Your presence is all-important, because the English delegation does not impress me as being in any way au courant with the delicate situation in the International Society.

I am afraid that under the circumstances certain prejudices might decide instead of common sense.

Therefore I think your presence, not only as a vice-president but also as a representative of higher reason, will be indispensable.

You know that I am still under the suspicion of being a secret Nazi agent

despite all I say or do. On account of this there ought to be somebody on

the board who is "above board." Fortunately enough the Dutch have

invited us to Holland for the next Congress.

In this way we have gained at least 2 years of indecision over against Germany.

It is also imperative that there is a person of authority present at this meeting of delegates, because I shall propose new elections.

This is partially due to the fact that I want to withdraw as an international president and partially to the fact that it will be necessary to take the wind out of the sails of the opposition to which I am no persona grata but rather a persona suspecta.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 271-272

http://munksroll.rcplondon.ac.uk/Biography/Deta

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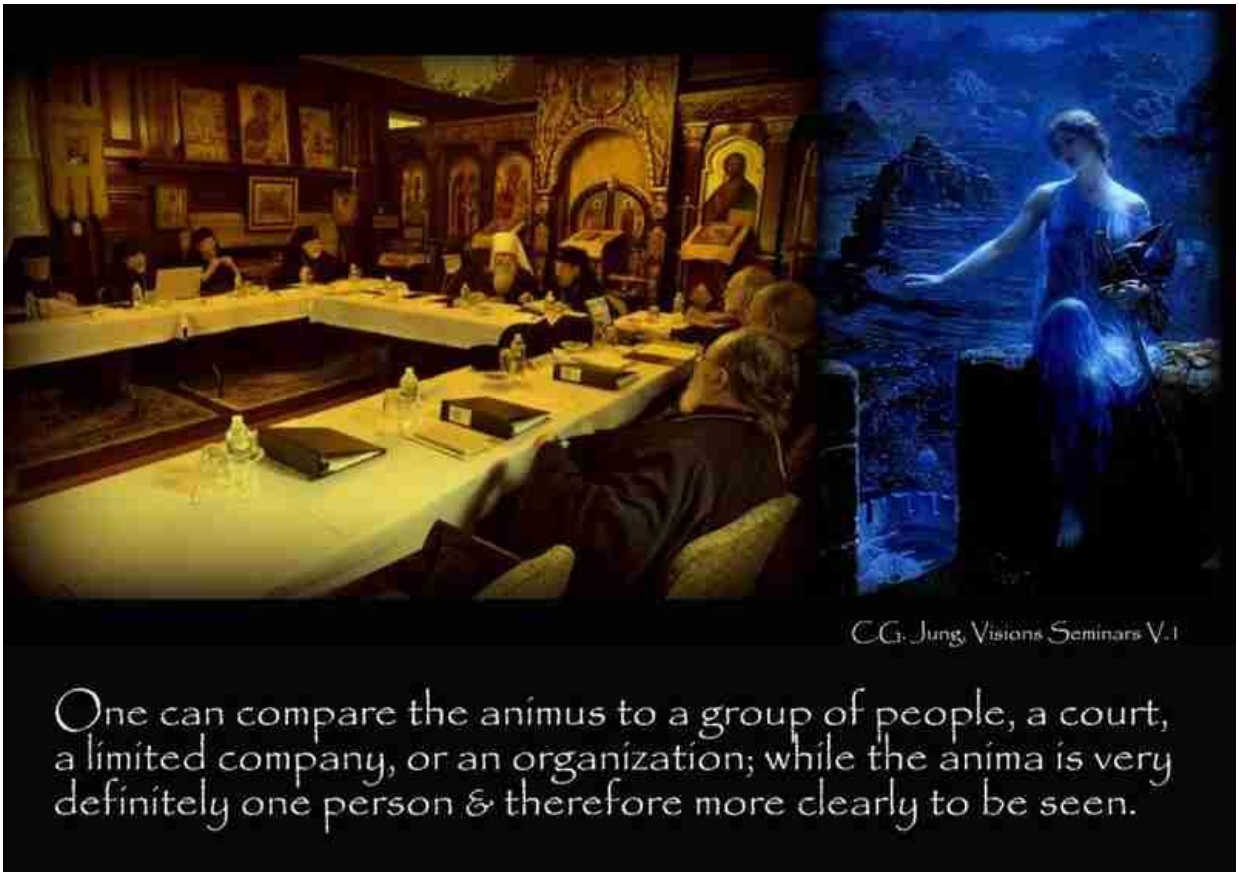
Carl Jung: The animus is in this respect rather difficult to deal with because it is a plurality. **(2016-11-10 03:30)**


C.G. Jung, Visions Seminars V.1
One can compare the animus to a group of people, a court, a limited company, or an organization; while the anima is very definitely one person & therefore more clearly to be seen.

The animus is in this respect rather difficult to deal with because it is a plurality.

One can compare the animus, as I have said, to a group of people, a court, or a limited company, or an orga- nization; while the anima is very definitely one person and therefore more clearly to be
seen.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the con- nection between the conscious and the unconscious; there the anima is in her right place.

That is, she is not in between myself and my audience, but in between myself and my unconscious audience, a mirror reflex of this world, the collective unconscious.

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head.

That is indeed a very wrong idea.

You should think of the collective unconscious in a very primitive way, then you are about right, at all events much nearer to the facts than when you think of it in psychological terms.

You should think of it in the terms of primitive man, as the ghost land, all the invisible dead people amongst us.

Or a good idea of the collective unconscious is that it is a sort of unknown or unconscious reality, the unknown in everything and in everybody.

For instance, the unknown and invisible nature of this chair.

Of course, any person of ordinary mind would deny emphatically that there was anything unknown in this chair.

If they don't know what is in the chair they simply tear it open and see that there is hair or some other kind of stuffing in it, and the wood can be examined to see whether there is anything inside
that, and they know about the maple tree from which it is made, so everything is perfectly normal.

Yet they entirely forget that they have not penetrated the secret of cellulose, nor the secret of the atoms of which the chair is composed.

There is an absolutely cosmic secret, an existing thing in the chair, and you see that forms the collective un- conscious. Carl Jung, Visions Seminar, Pages 204-205

Carl Jung: The dynamic principle of fantasy is play... (2016-11-10 03:30)

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. Carl Jung, Evans Conversations, Page 22.

That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact never- theless. Carl Jung, Evans Conversations, Page 22.

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of some- thing, and that is a reality. Carl Jung, Evans Conversations, Page 22.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primi- tive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individualas much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder him- self as revelations, inother words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

Carl Jung: She was due for a psychotic interval, not being born yet out of the mists of the Bardo life.

(2016-11-11 03:30)

To Eleanor Bertine

Dear Dr. Bertine, 9 January 1939

I'm sorry to hear that you are chiefly concerned with

borderline cases. It is a thorny task, on the other hand a

very interesting one.

I remember Mrs. X. very well.

She was due for a psychotic interval, not being born yet out of the mists of the Bardo life.

In such a case it is of course the right thing to let people talk of their experiences during the morbid interval, because the contents of such experiences need integration into the sum-total of personality.

Of course, it is most unorthodox from the psychiatric point of view to take psychotic things seriously.

But for the patient it is much better to be unorthodox, since the psychiatrist doesn't know what to do with such cases.

Such a treatment is always a risk as there is a delicate question of how much a patient can stand his pathologi- cal material.

If the patient is unable to stand it, then there is a natural tendency at work to wall-up the experienced mate- rial.

Thus if you should find a certain resistance or if you should meet with a flaring up of emotions you had better help the walling-up tendency.

But if a patient can stand his material you can help him in integrating and understanding.

The more a patient can understand the better, and he is protected against a complete inundation, and even if a new inundation should come along it would remain a psychotic interval which would not cause definite and irreparable destruction.

I have often seen that people with a certain amount of psychological preparation were not completely destroyed by an acute psychosis.

They came out of it as if out of a dream.

They did not "coalesce" but retained their fluidity.

If there are any congealed regions, you would find there: inaccessibility, lack of emotion, or inadequate emo- tions and complete immutability.

In drawings you would presumably find breaking lines or splinters or asymmetrical regions of destruction and dissolution.

As soon as the general condition of a patient is more or less reasonable again, one should remove him from a

hospital, as the hospital atmosphere is most contagious.

If Mrs. X. is quiet enough to stay at home, you surely should see her.

If her emotionality increases under the treatment, then one should reconsider the hospital question.

But if she is able to discuss her material without getting too much excited, the treatment ought to be contin- ued, because there is a real chance of a far-reaching improvement.

I have seen cases improving completely.

It doesn’t matter that the psychiatrist says afterwards that it was

no schizophrenia. As you know it is indifferent to the devil what you

call him.

Concerning the treatment you depend entirely upon the material the patient produces.

You have to follow the ways of nature and not your own good intentions, i.e., you must leave that to the alienists.

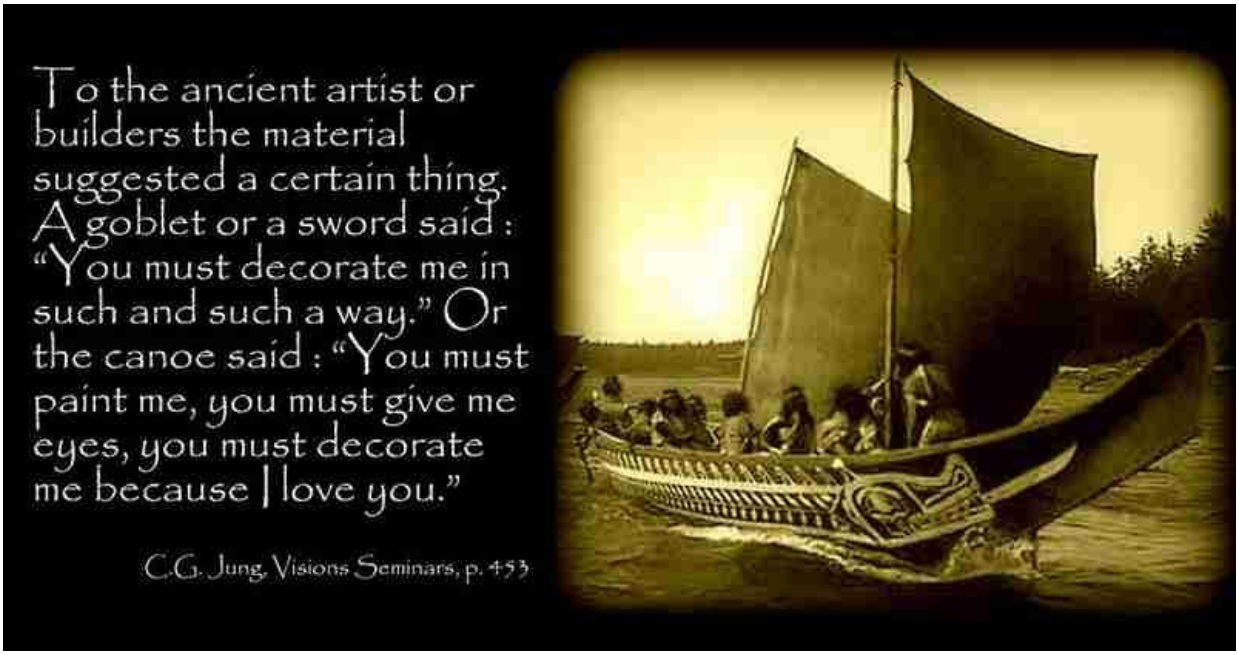
It would certainly be a good thing for Mrs. X. if you could hold her hand as long as possible, i.e., until she can trust her own system again.

My best wishes for a happy New

Year, Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 252-254

Carl Jung: The Gothic style is also in a way hysterical... (2016-11-12 03:30)


To the ancient artist or builders the material suggested a certain thing. A goblet or a sword said : "You must decorate me in such and such a way." Or the canoe said : "You must paint me, you must give me eyes, you must decorate me because I love you."
C.G. Jung, Visions Seminars, p. 453

This story makes one understand the extraordinary feeling for the material in old Chinese sculpture: the material spoke to them.

And it seems as if the marble in old Greek sculpture told the artist what the figure or the column should be like that he was about to make, what the marble wanted to become.

Do you remember, for instance, the two figures of the barbarian slaves in the Boboli gardens in Florence?

I advise you, the next time you are in Florence, to go first to the tomb of the Medici and look at Michelan- gelo's marbles there, and then take a taxi,don't look out of the window, but drive straight to the Boboli gardens, and there you will see the difference.

Those two figures of the barbarians are suggested by the stone, the stone speaks, it is really the stone;

while in Michelangelo's figures the stone has just nothing to say; you get an hysterical impression, you feel that he did something with the stone which never should have been done.

I had a feeling of nausea; I said, "Now this is hysteria."

It is the beginning of the Baroque style, and that was certainly not suggested by the stone.

The Gothic style is also in a way hysterical because it is not true to the nature of the stone; the builders sug- gested wood into the stone, and therefore they made buildings which are like plants.

And in antiquity they made the living ornament, like ivy, clutching the stone, not being the stone itself.

We have got very far away from the antique activity of the stone, when the spirit

was still in the object and the object could suggest itself to the artists.

To the ancient artists or builders the material suggested a certain thing.

A goblet or a sword said: "You must decorate me in such and such a way."

Or the canoe said: "You must paint me, you must give me eyes, you must decorate me because I love you."

That was the relation, because the antiqueman was under the spell of the object. Carl Jung, Visions Seminar, Pages 452-453

Carl Jung: Something like a careful shaping of images, such as many patients paint or carve in wood or stone. (2016-11-13 03:30)

To Dr. S.

Dear Colleague, 10 May 1938

In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through.

They cannot be circumvented.

At such time it is a good thing to have some occupation which has the character of an

opus divinum. Something like a careful shaping of images, such as many patients

paint or carve in wood or stone.

These primitive methods have the great advantage that the unconscious continues to

work on these patterns, is enthralled and transformed by them.

Naturally I can’t go into further details as you have to take your own material for a starting-point. With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 245 Carl Jung across the web:

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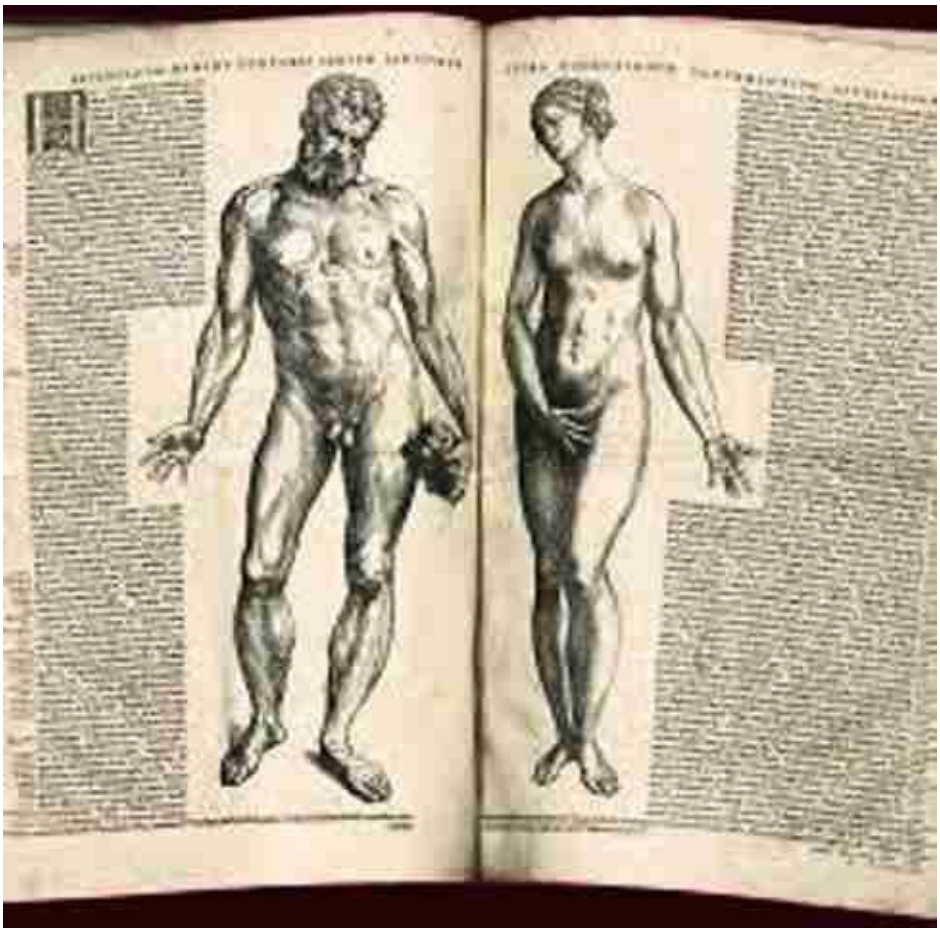
Carl Jung on “Human Body” – Anthology (2016-11-14 03:30)



Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. (Jung, Letters Vol. II, Pages 607-608)

You must pay especially careful attention to your body because your intuitive extraversion, stretching over con- tinents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages

1158-1159

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the fem- inine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

So when we say body, we really mean our psychic experience of the body. This has only a distant Relation- ship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desir- able, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the cir- cle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body some- where has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primi- tive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, hus- band and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

Only if you first return to the body, to your earth, can individuation take place, only then does the thing be-

come true. Carl Jung, Visions Seminar, Page 1314

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don’t live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don’t even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he can- not ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But ap- parently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

Analysis should release an experience that grips us or falls upon us as from above, an experience that has sub- stance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a re- flection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody…. Carl Jung, Zarathustra Seminar, Pages 193-194.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for in- stance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the ter- race of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psy- che. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

a)The Dharma Kaya = the world of absolute truth.
b)The Sambhoga Kaya = the world of subtle bodies.
c)The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lec- ture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ec- static conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has be- come a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great

Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

...it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. "Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Let- ters Vol. 1, Pages 437-438.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Mod- ern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198- 200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psy- che. Carl Jung, Letters Vol. 1, Pages 198-200.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325, Para 618.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activi- ties taking place within it. Carl Jung, CW 8, Page 325, Para 619.

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has sub- stance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. Carl Jung; The Undiscovered Self; Page 49.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

If thou wouldst complete the diamond body with no out-flowing. Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And

there hidden, let thy true self always dwell. Carl

Jung; The Secret of the Golden Flower.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychologi- cal experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things. Carl Jung; Modern Man in Search of a Soul

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weak- nesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into dark- ness. . . . they become increasingly collective until they are universalized and extinguished in the body's materiality.
. . . Hence 'at bottom' the psyche is simply 'world. Carl Jung; The Special Phenomenology of the Child Archetype.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. .
. . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one

cannot say whether it is matter, or what one calls "psyche." Carl Jung; Nietzsche’s Zarathustra, vol. 1, p. 441.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly

nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl Jung, Conversations with C.G. Jung, Page 63.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body.
Carl Jung, Liber Novus, Page 244.

Carl Jung: The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, (2016-11-14 03:30)

To Erich Neumann

Dear Colleague, 4 April 1938

While sending you best thanks for your friendly letter of last July I must apologize for not having answered it until now. It arrived just before my departure for America, 1 where I had to give lectures at Yale University.

On my return I had to leave almost at once for India, where I was invited to the 25th anniversary of the In- dian
Science Congress Association in Calcutta.

I got back only a short while ago.

The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, means a disturbance in the sympathetic system, an abnormal charge by which its smallest parts (worms) have been autonomized to an abnormal degree.

As we know from experience, it is a question of contents which are unconscious on this level but, theoretically at least, are capable of synthesis because of their creative character.

Whether it will come to that depends on the patient's fate and endowments and equally on an expertly guided inner development.

I have a1ways found that in such cases drawing and painting yield particularly good results.

In a dream like this the problem is still in a bodily, organic state and cannot be

distinguished from it. Only if the worms join together into a snake, for instance,

is there any prospect of conscious realization. Parallel symbols are bacteria, small

insects, etc.

When I compare the contents of your letter with what the papers say about Palestine I can easily imagine what a fantastic tension of opposites there must be in you.

But such a tension is highly beneficial for the progress of your inner development as it brings out the Meaning with particular clarity.

I have heard from Frau Dr. Braband whom you probably know, that attempts are being made to bring together all those who are interested in analytical psychology.

In support of these efforts, I have sent some of my own books and writings to the

University Library in Jerusalem. I was very glad to hear that you have so much to do.

Let's hope it goes on in this

style. With best greetings

and wishes, Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 243 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/ Pinterest:

https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

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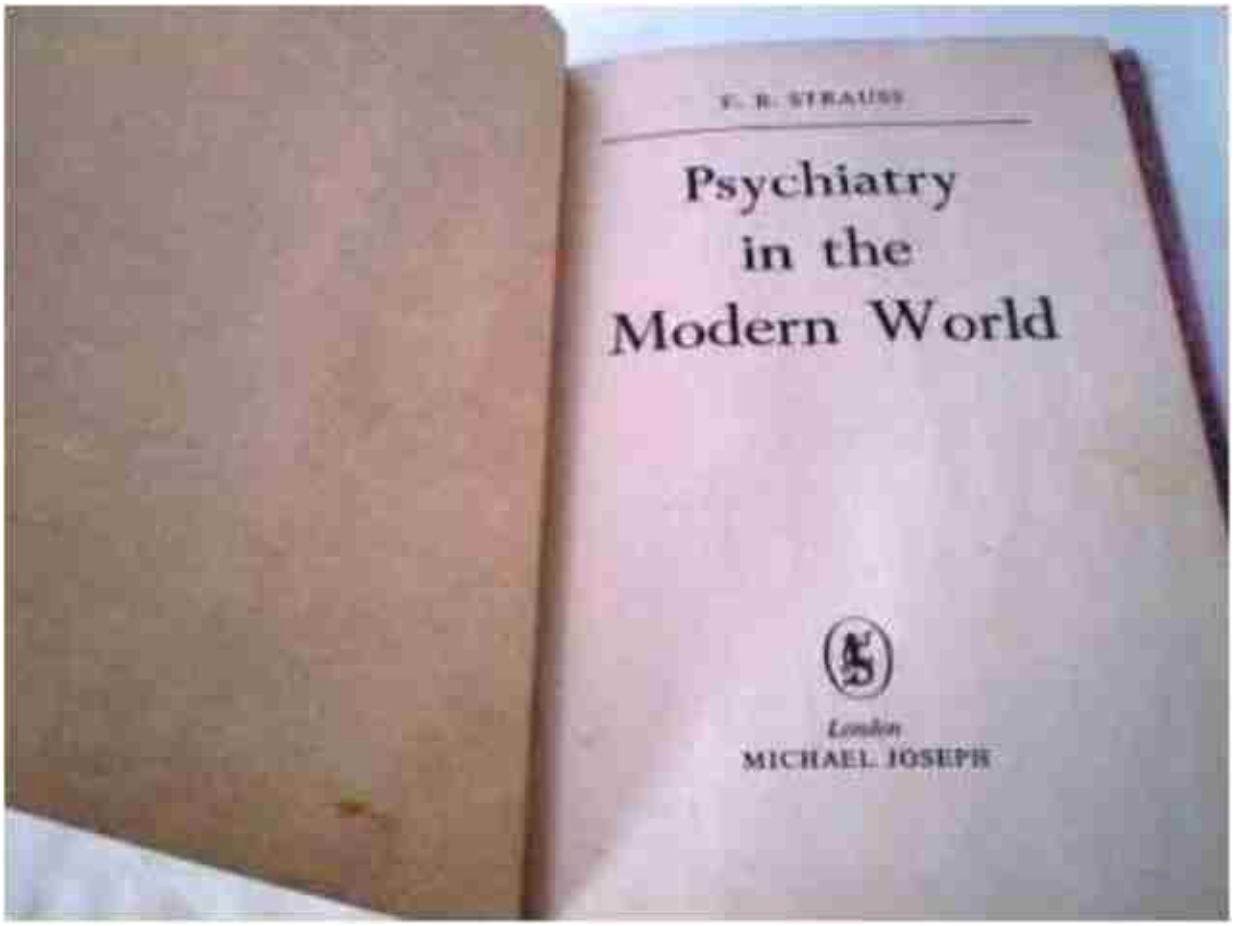
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: I cannot and shall not exclude non-Aryan speakers. (2016-11-15 03:30)



To Eric Benjamin Strauss

Dear Dr. Strauss, 26 March

1938 Thank you for your

letter.

I shall answer it more fully when I have Professor Goring's reply.
.

As you know pars. 2, 3, and 4 of our regulations allows the participation of everyone, quite apart from his po- litical or religious convictions.

The question of race is not mentioned at all.

I should be much obliged if you could give me the list of those names which have

aroused the discussion. 1 cannot and shall not exclude non-Aryan speakers.

The only condition on which I insist is that everybody, Aryan or non-Aryan, refrains from making remarks apt to arouse the political psychosis of our days.

If a speaker should trespass this limit, I should stop him right away.

A scientific Congress is not the place to indulge in

political follies. Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I,

Page 243 Carl Jung across the web:

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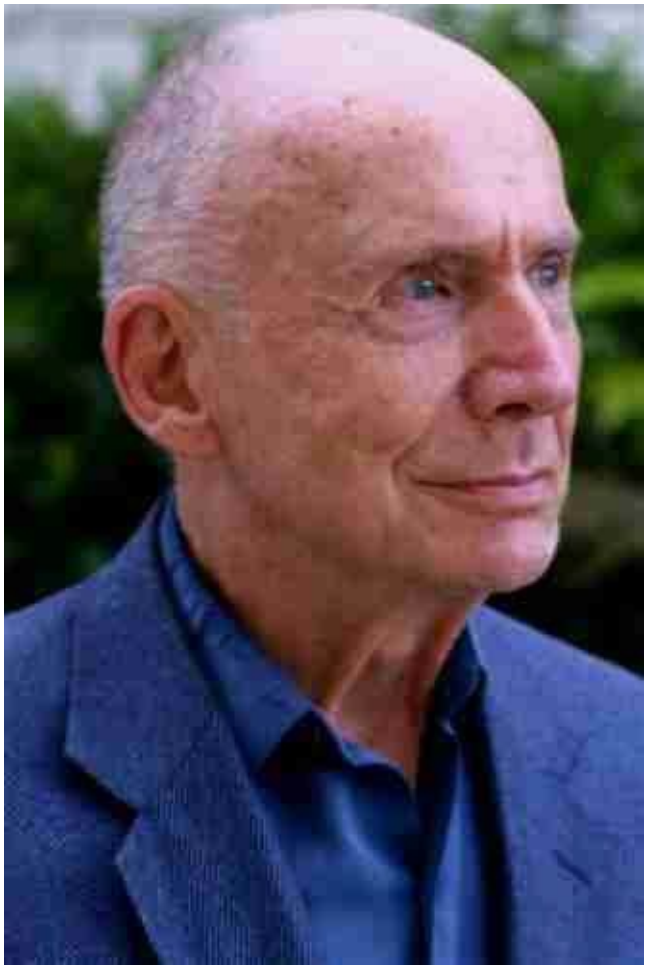
Carl Jung: Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, (2016-11-16 03:30)



Robert Johnson: Memory of C.G. Jung

My contact with Dr. Jung?-certainly one of the most important events of my life!

When I enrolled in the C. G. Jung Institute in Zurich at its first term in 1948 there were some thirty students, diverse in nature, I the youngest at age twenty-seven.

I began analysis with Dr. Jolande Jacobi, who probably was the worst possible choice for this shy, inexperi- enced, highly introverted feeling type.

At my first hour Dr. Jacobi explained that she conducted her hours pacing the floor.

She justified this by saying she was an extraverted Hungarian and that this was her manner.

Her neighbor one floor below had taken her to court for pacing and the judge had ruled that since it was her nature to pace this was her born right but that she must not pace before eight in the morning or after ten at night.

I was impressed with Swiss justice, but should have known that there was no hope for my

analysis in her hands. One day soon after beginning with Dr. Jacobi I brought one of the great pivotal archetypal dreams which has

periodically punctuated my life.

Dr. Jacobi paced at accentuated speed and announced that I should not

dream dreams like that! I was a young man and the dream I had brought

was an old man's dream.

I should not dream dreams like that!

Even in my naivete I knew that this was an inadequate interpretation of the dream and I had to have more guidance than Dr. Jacobi was capable of giving.

So I left the analysis, clumsily, without tact. I asked for an hour with Mrs. Jung, who was lecturing at the Insti- tute and who appealed to me as a gentle, introverted, dignified person.

She agreed to see me next day and I went to Kusnacht to tell her my great dream which was hanging so heav- ily over me.

I sensed that it was a very good dream but difficult by virtue of the transpersonal scope and its very great weight.

Mrs. Jung listened to my dream, said very little but in quite a different way from Dr. Jacobi's dismissal of the dream.

It seems that Mrs. Jung discussed my dream with Dr. Jung that evening for Dr. Jung called the school next day and told me, "Please come out here, I want to talk at you."

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house.

I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a Po- tential psychotic than any human observation.

I felt as if I had passed Cerberus on my journey to the Inner World, and by the time Dr. Jung came the dogs were on their backs enjoying my petting.

Dr. Jung took me into the garden and proceeded to give me a very long lecture on the meaning of my dream, what it meant to me to have contact in this manner with the deep parts of the collective unconscious, how I should live, what I might expect of my life, what I should not attempt, what I could trust, what did not belong to me in life.

The meeting took nearly three hours and it was clear that I was to listen

and not interrupt. Non-directive counselling, indeed!

Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for noth- ing but inner work, never to join any organization or collectivity.

He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was.

When such a dream comes it is to be honored whether the time or circumstances are convenient or not.

Dr. Jung told me that the unconscious would protect me, give me everything that I needed for my life and that my one duty was to do my inner work.

All else would follow from this.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development.

He was jubilant at that time over the forthcoming proclamation from Rome of the bodily Assumption of the Virgin Mary into Heaven and talked of that as an example of the addition of the fourth element to the already established three.

My observations of Dr. Jung were several; his frequent laughter, his kindness in taking an unknown youth through his great dream, and most of all, his gift of walking by my side in the matter of typology.

It was my observation that here was a man just like me!

His thought movement, timing, humor were almost exactly parallel to my own.

How fine to find someone so much like myself who can stand two generations ahead of me and speak my own language.

Not only did Dr. Jung speak English with me but he spoke my introverted feeling type as well.

Only later when I was with him in groups of people did I learn that he was quite different from me in type and that his gift to me was in leaving his own natural typology and engaging me in my own.

I was so deeply impressed with this that I determined to learn the same art with others as I was capable.

I continued work with both Dr. Jung (brief meetings at his invitation) and Mrs. Jung. Mrs. Jung was a highly introverted, sensitive person who I learned only much later was an introverted sensation type.

I fear I put her through a difficult time with my feeling intuitive extravagances but she also gave me the gift of following my typology rather than her own. Carl Jung, J.E.T., Pages 36-39

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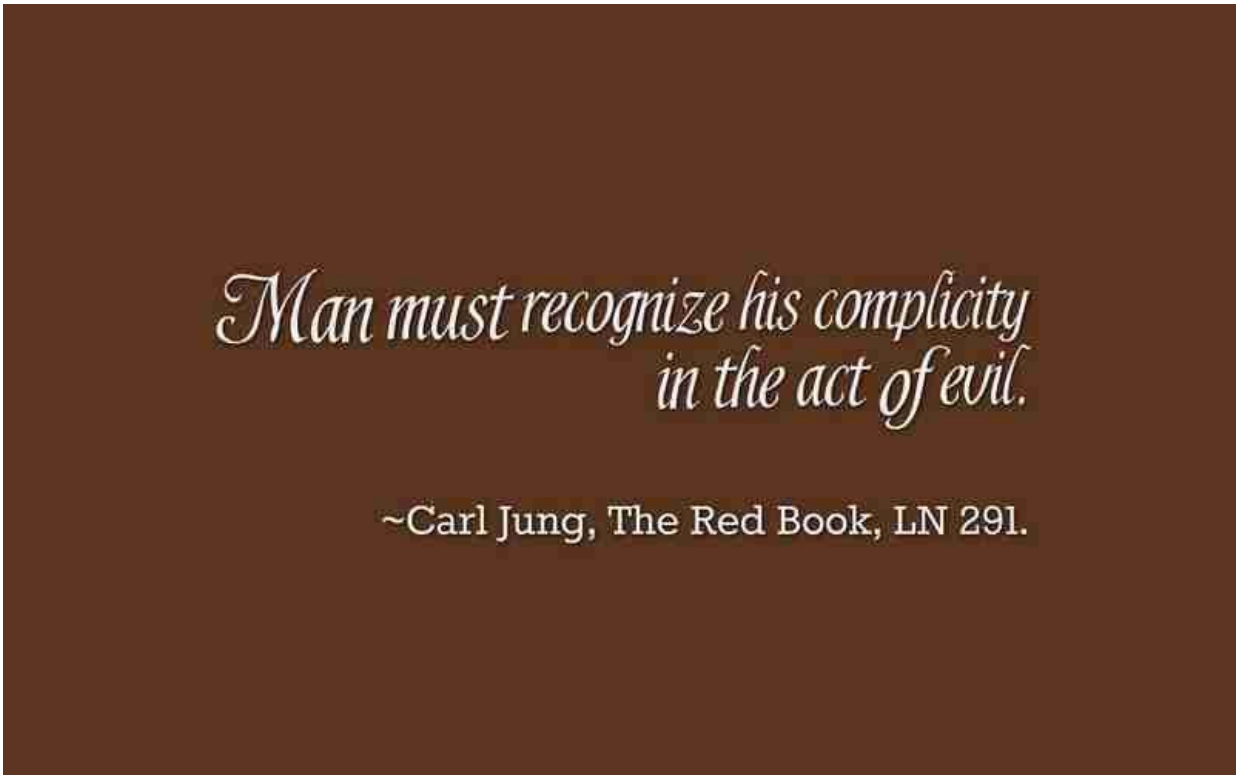
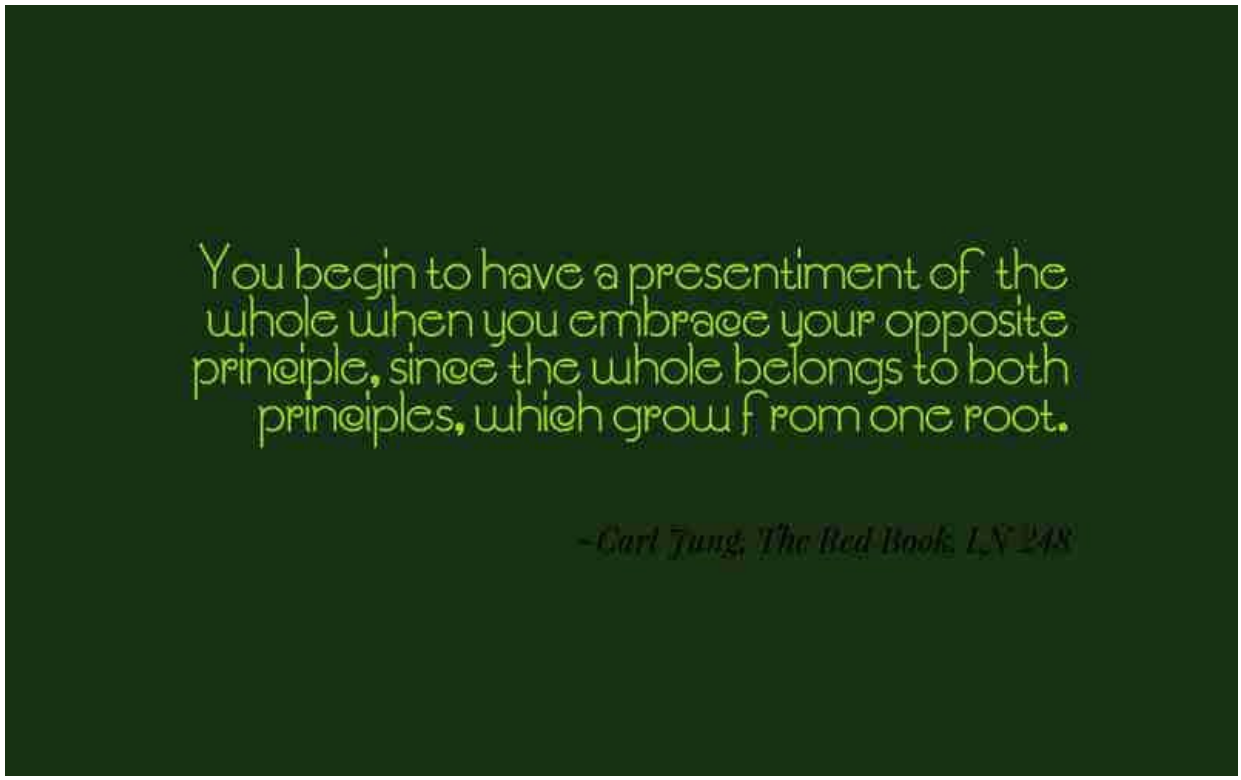
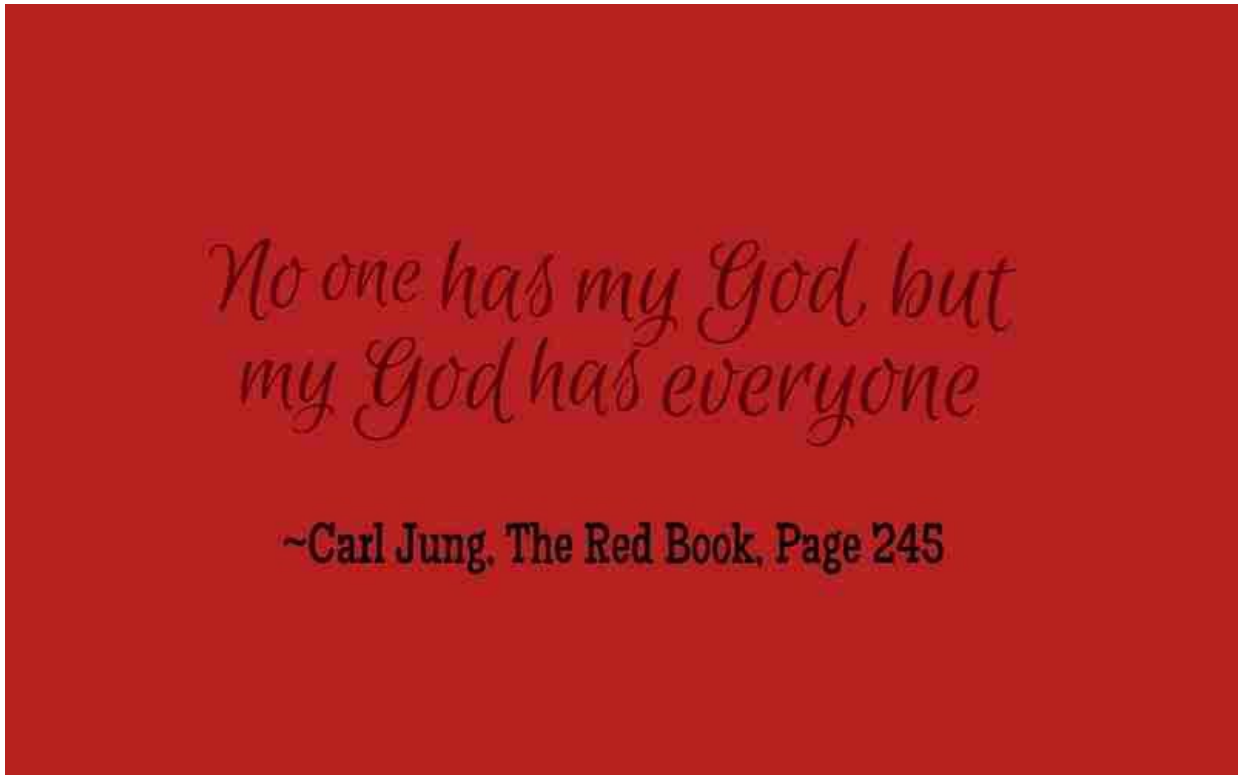
Some Carl Jung Quotations XLVII [RED BOOK] (2016-11-17 03:30)



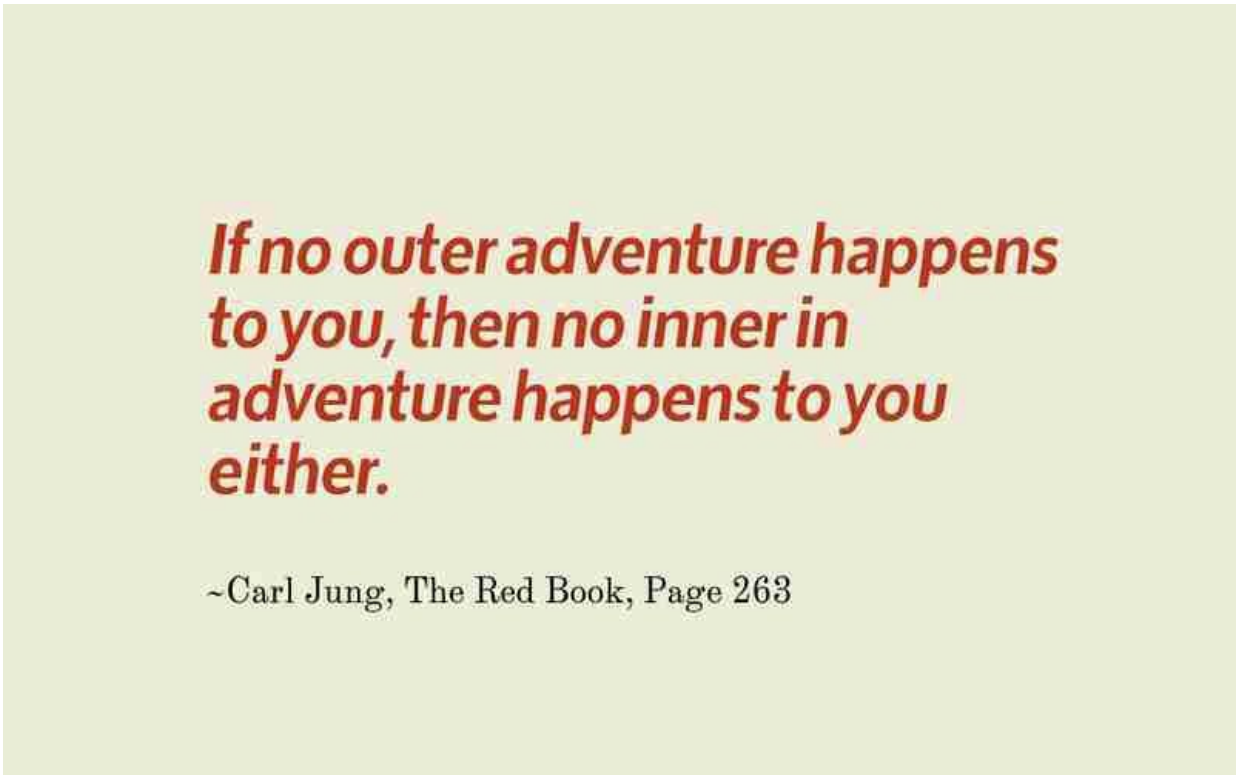
Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.


You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.
~Carl Jung, The Red Book, LN 248

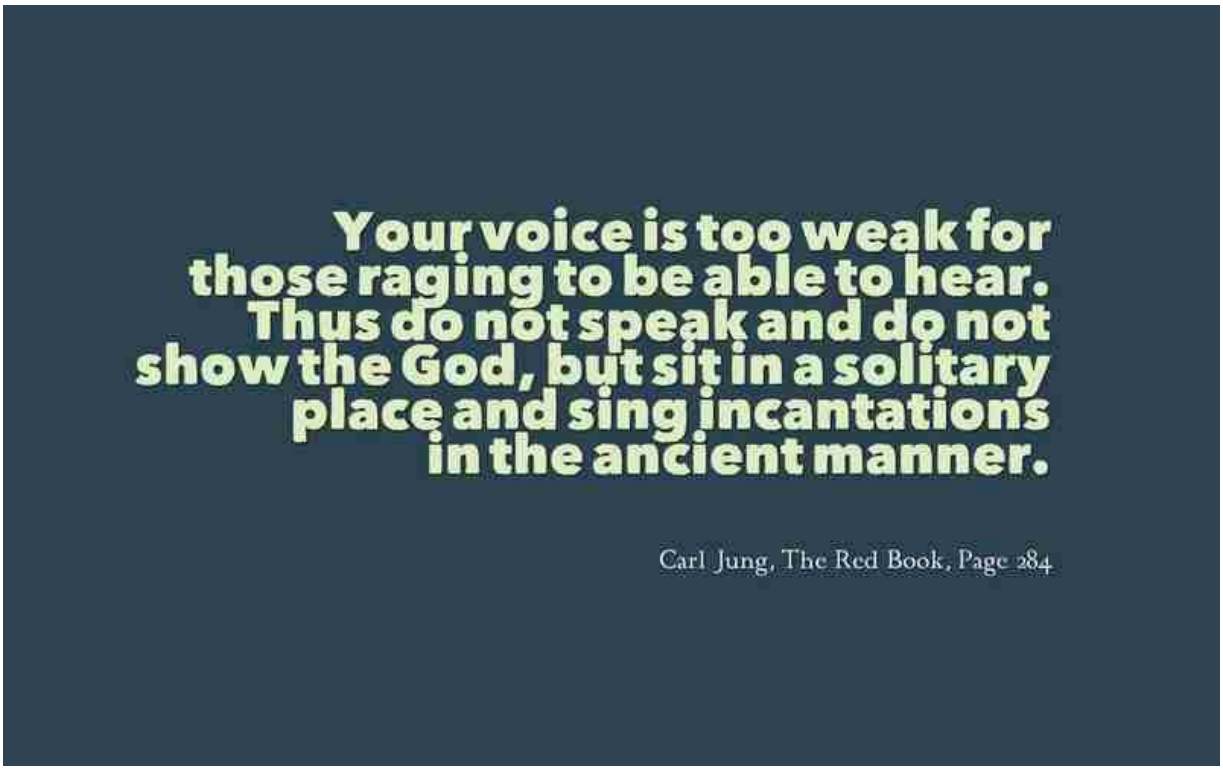
You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, The Red Book, LN 248



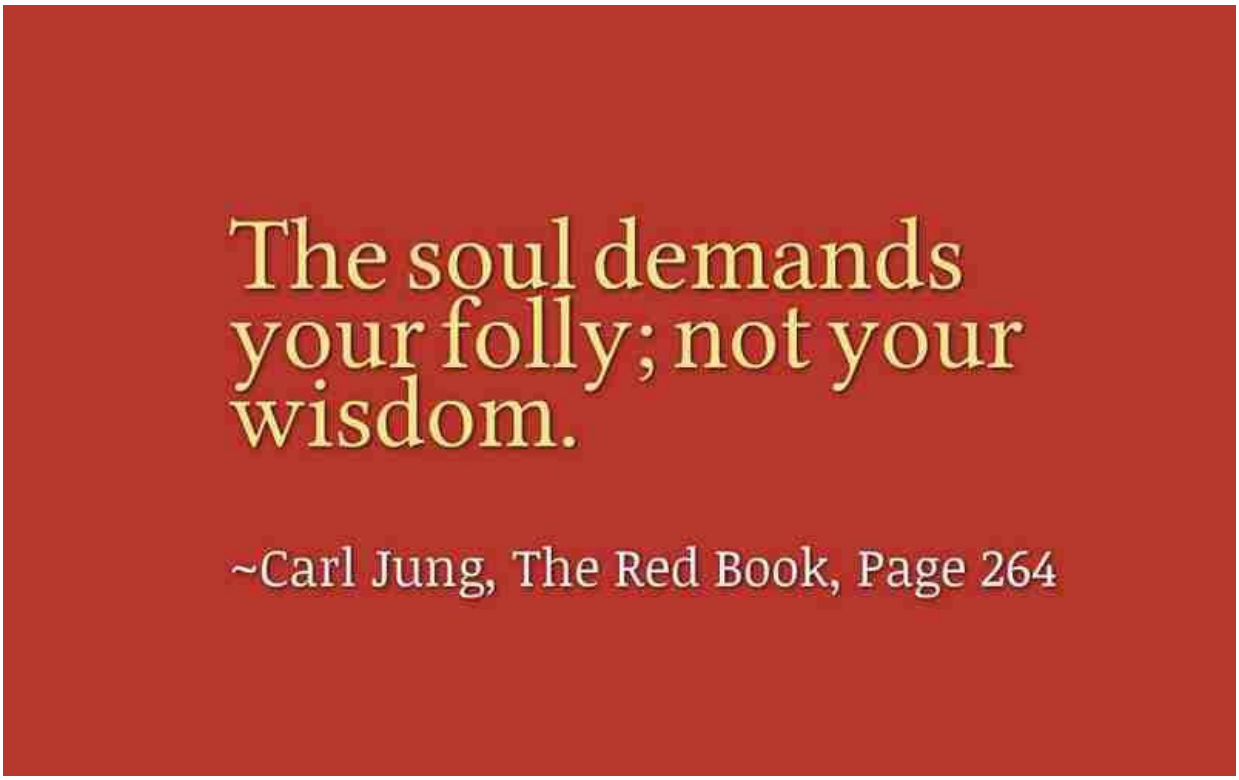
No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.



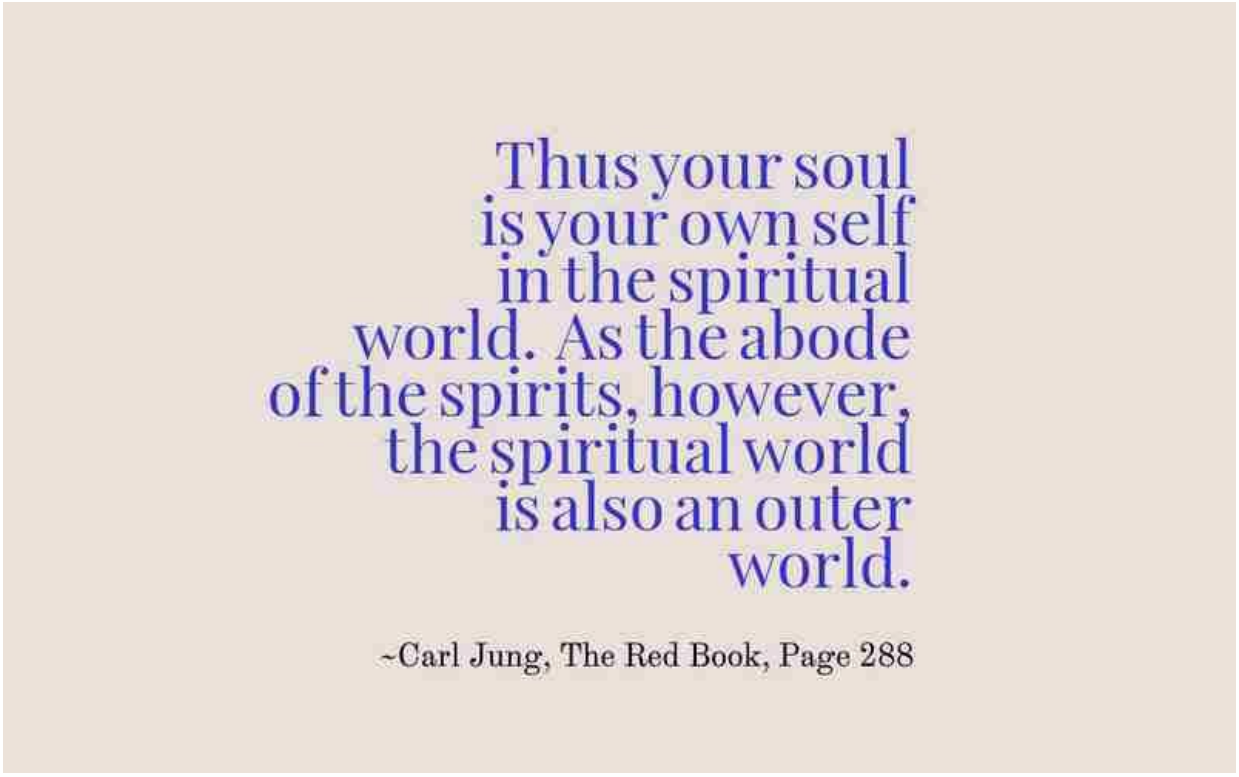
If no outer adventure happens to you, then no inner in adventure happens to you either. Carl Jung, The Red Book, Page 263.


Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.
Carl Jung, The Red Book, Page 284

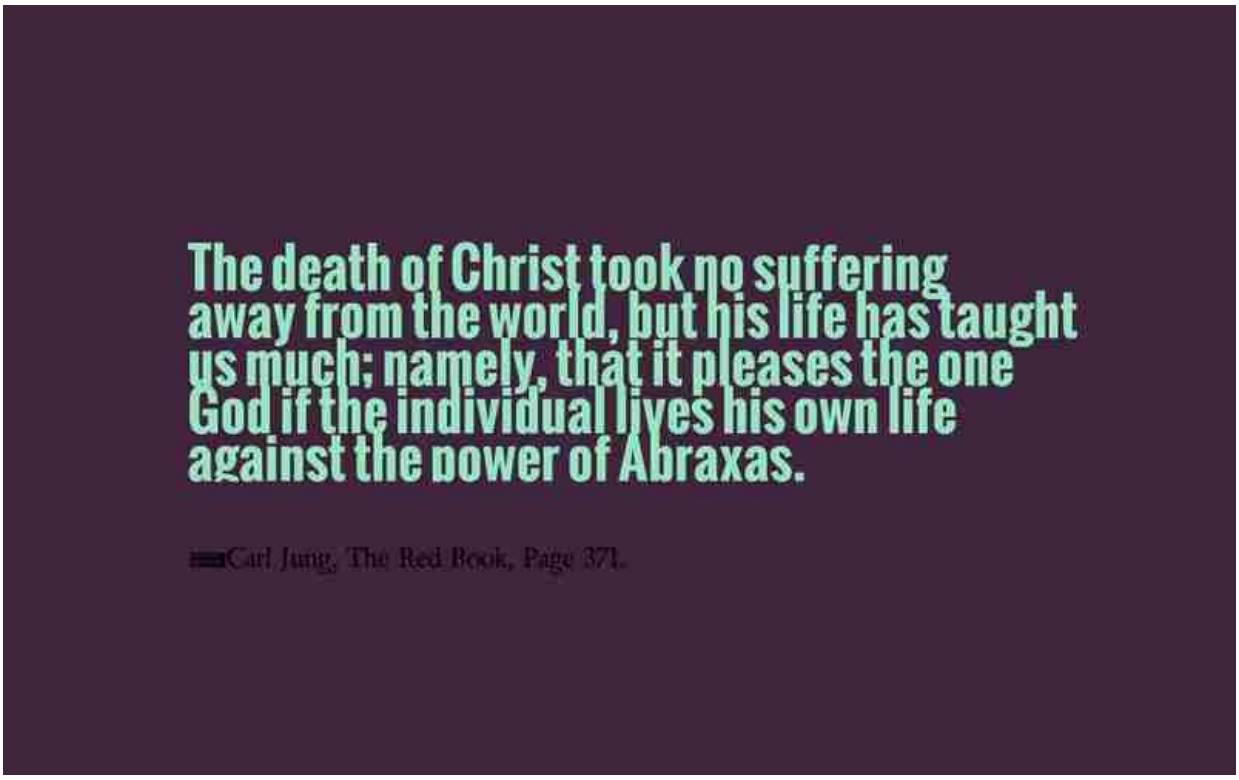
Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.



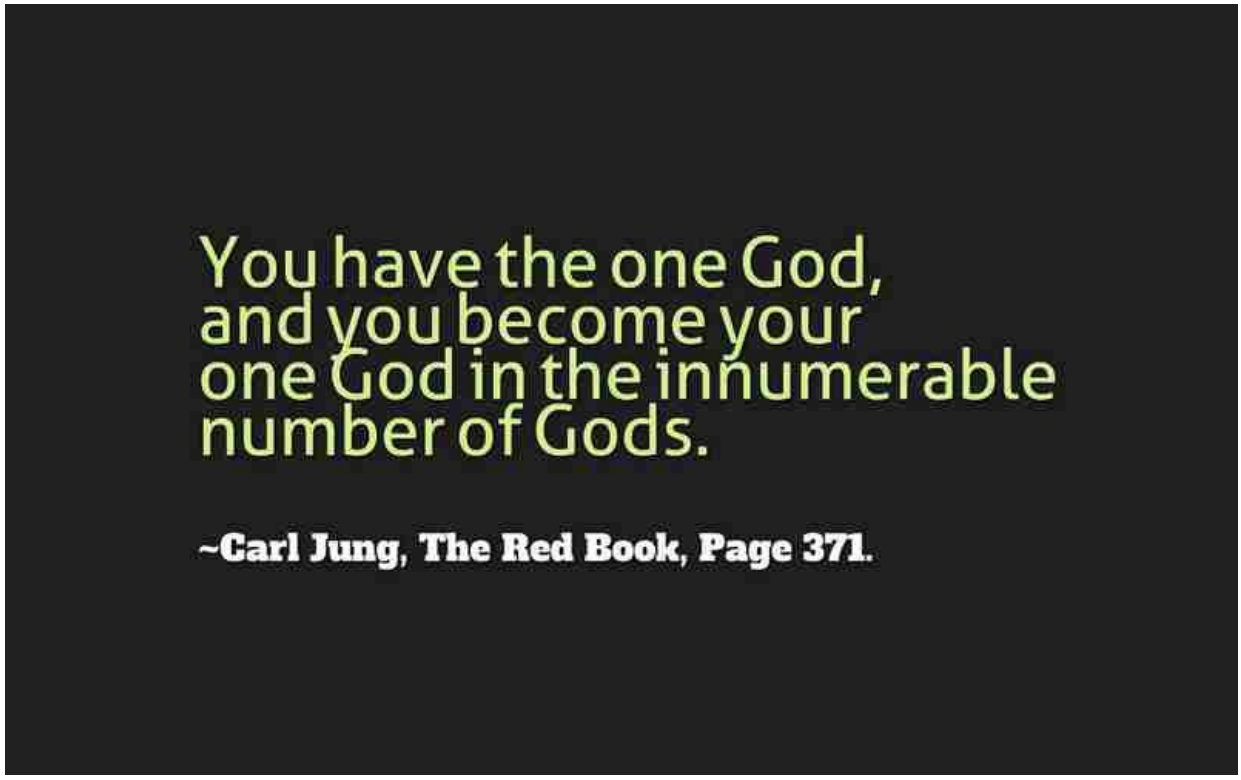
The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.



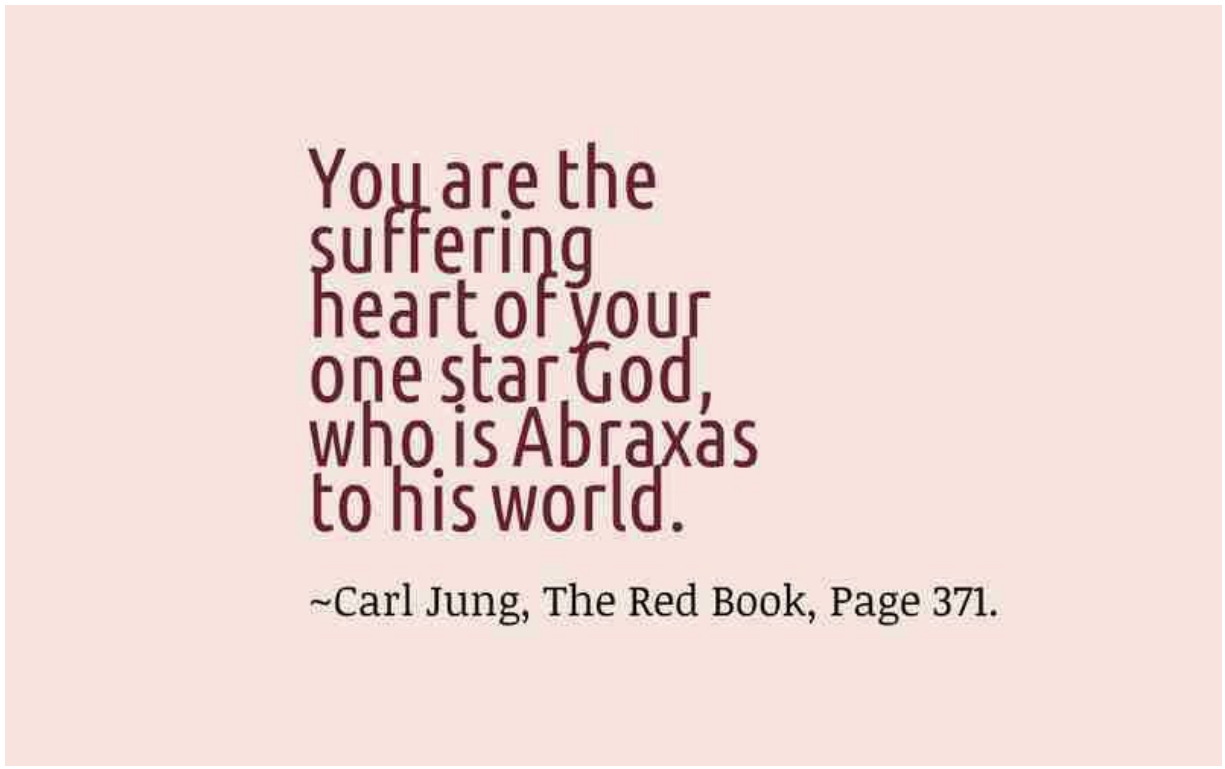
Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.


The death of Christ took no suffering
away from the world, but his life has taught
us much; namely, that it pleases the one
God if the individual lives his own life
against the power of Abraxas.
Carl Jung, The Red Book, Page 371.

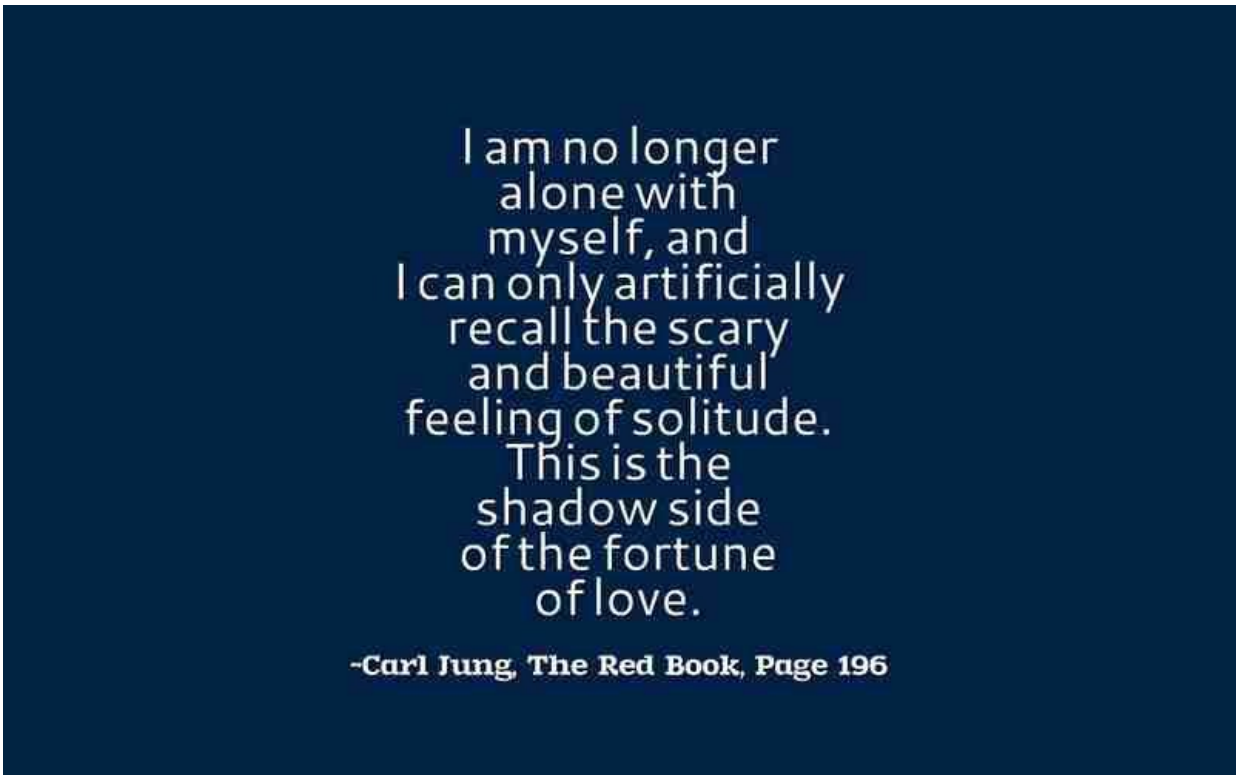
The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.



You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung’s Soul, The Red Book, Page 371.



You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.



I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us.
~Carl Jung, The Red Book, Page 348

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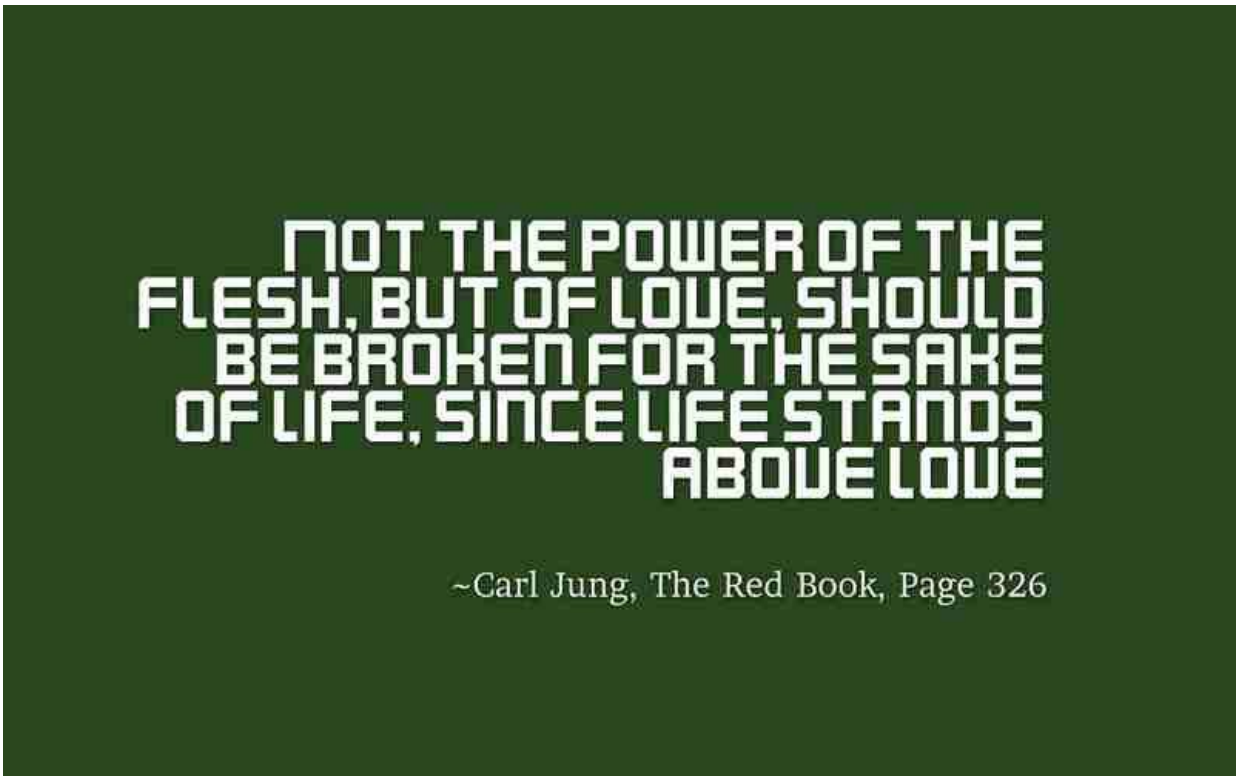
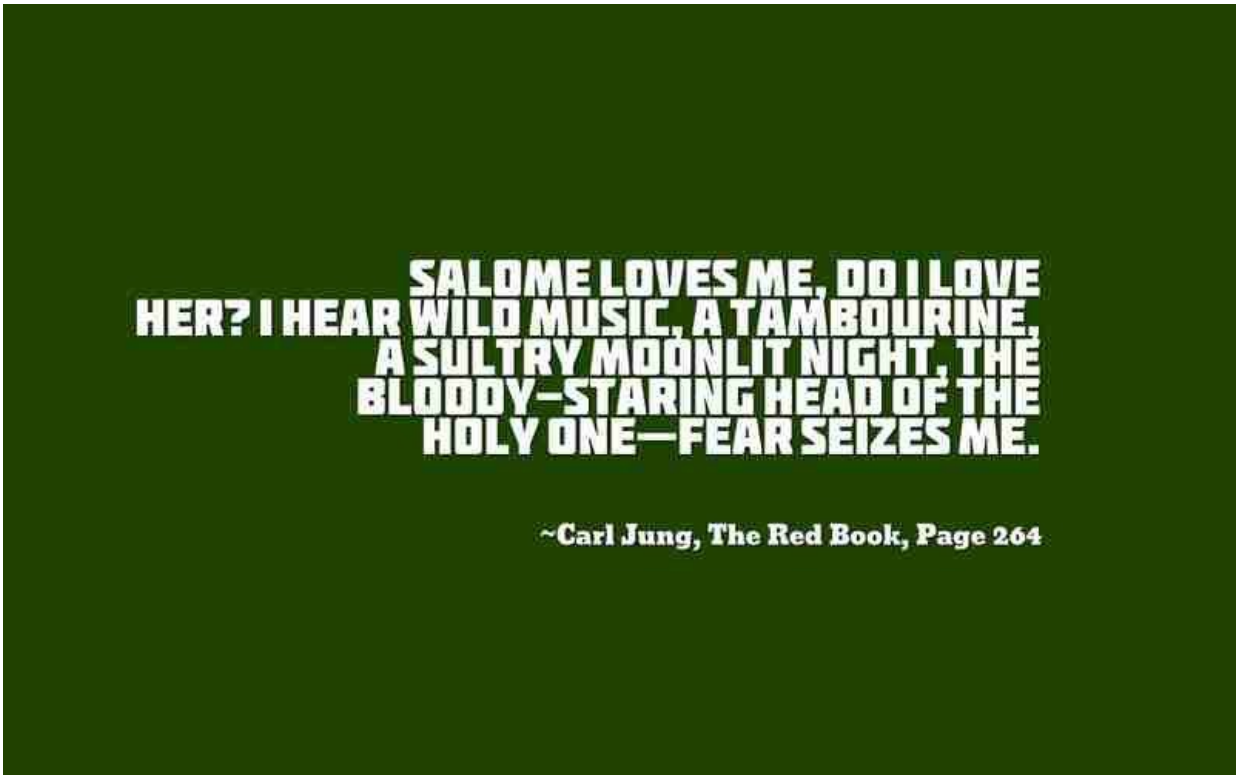
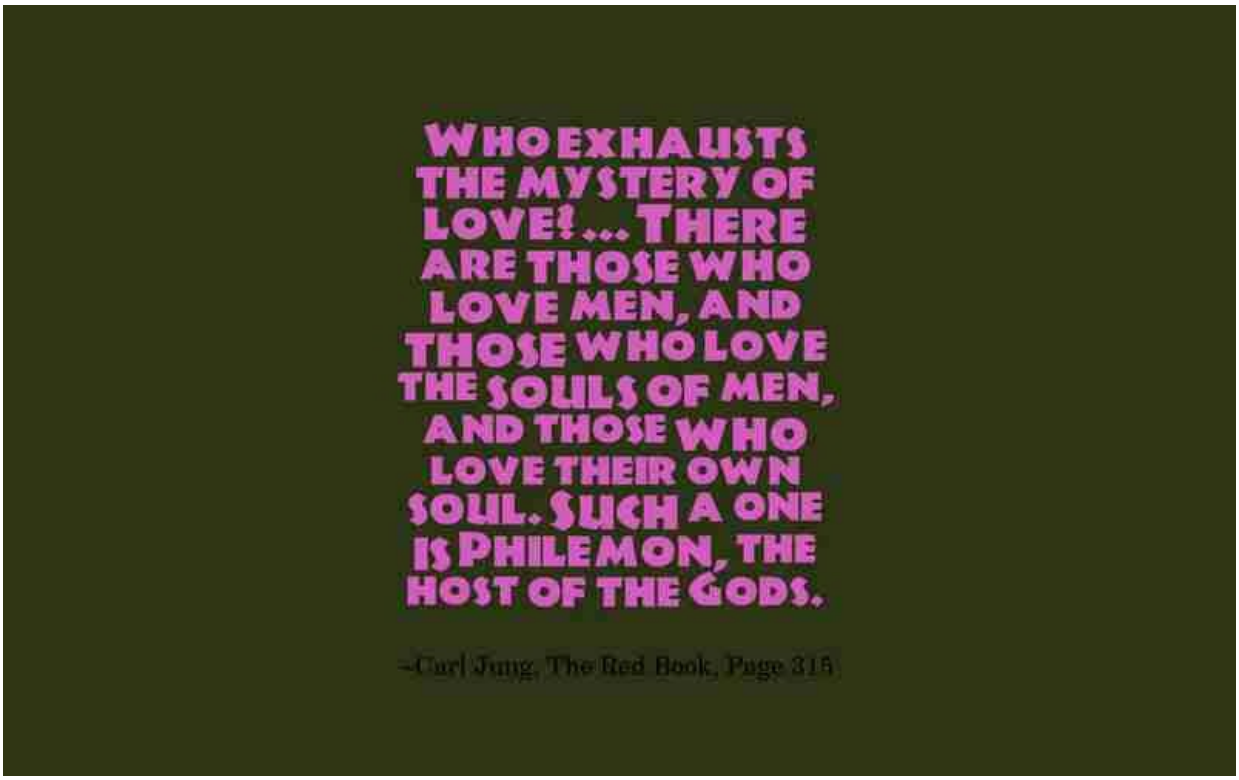

NOT THE POWER OF THE FLESH, BUT OF LOVE, SHOULD BE BROKEN FOR THE SAKE OF LIFE, SINCE LIFE STANDS ABOVE LOVE
~Carl Jung, The Red Book, Page 326

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung,

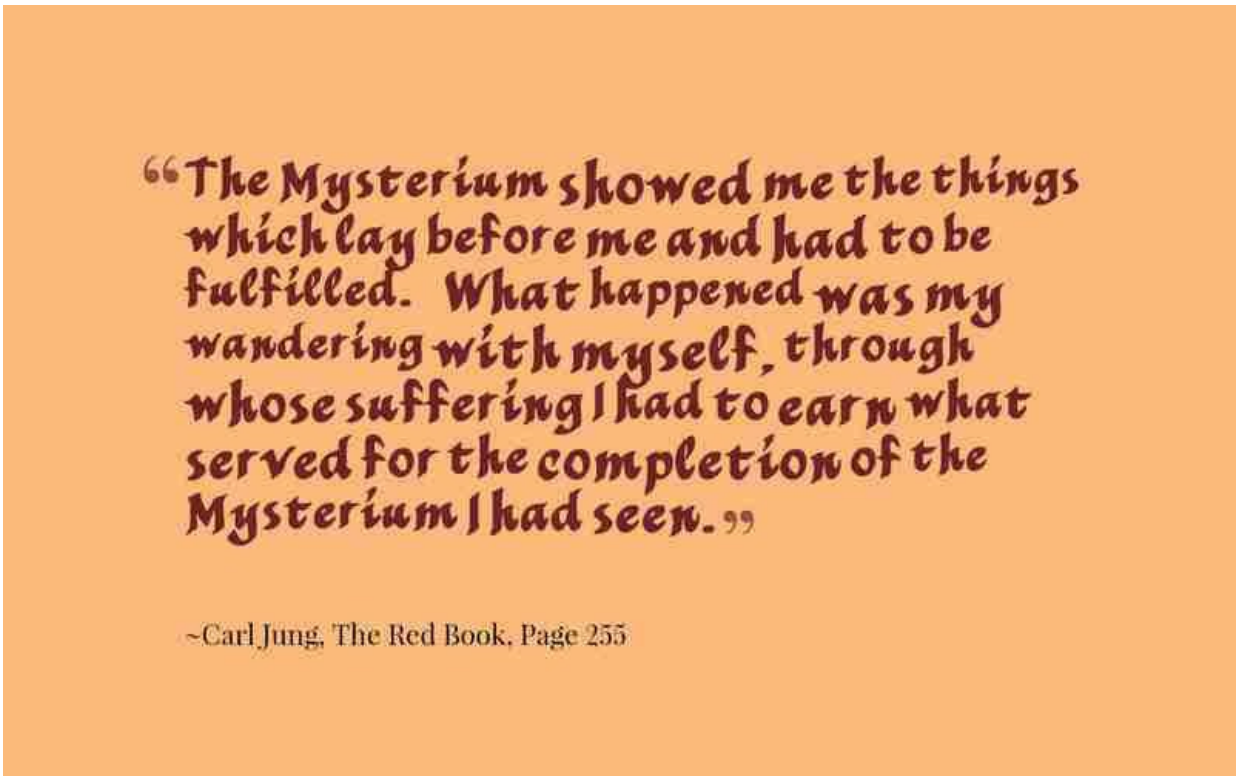
The Red Book, Page 326.


SALOME LOVES ME, DO I LOVE HER? I HEAR WILD MUSIC, A TAMBOURINE, A SULTRY MOONLIT NIGHT, THE BLOODY-STARING HEAD OF THE HOLY ONE—FEAR SEIZES ME.
~Carl Jung, The Red Book, Page 264

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.


WHO EXHAUSTS THE MYSTERY OF LOVE? ... THERE ARE THOSE WHO LOVE MEN, AND THOSE WHO LOVE THE SOULS OF MEN, AND THOSE WHO LOVE THEIR OWN SOUL. SUCH A ONE IS PHILEMON, THE HOST OF THE GODS.
~Carl Jung, The Red Book, Page 315

Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.


"The Mysterium showed me the things which lay before me and had to be fulfilled. What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen."
~Carl Jung, The Red Book, Page 255

The Mysterium showed me the things which lay before me and had to be fulfilled. ... What happened was my wandering with myself, through whose suffering I had to earn what served for

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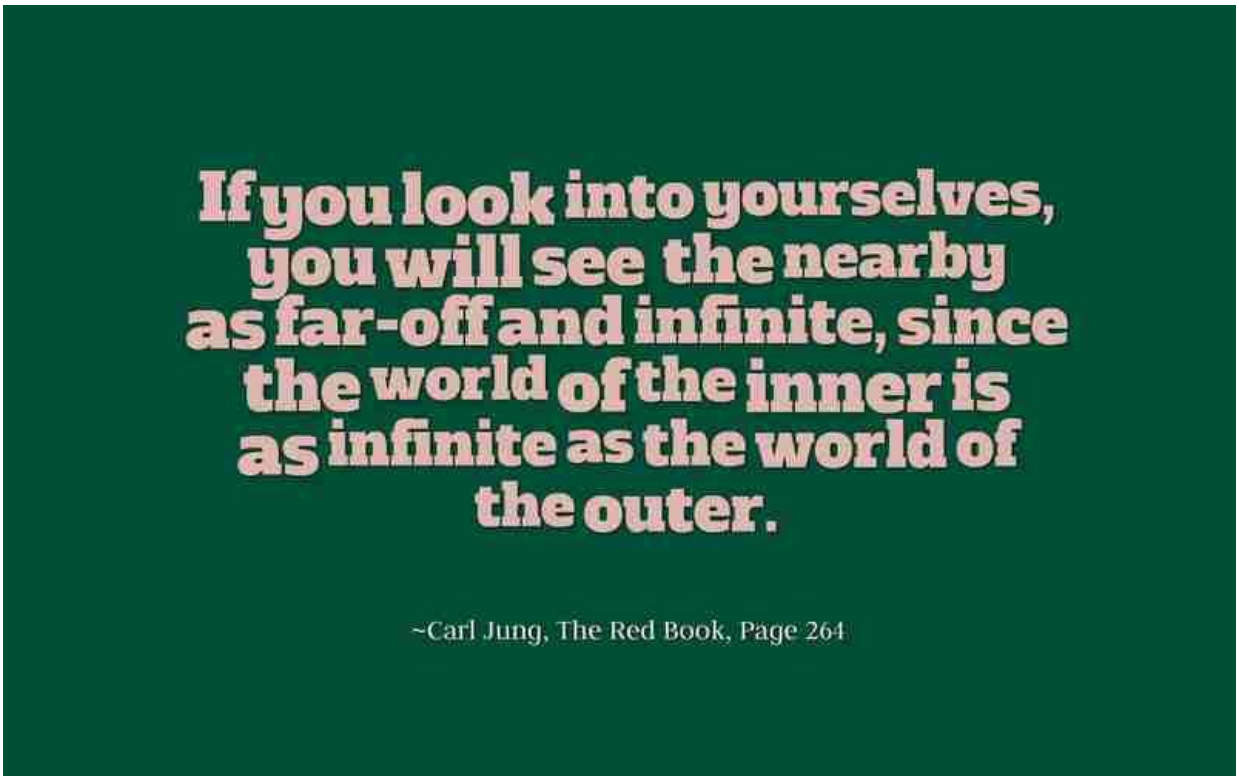
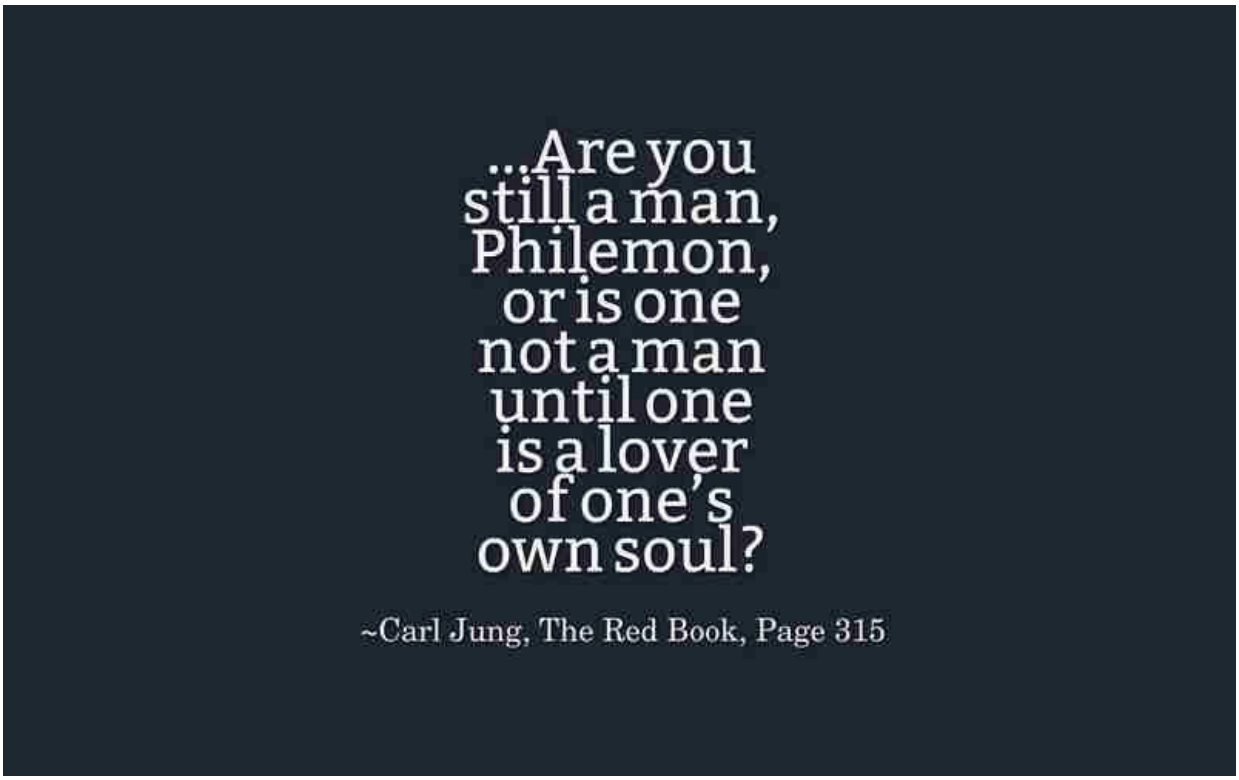
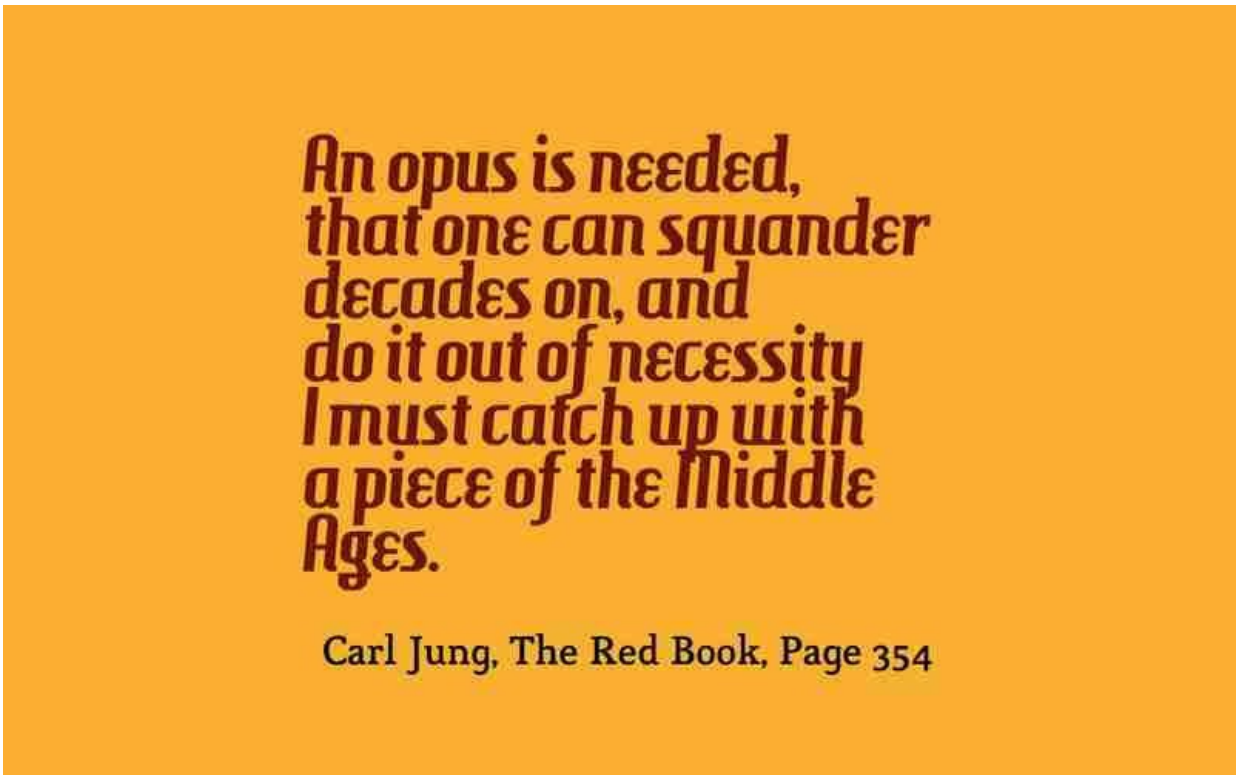

If you look into yourselves, you will see the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.
~Carl Jung, The Red Book, Page 264

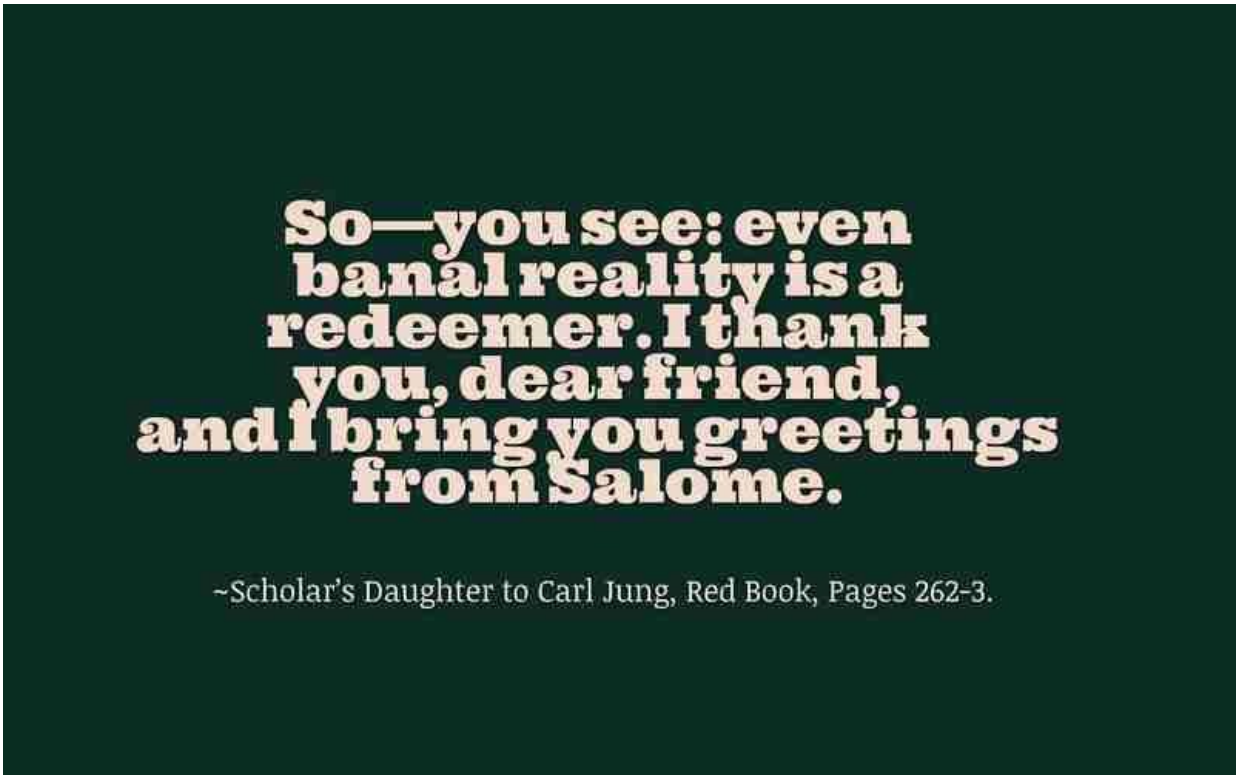
If you look into yourselves, you will see … the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer. Carl Jung, The Red Book, Page 264.



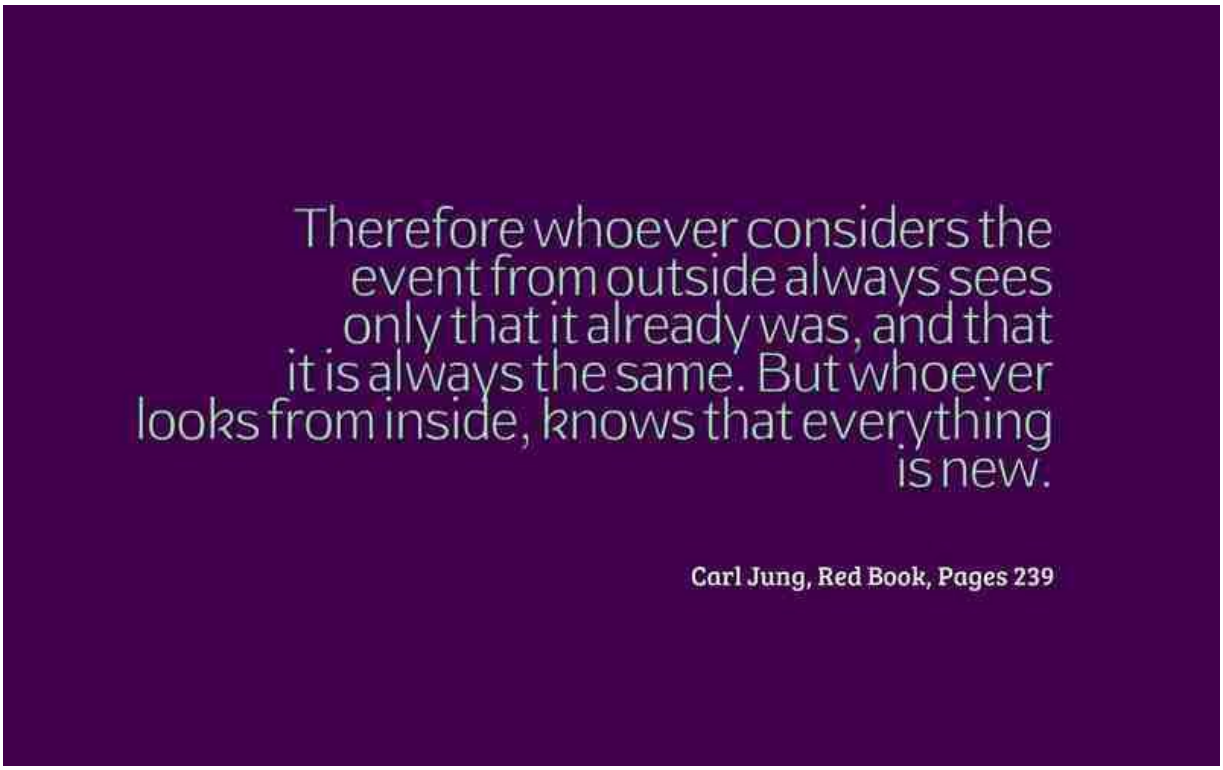
...Are you still a man, Philemon, or is one not a man until one is a lover of one's own soul? Carl Jung, The Red Book, Page 315.


An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages.
Carl Jung, The Red Book, Page 354

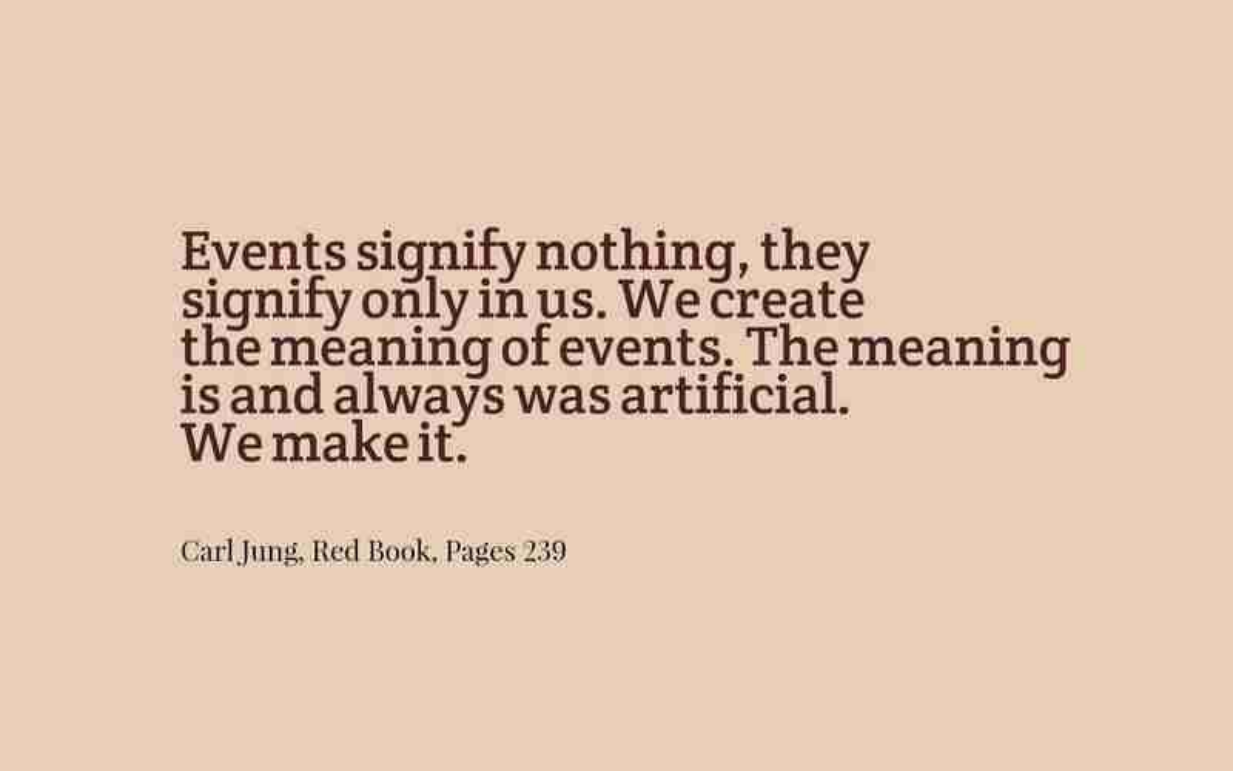
An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages. Carl Jung, The Red Book, Page 354.


So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome.
~Scholar's Daughter to Carl Jung, Red Book, Pages 262-3.

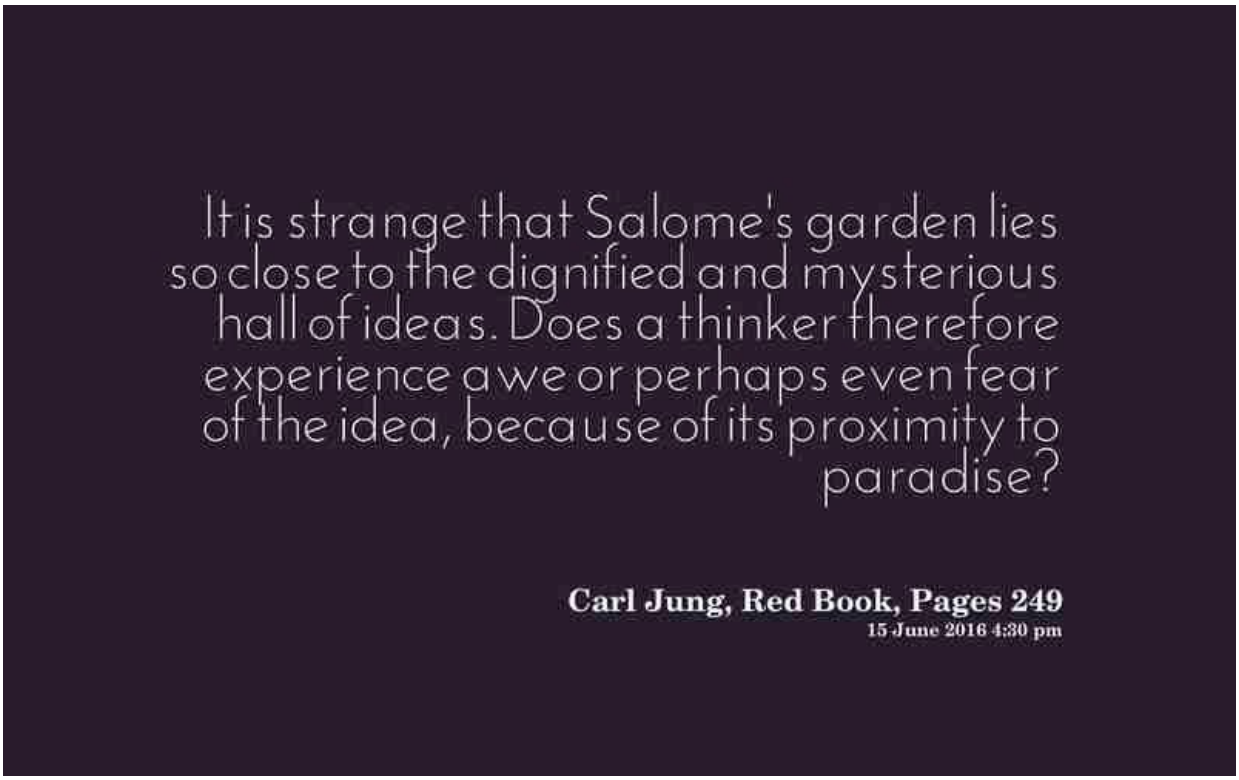
So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.


Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new.
Carl Jung, Red Book, Pages 239

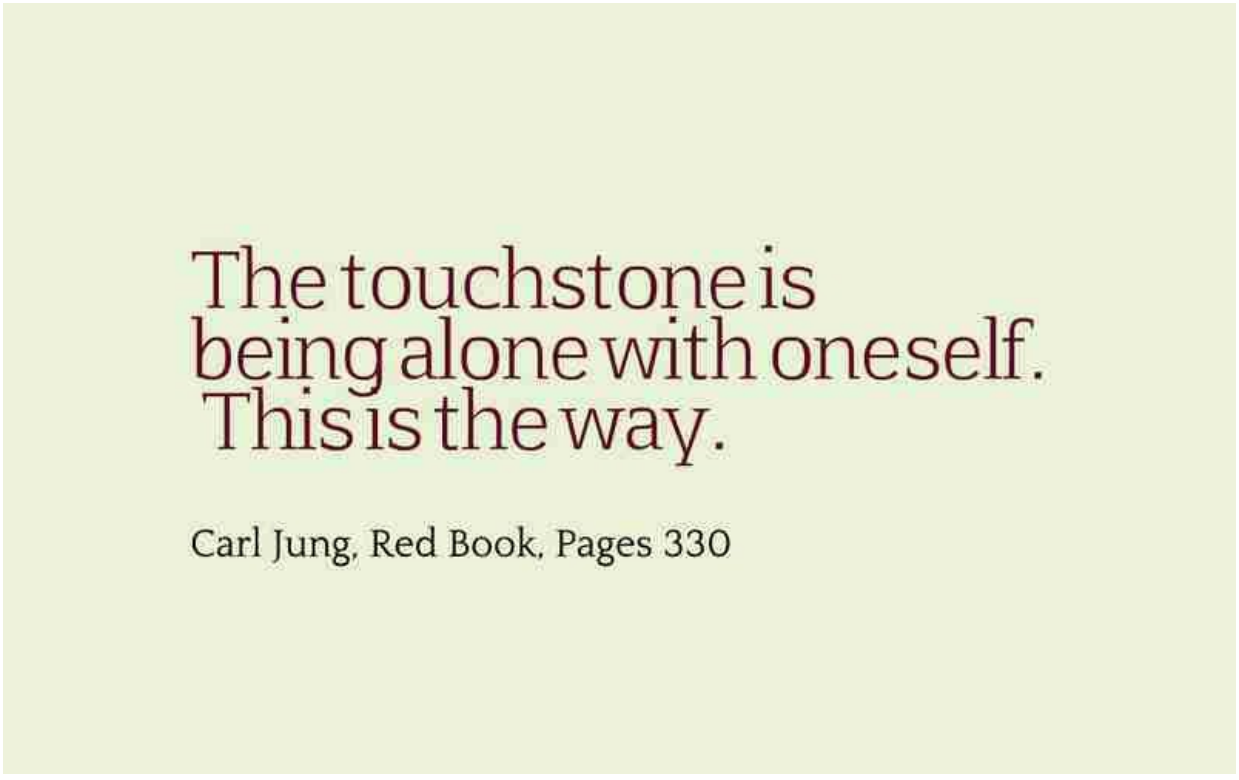
Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. Carl Jung, The Red Book, Page 239.


Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.
Carl Jung, Red Book, Pages 239

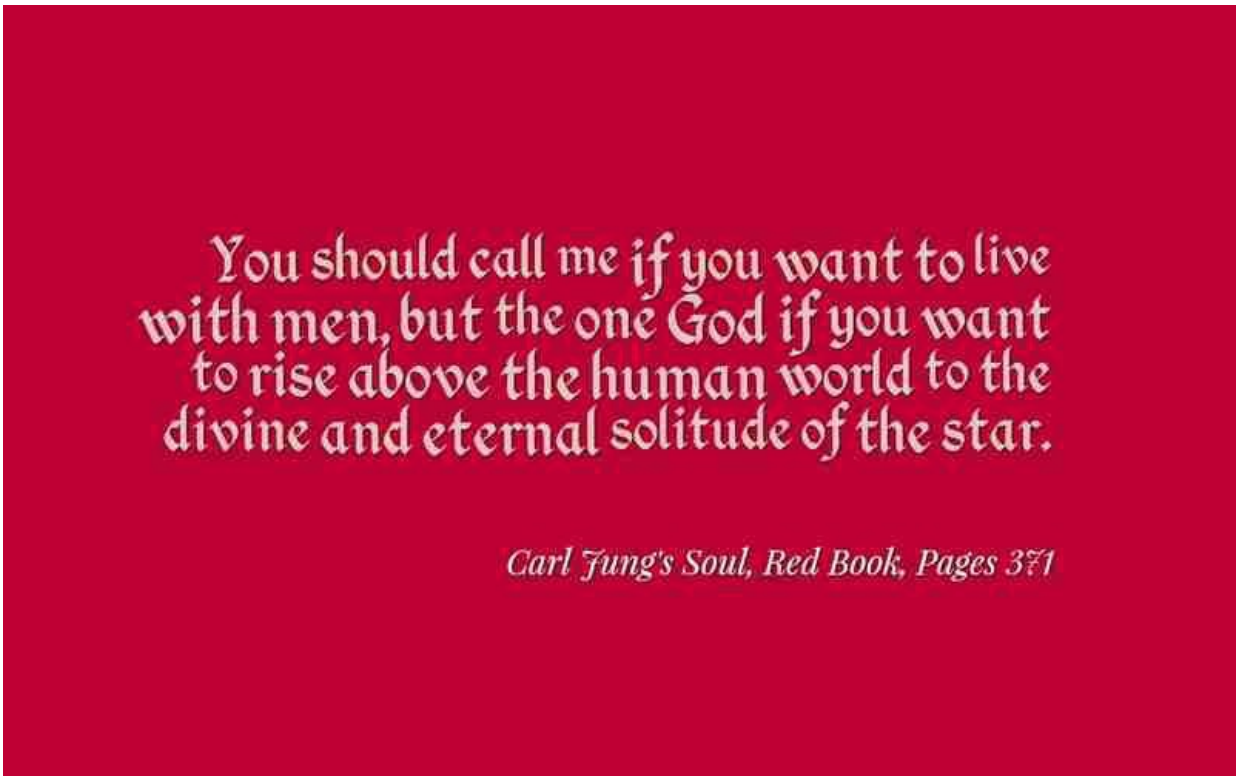
Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Carl Jung, The Red Book, P age 239.


It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?
Carl Jung, Red Book, Pages 249
15 June 2016 4:30 pm

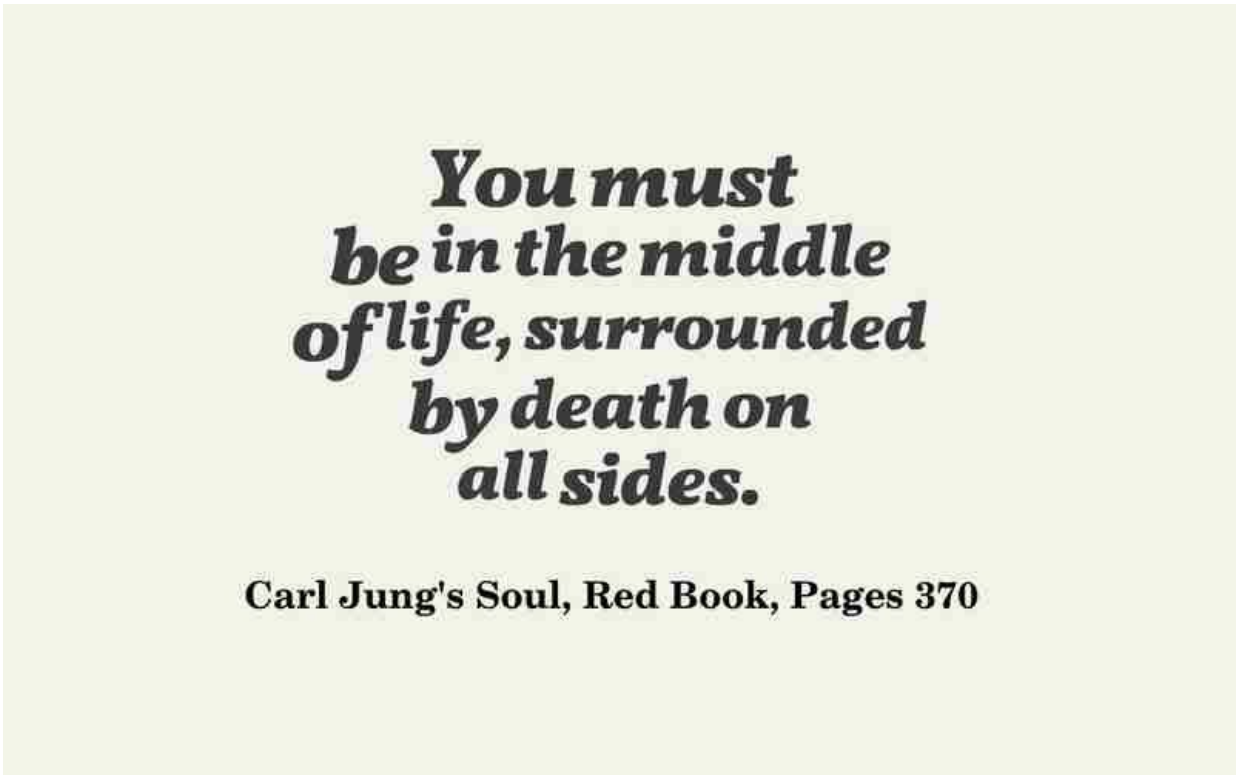
It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.



The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.


You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star.
Carl Jung's Soul, Red Book, Pages 371

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.



You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

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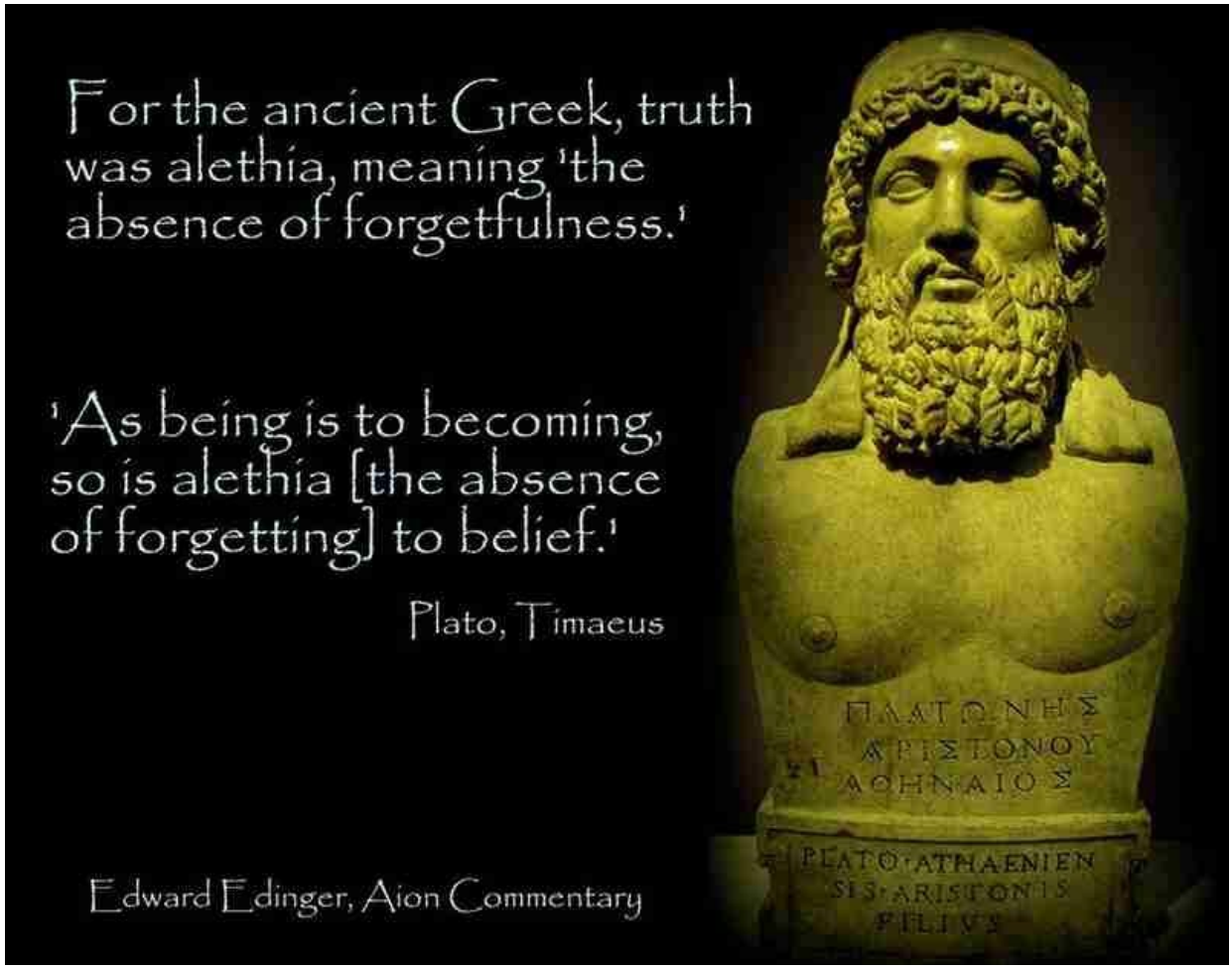
Edward F. Edinger: When the soul is born it drinks lethe so that it forgets its prenatal life. (2016-11-18 03:30)


For the ancient Greek, truth was alethia, meaning 'the absence of forgetfulness.'
'As being is to becoming, so is alethia [the absence of forgetting] to belief.'
Plato, Timaeus
Edward Edinger, Aion Commentary

[There is a slight misprint in the image above. The correct word should be: aletheia.]

In ancient Greece, the term for truth was aletheia, which is interesting because it is a negative term.

The a is a privative prefix which signifies "absence of," and what is absent is lethe, the water of forgetfulness, which is what one drinks when one comes intoconscious existence.

When the soul is born it drinks lethe so that it forgets its prenatal life.

For the ancient Greek, truth was aletheia, meaning the absence of forgetfulness or the presence of memory.

Plato uses this term aletheia to distinguish the eternal world of forms from the phenomenal world of appear- ance; aletheia refers to the world of forms.

The world of appearances is only a copy or an imitation of that eternal world;

aletheia is the original. Thus Plato could say in Timaeus: "As being is to

becoming, so is truth [aletheia] to belief."

Belief is a kind of copy of truth, not the real thing. Edward F. Edinger, Aion Lectures, Page 128.

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Barbara Hannah: The friendly goddess told him that only her father, Proteus, could tell them how they could get home. (2016-11-19 03:30)

Menelaus told Telemachus how his anima had taught him to deal with the situation when he was delayed on an island called Pharos, off the mouth of the Nile, by contrary winds.

He had reached the point of despair (as it sometimes seems we have to do before we will face active imagi- nation in its inexorable reality), for he had used up all his supplies.

His whole crew, as well as Helen and himself, were faced with starvation if the wind did not change.

One day, when he was walking on the shore in deep dejection, he was approached by the beautiful Eidothea, ”daughter of the mighty Proteus, the Old Man of the Sea."

First, she chided him severely for his lack of initiative in allowing himself to be cooped up on the island, where they were all growing weaker every day.

Menelaus assured her that he longed to leave, but could only think he must somehow have offended the im- mortals who were now denying him any favorable wind.

The friendly goddess told him that only her father, Proteus, could tell them how they

could get home. Menelaus must set a trap for him and force him to explain the

whole situation.

Menelaus begged her to tell him how to ” catch this mysterious old being,” and she then enlightened him as to what he should do.

The next morning he met her, with the three best men of his crew, as arranged, at daybreak.

They gathered at the mouth of the cave where Proteus always went for a midday nap which he only took af- ter counting his seals, as a shepherd counts his sheep.

The goddess then covered all four men with the skins of four freshly flayed seals and laid them in lairs that she had scooped out in the sand, filling all their nostrils with a sweet-smelling stuff so that they could endure the stench of the ”monsters of the deep.”

She then left them to carry out her instructions by themselves.

All morning, as she had foretold, the seals came up "thick and fast" from the sea, and lay down in companies all around them.

At midday, the old man himself emerged, found all of his fat seals awaiting him and counted the four men, en- tirely unsuspiciously, among the rest.

Then he went into the cave for his

midday sleep. This was their moment.

He was hardly asleep before the four men jumped on him and held him fast.

As Eidothea had warned Menelaus, Proteus’s "skill and cunning" had not deserted him and he transformed himself ” into a bearded lion and then into a snake and after that a panther and a giant boar.

He changed into running water too and a great

tree in leaf.” But they set their teeth and held

him like a vice.

Then, as the goddess had foretold, at last he tired of his magic repertoire and took· his

own form again. Breaking into speech, he asked questions and allowed Menelaus to

question him.

He then revealed that Menelaus had blundered in leaving Troy so quickly.

He should have stayed ” and offered rich sacrifices to Zeus and all the other gods" if he "wished to get home fast across the wine-dark sea.”

Now he could only return to Egypt in order to make "ceremonial offerings to the everlasting gods."

When Menelaus heard he must take "the long and weary trip over the misty seas to Egypt," he was heartbro- ken but, knowing there was no escape, he promised Proteus to do exactly as he advised.

Then he asked more questions, this time referring to the safety of his countrymen, whom he and Nestor had left behind at Troy.

After warning him that his tears would flow, Proteus gave him the information he wanted, of which I will men- tion two examples.

Agamemnon, Menelaus's brother, had been murdered an hour or two after reaching his home by the treach- ery of his wife and her love!'; Aegisthus (Clytemnestra was Helen's sister, for the two brothers had married two sisters).

The second fate I will mention was the most important to Telemachus.

His father, Odysseus, was unhappily imprisoned on a distant island by Calypso, the witch.

After staying some time in great luxury with Menelaus, Pallas Athene warned Telemachus that it was time he went home.

She guided him home by a circuitous route to avoid the trap to kill him that had been set by the infamous suitors.

Instead of letting him go home, she guided him to his loyal swineherd's cottage where he found his father (who had at last returned to Ithaca after nineteen years of wandering), disguised as a beggar.

My chief point in relating this material from the Odyssey is to show the importance of clinging fast to the first image that appears to us in an active imagination, not allowing it to escape us by quick transformations, as it still will do if it is left to itself.

But I have used a little more of the Odyssey than that which I cited in another book, so as to draw the reader's attention to the importance of a collaboration between the conscious and unconscious.

If he had not been helped by what we call the unconscious, which Homer depicts as the immortals, what chance would either Menelaus or Telemachus have had of getting back to his home?

Without the knowledge that Proteus gave him, would Menelaus ever have returned to Egypt, when he says it broke his heart to do so?

Yet only in Egypt could he get rich-enough sacrifices to appease the gods so that they would send him favorable winds.

And Telemachus would undoubtedly have been killed in the suitors' trap if he had not had the guidance of Pal- las Athene.

All this is even clearer in the main story of the Odyssey, that of Odysseus himself, but we have seen enough to be able to see how the same immortals will still guide us today, though we call them by different names in our modern material.

I will try, in later chapters, to point out the parallels between the ancient Odyssey and our own efforts. Bar- bara Hannah, Encounters with the Soul: Active Imagination, Pages 23-26.

Carl Jung across the web:

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Carl Jung: The answer to human life is not to be found within the limits of human life. **(2016-11-20 03:30)**

To Linda Gray Oppenheim

Dear Mrs. Oppenheim, 12 August 1933

A year ago I heard through a friend of Mr. Oppenheim’ s most unexpected death.

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence.

I have seen quite a number of people who died when they had reached the most they could.

Obviously then the measure of their life was fulfilled, everything said and everything done and nothing remained.

The answer to human life is not to be found within the limits

of human life. Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I,

Page 127 Carl Jung across the web:

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Carl Jung: It is correct to say that women are more dependent on the idea and men more dependent on the Primordial image. **(2016-11-21 03:30)**

To Gerda Hipert

Dear Frau Hipert, 17 March 1937

You have seen quite correctly that the attitude-type remains more or less constant but that the function-type is subject to all manner of changes in the course of life.

During a practical analysis you can observe an extremely interesting transition from the differentiated function to its auxiliary function and from this to its counter-function and thence to the undifferentiated or inferior function.

You are right when you say that ethical values are the product of a highly differentiated feeling function.

Naturally the intellect also plays a part in working out and formulating an ethic, but the decisive contents all come from feeling.

You are right, too, about the difference between men and women in relation to the idea.

It is correct to say that women are more dependent on the idea and men more dependent on the Primordial image.

Naturally this is true only of those women in whom the idea functions at all, just as the primordial image becomes effective only when a man takes account of feeling.

There is as yet no literature on the animus problem except for my wife's essay "Ein Beitrag zum Problem des Animus" in Wirklichkeit der Seele, Rascher, Zurich.

It is true, of course, that inability to express oneself is a defect and in a deeper sense a fault in so far as it is incumbent upon people to realize their psychic contents whether in words, images, or deeds.

But since different types do in fact exist, and men and women besides, one simply cannot imagine any form of words or any image

that could express a content with absolute validity and absolute conviction.

What is the most perfect and clearest expression for one person can be a dead formula or a bewildering com- plication for another.

This is due partly to the fact that human beings are defective in some way, but also to the fact that every con- ceivable expression is necessarily one-sided, for what is idea is not word and what is word is not deed, though all three should be one.

Such completeness and perfection is only a religious legend but unfortunately never a reality in the usual sense of the word.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol I, Pages 230-231

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3-20-1937

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Carl Jung: Your dream is really the stuff artists work with. (2016-11-22 03:30)

To Dr. S.

Dear Colleague, 27 March 1937

As I was reading your dream the thought suddenly struck me that it had almost a literary ring.

Have you never thought of using this material for a two-tiered novel, one tier being played out in three dimen- sions, the other in four?

Your dream is really the stuff artists work with.

In this respect the dream is so excellent that I would conjecture that your descriptive powers are equal to the task in the world of consciousness as well.

Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world.

This realization is man's task par excellence.

All culture is an extension of consciousness, and just as modern physics can no longer do without four-dimensional thinking, so our psychological view of the world will have to concern itself with these problems.

With best

regards, Yours

sincerely,

C.G. Jung Carl Jung, Letters Vol. I,

Page 232 Carl Jung across the web:

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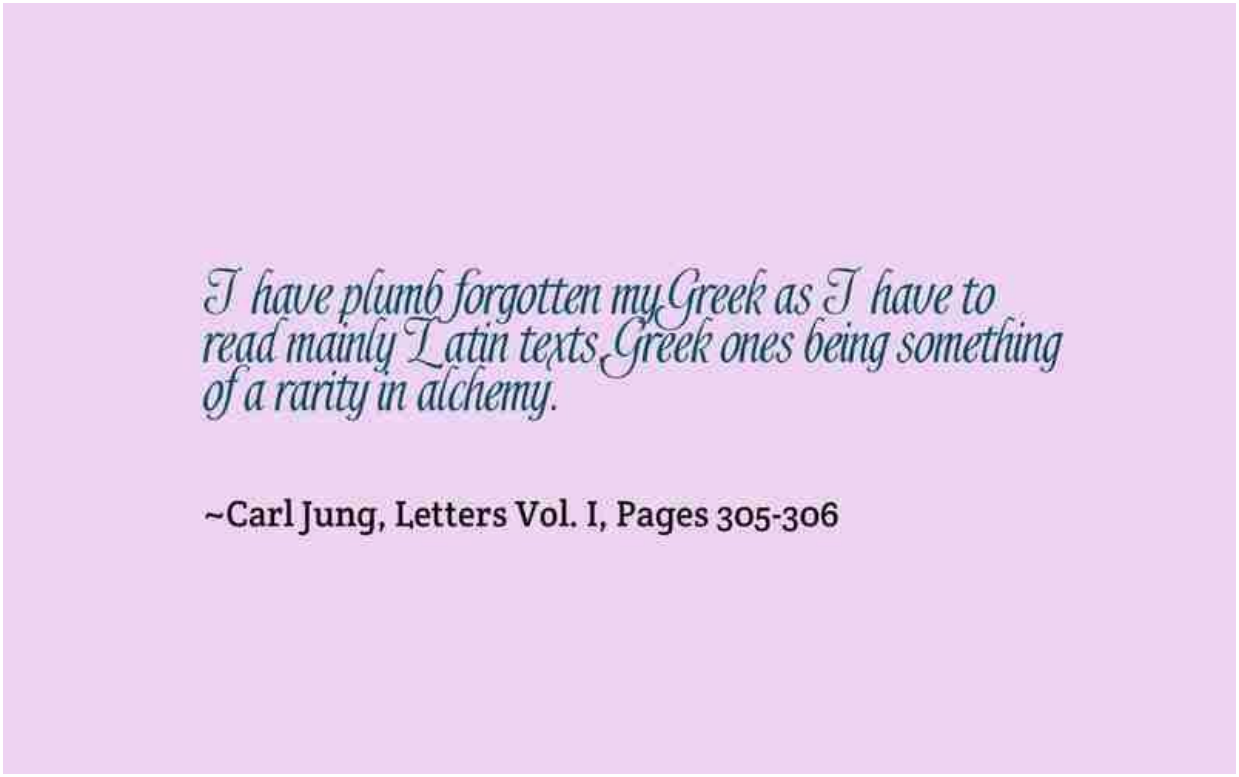
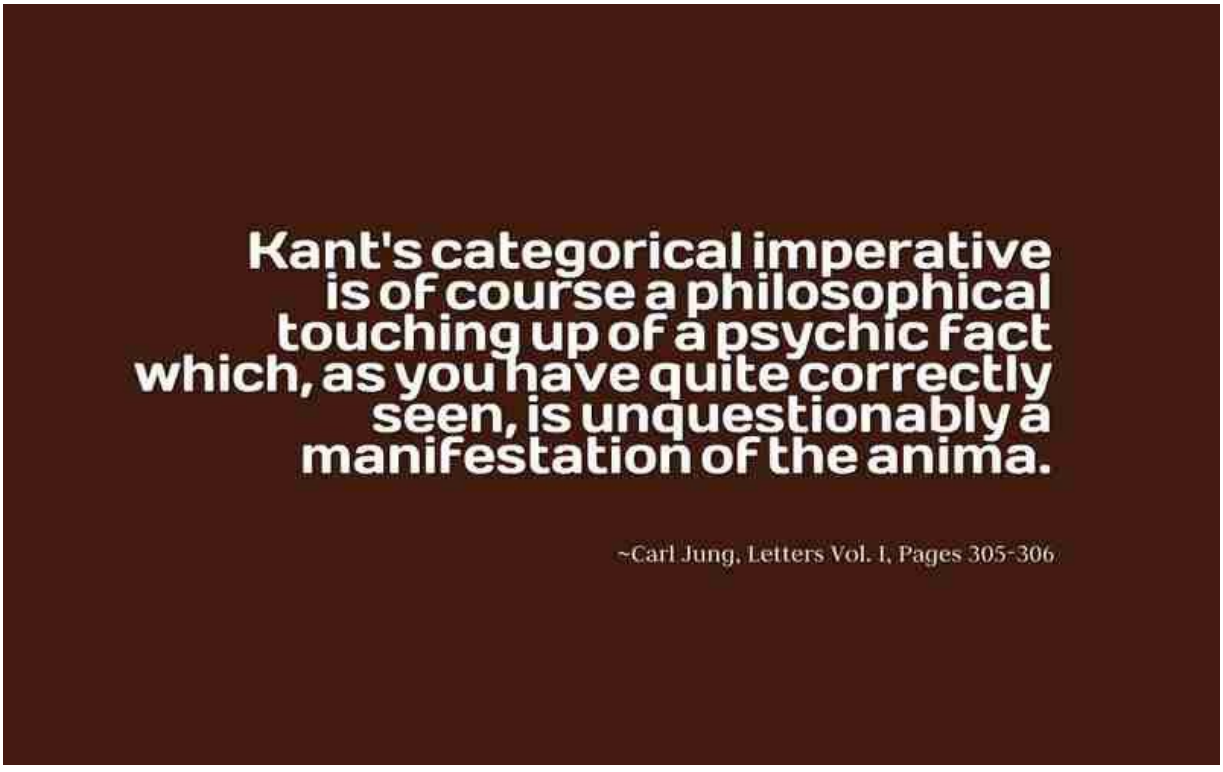
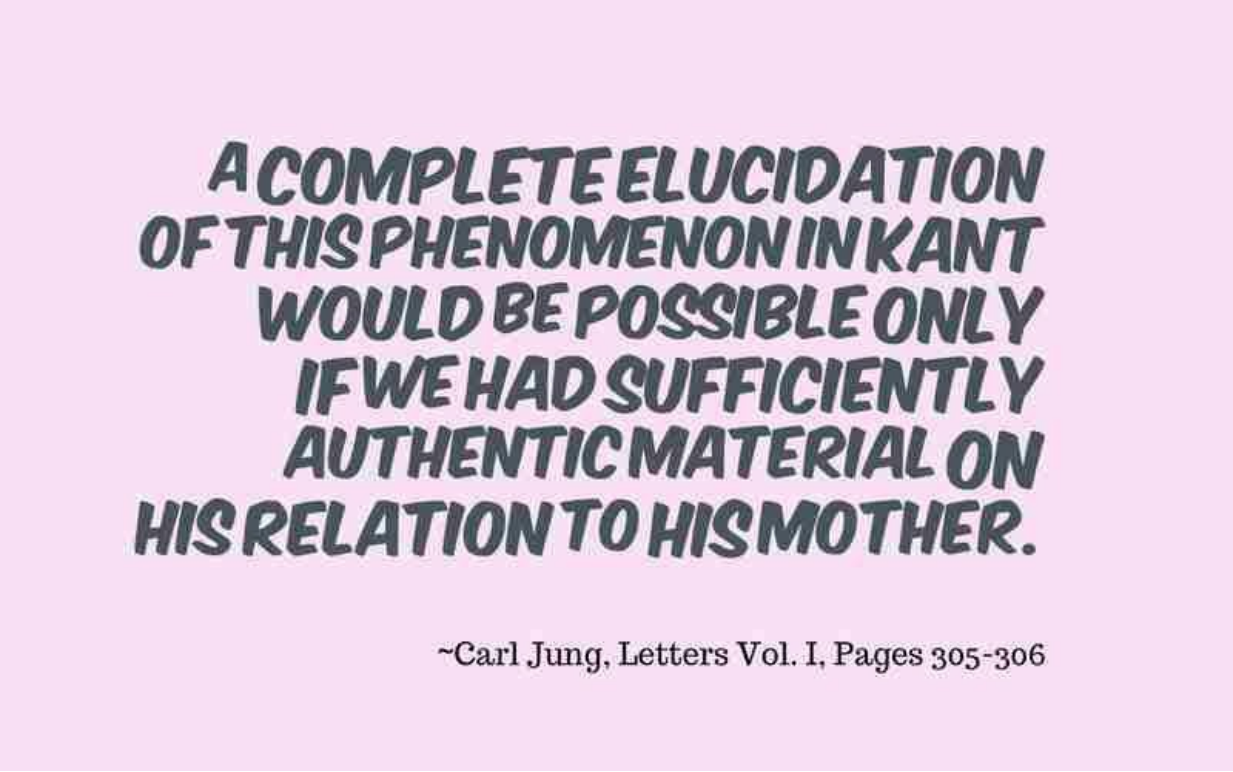
Some Carl Jung Quotations LIII (2016-11-23 03:30)


I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy.
~Carl Jung, Letters Vol. I, Pages 305-306

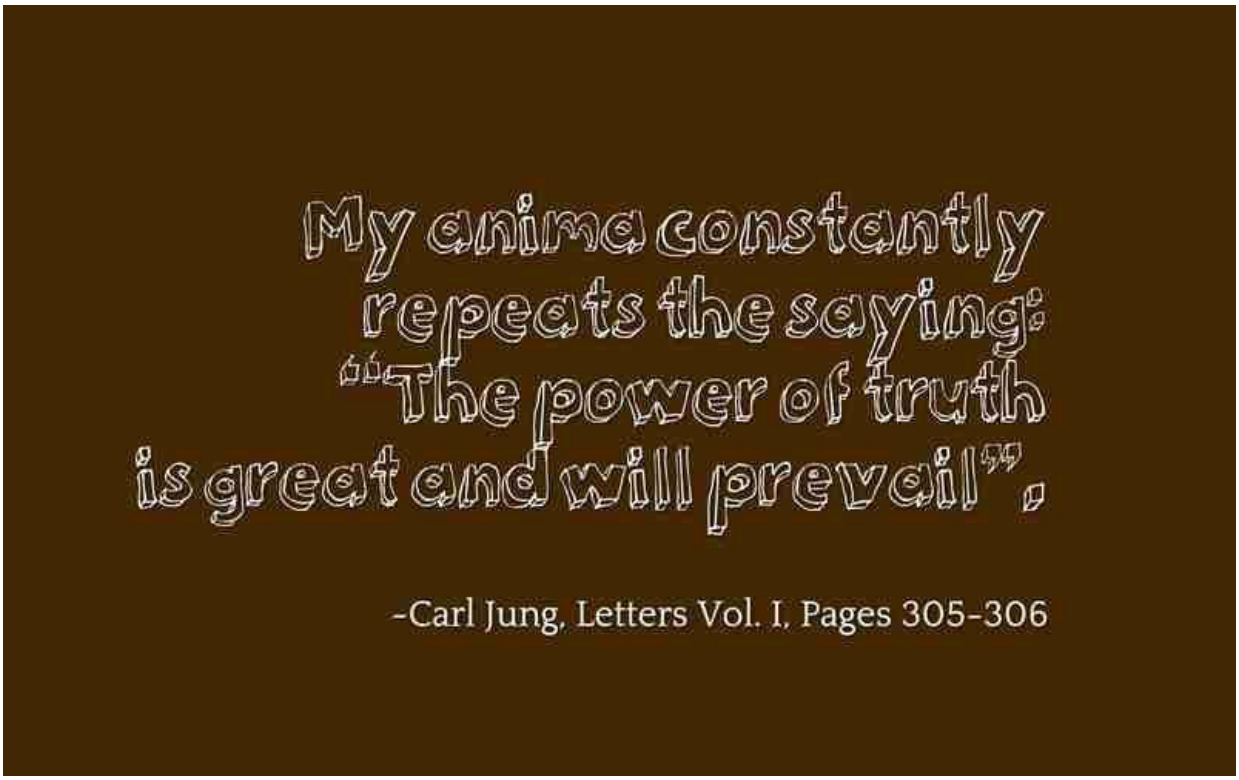
I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy. Carl Jung, Letters Vol. I, Pages 305-306


Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima.
~Carl Jung, Letters Vol. I, Pages 305-306

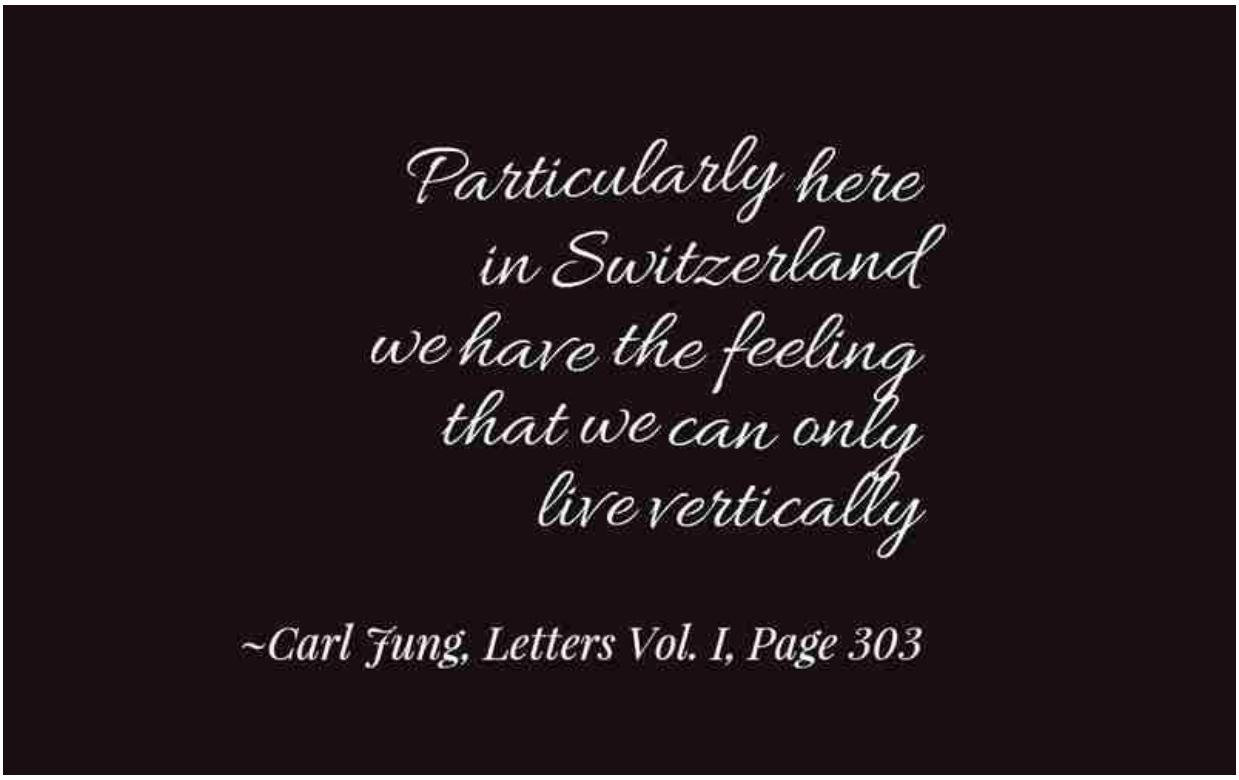
Kant’s categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima. Carl Jung, Letters Vol. I, Pages 305-306


A COMPLETE ELUCIDATION OF THIS PHENOMENON IN KANT WOULD BE POSSIBLE ONLY IF WE HAD SUFFICIENTLY AUTHENTIC MATERIAL ON HIS RELATION TO HIS MOTHER.
~Carl Jung, Letters Vol. I, Pages 305-306

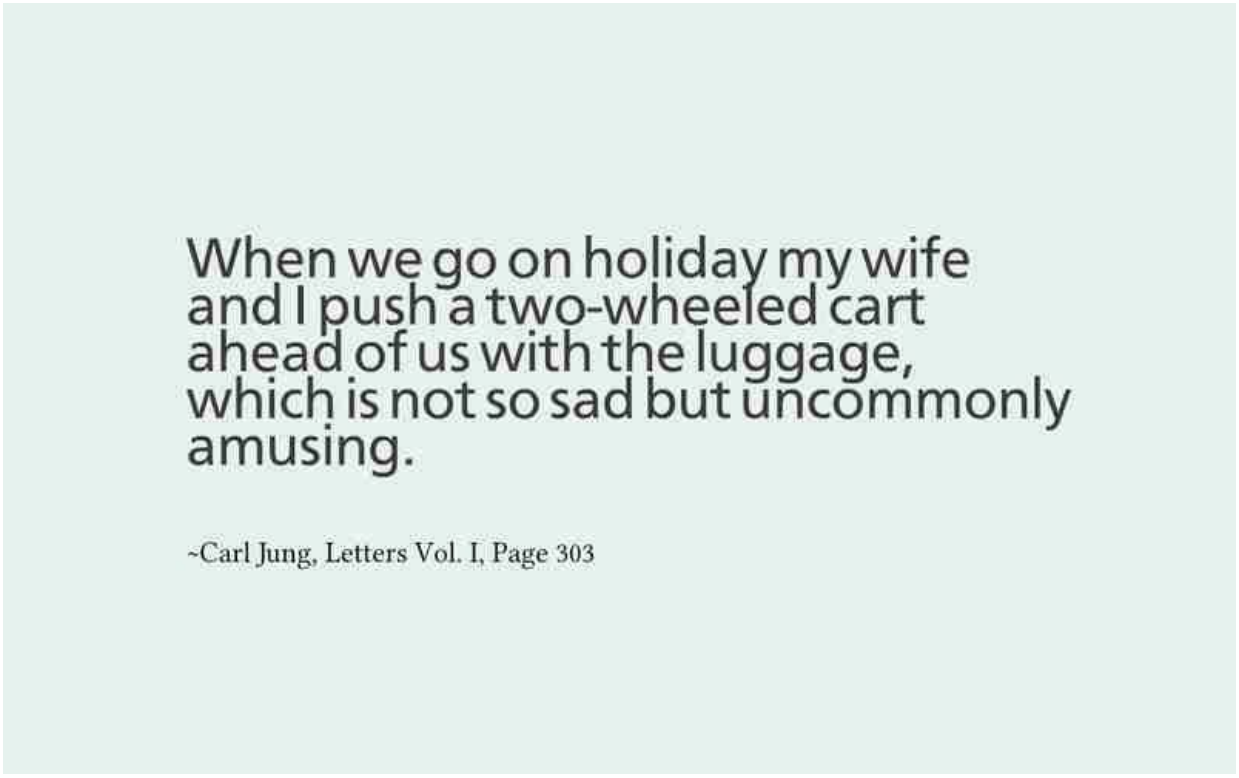
A complete elucidation of this phenomenon in Kant would be possible only if we had sufficiently authentic material on his relation to his mother. Carl Jung, Letters Vol. I, Pages 305-306



My anima constantly repeats the saying: “The power of truth is great and will prevail”. Carl Jung, Letters Vol. I, Pages 305-306



Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303


When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing.
~Carl Jung, Letters Vol. I, Page 303

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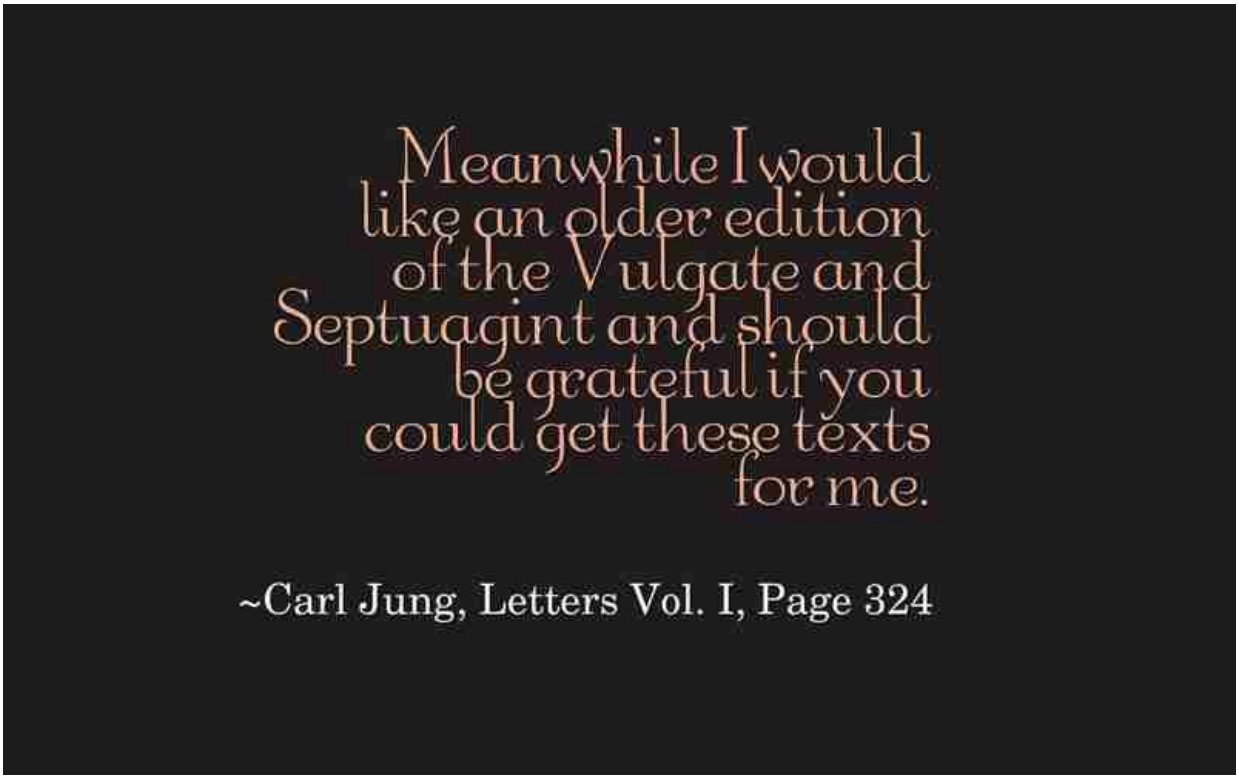
Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me.
~Carl Jung, Letters Vol. I, Page 324

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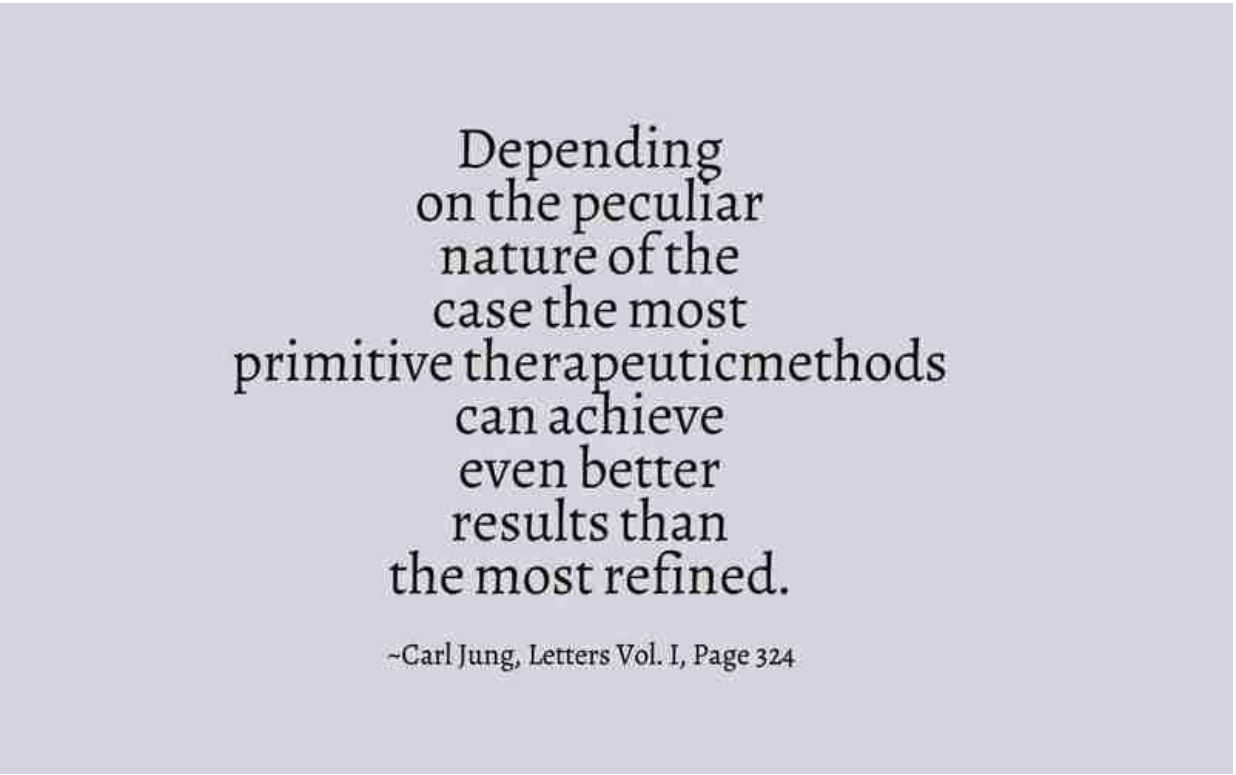
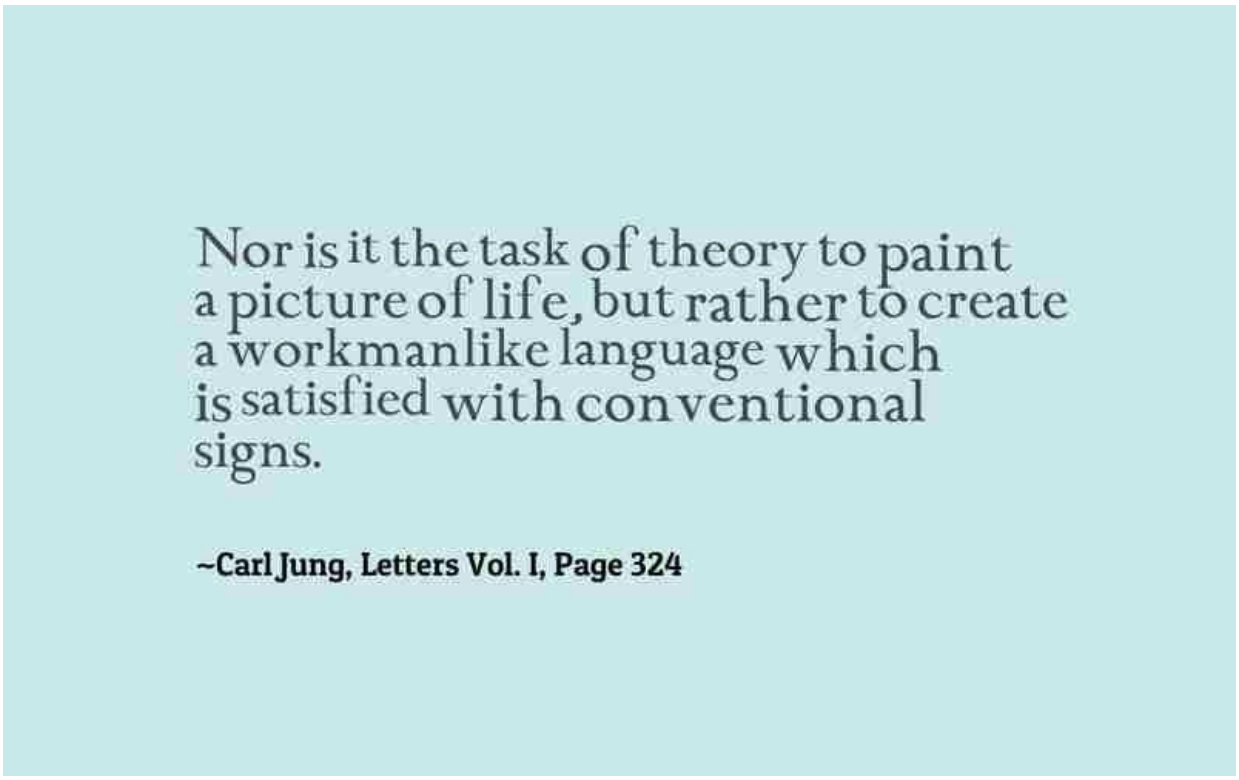


Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324


Nor is it the task of theory to paint
a picture of life, but rather to create
a workmanlike language which
is satisfied with conventional
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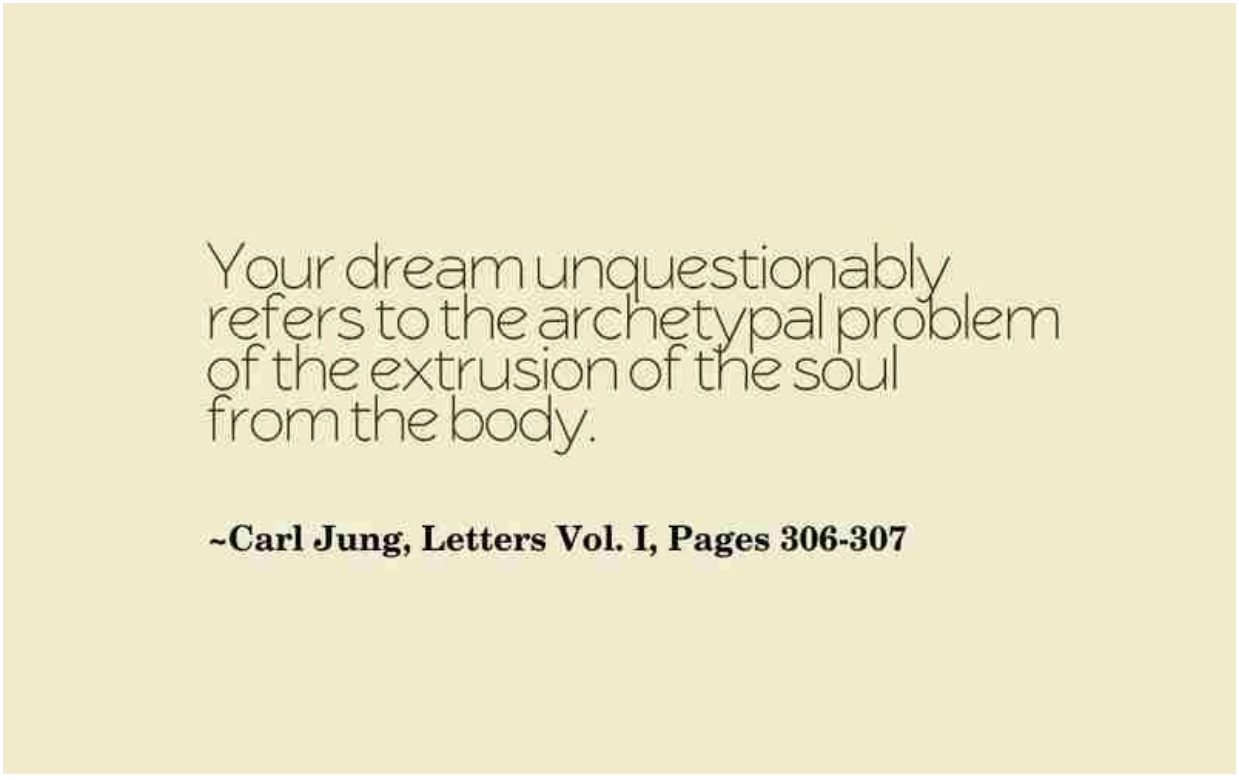
Your dream unquestionably
refers to the archetypal problem
of the extrusion of the soul
from the body.
~Carl Jung, Letters Vol. I, Pages 306-307

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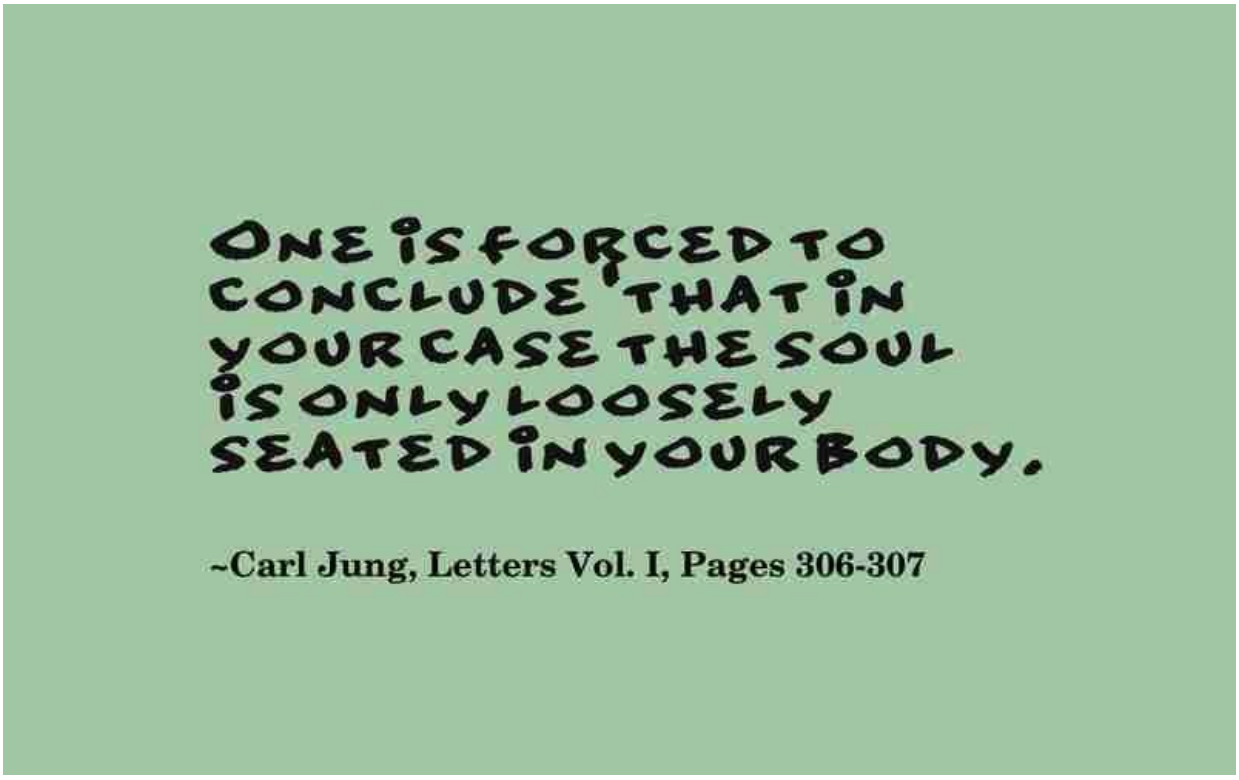
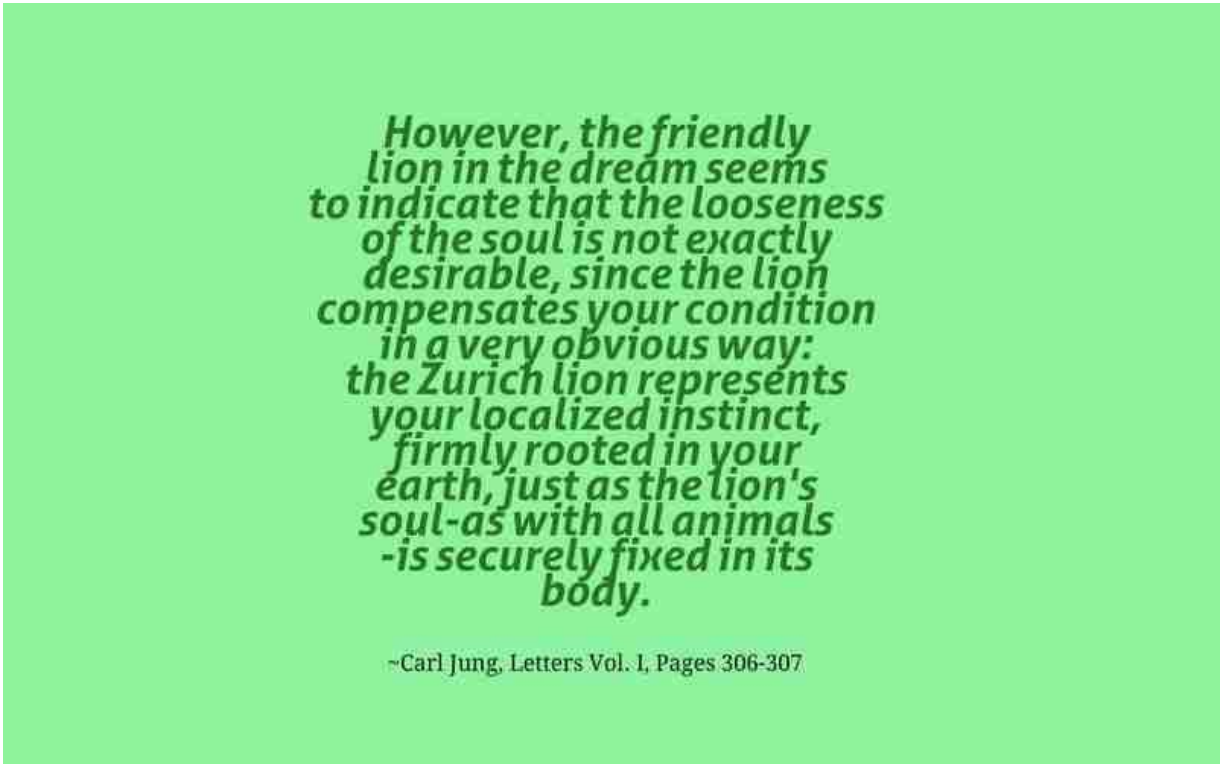

ONE IS FORCED TO CONCLUDE THAT IN YOUR CASE THE SOUL IS ONLY LOOSELY SEATED IN YOUR BODY.
~Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307


However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body.
~Carl Jung, Letters Vol. I, Pages 306-307

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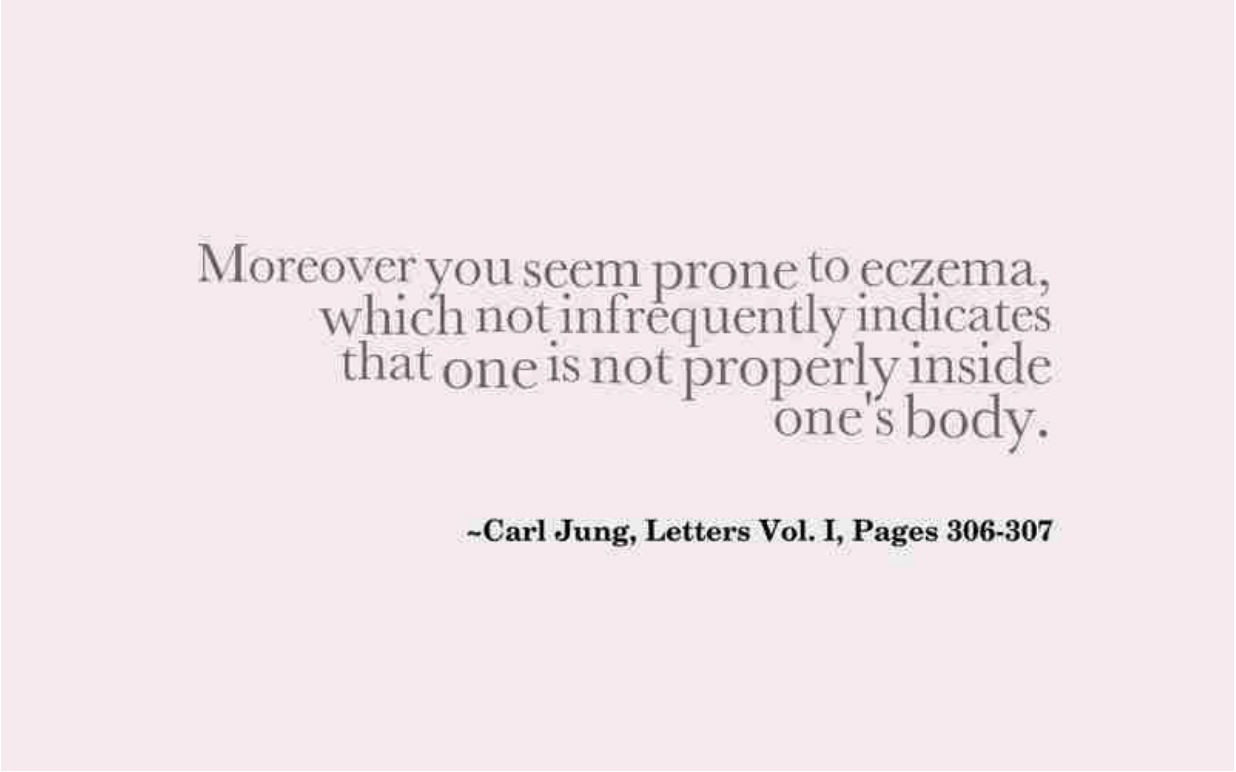
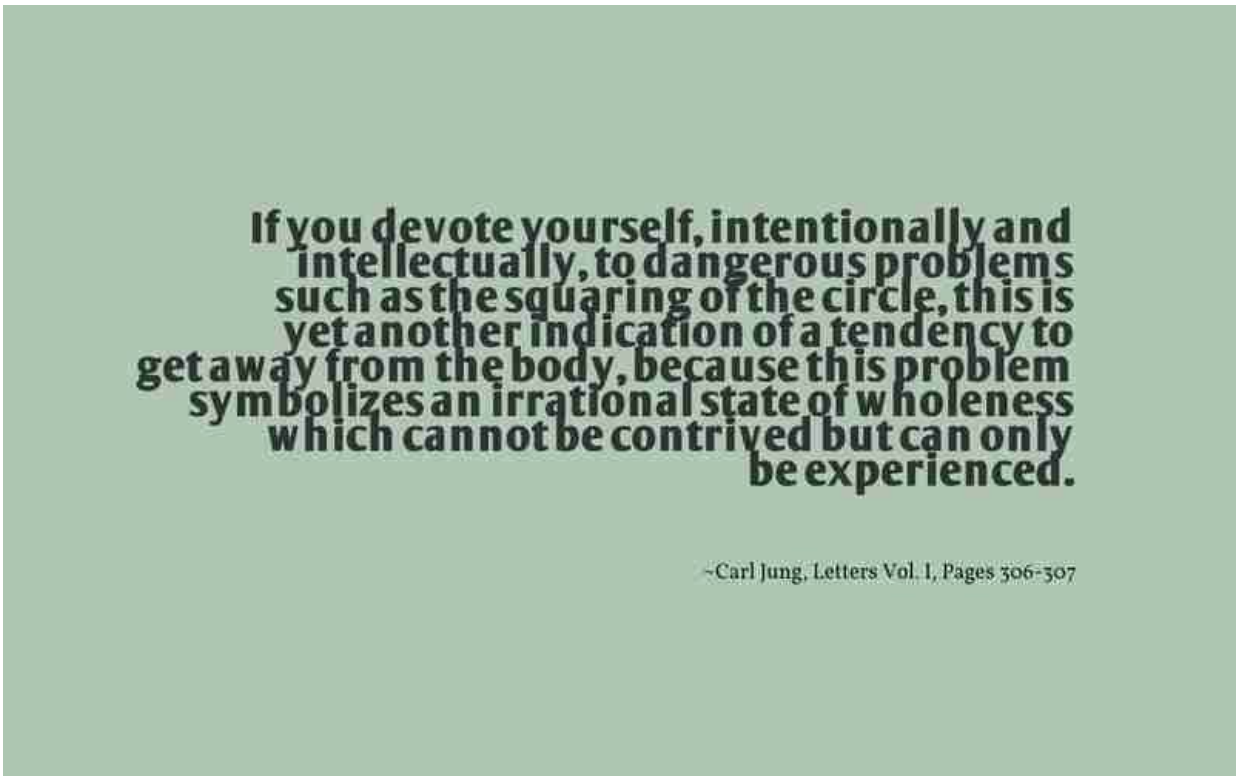
-is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307


Moreover you seem prone to eczema,
which not infrequently indicates
that one is not properly inside
one's body.
~Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one’s body. Carl Jung, Letters Vol. I, Pages 306-307


If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced.
~Carl Jung, Letters Vol. I, Pages 306-307

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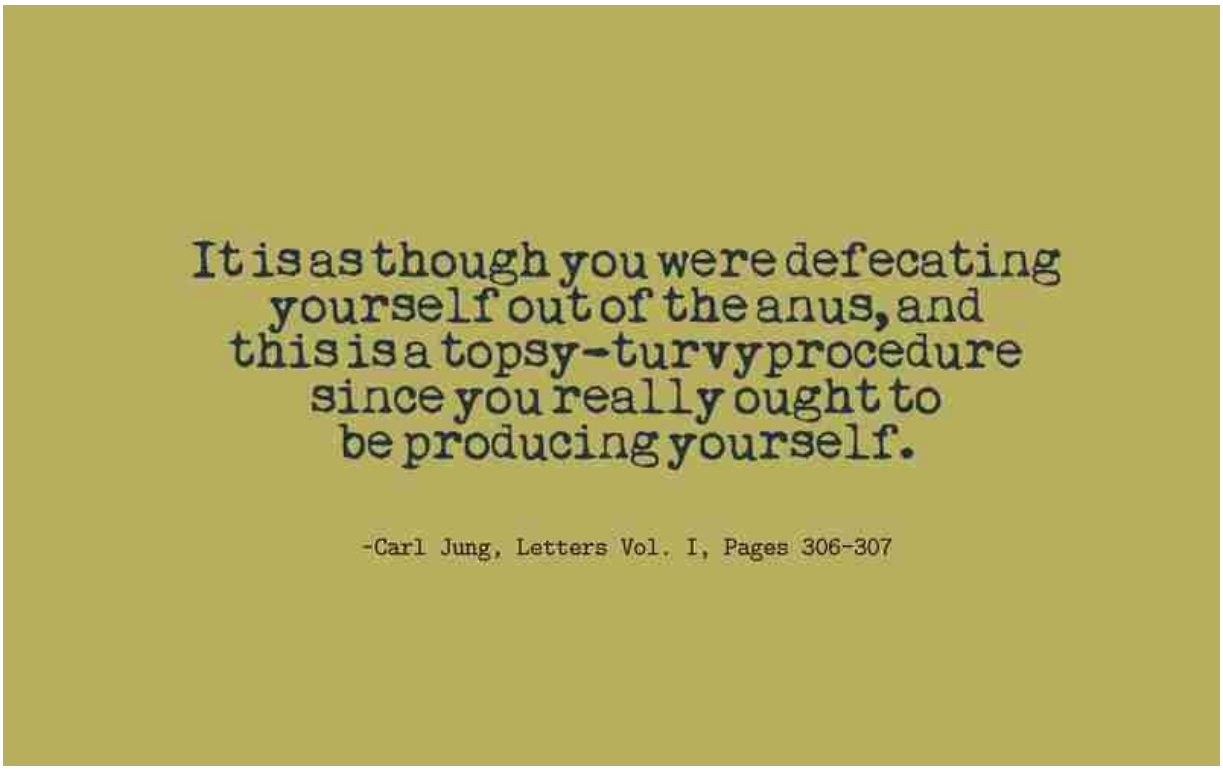
It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself.
-Carl Jung, Letters Vol. I, Pages 306-307

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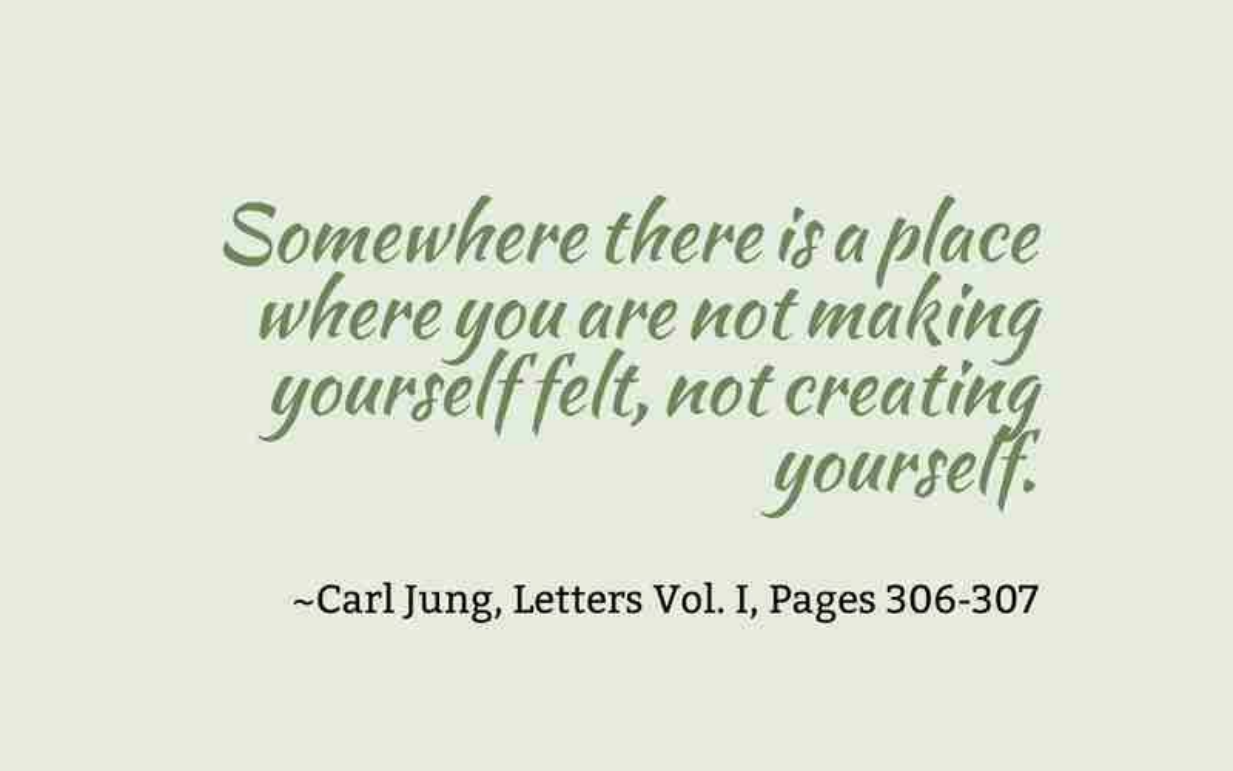
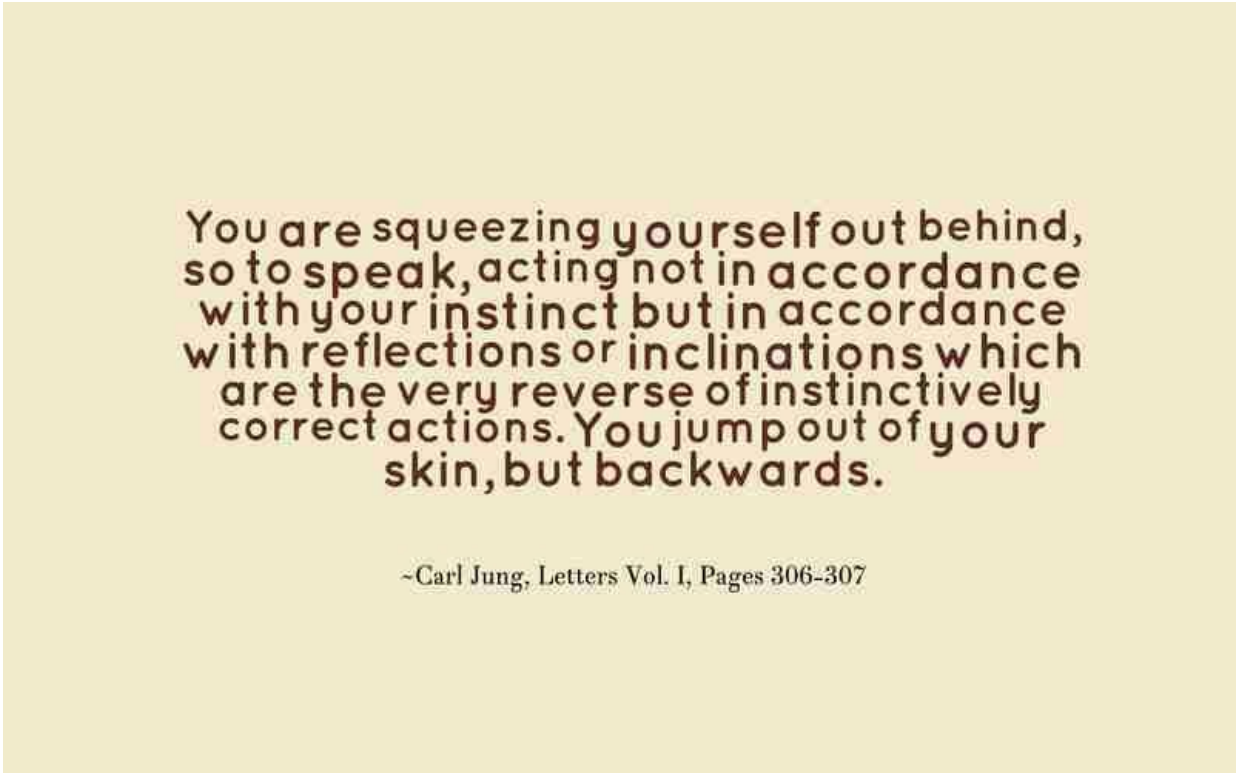
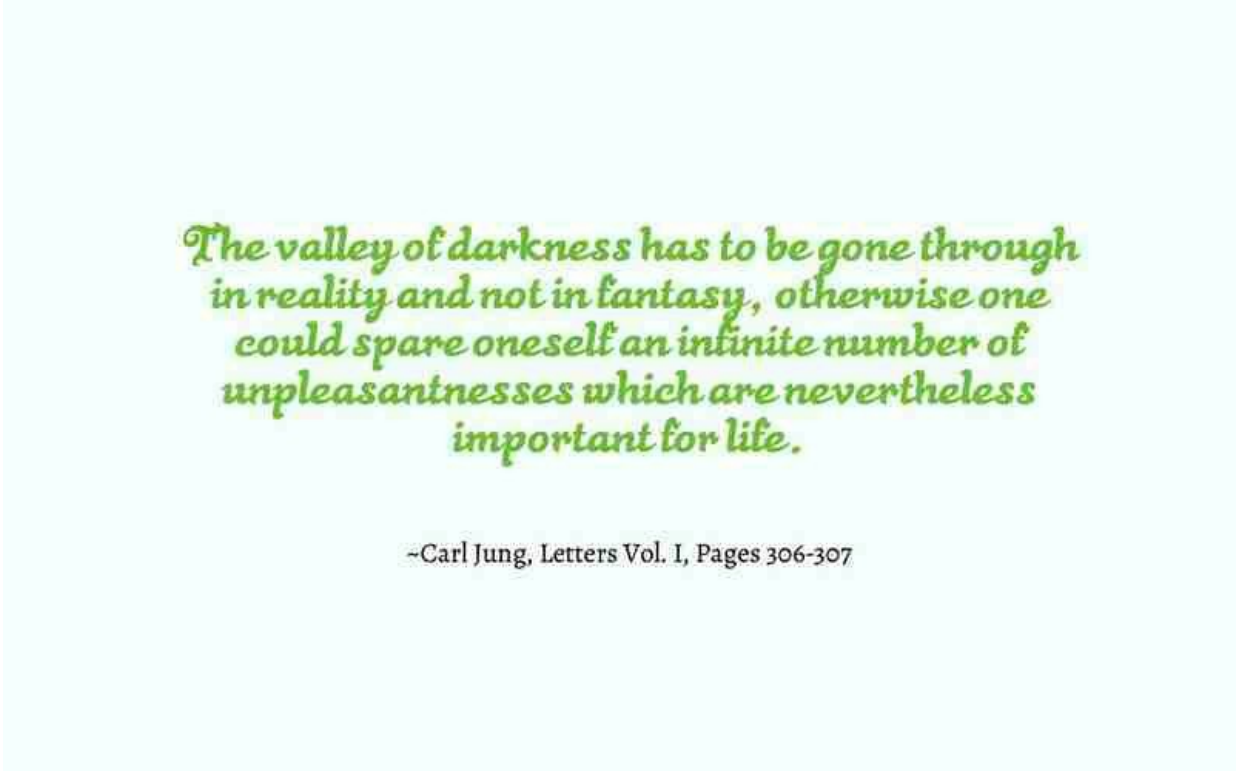

Somewhere there is a place where you are not making yourself felt, not creating yourself.
~Carl Jung, Letters Vol. I, Pages 306-307

Somewhere there is a place where you are not making yourself felt, not creating yourself. Carl Jung, Letters Vol. I, Pages 306-307


You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards.
~Carl Jung, Letters Vol. I, Pages 306-307

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Pages 306-307


The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life.
~Carl Jung, Letters Vol. I, Pages 306-307

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could

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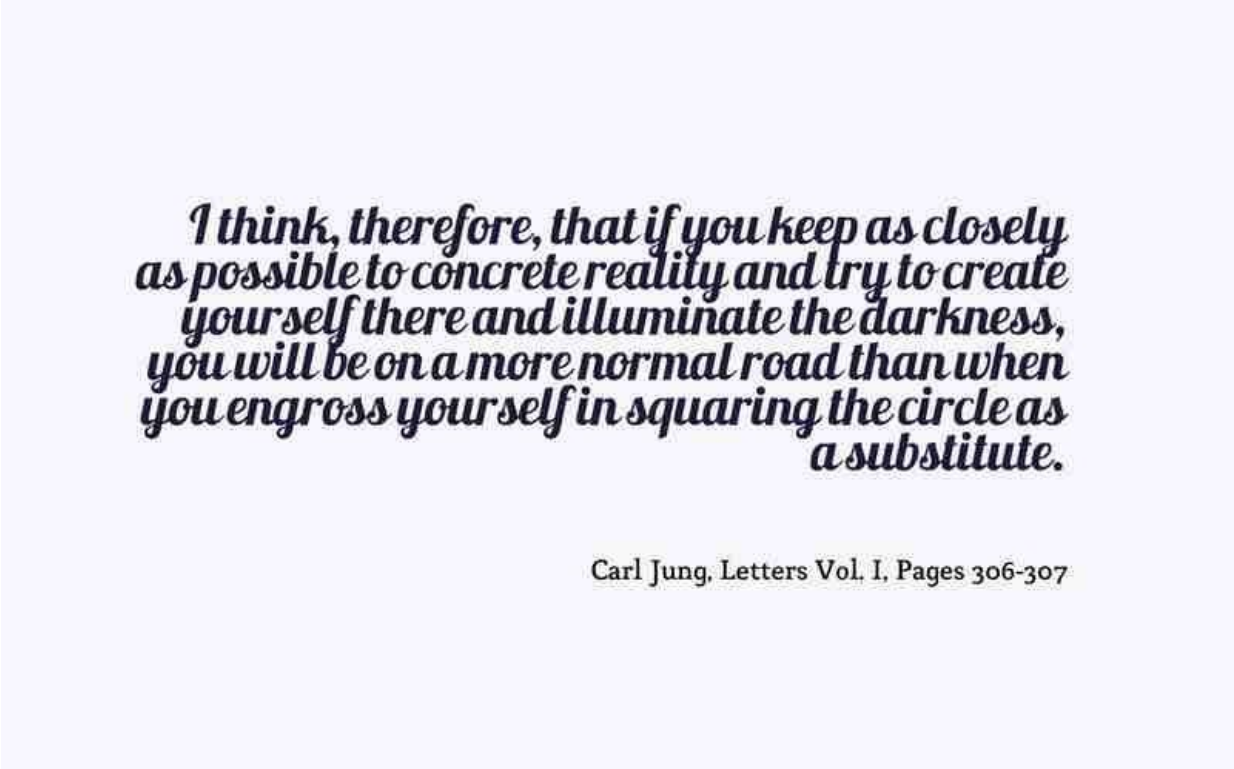
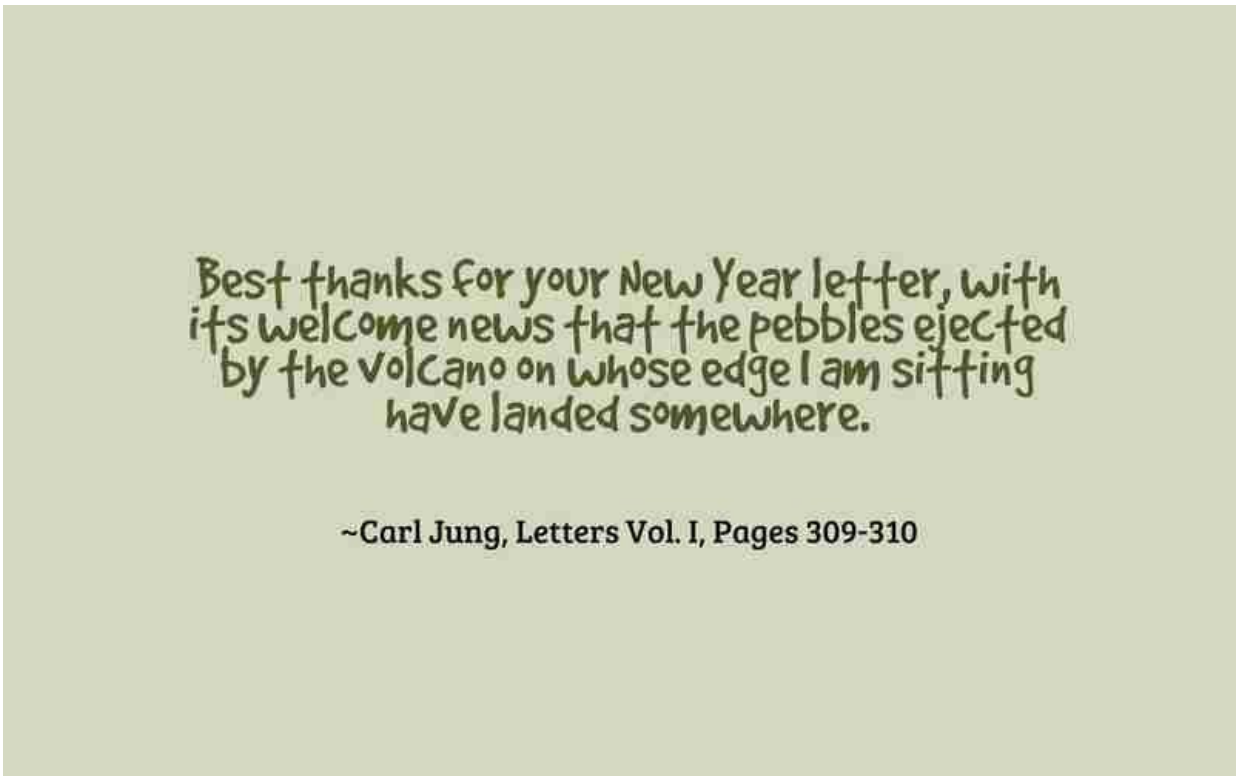
oneself an infinite number of unpleasantnesses which are nevertheless important for life. Carl Jung, Letters Vol. I, Pages 306-307


I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute.
Carl Jung, Letters Vol. I, Pages 306-307

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Pages 306-307


Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere.
~Carl Jung, Letters Vol. I, Pages 309-310

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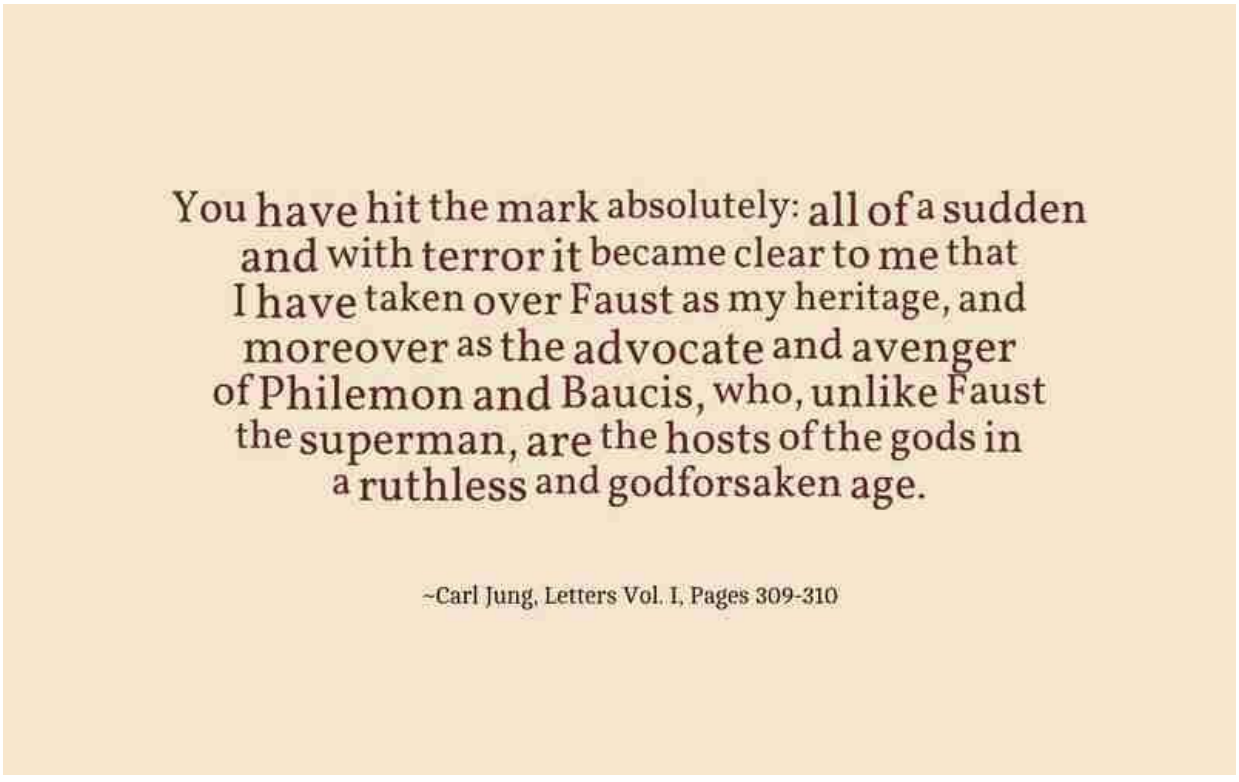
You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age.
~Carl Jung, Letters Vol. I, Pages 309-310

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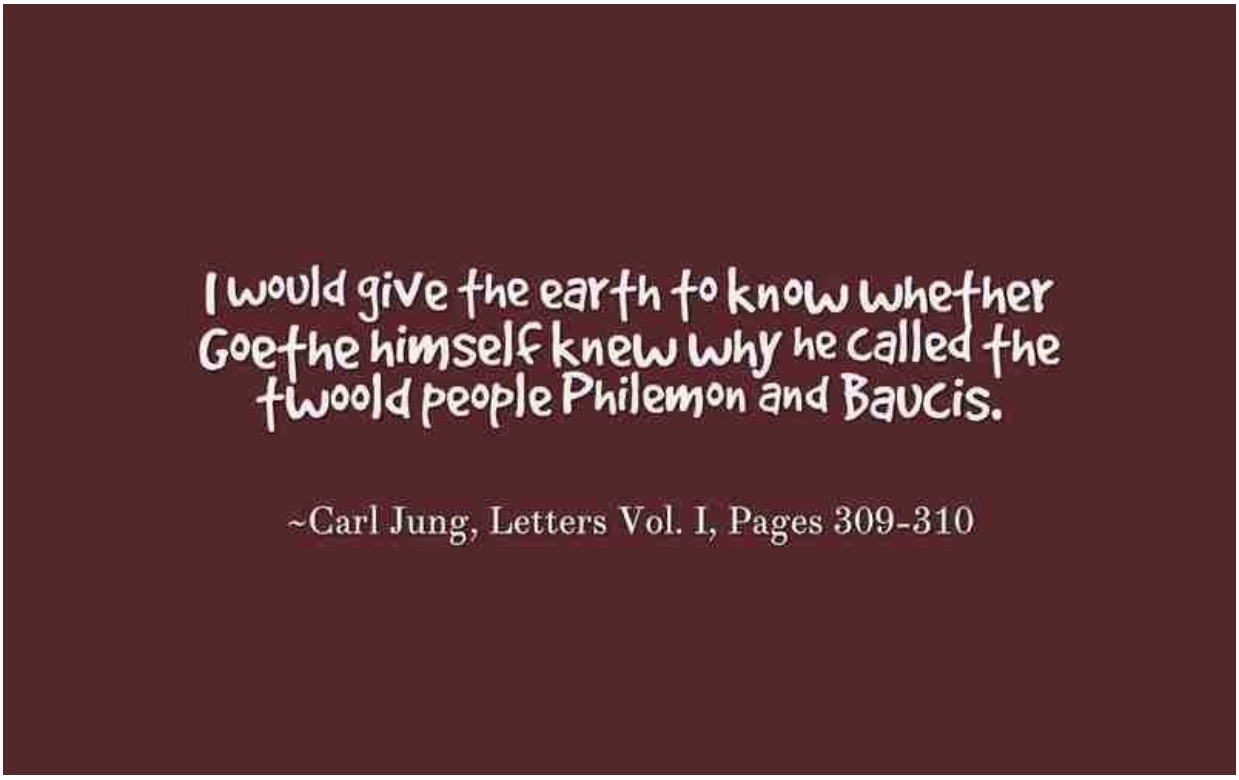
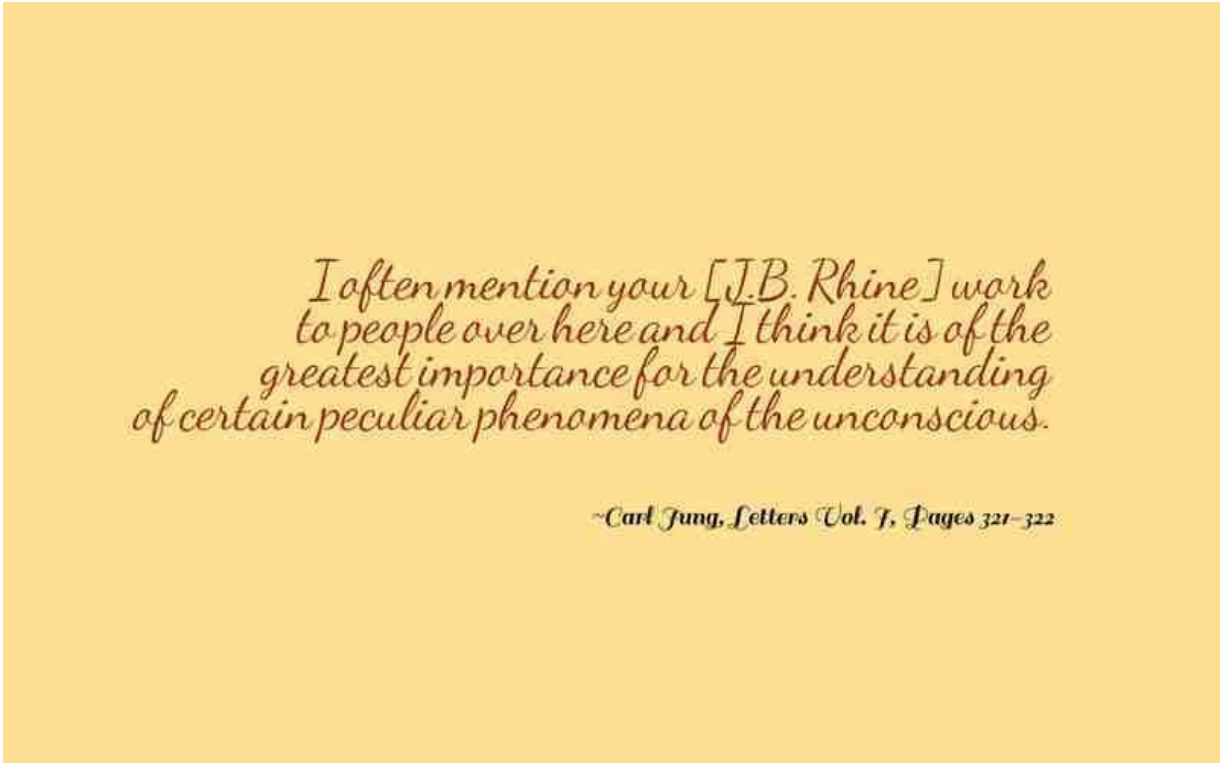
310


I would give the earth to know whether
Goethe himself knew why he called the
two old people Philemon and Baucis.
~Carl Jung, Letters Vol. I, Pages 309-310

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310


I often mention your [J.B. Rhine] work
to people over here and I think it is of the
greatest importance for the understanding
of certain peculiar phenomena of the unconscious.
~Carl Jung, Letters Vol. I, Pages 321-322

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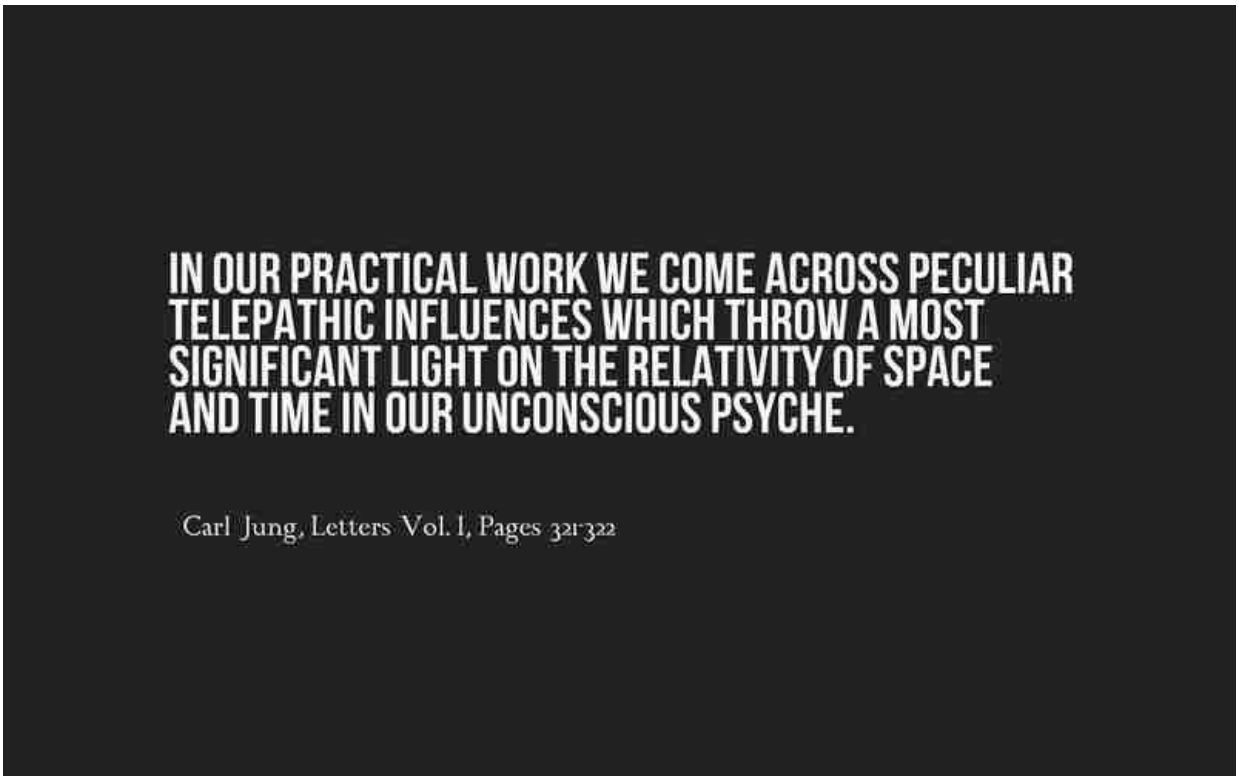
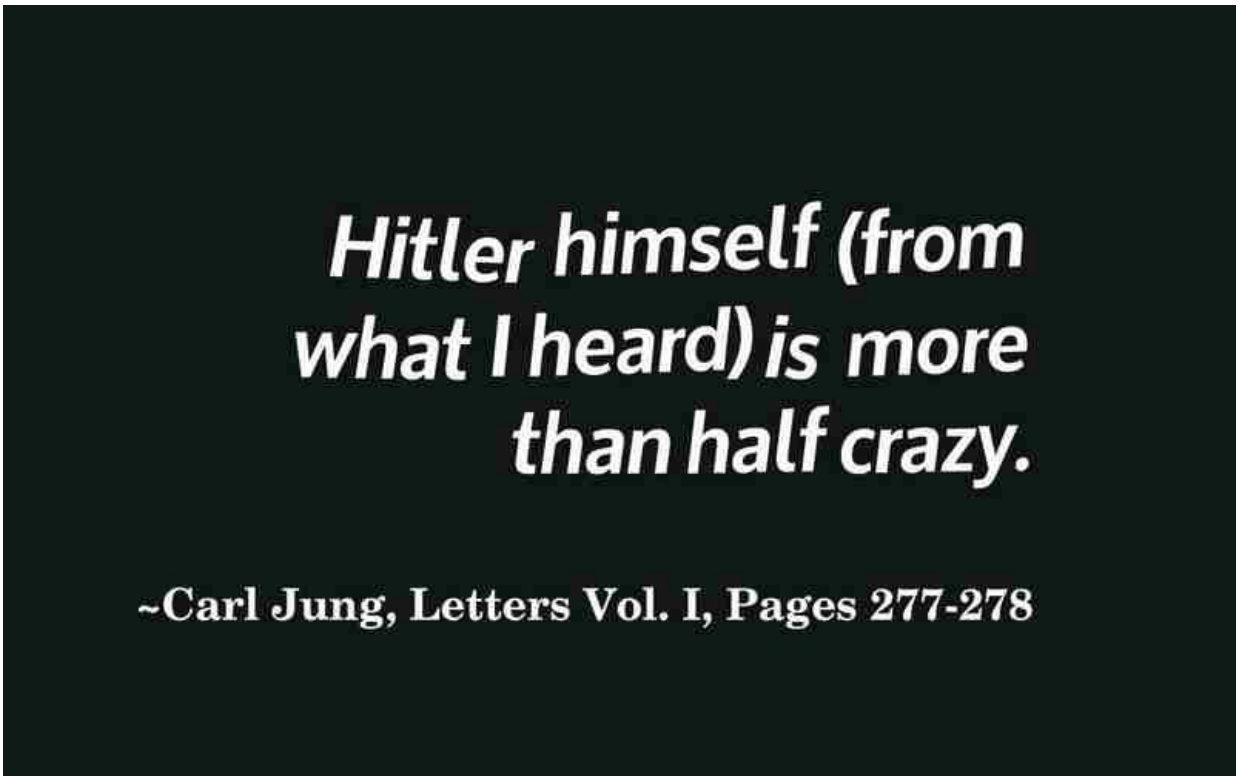
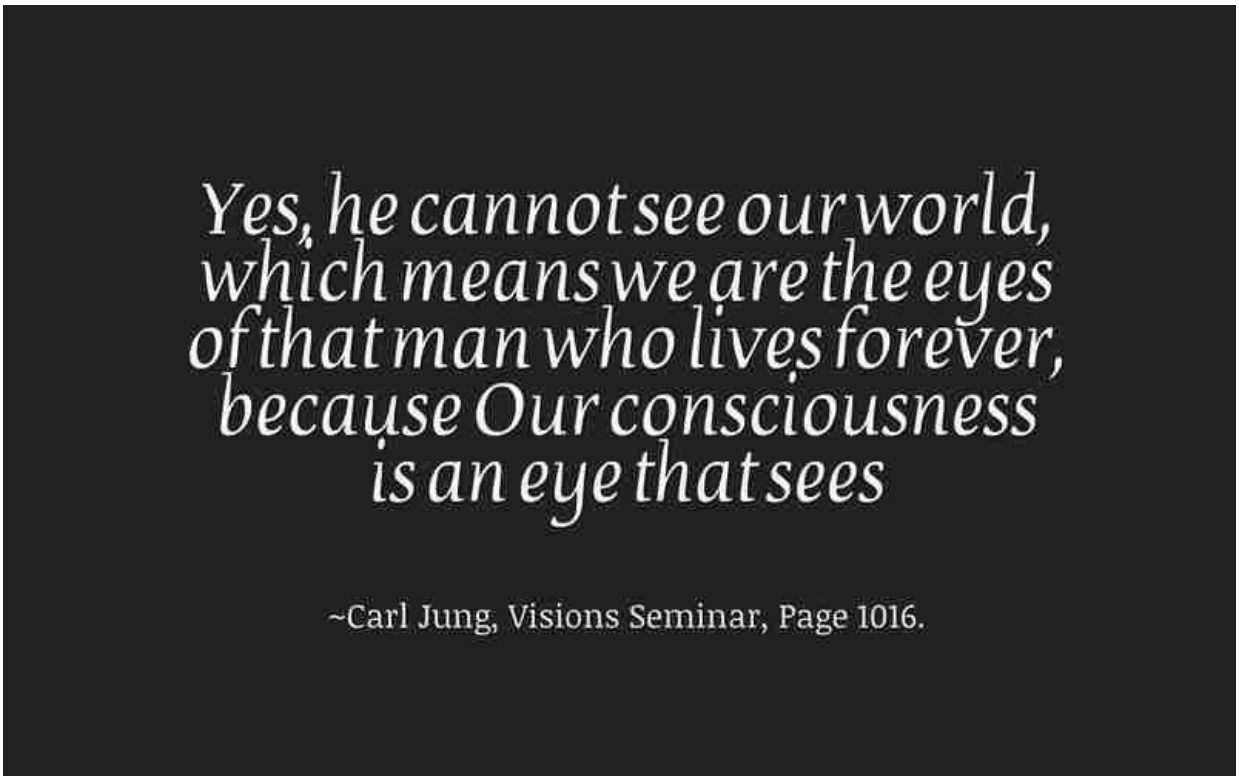

IN OUR PRACTICAL WORK WE COME ACROSS PECULIAR TELEPATHIC INFLUENCES WHICH THROW A MOST SIGNIFICANT LIGHT ON THE RELATIVITY OF SPACE AND TIME IN OUR UNCONSCIOUS PSYCHE.
Carl Jung, Letters Vol. I, Pages 321-322

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche. Carl Jung, Letters Vol. I, Pages 321-322



Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Pages 277-278


Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because Our consciousness is an eye that sees
~Carl Jung, Visions Seminar, Page 1016.

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Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: That you find Kierkegaard "frightful" has warmed the cockles of my heart. (2016-11-24 03:30)

To Rudolf Pannwitz

Dear Dr. Pannwitz, 27 March 1937

That you find Kierkegaard "frightful" has warmed the cockles of my heart.

I find him simply insupportable and cannot understand, or rather, I understand only too well, why the theolog- ical neurosis of our time has made such a fuss over him.

You are quite right when you say that the pathological is never valuable.

It does, however, cause us the greatest difficulties and for this reason we learn the most from it.

Moreover hysteria presents certain peculiarities of the normal person in such exaggerated form that even in their blindness the doctors, who as a rule know the least about psychology, could not help stumbling upon them.

I therefore chalk up the symptomatology of the neuroses as an involuntary achievement to man's credit, for which I am indeed grateful in my fashion.

I also agree with you that the normal person is infinitely more interesting and valuable.

Hence I have endeavoured to remove our "complex" psychology as quickly and completely as possible out of the realm of pathology.

However, as you have rightly seen, I have landed myself in enormous difficulties by framing general formula- tions which are intended to explain the whole field of human experience.

I had to keep to experiences that were directly accessible to me and compare them with data drawn from the whole history of the mind.

This gives rise to some degree of inexactitude which makes my efforts appear provisional.

It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory.

I enclose a little offprint which is of no further interest but only an attempt such as one might make to explain things to a doctor.

It is an essay included in the Eranos-Jahrbuch 1934 (Rhein Verlag,

Zurich, 1935). My letter is unfortunately overdue.

Illness and inordinate pressure of work have prevented me from

writing until now. Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages

231-232 Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

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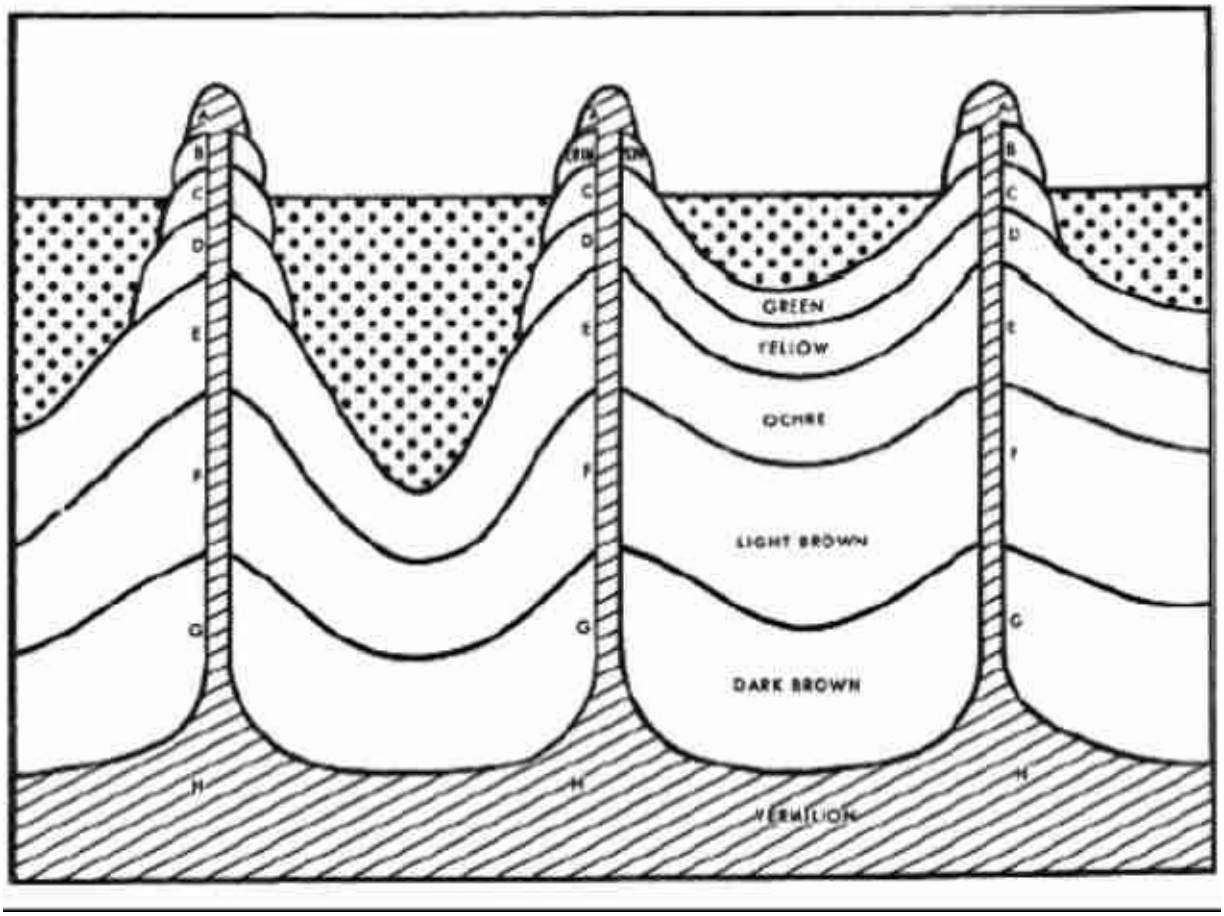
Carl Jung: Jung maintained that no child is born a tabula rasa. (2016-11-25 03:30)



Jung maintained that no child is born a tabula rasa.

It is curious that, although this fact is well known and is now generally recognized in the innate "patterns of behavior" in animals, it still arouses strong opposition when it comes to human beings.

Both Freud and Adler, for instance, regarded the unconscious as a kind of rubbish heap onto which all that is

found inconvenient is thrown, and that it therefore consists of material that once was conscious.

Jung fully recognized the existence of this layer, which he called the "personal unconscious," but one of his greatest discoveries was the so-called "collective unconscious," deep levels of the unconscious that are common to all mankind.

Jung once used a large colored diagram during a lecture to make the layers in the unconscious particularly clear.

The lowest level of all he called "the central fire" (life itself), and a spark from this fire ascends through all in- tervening levels into every living creature.

The next layer he called "animal ancestors in general," and this is also represented in all the higher forms of life.

The next he called "primeval ancestors," a level present in all mankind.

In the next layer the latter began to split up into large groups, such as

Western or Asiatic man. Key to Diagram

A. Individual (highest point)—Vermilion
B. Family—Crimson
C. Clan—Green
D. Nation—Yellow
E. Large group (e.g., Europe)—Ochre
F. Primeval ancestors—Light Brown
G. Animal ancestors in general—Dark Brown
H. Central fire—Vermilion

Up to this level the foundation, although it supplies most of the archetypal images which form the human "pattern of behavior," is much the same in any individual belonging to the same large group; with the layer of the nation considerable differences appear.

We need only look at the present state of the world to see how difficult it is for the peoples of the various na- tions to understand each other, and I have been struck, during my long experience of the many people of different nationalities who were drawn to Jung, and who still come to the C. G. Jung Institute in Zürich, by how necessary it is to have at least some knowledge of the national layers in order to understand the individual. Barbara Hannah, Jung His Life and Work, Pages, 42-46

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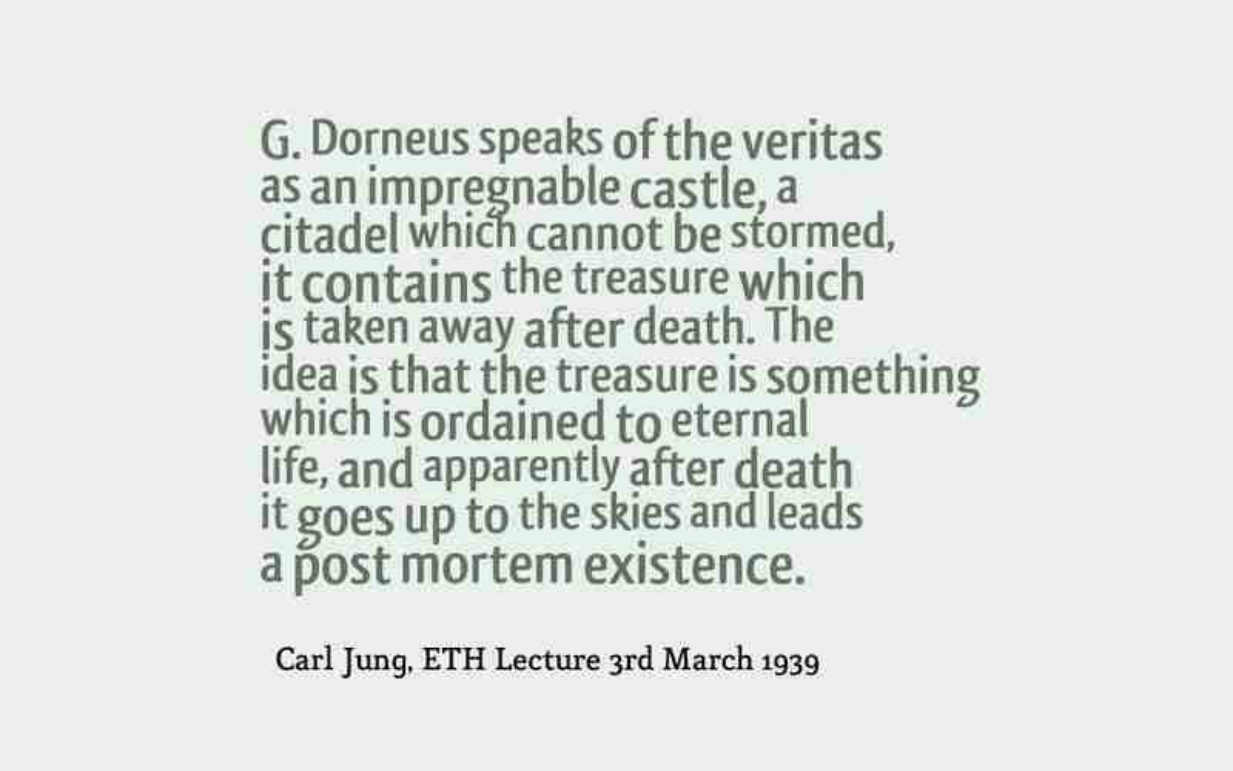
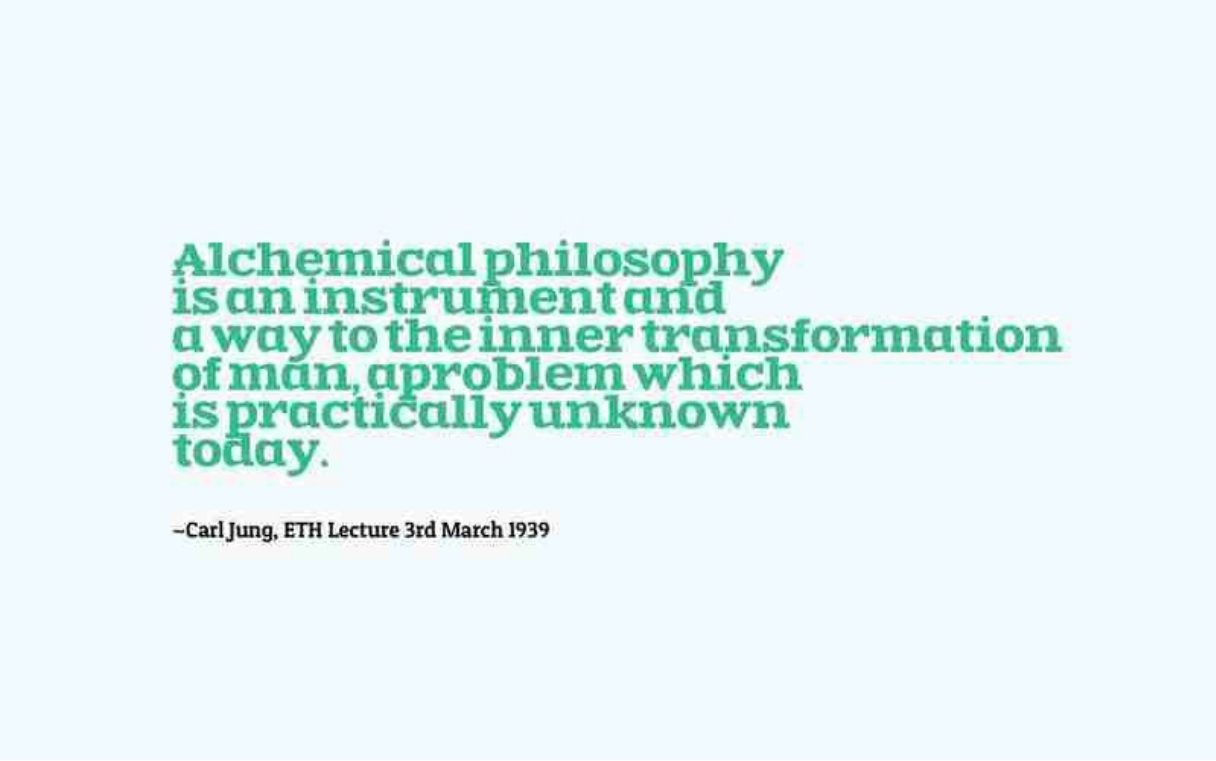
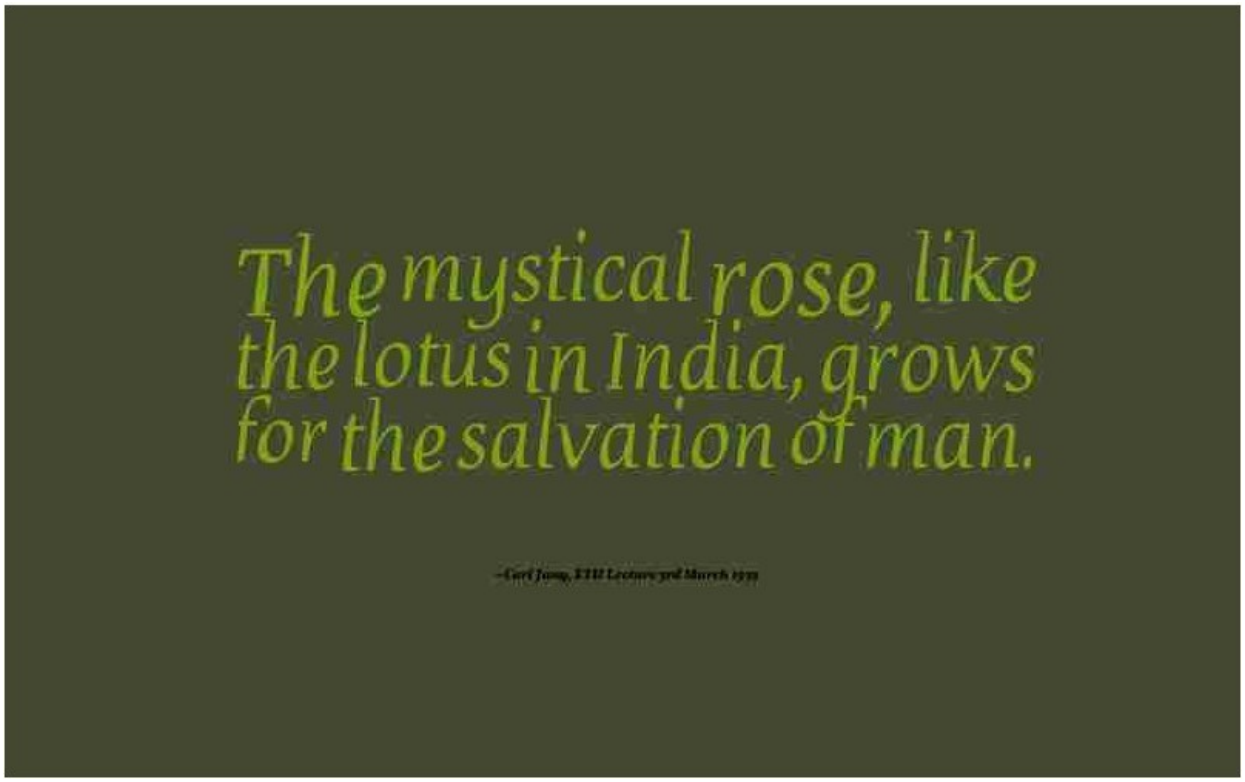
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

Some Carl Jung Quotations LIV [ETH Lectures] **(2016-11-26 03:30)**

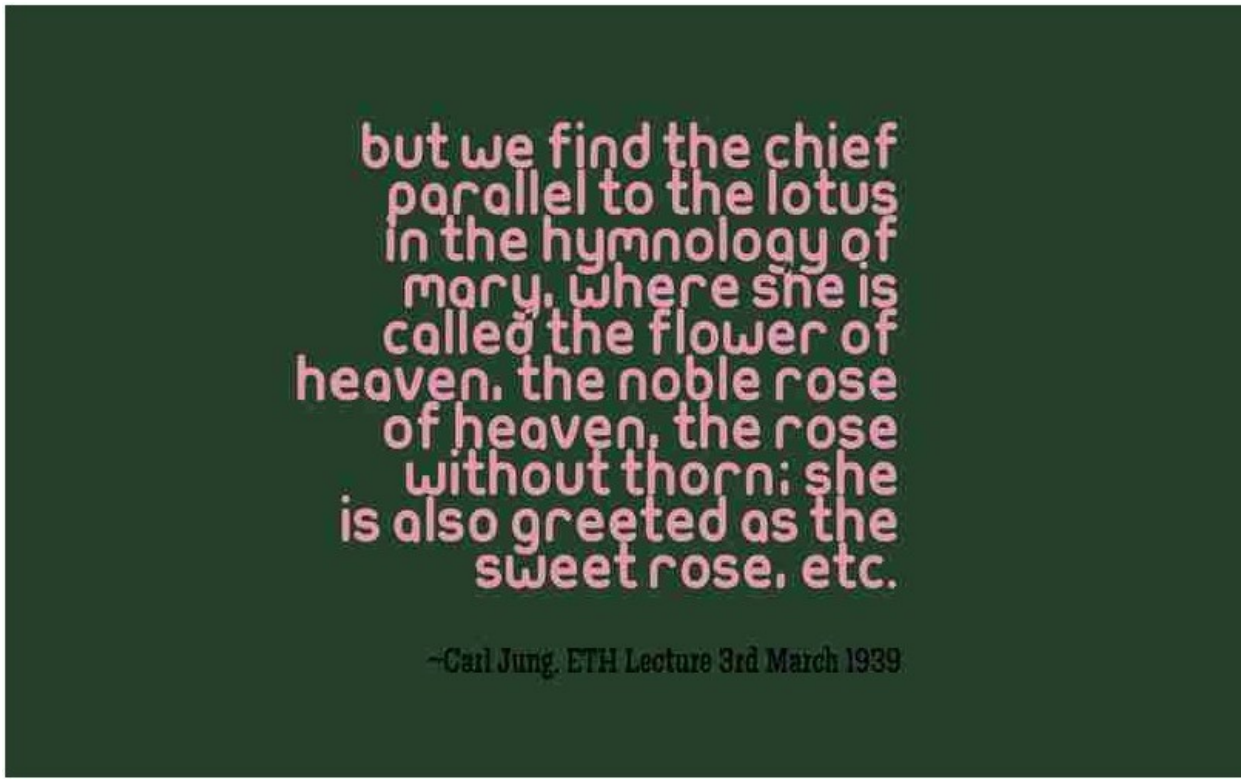

G. Dorneus speaks of the veritas
as an impregnable castle, a
citadel which cannot be stormed,
it contains the treasure which
is taken away after death. The
idea is that the treasure is something
which is ordained to eternal
life, and apparently after death
it goes up to the skies and leads
a post mortem existence.
Carl Jung, ETH Lecture 3rd March 1939





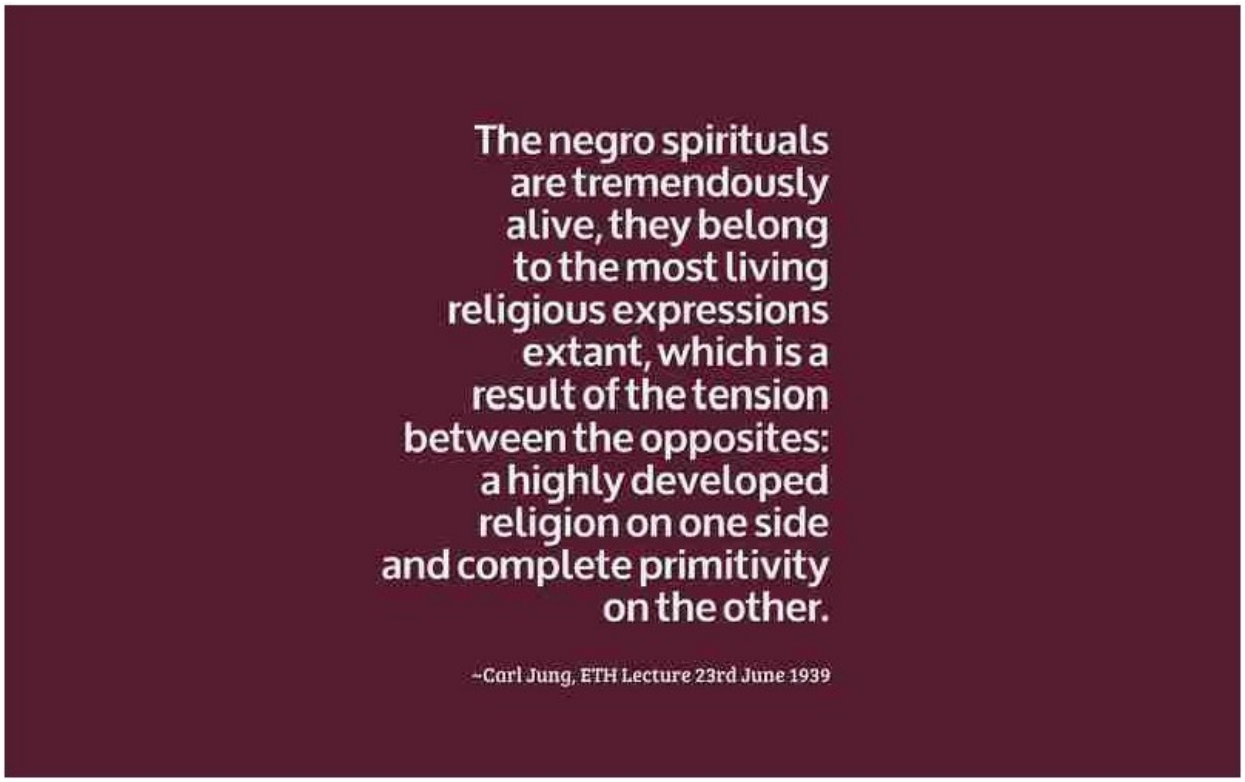
Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens.

earl Jung, ETH Lecture 3rd March 1939


but we find the chief
parallel to the lotus
in the hymnology of
mary, where she is
called the flower of
heaven, the noble rose
of heaven, the rose
without thorn; she
is also greeted as the
sweet rose, etc.
~Carl Jung, ETH Lecture 3rd March 1939

Mary isbthe bu whigh co
is tneecom1ngbe1ngtna
under201n2 transforma

-CarlJung, ETH lecture 3rd Maren193e


The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other.
~Carl Jung, ETH Lecture 23rd June 1939

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-Carl Jun9., ETH Lecture 23rd June 1939

In t he Mid d le Ages Christ was n o hi

-Carl Jung[1] ETH-Lecture 7th-July 1939

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is int roduced by consciousness,
it is impressed by a certain atmosphere
and declares t he visions to be good
or bad.

-cart Jung, El.'H L!'J<;rore 7th' July 1939

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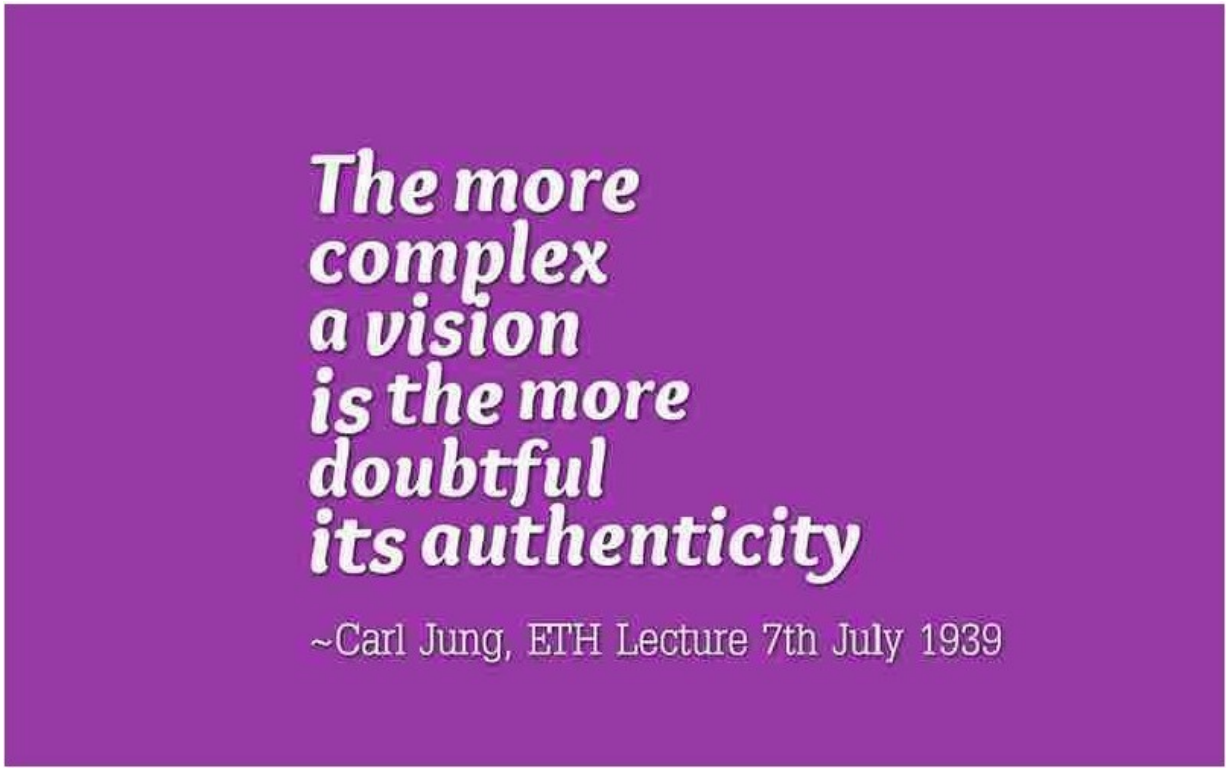

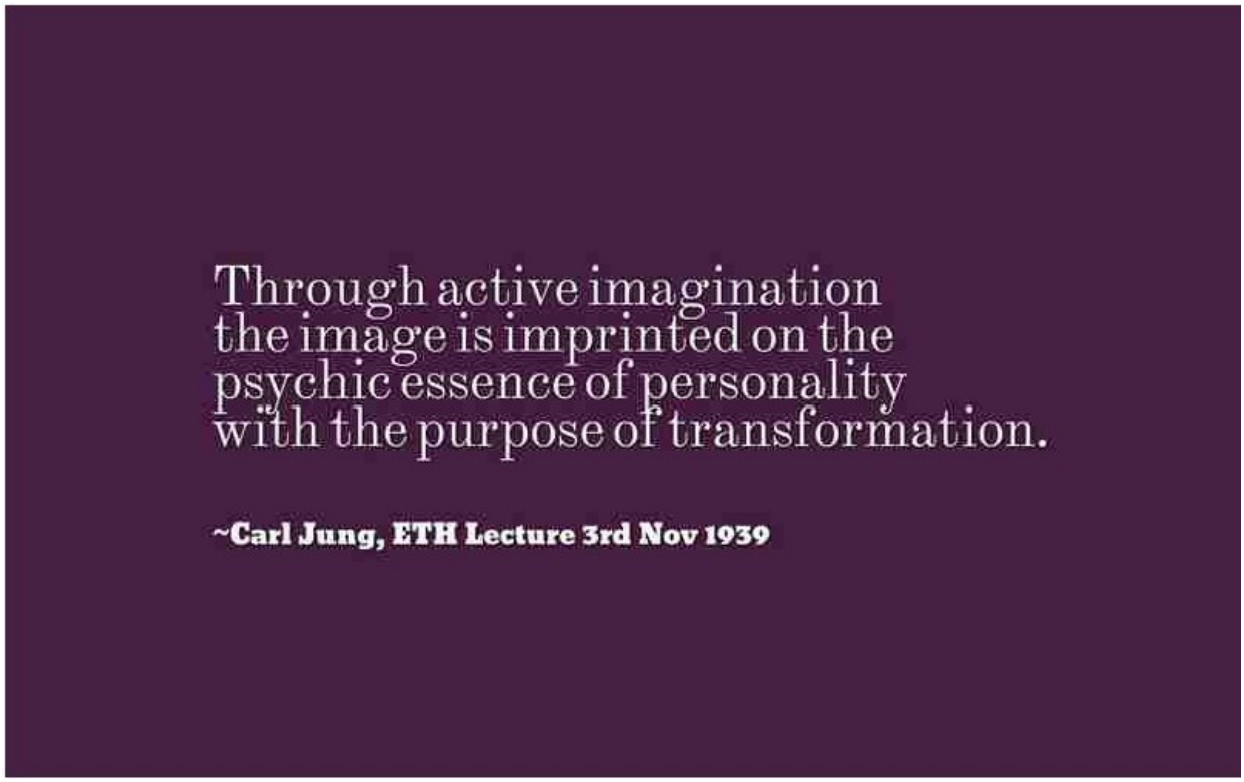
Through active imagination
the image is imprinted on the
psychic essence of personality
with the purpose of transformation.
~Carl Jung, ETH Lecture 3rd Nov 1939

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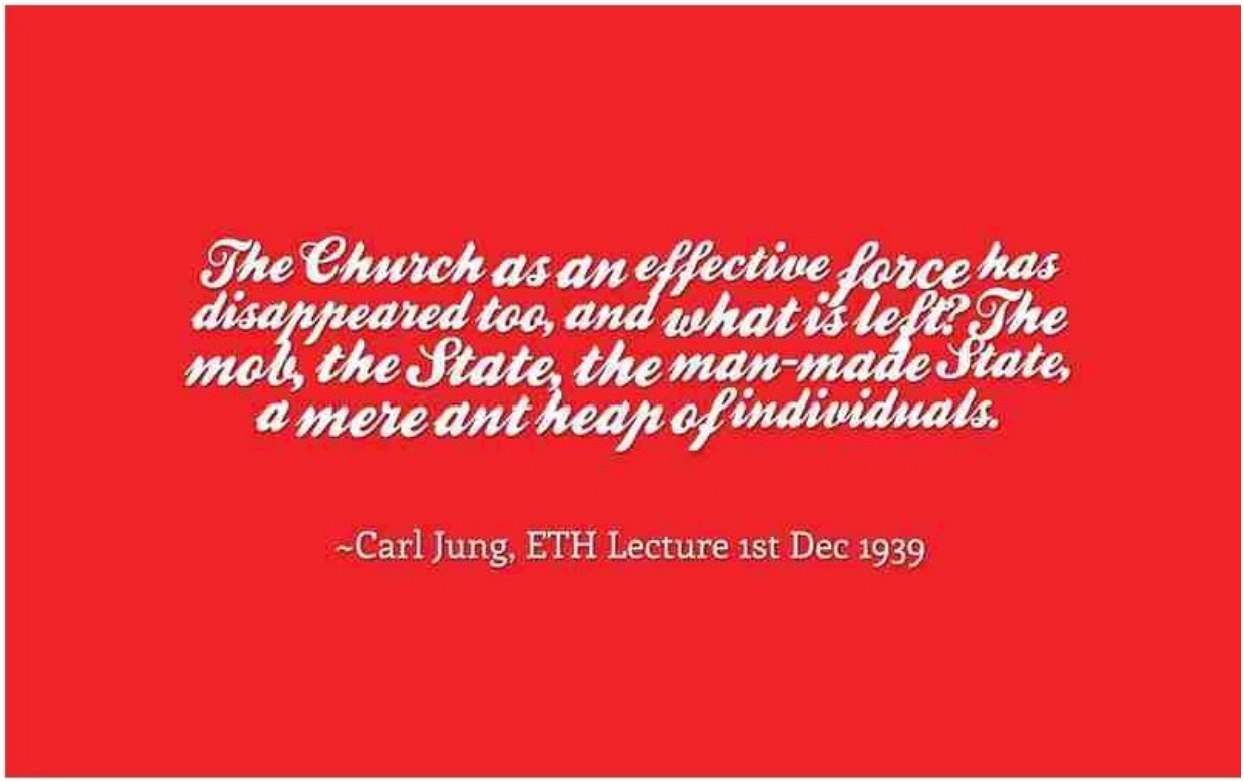
The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals.
~Carl Jung, ETH Lecture 1st Dec 1939

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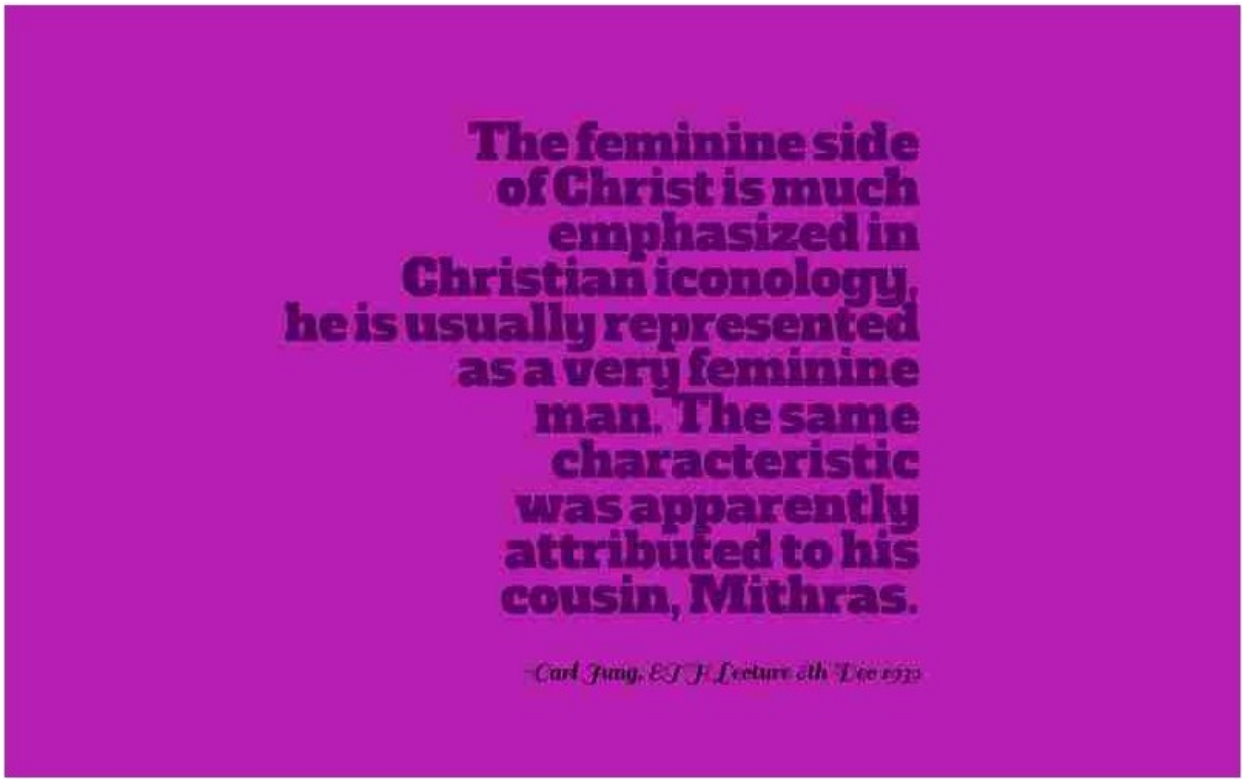
The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras.
-Carl Jung, ETH Lecture 8th Dec 1939

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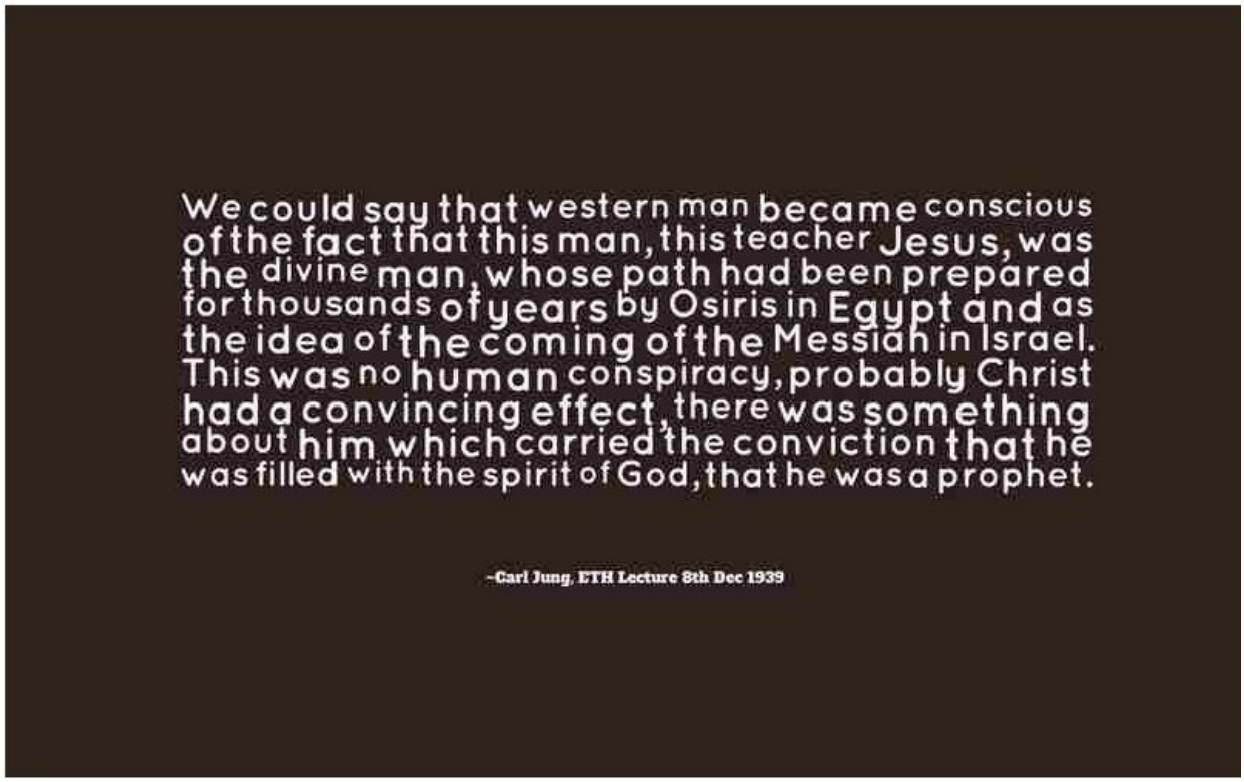
-Carl Jung, ETH Lecture 8th Dec 1939


We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet.
-Carl Jung, ETH Lecture 8th Dec 1939

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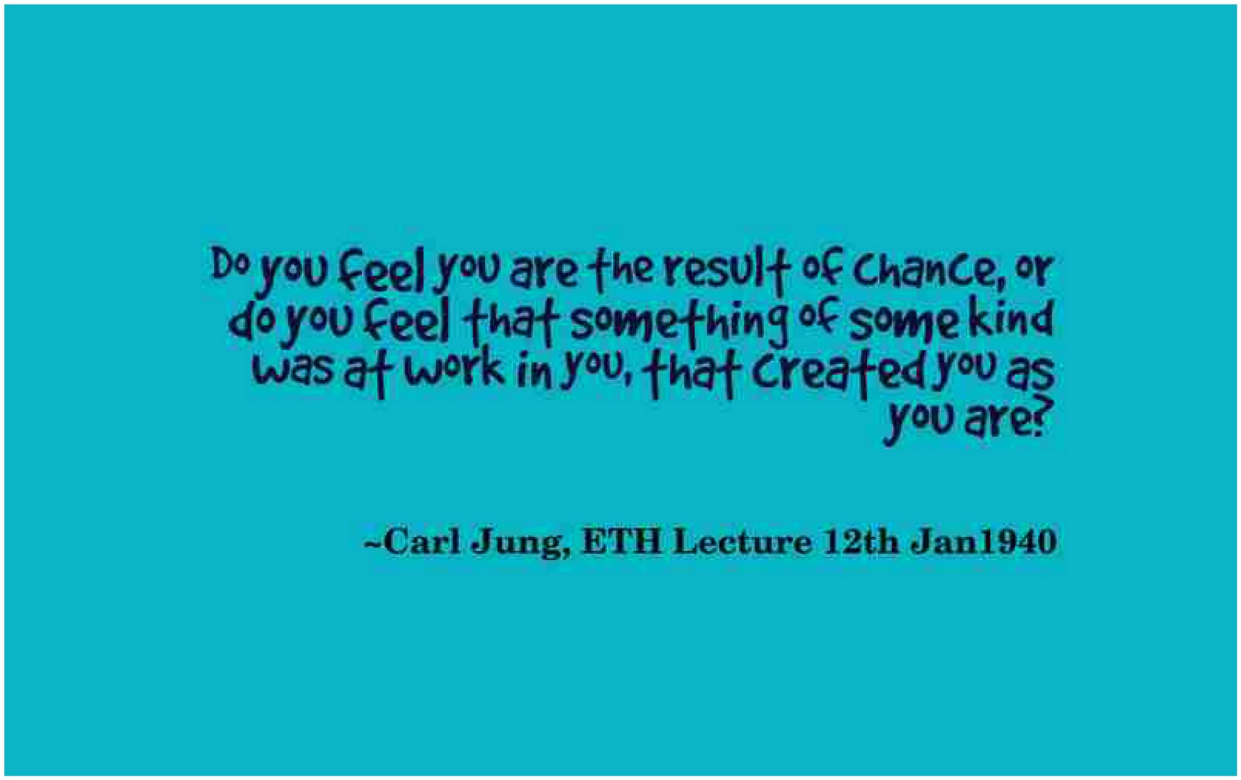
- Ca['l J ung, ETH Lecture 8th Dec 1939

Themighty of this earth are usu llyvery rdinqrY.human beings, no giants 1n intellect orstature.

Carl Jung, ETHLecture 8th Dec 1939

In my opinion our attitude tothe East1s one ofEuror.e's worst sins. Wei oreitornoticeit in the wrong way.We are not alone on the eartn.

CarlJung, ETH Lecture *L,Stli* Dec 1939


Do you feel you are the result of chance, or
do you feel that something of some kind
was at work in you, that created you as
you are?
~Carl Jung, ETH Lecture 12th Jan1940

o certai n

Iline of thouQht. for instance. is.d veloped through series of dr eafTIS; and I discover that i am the cfughcate of riiy unconscio s ant.icipati.on of fllyself ; at the saf'lle rnofllen t' 01"1 f, lled with o sense of purpose as if a secret arrangerr1ent of f'l'lY fate existed.

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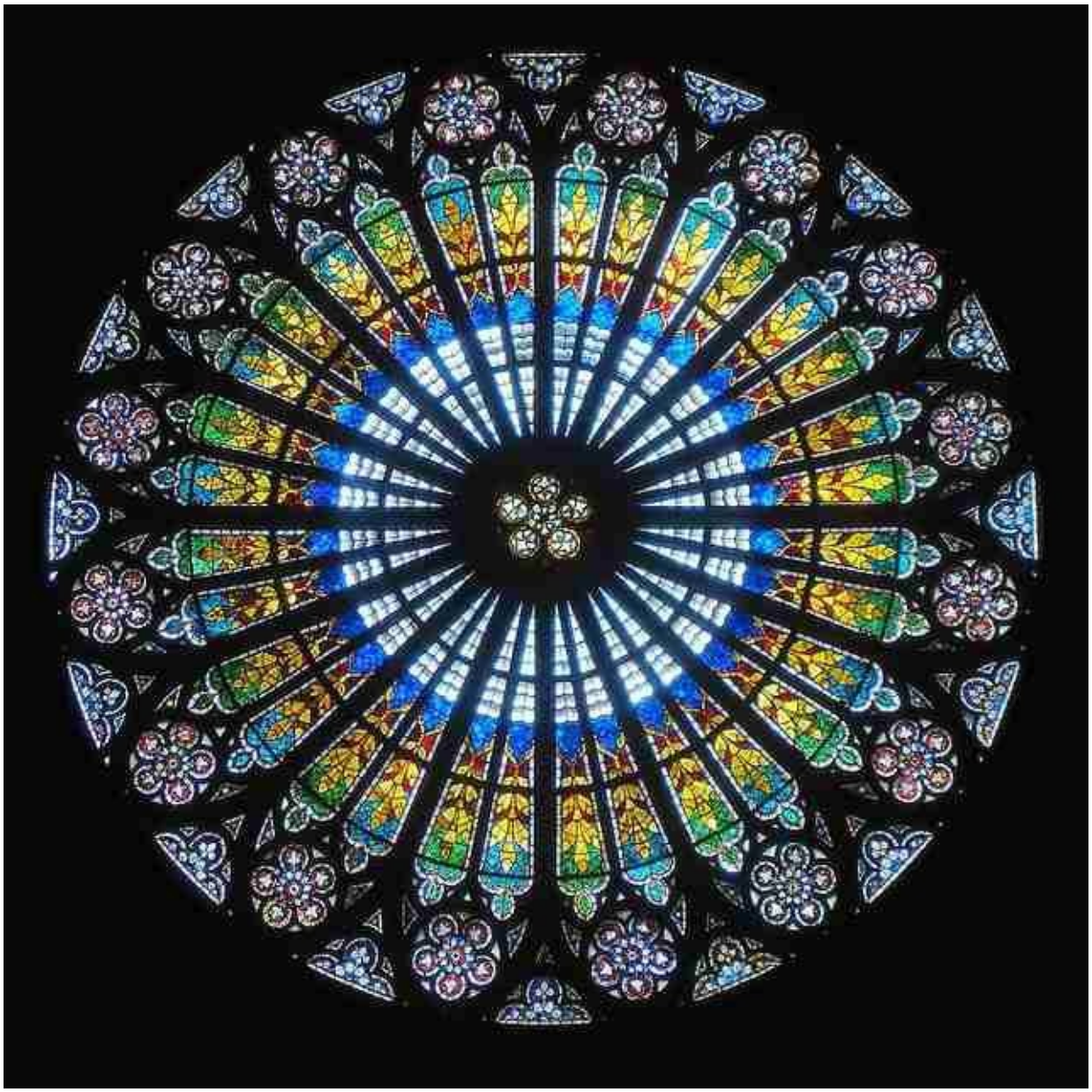
Carl Jung: The Rose Window is a mandala and we come here to a curious analogy between East and West,
(2016-11-27 03:30)



The Rose Window is a mandala and we come here to a curious analogy between East and West, the mystical flower which is the seat of the divinity.

We have already often spoken of the Indian

Padme or Lotus. It has a female significance, for

it really symbolises the womb. And we read in the

Paradiso, Canto XXXIII:

"For in thy womb rekindling shone the

love Reveal’d, whose genial influence
makes now This flower to germin in
eternal peace:"

This rose is the rose we read of in the beginning of Canto XXXI: "In fashion, as a snow white rose, lay then
Before my view the saintly multitude, Which in His own blood Christ epoused . . ."

This is· the multitude of the whole Church and the centre, the womb so to speak, is the innermost sanctu- ary, the Deity:

. .... , "In that abyss
Of radiance, clear and lofty, seem ’d, methought, Three orbs of triple hue, clipt in one bound: And, from another, one reflected seem’d,
As rainbow is from rainbow: and the third Seem’d fire, breathed equally from both."

Ignatius was probably familiar with all these things, they appear again and again right through the Middle Ages and even up to the present time.

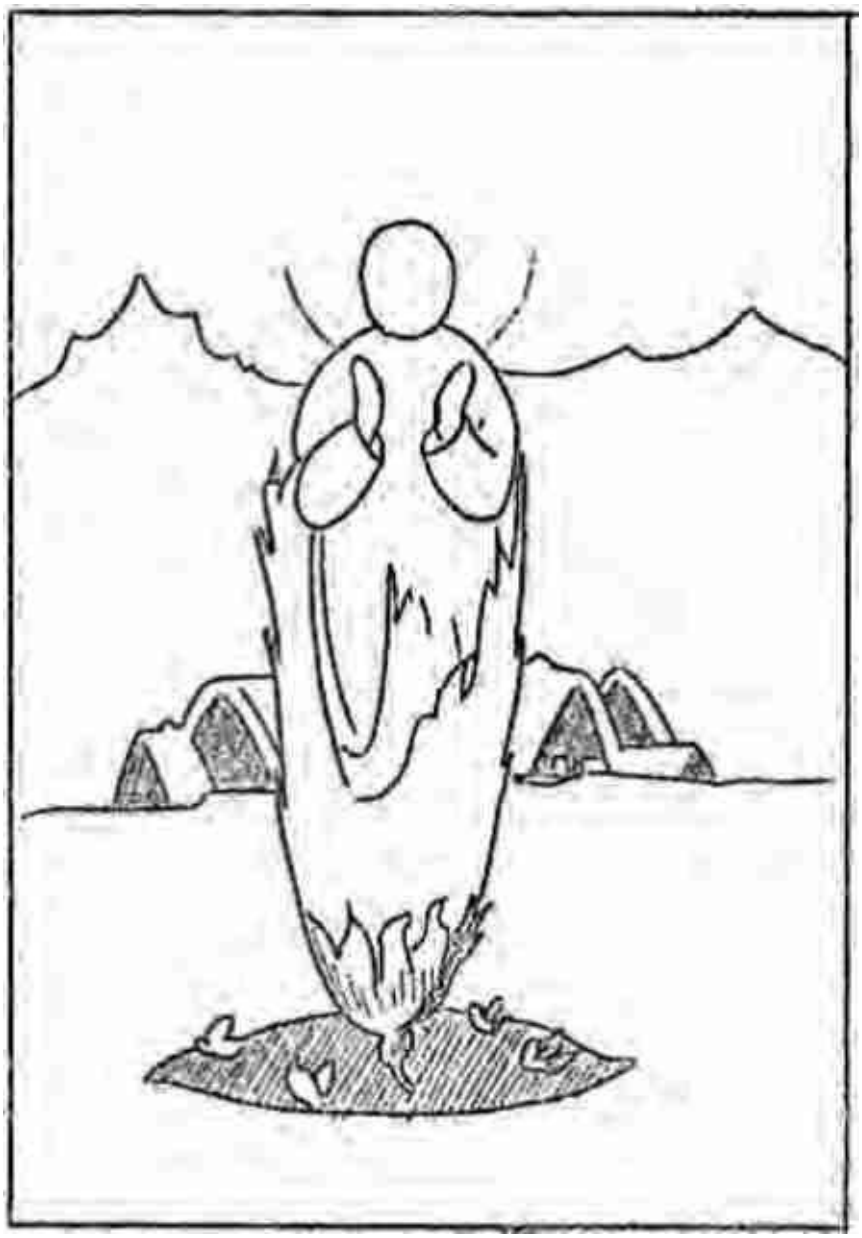
Dante represents the whole sphere of Heaven as consisting of a series of circles and the highest or last is the rose.

That is an exact parallel to those eastern mandalas where the lotus is in the centre surrounded by a magic circle.

Curiously enough I came across a similar picture the other day, belonging to modern Catholic art, a Representation of the birth of Christ, the Christmas mystery.

It depicted a snow landscape with mountains in the distance, there were some houses and quite in the foreground a plant with four buds.

The Christ child is emerging from the central flower. [See sketch.)



This is a purely eastern idea, the god in the lotus and, as far as I know, it is not to be found in this form in medieval art.

It may also possibly be an effort at syncretism, that is, at introducing the eastern symbol of the lotus into Church iconography. Carl Jung, ETH Lecture 19 January 1930

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

_groups-tile-flipgrp Facebook Page: https://www.facebook.com/Carl-Jung-

326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book:

https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

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Carl Jung on "Jews" "Anti-Semitism" – Anthology (2016-11-28 03:30)

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

There is a number of Jewish doctors who have studied with me, but the reason why

you haven’t discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol.

I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab
and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Ger- many, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Pages 404-406

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands.
E.A. Bennet, Meetings with Jung, Page 26

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or in- troduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cul- tural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Here in Switzerland we are still rationed, but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans.

One was the 18 year old Marie Louise Von Franz : "One morning—it was about the middle of the week—Jung stopped me on the stairs and said: “Take care, you are getting dangerously out of yourself.”

I knew he was right but had no idea why, until he added: “These people are all in a panic, they are scared stiff and have no idea where all this is leading.

I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can.”

That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had be- come infected, via the unconscious.

The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an En- glish friend and me.

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently dur- ing the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.

I learned this in 1914 and I have never forgotten the lesson." Barbara Hannah, 1933 conference in Berlin at- tended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

Carl Jung on "Diagnosing the Dictators" (2016-11-29 03:30)

Diagnosing the Dictators C.G. Jung [1938] [Hitler, Stalin,

Mussalini] Hitler and Stalin

What would happen if you were to lock Hitler, Mussolini, and Stalin in a room together and give them one loaf of bread and one pitcher of water to last them a week? Who would get all the food and water, or would they divide it? I doubt if they would divide it. Hitler, being a medicine man, would probably hold himself aloof and have nothing to do with the quarrel. He would be helpless because he would be without his German people. Mussolini and Stalin, being both chiefs or strong men in their own right-,- would probably dispute possession of the food and drink, and being the rougher and tougher, would probably get all of it. There were two types of strong men in, primitive society. One was the chief who was physically powerful, stronger than all his , competitors, and the other was the medicine man who was not strong in himself but was strong by reason of the power which the people _projected into him. Thus we had the emperor and the head of the religious community. The emperor was the chief, physic-day strong through his possession of soldiers; the seer was the medicine man, possessing little or no physical power but an actual power sometimes surpassing that of the emperor, because the people agreed that he possessed magic—that is, supernatural ability. He could, for example, assist or obstruct the way to a happy life after death, put a ban upon an individual, a community or a whole nation, and by excommunication cause people great discomfort or pain. Now, Mussolini is the man of physical strength When you see him you are aware of it at once. His body suggests good muscles. He is the chief by reason of the fact that he is individually stronger than any of his competitors. And it is a fact that Mussolini's mentality corresponds to his classification:he has the mind of a chief.

Stalin belongs in the same category. He is, however, not a creator. Lenin, created; Stalin is devouring the brood. He is a conquistador; he simply took what Lenin made and put his teeth into it and devoured it. He is not even creatively destructive. Lenin was that. He tore down the whole structure of feudal and bourgeois society in Russia and replaced - it wit is own creation. Stalin is destroying that. Mentally, Staliin is not so interesting as Mussolini, who resembles him in the fundamental pattern of his personality, and he is not anything like so interesting as the medicine man, the myth—Hitler. Anybody who takes command of one hundred and seventy million people as Stalin has done, is bound to be interesting, whether you like him or not. No, Stalin is just a brute—a shrewd peasant, an instinctive powerful, beast—no doubt in that way far the most powerful of all the dictators. He reminds one of a) Siberian saber-toothed tiger with that powerful neck, those sweeping mustaches, and that smile like a cat which has been eating cream. I should imagine that Genghis Khan might have been an early Stalin. I shouldn't wonder if he makes himself Czar. Hitler is entirely different. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him during the Czechoslovakian crisis; there was in his eyes the look of a seer. There is no question but that Hitler belongs in the category of the truly mystic medicine man) As somebody commented about him at the last Nurnberg party congress, since the time of Mohammed nothing like it has been seen in this world. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, curious and unreasonable. But consider—even the nomenclature of the Nazis is plainly mystic. Take the very name of the Nazi State. They call it the Third Reich. Why? Because the First Reich was the Holy Roman Empire and the second was the one founded by Bismarck and the third is Hitler's. Of course. But there is a deeper significance. Nobody called Charlemagne's kingdom the First Reich nor Wilhelm's the Second Reich.

Only the Nazis call theirs the Third Reich. Because it has a profound mystical meaning: to every German the expression "Third Reich" brings echoes who more than once has indicated he is aware of his mystic calling, appears to the devotees of the Third Reich as something more than mere man. Again, you take the widespread revival in the Third Reich of the cult of Wotan. Who was Wotan? God of wind. Take the name 'Sturmabteilung"—Storm Troops.Storm, you see—the wind. Just as the swastika is a revolving form making a vortex moving ever toward the left—which means in Buddhist symbolism sinister, unfavorable, directed toward the unconscious. And all these symbols together of a Third Reich led by its prophet under the banners of wind and storm and whirling vortices point to a mass movement which is to

sweep the German people in a hurricane of unreasoning emotion on and on to a destiny which perhaps none but the seer, the prophet, the Fuehrer himself can foretell—and perhaps, not even he. But why is it that Hitler, who makes nearly every German fall down and worship him, produces next to no impression on any foreigner? Exactly. Few foreigners respond at all, yet apparently every German in Germany does. It is because Hitler is the mirror of every German's unconscious, but of course he mirrors nothing from a non-German.

He is the loudspeaker which magnifies the inaudible whispers of the German soul until they can be heard by the German's unconscious ear. He is the first man to tell every German what he has been thinking and feeling all along in his unconscious about German fate, especially since the defeat in the World War, and the one characteristic which colors every r=eri -nan soul is the typically German inferiority complex—the complex of the younger brother, of the one who is always a bit late to the feast. Hitler's power is not political; it is magic. What do you mean by magic? To understand this you must understand what the unconscious is. It is that part of our mental constitution over which we have little control and which is stored with all sorts of impressions and sensations; which contains thoughts and even conclusions of which we are not aware. Besides the conscious impressions which we receive, there are all sorts of impressions constantly impinging upon our sense organs of which we don't become aware because they are too slight to attract our conscious attention. They lie beneath the threshold of consciousness. But all these subliminal impressions are recorded; nothing is lost. Someone may be speaking in a faintly audible voice in the next room while we are talking here. You pay no attention to it, but the conversation next door is being recorded in your unconscious as surely as though the latter were a dicta-phone record. While you sit here my unconscious is taking in quantities of impressions of you, although I am not aware of them and you would be surprised if I should tell you all that I have already learned unconsciously about you in this short space of time.

Now, the secret of Hitler's power is not that Hitler has an unconscious more plentifully stored than yours or mine. Hitler's secret is twofold: first, that his unconscious has exceptional access to his consciousness, and second, that he allows himself to be , moved by it. He is like a man who listens intently to a stream of suggestions in a whispered voice from a mysterious source and then acts upon them. In our case, even if occasionally our unconscious does reach us as through dreams, we have too much rationality, too much cerebrum to obey it. This is doubtless the case with Chamberlain, but Hitler listens and obeys. The true leader is always led. We can see it work in him. He himself has referred to his Voice. His Voice is nothing other than his own unconscious, into which the German people have projected their own selves; that is, the unconscious of seventy-eight million Germans. That is what makes him powerful. Without the German people, he would not be what he seems to be now It is literally true when he says that whatever he is able to do is only because he has the German people behind him or, as he sometimes says, because he is Germany. So, with his unconscious being the receptacle of the souls of seventy-eight million Germans, he is powerful, and with his unconscious perception of the true balance of political forces at home and in the world, he has so far been infallible. That is why he makes political judgments which turn out to be right against the opinions of all his advisers and against the opinions of all foreign observers. When this happens, it means only that the information gathered by his unconscious, and reaching his consciousness by means of his exceptional talent, has been more nearly correct than that of all the others, German or foreign, who attempted to judge the situation and who reached conclusions different from his. And of course, it also means that, having this information at hand, he is willing to act upon it. I suppose that would apply to the three really critical decisions he made, each of which involved the acute danger of war: when he marched into the Rhineland in March, 1936, and into Austria in March, 1938, and when he mobilized and forced the Allies to abandon Czechoslovakia. Because in each one of these cases we know that many of Hitler's highest military advisers warned him against doing it, since they believed the Allies would resist, and also that if war came Germany would be bound to lose. Precisely! The fact is that Hitler was able to judge his opponents better than anyone else, and although it appeared inevitable that he would be met by force, he knew his opponents would give in without fighting. That must have been the case especially when Chamberlain came to Berchtesgaden. There for the first time Hitler met the elder British statesman. As Chamberlain proved later at Godesberg, he had come to tell him, among other things, not to go too far or Britain would fight. But Hitler's unconscious eye which so far has not failed him, read so deeply the character of the British Prime Minister that all the later ultimatums and warnings from London made no impression whatever on his unconscious: Hitler's unconscious knew—it didn't guess or feel, it knew—that Britain would not risk war. Yet Hitler's speech in the Sports Palace

when he announced to the world a holy oath that he would march into Czechoslovakia October first, with or without the permission of Britain and France, indicated for the first and only time that Hitler the man, in his supremely critical moment, had fear of following Hitler the prophet.

His Voice told him to go ahead, that everything would be all right. But his human reason told him the dangers

were vast and perhaps overwhelming. Hence for the first time Hitler's voice trembled; his breath failed. His speech lacked form and trailed off at the end. What human being would not be afraid in such a moment? In making that speech which fixed the destiny of perhaps hundreds ofmillions of people, he was a man doing something of which he was deathly afraid but forcing himself to do it because it was ordered by his Voice. His Voice was correct. Now who knows but that his Voice may continue to be correct? If it does, it will be very interesting to observe the history of the next few years because, as he said just after his Czech victory, Germany stands today on the threshold of her future. That means he has just begun and if his Voice tells him that the German people are destined to become the lords of Europe and perhaps of the world, and if his Voice continues always to be right, then we are in for an extremely interesting period, aren't we? Yes, it seems, that the German people are now convinced they-have found their Messiah. In a way, the position of the Germans is remarkably like that of the Jews of old. Since their defeat in the World War they have awaited a Messiah, a Savior. That is characteristic of people with an inferiority complex. The Jews got their inferiority complex from geographical and ,political factors. They lived in a part of the world which was a parade ground for conquerors from both sides, and after their return from their first exile to Babylon, when they were threatened with extinction by the Romans, they invented the solacing idea of a Messiah who was going to bring all the Jews together into a nation once more and save them. And the ,Germans got their inferiority complex from comparable causes. They came up out of the Danube valley too late, and founded the beginnings of their nation long after the French and the English were well on their way to nationhood. They got too late to the scramble-rafEblonies and for the foundation of empire. Then, when they did get together and made a. united nation, they looked around them and saw the British, the French, and others with rich colonies and all the equipment of grown-up nations, and they became jealous, resentful, like a younger brother whose older brothers have taken the lion's share of the inheritance. This was the original source of the German inferiority complex which has determined so much of their political thought and action and which is certainly decisive of their wEdle policy today. It is impossible, you see, to talk about Hitler without talking about his people, because Hitler is only the German people. It occurred to me that the last time I was in America that one could make an interesting geographical analogy about Germany. In America I noticed that somewhere on the East Coast there exists a certain class of people called "poor white trash" and I learned that they are largely descendents of early settlers, some of them bearers of fine old English names. The poor white trash were left behind when some of the people with energy and initiative climbed into their covered wagons and drove West.

Then, in the Middle West you meet the people I consider the most stable in America; I mean psychologically the best balanced. Yet in some places farther west you meet some of the least-balanced people. Now, it seems to me that, taking Europe as a whole, and including the British Isles, you have in Ireland and Wales the equivalent of your West Coast. The Celts possess colorful imaginative faculties. Then, to correspond to your sober Middle West, you have in Europe the English and the French, both of them psychologically stable peoples. But then you come to Germany, and just beyond Germany are the Slav mujiks, the poor white trash of Europe. Now, the mujiks are people who can't get up in the morning, but sleep all day. And the Germans, their next door neighbors, are people who could get up, but got up too late. Don't you remember how the Germans even today represent Germany in all their cartoons? Yes, "Sleepy Michael," a tall, lean fellow in a nightgown and nightcap. That's right, and Sleepy Michael slept through the division of the world into colonial empires, and so the Germans got their inferiority complex, which made them want to fight the World War, and of course when they lost it their feeling of inferiority grew, even worse, and developed a desire for a Messiah, and so they have their Hitler. If he is not their true Messiah, he is like one of the Old Testament prophets: his mission is to unite his people and lead them to the Promised Land. This explains why the Nazis have to combat every form of religion besides their own idolatrous brand. I have no doubt but that the campaign against the Catholic and Protestant churches will be pursued with relentless and unremitting vigor, for the very sound reason, from the Nazi point of view, that they wish to substitute the new faith of Hitlerism. Do you consider it possible that

Hitlerism might become for Germany a permanent religion for the future like Mohammedanism for the Moslems? I think it highly possible. Hitler’s "religion" is the nearest to Mohammedanism, realistic, earthy, promising the maximum of rewards in this life, but with a Moslem-like Valhalla into which worthy Germans may enter and continue to enjoy themselves. Like Mohammedanism, it teaches the virtue of the sword. Hitler’s first idea is to make his people powerful because the spirit of the Aryan German deserves to be supported

by might, by muscle and steel. Of course, it is not a spiritual religion in the sense in which we ordinarily use the term. But remember that in the early days of Christianity it was the church which made the claim to total power, both spiritual and temporal! Today the church no longer makes this claim, but the claim has been taken over by the totalitarian states which demand not only temporal but spiritual power. Incidentally, it occurs to me that the "religious" character of Hitlerism is also emphasized by the fact that German communities throughout the world, far from the political power of Berlin, have adopted Hitlerism. Look at the South American German communities, notably in Chile. (It surprised me that in this analysis of the dictators nothing had been said of the influence of the fathers and mothers of the strong men. Doctor Jung assigned them no major role.) It is a great mistake to think that a dictator becomes so on account of personal reasons, such as that he had a strong resistance to his father. There are millions of men who resisted their fathers just as strongly as, say, Mussolini or Hitler or Stalin, but who never became dictators or anything like dictators. The law to remember about dictators is: "It is the persecuted one who, persecutes." The dictators must have suffered from circumstances calculated to bring about dictatorship. Mussolini came at the moment when the country was in chaos, the workmen out of hand and a threat of Bolshevism was terrifying the people. Hitler came when the economic crisis had reduced the standard of living in Germany and increased unemployment to an intolerable level, and after the great inflation of the currency which, although stabilization had come, had impoverished the whole middle class. Both Hitler and Mussolini received their power from the people and their power cannot be withdrawn.

It is interesting that both Hitler and Mussolini base their power chiefly upon the lower middle class, workers and farmers. But to go on with the circumstances under which dictators come to power: Stalin came when the death of Lenin, unique creator of Bolshevism, had left the party and the people leaderless and the country uncertain of its future. Thus the dictators are made from human material which suffers from overwhelming needs. The three dictators in Europe differ from one another tremendously, but it is not so much they who differ as it is their peoples. Compare the way the German people think and feel about Hitler with the way the Italians think and feel about Mussolini. The Germans are highly impressionable. They go to extremes; are always a bit unbalanced. They are cosmopolitan, world citizens; easily lose their national identity; like to imitate other nations. Every German man would like to dress like an English gentleman. Not Hitler. He always has dressed in his own way, and nobody could ever accuse him of trying to look as if he got his clothes on Savile Row. Precisely. Because Hitler is saying to his Germans, "Now, bei Gott, you have got to start being Germans!" The Germans are extraordinarily sensitive to new ideas, and when they hear one which appeals to them they are likely to swallow it uncritically, and for a time to be completely dominated by it; but after a while they are equally likely to throw it violently away and adopt a newer idea, quite probably contradicting the first one entirely. This is the way they have run their political life. Italians are more stable. Their minds do not roll and wallow and leap and plunge through all the extravagant ecstasies which are the daily exercise of the German mind. So you find in Italy a spirit of balance lacking in Germany. When the Fascists took power in Italy, Mussolini did not even remove the king. Mussolini worked not with ecstasy of spirit, but with a hammer in his hand, beating Italy into the shape he wanted it, much as his blacksmith father used to make horseshoes. This Mussolini-Italian balance of temperament is borne out by the Fascist treatment of the Jews. At first they did not persecute the Jews at all, and even now, when for various reasons they have begun an anti-Semitic campaign, it has kept a certain proportion. I suppose the chief reason why Mussolini went in for anti-Semitism at all was that he became convinced that world Jewry was probably an incorrigible and effective force against Fascism—Leon Blum in France, especially, I think—and also, he wished to make his ties with Hitler more solid. So you see, while Hitler is a medicine man, a form of spiritual vessel, a demi-deity or even better, a myth, Mussolini is a man, and therefore everything in Fascist Italy has a more human shape than it has in Nazi Germany, where things are run by revelation. Hitler as a man scarcely exists. At any rate, he disappears behind his role Mussolini, on the contrary, never disappears behind his role. His role disappears behind Mussolini. I saw the Duce

and the Parer together in Berlin the time Mussolini paid his formal visit; I had the good luck to beplaced only a few yards away from them, and could study them well. It was entertaining to see Mussolini's expression when they put on the goose step. If I had not seen it should have fallen into the popular delusion that his adoption of the German goose step for the Italian army was in imitation of Hitler. And that would have disappointed me, because I had discerned in Mussolini's conduct a certain style, a certain format of an original man with good taste in certain matters. I

mean, for example, that it was good taste of the Duce to keep the King. And his choice of title, "Duce"—not Doge as in old Venice, nor Duca, but Duce, the plain Italian word for leader—was original and in my opinion showed good taste.

Now, as I observed Mussolini watching the first goose step he had ever seen, I could see him enjoying it with the zest of a small boy at a circus. But he enjoyed even more the stunt when the cavalry comes and the mounted drummer gallops ahead and takes his place on one side of the street while the band takes its place on the other. The drummer must gallop around the band and up to the front to take his station there, and this he does without touching the reins, guiding his horse only by pressure of the knees, since both hands are busy with the drums. On this occasion it was done magnificently and it pleased Mussolini so much he broke out laughing and clapped his hands. When he got back to Rome afterwards, he introduced the goose step and I am convinced he did it solely for his own aesthetic enjoyment. It really is a most impressive step. In comparison with Mussolini, Hitler made upon me the impression of a sort of , scaffolding, of wood covered with cloth, an automaton with a mask, like a, robot, or a mask of a robot. During the whole performance he never laughed; it was as though he were in a bad humor, sulking. He showed no human sign, His expression was that of an inhumanly single-minded purposiveness, with no sense of humor. He seemed as if he might be the double of a real person, and that Hitler the man might perhaps be hiding inside like an appendix, and deliberately so hiding in order not to disturb the mechanism. What an amazing difference there is between Hitler and Mussolini! couldn't help liking– Mussolini. His bodily energy and elasticity are warm, human, and contagious. You have the –homey feeling with Mussolini of being with a human being. With Hitler, you are scared. You know you would never be able to talk to that man; because there is nobody there. He is not a man, but a collective. He is not an individual; he is a whole nation. I take it to be literally true that he has no personal friend. How can you talk intimately with a nation? You can no more explain Hitler by the personal approach than you can explain a great work of art by examining the personality of the artist. The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Thus it would be easier for Mussolini, who is only a man, to find a successor, than for Hitler. With good luck, I should think Mussolini might find someone to take his place, but I don't see how Hitler can. What if Hitler were to marry? He cannot marry. If he married, it would not be Hitler marrying. He would cease to be Hitler. But it is incredible that he should ever do so. I shouldn't wonder if it may be shown that he has sacrificed his sex life entirely to the Cause. This is not an unusual thing, especially for the type of medicine-man leader, although it is much less usual in the type of the chief. Mussolini and Stalin seem to lead entirely normal sex lives. Hitler's real passion, of course is. Germany. You could say that he has a tremendous mother complex, which means that he will be under the domination either of a woman or of an idea.

Idea is always female. Mind is female, because the head, the brain, is creative; hence like a womb, female. The unconscious of a man is always represented by a woman; that of a woman always by a man. How important a role does what we call personal ambition play in the makeup of the three dictators? I should say that it plays a very minor role in Hitler. I don't think Hitler has personal ambition beyond that of the average man. Mussolini has more than average personal ambition, but it is not sufficient to explain his force. He also feels that he coincides with the national need. Hitler does not rule Germany. He is simply the exponent of the trend of things. This makes him uncanny and psychologically fascinating. Mussolini rules Italy to a certain extent, but for the rest he is an instrument of the Italian people. With Stalin it is different. His dominant characteristic is overwhelming personal ambition. He does not identify himself with Russia. He rules Russia like any Czar. Remember, he is a Georgian anyway. But how do you explain Stalin's having taken the course he has? It seems to me that Stalin, far from being uninteresting, is also enigmatic. Here you have a person who spent the greater part of his life as a revolutionist Bolshevik. His cobbler father and pious mother sent him to a theological school. In his early years he became a revolutionary and from then on for the next

twenty-five years he did nothing but fight the Czar and the Czar's police. He was put into a dozen jails and broke out of all of them. Now, how do you explain that a man who had fought the Czar's tyranny all his life should suddenly become a kind of Czar himself?

Hitler and Mussalini

That is not remarkable. It is because you always become the thing you fight the most. What undermined the armed force of Rome? Christianity did. Because when the Romans conquered the Near East, they were conquered by its religion. When you fight a thing you have to get very close to it, and it is likely to infect you. You must know Czarism very well in order to defeat it. Then, when you have driven out the Czar, you become a Czar yourself, just as a wild-animal hunter may become bestial. I know of one fellow who, after many years of big-game hunting in a proper sporting manner, had to be arrested because he took a machine gun to the animals. The man had become as blood-lustful as the panthers and lions he killed. Stalin fought so much against the Czar's bloody oppression that he is now doing exactly the same as the Czar. In my opinion, there is no difference at all now between Stalin and Ivan the Terrible. But what about the fact reported by many, and observed by myself, that the standard of living in the Soviet Union has risen considerably and is still rising from the low point of the famine of 1933? Of course. Stalin can be a good administrator at the same time that he is a Czar. It would be a miracle if anybody could keep so naturally rich a country as Russia from being prosperous. But Stalin is not very original, and it is such bad taste for him to go about turning himself into a Czar so crudely, in front of everybody, without any concealment at all! It is really proletarian! But you still have not explained to me how Stalin, the loyal Communist party man, the underground worker for what was then a highly altruistic ideal, should have changed into a power-grabber. In my opinion the change came about in Stalin during the 1918 revolution. Up to that time he had labored, unselfishly perhaps, for the good of the Cause, and probably had never thought of personal power for himself, for the very good rea- son that there never appeared to be the shadow of a chance that he could even aspire to anything like personal power.

The question didn't exist for him. But during the revolution Stalin saw for the first time how you acquire power. I am sure he said to himself with astonishment, "But it is so easy!" He must have watched Lenin and the others reach the full rank of complete power, and have said to himself, "So that is how it is done! Well, I can go them one better. All you have to do is to do away with the fellow in front of you." He would certainly have done away with Lenin if Lenin had lived. Nothing could have stopped him, as nothing has stopped him now. Naturally, he wants his country to prosper. The more prosperous and greater his country is, the greater he is. But he cannot devote his full energies to promoting the welfare of his country so long as his personal drive for power is not satisfied. But surely he's got fullest power now. Yes, but he's got to keep it. He is surrounded by a pack of wolves. He must keep forever on the alert. I must say that I think we owe him a debt of gratitude! Why? For the wonderful example he has given the whole world of the axiomatic truth that Communism always leads to dictatorship. But now let us leave this aside and let me tell you what my therapy is. As a physician, I have not only to analyze and diagnose, but to recommend treatment. We have been talking nearly all the while about Hitler and the Germans, because they are so incomparably the most important of the dictator phenomena at the moment. It is for this, then, that I must propose a therapy. It is extremely difficult to deal with this type of phenomenon. It is excessively dangerous. I mean the type of case of a man acting under compulsion.

Now, when I have a patient acting under the command of a higher power, a power within him, such as Hitler's Voice, I dare not tell him to disobey his Voice. He won't do it if I do tell him. He will even act more determinedly than if I did not tell him. All I can do is attempt, by interpreting the Voice, to induce the patient to behave in a way which will be less harmful to himself and to society than if he obeyed the Voice immediately without interpretation. So I say, in this situation, the only way to save Democracy in the West—and by the West I mean America too—is not to try to stop Hitler. You may try to divert him, but to stop him will be impossible without the Great Catastrophe for all. His 'Voice tells him to unite the German people and to lead them toward a better future, a bigger place on the earth, a position of glory and richness. You cannot stop him from trying to do that. You can only hope to influence the direction of his expansion. I say let him go East. Turn his attention away from the West, or rather, encourage him to keep it turned away. –Let him go to Russia. That is the logical cure

for Hitler. I don’t think Germany will be satisfied with a bit of Africa, big or small. Germany looks at Britain and at France with their magnificent colonial empires, and even at Italy with her Libya and Ethiopia, and thinks of her own size, seventy-eight million Germans as against forty-five million British in the British Isles and forty-two million French and forty-two million Italians and she is bound to think that she ought to have a place in the world not merely as large as that occupied by any one of the other three Western Great Powers, but much larger. How is she going to get that in the West without destroying one or more of the nations which now occupy the West? There is only one field for her to operate in, and that is Russia.

And what will happen to Germany when she tries accounts with Russia?

Ah, that's her own business. Our interest in it is simply that it will save the West. Nobody has ever bitten into Russia without regretting it. It's not very palatable food. It might-take -the Germans a hundred years to finish that meal. Meanwhile we .should be safe, and by we, I mean all of Western civilization. Instinct should tell the Western statesmen not to touch Germany in her present mood. She is much too dangerous. Stalin's instinct was correct when it told him to let the Western nations have a war and destroy one another, while he waited to pick the bones. That would have saved the Soviet Union. I don't believe he ever would have entered the war on the side of Czechoslovakia and France, unless it were at the very end, to profit from the exhaustion of both sides. So I say, studying Germany as I would a patient, and Europe as I would a patient's family and neighbors, let her go into Russia. There is plenty of land there—one sixth of the surface of the earth. It wouldn't matter to Russia if somebody took a bite, and as I said, nobody has ever prospered who did. How to save your democratic U.S.A.? It must, of course, be saved, else we all go under. You must keep away from the craze, avoid the infection. Keep your army and navy large, but save them. If war comes, wait. America must keep big armed forces to help keep the world at peace, or to decide the war if it comes. You are the last resort of Western democracy. But how is the peace of Western Europe going to be preserved by letting Germany "go East," as you put it, since England and France have now formally guaranteed the frontiers of the new rump state of Czechoslovakia? Won't there then be war anyway if Germany attempts to incorporate the rump state in her administrative system? England and France will not honor their new guarantee to Czechoslovakia any more than France honored her previous pledge to Czechoslovakia. No nation - keeps its word.

A nation is a big, blind worm, following what? Fate, perhaps. A nation has no honor; it has no word to keep. That is the reason why, in the old days, they tried to have kings who did possess personal honor and a word. Don't you know that if you choose one hundred of the most intelligent people in the world and get them all together, they are a stupid mob? Ten thousand of them together would have the collective intelligence of an alligator. Haven't you noticed that at a dinner party the more people you invite the more stupid the conversation? In a crowd, the qualities which everybody possesses multiply, pile up, and become the dominant characteristics of the whole crowd. Not everybody has virtues, but everybody has the low animal instincts, the basic primitive caveman suggestibility, the suspicions and vicious traits of the savage. The result is that when you get a nation of many millions of people, it is not even human. It is a lizard or a crocodile or a wolf. Its statesmen cannot have a higher morality than the animal like mass morality of the nation, although individual statesmen of the democratic states may attempt to behave a little better. For Hitler, however, more than for any other statesman in the modern world, it would be impossible to expect that he should keep the word of Germany against her interest, in any international bargain, agreement or treaty. Because Hitler is himself the nation. That, incidentally, is why Hitler always has to talk so loud, even in private onversation—because he is speaking with seventy-eight million voices. That's what a nation is: a monster. Everybody ought to fear a nation. It is a horrible thing. How can such a thing have honor or a word? That's why I am for small nations. Small nations mean small catastrophes. Big nations mean big catastrophes. The telephone rang. In the stillness of the study and a windless day without, I could hear a patient cry that a hurricane in his bedroom was about to sweep him of his feet. "Lie down on the floor and you will be safe," advised the doctor. It is the same advice the sage physician now gives to Europe and America, as the high wind of Dictatorship rages at the foundations of Democracy. Carl Jung interview with H.R. Knickerbocker in Cosmopolitan [1938] See: C.G. Jung Speaks; Pages 115-135

Carl Jung and World War II (2016-11-30 03:30)

[Carl Jung and World War II]

He [Jung] had feared much when the Russians came into the war; but then he had a striking dream, of which he told me a part:

He was in a vast field with, in the distance, buildings

like barracks. The place was filled with hordes of

buffalos (i.e. Germans).

He was on a mound, and Hitler was on another mound.

He felt that as long as he fixed his gaze on Hitler all would be well.

Then he saw a cloud of dust in the distance, and horsemen – Cossacks – rounding up the buffalos and driving them out of the field.

Then he woke and was glad, for he knew that Germany would be beaten by Russia.

This, he said, was a collective dream, and very important. E.A. Bennet, Confersations with Jung, Pages 26- 27

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Conversations with Jung, Page 24.

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Naziism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Conversations with Jung, Page 25.

He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trou- ble, with so much German influence in Zürich. E.A. Bennet, Conversations with Jung, Page 25

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands.
E.A. Bennet, Conversations with Jung,

Page 26 Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my

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Pinterest: https://www.pinterest.com/purrington104/

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https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress:

https://carljungdepthpsychology.wordpress.com/

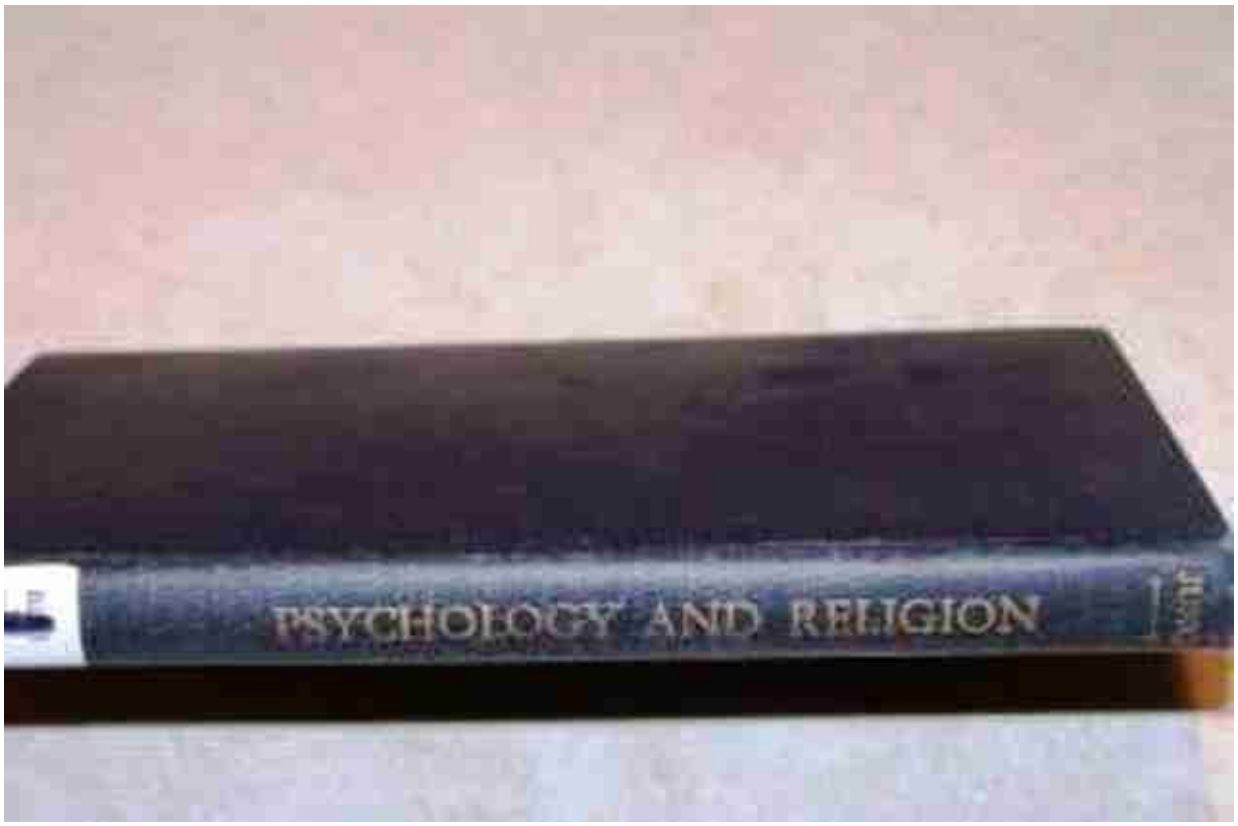
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

2.12 December

An interesting story about the Dean's wife at Yale University during Dr. Jung's Terry Lectures.

(2016-12-01 03:30)



At the third [Terry Yale] lecture it was crowded with people standing and sitting everywhere.

'Yet,' he said, 'it was very difficult stuff and probably none of them understood it; but they "got it" – the numi- nous quality.'

When he went out after the last lecture he found the Dean's wife getting tea with tears streaming down her face.

C.G. thought it must be some domestic trouble.

She apologised and said she was crying.

'Yes, I see,' said C.G., and asked if he should withdraw.

'Oh no,' she answered, 'I didn't understand a word of it, but I feel it.'

'That's it,' remarked C.G., 'she got what was there – like the Mass – didn't understand, but was in it.'

E.A. Bennet, Conversations with Jung, Pages 31-36

Carl Jung across the web:

Blog: http:

http://carljungdepthpsychology.blogspot.com/ Google+:

https://plus.google.com/102529939687199578205/posts

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1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

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